The Central Committee for the Relief of Sufferers through the War: Founded 1914

Max S. Nussenbaum
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Abstract
This proposed thesis will attempt to study the inner structure of the Central Committee for the Relief of Sufferers through the War and the aid it gave to the Jews of Europe, the Middle East, and North Africa. It will span the years between 1914 to 1950.

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THROUGH THE WAR: FOUNDED 1914

by
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1These maps are taken from the Memorandum on Constructing Relief in Eastern Europe War Zone to Committee on Construction Relief of the JDC, January 23, 1919, DCRC.
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And to my two sweet gifts from G-d, Rachel and Channah for the love they afforded me and thereby lightened my labor during the arduous years of this work, I am grateful.
INTRODUCTION

This proposed thesis will attempt to study the inner structure of the Central Committee for the Relief of Sufferers through the War and the aid it gave to the Jews of Europe, the Middle East and North Africa. It will span the years between 1914 to 1950.

American Orthodox Jewry, since its early days, came to the assistance of the needy overseas. When World War I broke out on August 1, 1914, half of world Jewry, seven million Jews were caught in the crossfire of battling armies in Eastern Europe. Economic, social and communal institutions were dislocated. The Jewish people were enduring indescribable conditions of poverty, hunger and famine. In Palestine, the situation was grave. An estimated 100,000 Jews were suffering from lack of food, plagues and diseases.

American Orthodox Jews, realizing the magnitude of their brethren's suffering, organized a national overseas relief organization on October 4, 1914. This was the first time in the history of American Jewry that a nationwide overseas relief organization was formed.
The American Jewish Relief Committee, another overseas relief organization, was founded on October 25th. Recognizing the need for unity within the Jewish Community, both relief committees combined into a single organization called the Joint Distribution Committee. On August 8, 1915, the People's Relief Committee was established and joined the Joint Distribution Committee. Each of the three organizations maintained its autonomy while working together on the Joint Distribution Committee for the dissemination of aid to Jews overseas.

The Central Committee alerted American Jews to the desperate plight of the Jews overseas. Representatives of the Central Committee traveled across the country, visiting many cities and urging the Jewish citizenry to organize local branches of the Central Committee. Various methods were utilized to raise the funds, that were sent overseas. These included self-taxation, synagogue appeals, mass meetings, war relief stamps and certificates. At the same time, Jewish Relief Day was proclaimed by President Woodrow Wilson.

The Central Committee sent delegates abroad to open up lines of communication with the war-stricken communities. The delegates were also charged with assessing local conditions and distributing aid.

Though the Central Committee gave its full support to the general relief of the Jews overseas, it took a
special interest in assisting Talmud Torahs and Yeshivot. In 1924, in an effort to bolster support for overseas Yeshivot, the Central Committee invited Rabbi Abraham I. Kook, Chief Rabbi of Palestine, Rabbi Abraham B. Shapiro, Chief Rabbi of Lithuania and Rabbi Moses M. Epstein, Dean of Slabodka Yeshivah to come to the United States to head their fund-raising campaign. Rabbi Chaim Ozer Grodzienski of Wilna told an American visitor that American Jewry had not only saved the body of Polish Jewry but it saved Torah life in that land.

By the 1930's, interest in the Central Committee began to decline. Indifference and lack of organization were among the factors causing its decline. The Central Committee was reduced to a limited scale operation.

In 1947, there was a growing need for a more effective American Orthodox overseas relief organization to revive the religious life of the survivors of World War II. The Central Committee was revitalized and the Central Orthodox Committee was formed. An agreement was entered into with the Joint Distribution Committee whereby the Central Orthodox Committee was to be the sole representative group to provide for the religious needs of the Jews in post-war Europe, North Africa and Middle East countries. The Central Orthodox Committee was to survey the religious and financial needs of the Orthodox Jewish communities in these sectors. It was to coordinate Orthodox activities and to recommend
to the Joint Distribution Committee the financial needs of the Orthodox Jews.

It is the writer's conviction that this study will provide a deeper understanding of the role American Orthodox Jews played in the period beginning with World War I to post-World War II. The study will reveal how the Central Committee was formed and how the Committee raised its funds as well as its methods of disbursement, visits to the war-torn areas and its cooperative work with non-orthodox Jews on the Joint Distribution Committee. This study should further help the reader gain an insight into the aid given to Jews overseas as well as assistance given to Talmud Torahs and Yeshivot leading to the rehabilitation of religious life in these areas.
CHAPTER I

WORLD WAR I

World War I had a disastrous effect particularly upon the Jews of Eastern Europe.¹ The German invasion and the Russian onslaught caught Eastern European Jewry in the midst of a crossfire of destruction. At least 3.1/2 million Jews underwent severe hardships and were in desperate need. A report from Petrograd, Russia described the situation:

To speak only of our co-religionists, it is important to say that about 3,500,000 souls are practically ruined and reduced to the profoundest misery but besides these unhappineses, we shall have quite an army of widows and orphans and invalids, for we have half a million Jews under the flags and the number is increasing. This terrible war will, at the end, overthrow all conditions of life.²

Jewish communal life was dislocated, schools and hospitals were uprooted, synagogues devastated. The entire network of Jewish institutional life was destroyed. Jewish trade and industry were in ruins.


²Letter, D. Feinberg, Secretary of The Jewish Colonization Association, Petrograd, Russia, to Mr. Warburg, November 2, 1915, CCRC.
Poland

The accepted geographical boundries of Poland at the outbreak of World War I were the course of the river Bug to a point between the towns of Grodik and Nur on that run then in a general northerly direction to the river Narev, excluding Byolostok; westward along the Narev to Viena near Lomza; then north and east again along the rivers Bierlrz and Bobr to the river Niemen near to but excluding Grodna; then following the course of the Niemen to the point where it enters East Prussia excluding Kovno.

Poland was part of the Pale of Settlement and since 1831 an administrative unit of the Russian Empire. It was comprised of ten provinces: Warsaw, Kalisch, Kielce, Lomza, Lublin, Petrikov, Plotsh, Radon, Suailki and Sieldlce. These regions before the War had a Jewish population of approximately 1,700,000 out of a total population of about 13 million or 13%.

The War stopped almost all the commercial and industrial life in Poland. Earning their livelihood chiefly from commerce, the Jews were left impoverished. By 1917, it was reported that the Jewish population was suffering from "conditions indescribable; 1,000,000 people perishing from hunger and cold." Poland had undergone economic stagnation resulting in a lack of foodstuffs. An indication of the dearth of food was seen by the "menu" of Warsaw soup kitchens, of which there were 25. One meal a day was served, consisting
of "soup" made of boiled water, some vegetables, including potatoes, and 100 grams of bread. Within a period of six months 1,235,435 tickets for free meals were issued. In February 1916, there were 160,000 Jews in Warsaw dependent upon the soup kitchens. In March 1918, 30,000 Jews in Lodz out of the total population of 140,000 were using the soup kitchens.3

The destruction of Polish villages and townlets by the military and the expulsion of Jews from the frontier towns by the Russians created a very acute shelter problem which was very much aggravated by a long and severe winter season. One hundred thirty localities in which Jews lived suffered from the ravages of war; 75 were partially damaged and destroyed; 39 were largely destroyed and 16 were totally ruined or burned.

In Warsaw, 30,000 children out of a total population of 90,000 were in the first stages of tuberculosis as a direct result of undernourishment and privation. An outbreak of rickets which resulted in the degeneration of the bony substance in the body, deprived children of the ages of five from the ability to walk. Parents sometimes were driven to hide the deaths of their children in order to continue

3Memorandum on Constructing Relief in The Eastern War Zone to Committee on Construction Relief of the JDC, January 23, 1919, pp. 44-49, DCRC; MJDC, October 11, 1917, AYU; Monthly Bulletin of AJRC, April, 1915, p. 4, DCRC.
receiving their allowance for food. 4

Sudden expulsions from their homes, the sight of their children dying before their eyes and the hopelessness of the situation confronting them had driven many to emotional instability.

There was an alarming increase in the general Jewish death rate which went from 20 to 40 per thousand. This created a group of children who were without parents or guardians. Warsaw children's schools and institutions could only accommodate 21,000 out of a population of 90,000 children. "The rest are under nobody's care; they beg in the streets and fall into physical and moral decay." In the confusion of the war, many children were separated from their parents, while some parents were in Eastern Russia or Siberia, and the children remained in Poland. 5

Russian atrocities against the Jews of Poland reached pogrom proportions. The Tageblatt reported that in 215 towns and villages, Jewish women and children were shot and burned. Many were driven to suicide. Wholesale expulsion of Jews from various cities and towns took place. Zyrardow, Pruschkow, Bialobrzeg, Ivangorod, Grodzik, Skierneiwce and many other


5 Memorandum, op.cit., p. 45.
places were emptied of their Jewish population. Homes and stores were plundered. Women were outraged. Many were hanged having been accused of giving aid to the enemy. One hundred twenty thousand starving and dispirited Jewish refugees rushed into Warsaw.

Conditions were so unbearable that the United States and the British Parliament sent a mission to Poland to investigate the pogroms. By 1919, the reported Jewish population of Poland decreased to 1,900,000; 350,000 Jews had migrated to Russia and Siberia.


Lithuania

The situation in Lithuania was different. From the beginning of the war, the Russian government systematically began to expel the Jews from all the provinces of the war zone. Even the Jewish deputy from the Kovno district, Friedman, was expelled in spite of his constitutional privileges as a member of the Dumas. The expulsions were generally given 12 to 24 hours to leave. The Russian leaders made no allowances or distinctions—all were driven out; the old, children, the sick, the mentally ill and the wounded and crippled soldiers. Women in labor were not given considerations and many births occurred along the way. Entire families were broken up and dispersed all over Russia. In numerous places, thousands of refugees were forced for weeks at a time to stay in congested villages where there was little shelter; or to sleep in freight cars or in the open fields. Tens of thousands were forced to march long weary distances along open roads; or to take back roads for fear of hostile soldiers. Many died of hunger and exposure in the woods and the swamps.

In this inhuman fashion, 125,000 Jews were driven out of Lithuania and another 125,000 themselves fled the terror of the Russian authorities and dispersed throughout the Ukraine, Russia and Siberia. Before the war, the Jewish population of Lithuania, which was composed of four provinces—Grodno, Kovno, Sualki and Vilna—was estimated at 710,000. Legal restrictions

with few exceptions forced Jews to live in cities where they formed about 50% of the general population. Practically all commerce and industry was in the hands of Jewish merchants and manufacturers.

The war destroyed the industries of Lithuania and brought all commercial life to a halt. The Jewish manufacturers and merchants were economically ruined and the working men were unemployed.

The general conditions in Lithuania were desperate. "People have no food at all and were actually starving—they were reduced to making soup from poison ivy." It was reported that experienced military officials who saw these conditions "cried like children when face to face with terrible starvation and typhus conditions at Lida." Children in public institutions looked like skeletons. Shoes were needed for at least 10,000 children as well as adults, laborers and artisans. In Vilna, it was reported that "people are in rags and tatters because they have no clothing . . . there is no petroleum, electric and gas lights are not obtainable. Candles are very dear."9

Not long after the war started, Vilna became a center for refugees from Poland and Lithuania. Over 150,000 refugees had entered Vilna. When the German Army occupied Vilna on

September 18, 1915 there were still 22,000 refugees remaining in the city.\textsuperscript{10}

A major Jewish population change occurred in Lithuania during the war. In Vilna the pre-war Jewish population was 210,000, by 1918 it was 125,000. In Kovno, 215,000 Jews were living there; by 1918 it was reduced to 75,000. The 1914 Jewish population of Grodno was 200,000; by 1918 it was 150,000. Sualki had 85,000 Jews before the war and by 1918 it dropped to 60,000.\textsuperscript{11}

\textbf{European Russia}

In European Russia, the Pale of Settlement, exclusive of Poland and Lithuania, consisted of twelve governments: Minsk, Mohilev, Kiev, Volhyina, Yekaterinoslav, Vitebsk, Podolsk, Poltava, Chernigov, Kherson, Taurida and Bessarabia. Its Jewish population was approximately four million. Outside the Pale, excluding the Baltic provinces, there were 31 provinces or governments and territory of the Don Cossacks. The Jewish population of this area was about 350,000. This later grew to 1½ million.\textsuperscript{12}

With the advance of the Russian Army into Galicia, wholesale deportation of Galician Jews into Central Russia

\textsuperscript{10} Memorandum, \textit{op.cit.}, p. 59; Baron \textit{op.cit.}, pp. 191-192.

\textsuperscript{11} Memorandum, \textit{op.cit.}, p. 56.

\textsuperscript{12} Memorandum, \textit{op.cit.}, p. 67-76. See map on page 26.
(outside the Pales) as well as Serbia took place. One estimate, taken in March 1916, of the number of Jews in Russia that lost their homes was $1\frac{1}{2}$ million.\textsuperscript{13}

The suffering of the Jewish refugees was horrifying. Thousands were packed into freight cars and dropped off at strange places. Families were scattered on the roads, in forests and fields and left to die of starvation and cold. Those who survived and entered Central Russia were often forced by the Governors of the cities to return to their native lands. Overcrowded trains were sent from place to place without any particular destination and sometimes they were lost in transit for weeks. A local committee was organized to relieve these refugees by providing each train with provisions, money, guides, nurses, sanitary helpers and special trains for the sick.

The number of refugees registered by the Relief Committee were as follows: the northwest governments (Vilna, Vitebsk, Lifland, Minsk and Mohilef) were 61,000, the governments of the south and southwest (Yekaterinoslav, Poltava, Taurida, Kherson, Khapkov) were 58,000, the governments of Bessarabia, Volhynia, Kiev, Podlinsk and Tchernigov were 11,000, the interior governments and all the other cities were 82,000. In many cities the refugees lived in synagogues, parks, market places.

The local committee and various educational societies such as the "Society for Spreading Education Among the Jews in

\textsuperscript{13}Memorandum, \textit{op.cit.}, p. 67-76.
Russia" and the "Society for Guarding the Health of the Jewish Population" provided the children with medical supervision, separate places for sleeping, schooling, eating and playing.

Credit loans were organized on a large scale by the local committee. Credit was furnished through banks and credit societies to help those refugees who needed temporary aid to become self-supporting.

Legal aid was given to refugees by the committee to help them defend their rights to settle in various places. When the refugees did not possess the proper passports; when they were oppressed by police authorities; the committee assisted them and in some cases secured compensation for their lost baggage.

Unemployment among the native artisans of Russia increased sharply. For Jewish refugees, it was almost impossible to find jobs.

The reduction of agricultural production and the cutting off of Russia's wheat-growing regions, Serbia and the Ukraine, brought the population of Central Russia close to starvation. In Petrograd, the bread ration in April 1918 was reduced from one-quarter of a pound to an eighth of a pound and in May to one-sixteenth. In Smolensk and in surrounding districts, the food situation in 1918 was absolutely hopeless. Rations had ceased altogether. Manufactured articles of prime necessity were in acute shortage. Russia's entire industrial,

Pogroms spread throughout the villages and towns in the Ukraine. At Osipovitchi, the Rabbi was publicly beaten. Jews were assaulted in the streets and their property plundered. At Glusk, all noted Jews were imprisoned and the shops were plundered. The prisoners were released on payment by the community of 20,000 rubles.

A new form of Jewish persecution was spreading in the northern sections of the Ukraine and other places. It was called the "Red" accusation which asserted that "Jews murdered the Red Army;" that "the Jews are all counter-revolutionists;" and that they "do not enlist in the Red Army."

When Homel was evacuated by the Soviet Government, the remaining members of the Red Guard attempted to start a pogrom.
The Jewish population organized a self-defense league and beat off the assailants, several of whom were killed and wounded. The rest were scattered. A report was then spread that the Jews attacked the Red Guard in Homel.15

Despite the tragic conditions, the Jewish population continued to hunger for culture. Rooms in which lectures and recitals were given were filled to capacity. In each issue, all Jewish publications carried announcements and reports of readings, concerts, information of new educational organizations as well as the opening of new schools.

In the five governments of the old Kiev educational district, 63 new Jewish gymnesia opened. The language of instruction was in Yiddish and Hebrew. The first Jewish People's University opened in Kiev in 1918, with a large enrollment. A Jewish Polytechnic Institute was started in Yekaterinoslav in 1917 with an enrollment of 301 students. In Odessa, the Society of the Lovers of the Jewish Language established the Jewish Pedagogical Institute, with Hebrew as the language of instruction. Ninety nine students registered on the first day. The Jewish Teachers Institute of Vilna which was closed in 1915 reopened in 1917 in Novo-Moskoosk, government of Yekaterinoslav. Numerous elementary schools were organized in various parts of the old Pale. There was a great demand for trade schools.16

15Memorandum, op.cit., pp. 78-79.
16Memorandum, op.cit., pp. 79-80.
Siberia

It was estimated that in the year of 1913 the Jewish population of Siberia numbered about 58,000. During the war, that number was increased greatly by war refugees deported from Poland, Lithuania and Courland, Galicia and Bessarabia. By 1918, there was more than 20,000 Jewish war refugees scattered east of the Urals. The total Jewish inhabitants was conservatively estimated at close to 80,000.

The general economic conditions in Siberia insofar as the food situation was much better than in Russia proper. The war between the political factions which raged for almost a year increased the misery of the general populace.

The conditions of the Jewish refugees in Vladivostock were described as:

Most deplorable; they are actually picking up the crumbs of bread wherever they can find them, and they sleep in any shed they can find along the railroad tracks. Their number is very large.17

In Harbin, conditions were not any better:

At Harbin, there are thousands of refugees many of them sleeping in court yards, sheds and even among the Chinese. Jews are always to be found among others sleeping at the railroad stations.18

A typhus epidemic spread and raged unchecked in Omsk. The local Jewish community was able to supply the refugees

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17 Memorandum, op.cit., p. 85.
18 Memorandum, op.cit., p. 86.
with some aid. A kitchen was established. A sewing shop was opened. Plans were made for a kindergarten. A school and a hospital had already been set up. Insufficient funds, however, delayed the formation of these latter projects.\textsuperscript{19}

Galicia

At the beginning of the war, the Jewish population of Galicia was estimated at 900,000. Three hundred thousand lived in West Galicia and 600,000 in East Galicia.

The economic conditions of the Jews prior to the war was generally inferior to the general population. The Poles of Galicia practiced a systematic economic boycott. Jews were driven out of many industries, such as distilling, tobacco, salt monopoly, retail trade and innkeeping. On February 14, 1911, 3,000 Jewish innkeepers, forced out of their occupations, demonstrated in Vienna.

The Roman Catholic Church was very powerful in Galicia and it used its influence against the Ruthenians, who were Greek Catholics, as well as against the Jews. Courts and administrative authorities did not oppose any of the Church's acts no matter how illegal. Jewish girls were frequently kidnapped and brought into convents. Clerical politicians fanned the flames of racial tensions in order to maintain power. In 1905, for example, two priests agitated against

\textsuperscript{19}Memorandum, op.cit., pp. 86-87.
the extension of the franchise to vote on the grounds that universal suffrage was a Jewish invention, first established in France where the Jews were aiming to destroy the Church.  

When the Russians invaded Galicia they placed the Jewish population outside the pale of the law. Jewish relief committees were dissolved. Jewish real estate owners, lessees, merchants and artisans were expelled from villages and all their possessions were confiscated. They were expelled from many towns and villages, often at a few hours notice and transported to Russia. Well-to-do Jews were taken as hostages and exiled to Siberia, frequently without counsel or hearing.

An orgy of pillage and terror was unleashed by the Russian administration. Jewish homes and shops were confiscated and looted. Russian officials extorted whatever little money the Jews had. Scarcely a town was spared the Russian orgy.

The Russian armies overran Galicia during the first five months of the fighting. They secured their hold on East Galicia for almost a year. Lemberg was in their hands from September 2, 1914 to June 23, 1915. The Austrians then gained control for almost a year. And then in June 1916, the Russians again invaded Galicia and overran Bukowina.

20 Memorandum, op.cit., pp. 89-90.
As a consequence of these two invasions and retreats, almost 70% of Galician territory was totally devastated and 23% was partially destroyed. Only 7% remained undamaged.

As the Russian forces entered Galicia, many of the Jews abandoned their homes and fled to the interior of Austria. Vienna reported 175,000 refugees, Budapest over 50,000 and various towns in Bohemia over 70,000. Those who were unable to escape the Russians were exiled to Central Russia, often forced to travel great distances by foot. In the summer of 1916, the Russian Government ordered the return to Galicia of all those that had been expelled. It then found that out of 35,000 Jews who had been exiled, 5,000 of them had died of hunger and disease.

Pogroms were reported in Lemberg, Przemysl, Cracow and other cities. In Lemberg, 600 Jews were killed, 10,000 were rendered homeless and three synagogues were burned.

The London Jewish Chronicle reported a high incidence of nervous disease among Jews.

The Committee for the Relief of Jewish War Orphans of Cracow reported to the Hague branch of the Joint Distribution Committee that 20 institutions sheltering 10,000 war orphans were left penniless as a result of the Russian invasion of Galicia.²²

²²Memorandum, op.cit., pp. 94-95; AJYB, 5676 (1915-1916), 225.
Bulgaria

According to a census taken on December 31, 1910, the Jewish population of Bulgaria numbered 40,070 or about 9/10 of 1% of the total population (4,377,516). The Jews were mainly occupied in various branches of trade, having among them a few artisans and men of the liberal professions.

The Jews enjoyed full political and civil rights. They did not know of any racial antagonism. The Jews were represented in the National Assembly and occupied positions of honor in the civil service of the country.

The war produced food shortages and increased the prices of all the necessities of life. It was estimated that at least 10,000 Jews, one fourth of the entire Jewish population was without any means of subsistence.

In January 1917, the President of the Jewish Committee of Sofia stated that 2,200 families of Bulgarian Jewish soldiers and 500 orphans were in urgent need of relief.23

Greece

In Greece, before the war, there were 100,000 Jews or 2.3% of a total population of 4,350,000. Of the 100,000 Jews, 80,000 resided in Salonika. The rest were scattered over Macedonia, Lesbos, Samos, Cheros, the Apirus and other cities; 728 Jews lived on the Island of Crete, 300 on Cyprus and

about 8,000 in the city and islands of Rhodes. They were generally employed in the trades or as artisans.

The Jews of Greece suffered greatly from the war. Many were homeless and starving and were in need of clothing.

In August 1917, a huge fire destroyed nearly half the town of Saloniki and almost the entire Jewish quarter. All the Jewish communal institutions were swallowed up by the flames. The property damage was estimated at 750 million francs, of which only 100 million francs was covered by insurance. The number of Jewish sufferers, according to the official report of the Director of Relief of Fire Sufferers, was 53,000 or more than two-thirds of the total number of sufferers. The Government never issued a satisfactory explanation of the fire. The Jewish business and residence quarter was reduced to rubble. The homeless population lived in hovels and tents trying to eke out a living.

When the city was first invaded by Greek troops, they got out of hand and looted one of the synagogues and ripped up the Torahs.24

Palestine

Before the war, the population of Palestine was 700,000 of whom about 100,000 were Jews.

The war cut off the normal channels of communication of Palestinian Jews with the Jews in Europe and the United States. The Chalukah system, which was a source of financial aid, was inoperative. Trade and commerce with Europe and particularly England, which was the chief importer of Palestinian products, came to a standstill. The capital to engage in various industries, such as building, carpentering, shoemaking and tailoring, in which Jews were largely employed, was not to be had.

All imports, supplies of clothing, bedding, materials, and food, were cut off. All available horses, mules, camels, and all vehicles of transportation were requisitioned. The coast was blockaded for three years and there were no imports.25

The lack of food, supply of pure water, disease and epidemics spread to the entire population. Thirty percent of the population was infected with malaria, and 30% with trachoma and typhus due to famine. Unsanitary conditions broke out all over Palestine.

The cost of living skyrocketed because of the following reasons: there were no imports, plagues of locusts devastated the country, depreciation in the value of paper currency, general stagnation and cessation of business of all kinds, no factories

25Memorandum, op.cit., p. 106, MJDC, July 17, 1917, pp. 2-3, AYU; Letter, William Phillips, Assistant Secretary, Department of State to CRC, October 12, 1917, CCRC.
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in the country to manufacture raw products, enforced mili-
tary service of males of military age, confiscation of pro-
perty and provisions by military authorities, exhorbitant
taxes and persecution of the people by military and civil
authorities. 26

The Jewish population was repeatedly subjected to
sudden orders on the part of the Syrian Governor, Djamel
Pasha. He evacuated entire regions at a day's notice, scat-
tering entire Jewish communities and disrupting all economic
and communal institutions. The mortality rate reached a high
point. In 1915-1916, it was nearly 96.3 per thousand among
the Sephardic community and 85 per thousand in the Ashkenazic
community. 27

At the beginning of the war, there was about 40,000
Jews living in Jerusalem. Due to expulsions, voluntary emi-
gration and death, the figure fell to 26,000. 28

Up to the time of the British entry into Jerusalem
in November 1917, practically the entire Jewish population
was dependent on charity. The Jewish community of Jerusalem
was never self-supporting. Outside of a small trade which

27 Memorandum, op.cit., p. 107; A. Heb., October 23,
1914, p. 718.
28 Memorandum, op.cit., p. 110.
catered to tourists, Jerusalem was dependent on Western Jewry. The war stopped the tourist trade and, for a time, funds from abroad.

The prices of all commodities of life rose to very high levels. The poor, which comprised 85% of the population, could scarcely buy any bread. The small number of middle class families suffered severely. A sack of badly ground home-grown flour cost twenty-five times the price of a sack of the best white Roumanian or Russian flour during the first months of the war. Meat was rarely seen. Milk sold only at enormously high prices.

Sanitary conditions were extremely poor. The water supply was small and not always clean. There was no sewerage. Malarial disease affected upwards of 40% of the Jewish population. Trachoma was very common.

In 1915-1916 there was an outbreak of cholera and spotted typhus which tripled the abnormally large death rate of 36 per thousand for the previous year. The rise of the death rate created a very large number of orphans--3,000. It was reported that in many places little children lay down and died in the streets. Little families of two, three and four huddled together under the parental guidance of some ten year old older brother or sister.29

29 Memorandum, op.cit., pp. 111-112; AJYB, 5678 (1917-1918) 318.
Roumania

The Jewish population in Roumania in 1915, just before the country entered the war, was about 300,000, of whom approximately 100,000 lived in the Wallachian cities, Bucharest (about 30,000), Galacz, Praila, Ploest, and other cities. The rest resided in the Moldavian cities of Jassy, Botochani and other cities.

Up to 1878, the Jews enjoyed a fair degree of toleration in Roumania, but no civil rights. After that date, when the Jews demanded the rights guaranteed them in the Berlin Treaty, the government began to formulate restrictive laws that touched every phase of Jewish life. Jews were not allowed to occupy official positions. They were barred from specified districts. They were even excluded from the public schools though compelled to pay taxes for their maintenance. All ranks in the army above that of non-commissioned officer were closed to them.

Preceding the war, the Jews in Roumania were divided into three main groups: artisans, tradesmen, and a few professional men.

When the war began, Jews were drawn into the service. The draftable age was from sixteen to fifty years. This drew about 40,000 Jewish men from their homes; affecting practically every Jewish family in Roumania.

As the German Army invaded Roumania, the Roumanian Army retreated, the Jews were driven before it abandoning all their
possessions, except those which they were able to carry.

Accounts showed that over 200,000 Jews in Moldavia were actually starving. The whole fabric of Jewish life, commercial, industrial, and social was destroyed by the war. The whole Jewish communal organization collapsed. There were about 25,000 Jewish tradesmen throughout Roumania in different localities. It was doubtful whether they would be compensated by the government for their ruined stores. About 5,000 tradesmen required loans to rebuild their shattered businesses.30

Turkey

At the outbreak of the war, Turkey itself, not including Palestine, had a Jewish population of 250,000, or about one per cent of the entire population. Of these, 75,000 lived in European Turkey and the rest in Asiatic Turkey.

The war changed the distribution of the Jewish population. European Turkey had a Jewish population of 95,000 and the Jewish population in Asiatic Turkey was 155,000.

Rabbi Marcus of Constantinople reported in April 1917, that hundreds of children in Constantinople as well as in the provinces were being denied education in Jewish schools because of the lack of sufficient funds. The number of

children roaming the streets was 8,000 in Constantinople, and about 8,000 in the provinces. Of this total of 16,000; 4,000 were placed in various institutions and 12,000 children of necessity still roamed the streets.

At the beginning of 1917, 20,000 Jews in Constantinople and 40,000 in other parts of Turkey were dependent on relief.31

MAP: THE EASTERN WAR ZONE.
WITH SPECIAL REFERENCE TO CENTRES OF JEWISH POPULATION.
MIGRATION OF REFUGEES FROM ZONE OF MILITARY OPERATIONS.
MAP: POGROM AREA SHOWING TOWNS PARTLY OR TOTALLY DESTROYED.
MAP

STATES IN PROCESS OF FORMATION AND THEIR PROBABLE JEWISH POPULATION.

GERMANY

BALTIC SEA

COURLAND

LITHUANIA

POLAND

3,000,000

Claimed by Poland

Claimed by Ukraine

Claimed by Poland also

CZECHOSLOVAKIA

100,000

AUSTRIA

HUNGARY

AUSTRIA-HUNGARY

RUSSIA

RUMANIA

400,000

Claimed by Rumania

Claimed by Rumania

BULGARIA

BLACK SEA

Greece

AEGEAN SEA

TURKEY

SEA OF AZOV

SE

"
CHAPTER II

THE CENTRAL COMMITTEE, 1914

Recognizing the desperate plight of the Jewish people in the war-torn areas, the Jewish press called upon American Jewry to prepare to aid their unfortunate brethren. As early as August 9, 1914, the *Judische Tageblatt* featured in its editorial column:

Help our Brethren in Russia
What should American Jews do to help our brothers who are found in this great tragedy?

... ... ... ... ... ... ... ... ... ...

We have not yet heard their cries because it is difficult to receive mail. We are certain that soon the cries of tens of thousands of Jewish families will be heard and we must be prepared to help them. The Jews of America must prepare the monies needed. Give as much as you can from your earnings whether it be much or little.¹

The idea of an organized national overseas relief effort by American Jews was first broached on August 18, 1914.²

This idea started to become a reality when a conference of the executives of the Union of Orthodox Jewish Congregations was held on September 28, 1914. The mobilization of American Jewry was now under way. The Union decided to send eighty

¹Jud. Tag., August 9, 1914, p. 4.
telegrams to various congregations throughout the country calling on them to raise funds for the relief of Jewish sufferers in the war zones.

The telegrams were signed by the President, Rabbi Dr. Bernard Drachman, and Albert Lucas, Secretary. It read:

Our unfortunate brethren abroad are suffering the terrors of a frightful war. Your congregation is requested to make offerings on Kol Nidre eve. We have appointed a relief committee. Money should be sent to the treasurer. Jacob Hecht, 46 Walker Street, New York City.³

Another meeting soon followed. On October 1, 1914 representatives of the Union of Orthodox Jewish Congregations and Agudas Harabonim gathered at the home of Rabbi Dr. Philip Klein, rabbi of the First Hungarian Congregation Ohab Zedek. The representatives were: Rabbi Dr. Klein, Rev. Dr. Pereira Mendes, Rabbi Dr. Bernard Drachman, Rev. Dr. Moses Hyamson, Albert Lucas and Morris Engleman. Rabbi M. S. Margolies, President of the Agudas Harabonim, represented his organization.⁴ They formulated a letter that was mailed out to all the Orthodox Jews of America. It advised them that a committee had been organized:

A committee has been formed consisting of representatives of the Union of Orthodox Jewish Congregations of America; the Mizrachi; The Central Committee for Palestine Institutions and the Agudas Harabonim for the purpose of

³Ibid., A. Heb., October 18, 1946, p. 2; copy of letter, Secretary of Committee to Sol Rosenbloom, Pittsburgh, Pa., October 16, 1914, CCRC.

collecting and properly distributing funds for the relief of our co-religionists in all parts of Europe and Palestine who are sufferers in any way through the war. A special effort will be made to assist the widows and orphans and old men and women who have been driven from their homes.\(^5\)

They suggested that all the congregations, societies, and lodges collect for one "big fund" and that they appoint delegates to attend a conference to be held on October 15, 1914 at Ohab Zedak Synagogue at 172 Norfolk Street, New York City. The purpose of the conference was to arrange for the centralization of the "big fund" and to further organize its work.

It was on October 4, 1914 that the Central Committee for the Relief of Suffering Jews through the War (CRC) emerged as a formally organized body. Leon Kamaiky, Editor of the Judische Tageblatt, was elected Chairman; Harry Fischel, Treasurer; Albert Lucas, Executive Secretary; John Bernstein, Recording Secretary; and Morris Engleman, Financial Secretary.\(^6\)

The CRC machinery got underway and committees were set in motion. The Propaganda and Organization Committee met on October 4, 1914 to consider plans for raising funds and establishing branches of CRC throughout the country. Dr. P. A. Seiglestein was Chairman of the meeting. Rabbi Margolies, Rabbi Hyamson, Morris Engleman and Albert Lucas were members of this committee. They passed the following resolution:

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\(^5\)Engelman, op.cit.; J. Exp., October 9, 1914, p. 8.

\(^6\)Engelman, op.cit., p. 5; J. Exp., October 16, 1914, p. 10.
Upon consideration of ways and means and for the publication of the objects of this committee, it was resolved to print one million (1,000,000) stamps to be sold at one cent each, such stamps to be distributed to the trademen with the request that each should in turn sell them to their customers with each and every purchase. 7

Circulars were to be printed in English and Yiddish and circulated among Jewish tradesmen. Placards advertising the stamps were to be displayed in stores where the stamps were to be sold. Letters in English and Yiddish were to be forwarded to "well known representative men" asking them to call meetings in their various cities in order to establish branches of the CRC.

The delegates to the October 15, 1914 conference began to gather at the Oheb Zedek synagogue. Over 50 representatives from societies and congregations met. They pledged to join and support the CRC.

Rabbi Dr. Bernard Drachman, Chairman of the conference, delivered a stirring address. He impressed them with the urgency of the moment and said it was necessary to find the fastest and quickest means to immediately help the orphans and widows of the fallen Jewish soldiers. Harry Fischel, treasurer of the CRC, reported that $2,000 had been already raised and that $1,150 was sent by special messenger to aid the Jews of Palestine.

7Minutes of the meeting of the Propaganda Organization Committee, October 14, 1914, MCRC.
The conference approved a resolution of Rabbi S. A. Jaffe and A. Kruger. The resolution called for an intensified appeal for funds throughout the country. It also said the donors or their representatives will be able to give their views as to where the monies are to be dispersed. The resolution urged the formation of committees in each city to raise money for the CRC.  

Now aware more than ever of the immediate needs of the Jews in the war zones, a special meeting of the CRC was called on October 20, 1914. The treasurer was instructed to forward $5,000 to Palestine which was to be distributed through the Central Committee Knesset Israel in Jerusalem, and $5,000 for Austro-Hungary Jewry which was to be dispersed by the Israelische Allianz Zu Wien.  

Rabbi Jaffe made a motion at the meeting, which was passed unanimously, that the CRC should continue with its activities as long as it was deemed necessary. Albert Lucas, Secretary of the CRC, was asked to enter into correspondence with all the Orthodox Congregations in the United States in order to arrange for delegates of the CRC to visit the various congregations. 

Branches of the CRC started to form across the country. In city after city, Jewish communities began to organize. The

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8 Jud. Tag., October 18, 1914, p. 5; copy of Letter, Secretary of CRC to Mr. B. Cohen, President of Shaare Tzedek, Pittsburgh, Pa., October 22, 1914, CCRC.  

9 MCRC, October 20, 1914, AJDC.
CRC was being firmly established on a nation-wide basis.

On Sunday, May 14, 1916, 250 delegates, representing affiliated branches in 14 states, met at the Music Fund Hall at Eighth and Locust Streets in Philadelphia, Pennsylvania. Its purpose was to give an up-to-date report on the CRC's activities, and to plan for the future.¹⁰

The conference was opened by L. S. Bloom, Chairman of the Philadelphia Committee of the CRC. He was followed by Dr. E. S. Cattel, Chief Statistician of the City of Philadelphia, who delivered the address of welcome. Leon Kamaiky then introduced the Hon. Henry M. Goldfogle, a member of Congress who acted as Chairman of the morning session. He delivered an address on the position of the Jews in the war zones.

The afternoon session was presided over by the Hon. Joseph Barondess. Various committees were appointed to devise ways and means for the extension of the work.

Harry Fischel, Treasurer of the CRC, gave a detailed report of the monies received and disbursed:

The sum of $1,074,386.11 passed through my hands. This covers the period from October 8, 1914 to April 30, 1916.

Of the receipts, the actual relief contributions were $887,847.68 divided under the heading of General Fund, Stamps, Certificates, Proclamation Certificates and Collections through Dime Savings

Banks. In addition, for Palestine General Relief $25,214.00 was given. The contribution for Relief was not the only monies that came to the treasurer. Under the heading of Private Remittances are two items. One "For Designated Institutions in Palestine, Etc." $100,159.68, and the other, "For Designated Individuals in Palestine, Etc." $79,158.82. This is striking evidence of confidence the Jewish public reposed in the Central Committee.11

Fischel said that a number of people desired to send direct relief either to institutions in Palestine and other countries or to their relatives and friends. They asked the Central Committee to transmit their contributions to them. With the exception of requesting payment for cables, no charge of any kind was made. Fischel's office and his personal service were placed at the disposal of these persons. He was "only too glad of the opportunity to be helpful".

Continuing his report, Fischel stated that the money came from 21,652 sources; from 1,368 cities covering the forty-eight states in the Union, the territory of Alaska; Canada, Argentina, South Africa, Cuba and Panama.

Regarding disbursements, Fischel reported:

We paid over to the Joint Distribution Committee of which the Central Committee is part, the sum of $723,570.39. Prior to the formation of the Joint Distribution Committee in November, 1914, the Central Committee had already transmitted relief to Europe and Palestine. There was no time to be lost.12

11 Ibid. 12 Ibid.
Insofar as publicity and administration of the CRC, he further stated:

It has always been my aim to practice the most rigid economy and with that in mind, I am glad to say that beyond the most absolute expenditure not one cent was spent for any purpose except that of Relief.13

In the afternoon session, Rabbi Meyer Berlin, Vice Chairman of the CRC, spoke on "The Condition of the Jews Suffering Through the War." Rabbi Dr. Bernard Drachman, President of the Union of Orthodox Jewish Congregations, delivered the closing address.

At the evening session, where a mass meeting was held, speeches were delivered by Congressman Siegal, Hon. Joseph Barondess, and Rabbi Israel Rosenberg, Chairman of the Executive Committee of the Agudas Harabonim. The Conference adopted the following resolutions:

1. That there be elected a National Committee of one hundred fifty members representing every section of the United States cooperating with the Central Committee for the Relief of Jews Suffering Through the War. Of these, sixty-three names were presented to the Conference and elected. The other eighty-seven members of the National Committee are to be selected by the different organizations throughout the United States and the names are to be submitted to the Secretary.

2. That there be elected among these hundred and fifty members an Executive Committee of thirty, twenty-five of whom shall be elected by this Conference and five more to be added, to give representation of such

13 Ibid.
centers as are not present. This Executive Committee shall be composed of members of the National Committee residing in New York and nearby cities.

3. That it be recommended to the Executive Committee to arrange for pledges of contributions to be paid in monthly or weekly installments through the various committees now affiliated with the Central Committee, and in cities where no such committee exists, to organize one for that purpose.

4. That it is the sense of the Conference that committees and organizations utilizing the machinery of the Central Committee for the collection of Relief funds, through stamps, certificates, proclamation certificates, savings banks and other methods devised by the Central Committee, should transmit all monies collected by them through these means to the Central Committee.

5. That this Conference urges upon the Joint Distribution Committee to send forthwith a Commission to investigate the condition of the Jews in the war zones. And that no members of the Commission shall be selected without the Joint Distribution Committee first having conferred with the Committees represented upon the Joint Distribution Committee.

6. That this Conference recommends to the Executive Committee, that the various States in the Union in which Jews dwell shall be divided, and that Field Secretaries be engaged for the purpose of visiting these territories with a view of organizing and stimulating the work of gathering contributions to the relief funds.14

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14 Ibid. Those elected to the CRC Executive Committee were: Hon. Joseph Barondess, N.Y.C.; Rabbi Meyer Berlin, N.Y.C.; Mr. S. S. Bloom, Philadelphia, Pa.; Mr. Arthur Concors, N.Y.C.; Rev. Dr. Bernard Drachman, N.Y.C.; Mr. Julius J. Dukas, N.Y.C.; Mr. Morris Engleman, N.Y.C.; Mr. E. W. Lewin-Epstein, N.Y.C.; Mr. Harry Fischel, N.Y.C.; Mr. Jacob Ginsburg, Philadelphia, Pa.; Rabbi S. H. Glick, N.Y.C.; Rabbi Solomon E. Jaffa, N.Y.C.; Mr. Leon Kamaiky, N.Y.C.; Mr. Louis Kapit, N.Y.C.; Rabbi Joseph Konvitz, Elizabeth, N.J.; Mr. William Leaf, Philadelphia, Pa.;
Marking the tenth year of the CRC's existence, a conference was held at the Central Jewish Institute, 125 East 85th Street, New York, N.Y. on September 9, 1924. 15

Leon Kamaiky, Chairman of the CRC, in a Presidential address, pointed out that this was a pivotal period in the life of Jews overseas. The Jews want to rebuild their shattered cultural life and are anxious to reestablish their seats of learning so that they may function once again as they did in the past. It was no longer a question of rendering temporary aid to the needy, but of rebuilding the foundations of life that were ripped asunder.

Leon Kamaiky said:

What we have given to date is but a drop in the ocean of need in the lands abroad. Each Jew who does not wish to see the Torah forgotten in Israel must do his duty. Committees must be organized at once in all communities whose duty it shall be to see that every man does contribute an annual sum during the coming three years at the very least towards the work of Central Relief. We must make elaborate plans for getting the necessary sums for this important national effort. For this purpose, the Conference has been called, and the duty devolves upon it to translate into action the sacred duty imposed upon all of us for the future existence of the Torah. 16

Rabbi B. L. Levinthal, Philadelphia, Pa.; Mr. Albert Lucas, N.Y.C.; Rabbi M. S. Margolies, N.Y.C.; Rev. H. Masliansky, N.Y.C.; Mr. William Roth, Brooklyn, N.Y.; Mr. Michael Salit, Brooklyn, N.Y.; Mr. Victor Schwartz; Mr. Peter Wiernik, N.Y.C.


16 Ibid.
Kamaiky then introduced Rabbi Bernard L. Levinthal who stated:

We Philadelphians are aware of the fact that we have not as yet discharged our duty in full to the Central Relief Committee. This does not mean that Philadelphia has done less than all the other towns of America, but yet not sufficient when measured in the terms of the great cause. Philadelphia will, however, discharge its full obligation during the coming holidays. We will now begin our work in real earnest and organize every Jew for the sacred cause.  \(^{17}\)

Rabbi Israel Rosenberg, First Vice President of CRC, followed Rabbi Levinthal. In an eloquent and impassioned address, Rabbi Rosenberg dwelt upon the general position of Jewry in all lands in the post-war days and vividly portrayed the condition of Jewish culture abroad as it would be without the persistent aid of the CRC. He emphasized that the coming of the Rabbinical Delegation to the United States was not for a mere passing and temporary purpose, but for the establishment of a more permanent modus of operation. "The Conference", said Rabbi Rosenberg, "must raise on high the slogan; The Torah is in danger, help to continue its existence".  \(^{18}\)

Gudalia Bublik, editor of the *Judische Tageblatt* was unanimously elected as permanent Chairman of the Conference. After a brief address on the aims of the Conference, he introduced Rabbi Aaron Teitelbaum, Executive Secretary of the CRC, who presented a detailed report of the ten years of activity of the organization. He presented the figures as audited by

\(^{17}\text{Ibid.}\quad ^{18}\text{Ibid.}\)}
the Finance Committee which showed that the income of the CRC to date had been $12,198,739.51, of which the sum of $9,872,871.51 had been remitted to the Joint Distribution Committee, $737,819.27 was sent to individuals (Rabbis and scholars) in need, and $1,230,272.69 was distributed to Torah institutions. The expense during all these ten years of operation amounted to $357,806.17; or a sum a little below three and one half per cent of the gross income of the organization.

In connection with these figures, Mr. Brenner, a delegate from Chicago and a member of the Finance Committee, immediately after Rabbi Tietelbaum's report, rose and in a voice quivering with emotion announced that he and his fellow Chicagoans had arrived at the Conference in a far from friendly mood. He had heard a good deal of loose talk by irresponsible people concerning the CRC management. He was happy to state that after spending more than two weeks at the office of the CRC, studying the books and observing the management, he was deeply impressed with the efficiency and conscientiousness of the people in charge. He hoped that all other Jewish organizations would conduct their offices in such a manner.

Mr. Brenner then moved that a vote of thanks be given by the Conference to the management of the CRC for its most efficient and conscientious efforts on behalf of a great and noble cause during all the past ten years and especially to Rabbi Aaron Teitelbaum, the Executive Secretary, who had done so much to keep the work of the CRC in existence for a period
of time that was the most critical and arduous in its history. The vote was moved by voice acclamation of the entire Conference.\(^{19}\)

The evening session was devoted to the presentation of resolutions, addresses by the Rabbinical Delegation and reports of various committees. The Resolutions Committee, consisting of Rabbis Margolies, Levinthal, Rosenberg, Silver, Konowitz, Preil, Kowalsky, Rief, Mandelbaum, Swirin and Album and Messrs. Gordon, Silver, Altshul, Sopher, Kaplan, Shapiro, Held, Shulman and Brenner brought in the following resolutions which were adopted by unanimous vote:

1. To express the hearty thanks of the Conference to the officials and the management of the CRC for their earnest and devoted work to the cause of the Torah during the past ten years, during which period of time the Jewish cultural institutions could not possibly have survived without the aid extended by the CRC.

2. To extend the life of the CRC for a period covering the next three years at the very least.

3. That it is the duty of every American Jew to become affiliated with the CRC by the payment of stated, annual dues to the organization.

4. To organize collections for the CRC in all synagogues of America during the coming holidays and to request the Agudas Harabonim to give precedence to the CRC appeal over all others during the named period.

5. To send a delegation, representatives of all lands abroad for the investigation of the institutions of learning in these lands.\(^{20}\)

\(^{19}\text{Ibid.}\)  \(^{20}\text{Ibid.}\)
The Chairman then presented Chief Rabbi Kook, Rabbis Shapiro and Epstein of the Rabbinical Delegation who were visiting the United States on behalf of the educational institutions abroad. He called on them to address the Conference briefly. Rabbi Kook said that "every Jew was a partner to the covenant, a sharer in the duty of upholding the Torah. All are equally liable in the discharge of this duty and now when our brothers abroad have defaulted in their debt through no fault of their own, it is incumbent upon their more fortunate American brothers to discharge their share of this debt."

Rabbi Shapiro dwelt upon the fact that this was a truly national conference because it stood for Jewish learning and ideals which were the cause and the basis of the survival of the Jewish people. Rabbi Epstein remarked that "the work of the CRC must be a work of love not compulsion. Were it not for the work by the CRC, our people and our holy Torah would have long since perished from the earth during the past few years of fiery ordeal."21

After the conclusion of these addresses, the Conference adjourned.

As of February 26, 1926, the CRC reported to have raised a total of $12,377,506.21 which was distributed as follows:

$9,872,871.36 - Through the JDC
1,357,626.76 - Cultural appropriation since 1922

21Ibid.
$ 500,967.04 - Earmarked funds for institutions and individuals in Palestine

237,620.95 - Covers amounts forwarded before JDC was organized and later with the consent of the JDC to refugees, Rabbis, teachers, Yeshiva's, Talmud, Torahs, and other institutions.

407,502.67 - All expenses made by the Committee since its inception in 1914 to date including outside propaganda, advertisements, printing, and expenses of delegations here and abroad.

917.43 - Balance in bank.22

By March 22, 1934, the CRC had raised since its inception over $14,000,000. The officers of the CRC that year were Peter Wiernik, Chairman, Vice Chairmen were: Rabbi Israel Rosenberg, Rabbi Meyer Berlin, Julius J. Dukas, Bernard Horwich, Rabbi Ephriam Epstein and Rabbi Bernard L. Levinthal, Harry Fischel, Treasurer; Rabbi Aaron Teitelbaum, Hon. Executive Secretary; Morris Engleman, Financial Secretary and Abraham Horowitz, Secretary.23

22Copy of Letter, CRC to The Jewish Daily Bulletin, February 26, 1926, CCRC.

23Copy of Letter, Secretary of CRC to Welfare Council of New York, New York City, March 22, 1934, CCRC.
CHAPTER III

THE CENTRAL COMMITTEE AND THE JOINT

With the organizing of the American Jewish Relief Committee (AJRC) on October 25, 1914, the Jewish press voiced dismay at the lack of unity among the Jewish people. Duplication of effort and waste was deplored:

Have all the Jewish organizations shown a willingness to work shoulder to shoulder? Now, when we have the opportunity, nay more, the duty to prove that we are a unit, we are again demonstrating that we are individualists.  

Aware of the need for unity within the Jewish community, representatives of the CRC and the AJRC met at the United Hebrew Charities Building on November 25, 1914. They were given full powers to work out an agreement between both organizations.

The meeting produced the following resolutions of cooperation:

The Central Committee shall receive all collections from Orthodox congregations. It shall issue and sell self-taxation stamps.

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1 Henry H. Rosenfelt, This Thing of Giving (New York: Plymouth Press, 1924), pp. 18-22, discusses the formation of the American Jewish Relief Committee; see also, Majority Report of the Delegates of the Conferences held at Temple Emanuel to CRC, October 25, 1914, DCRC; J. Exp., October 30, 1914, p. 6.

It shall have three representatives delegated by its own Executive on the Distribution Committee of the AJRC.

The decision of that Committee as to the distribution of relief shall be final and binding upon the CRC and its treasurer shall pay over to the treasurer of the AJRC the funds in its hands as directed by the Distribution Committee. ³

For the CRC, the signators were: Albert Lucas, Chairman; Rabbi Israel Rosenberg, Peter Wiernik and Louis Kapit.

For the AJRC the signators were: Cyrus Sulzberger, Chairman; J. L. Magnes, Leon Sanders and Samuel Dorf.

To avoid the overlapping of sending relief abroad, both organizations agreed upon a Joint Distribution Committee (JDC) which centralized the distribution.

The CRC printed circulars that were sent to their affiliated branches notifying them of the agreement reached between the CRC and the AJRC. The circulars indicated that it was the highest importance to the future of Orthodox Jews in America:

that their contributions shall pass through the treasury of the CRC, so that when our delegates upon the Distribution Committee direct their efforts towards the sending of money abroad in such a way as will give the largest relief to our poor co-religionists in Poland, Galicia, Hungary, Palestine and in fact in all the countries affected by the war, they shall have behind them the moral support which a large collection effected through this Committee, will give them.⁴

⁴Circular, DCRC.
On October 25, 1915, the People's Relief Committee for the Jewish War Sufferers (PRC), which represented Jewish labor and Yiddish speaking radicals and which was organized August 8, 1914, applied for membership in the JDC. After much discussion, they were accepted as a constituent organization similar to the CRC and AJRC.  

The three organizations, the CRC, the AJRC and the PRC, worked together distributing funds for general relief in the war stricken lands; in the "occupied territories," Palestine, Constantinople, Serbia, Salonika, Tunis, Morocco and Algiers. Some of the relief consisted of: soup kitchens, housing, clothing, blankets, support of orphan asylums and homes of the aged, medical assistance, subventions for teachers and their families, maintenance and support of dependent school children, aid to Talmud Torahs, Chedorim Bundist schools, Peretz and Dinensohn schools, and kosher food for Jewish War Prisoners in Germany. Large sums of money were also distributed to Das Juedische Hilfscomite fur Poland and Lithuania and the Israelitsche Allianz Zu Wein for distribution among the war sufferers.

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6MJDC, December 18, 1917, AYU.

7Synopsis of a Report of The Distribution of Relief Funds during February-August, 1917, p. 4, DCRC.

8Minutes of SubCommittee of JDC, December 5, 1916, AYU.

9Letter, Albert Lucas, Secretary, To Members of JDC, January 18, 1917, CCRC.

10MJDC, January 18, 1917, AYU; CJDC, January 29, 1917, AYU.
The CRC was usually represented on the JDC by Harry Fischel, Rabbi M. Z. Margolies, Morris Engleman, Leon Kamaiky, Peter Wiernik, Albert Lucas, Rabbi Aaron Tietelbaum, Stanley Bero and Rabbi Meyer Berlin.\textsuperscript{11a}

As World War I was coming to a close, the JDC turned its attention towards a more permanent form of relief. They began to think in terms of reconstruction and of rebuilding the social and economic life of the war-stricken Jews.

Albert Lucas, Secretary of the JDC, contacted a number of members of the JDC, asking them to express their views as to what direction the reconstruction should take.

Peter Wiernik of the CRC believed that it was necessary at this time to declare the general principles which the JDC should follow. He detailed the plans that should be taken:

These principles ought to be:

1. That the authenticated views and desires of the masses of Jews for whom, and among whom, reconstruction work is to be done in various countries, provinces or sections, shall have a decisive influence on our plans and activities.

2. That we are resolved to take up immigration work in the broadest meaning of the term, including both re-patriation and ex-patriation, helping American citizens and bonafide inhabitants of this country who are stranded abroad to return home, and also helping Jews who had to stay here on account of the war to return to their homes. To assist Jews to emigrate en masse from places where they believe that they have no future, and establish

\textsuperscript{11a} MJDC, January 16, 1916, January 18, 1917, February 21, 1917, May 10, 1917, June 5, 1917, July 10, 1918, AYU.
them in countries where the consent of the ruling power can be obtained for their reception.

3. To give Palestine the preference as a country of Jewish immigration and whenever practicable, to locate there institutions of a general nature from which the Jews of more than one country are expected to derive spiritual or material benefit.

4. To give every possible help to the British government and its Allies to realize the plan which was briefly outlined in the letter by Mr. Balfour to Lord Rothschild, commonly known as the British Declaration of November 2nd, 1917, to establish a national home for the Jews in Palestine, and to cooperate for this purpose, with the Zionist Organization and with any other agency from which effective work can be expected.\textsuperscript{11b}

5. That in all projects for industrial foundations and in all economic arrangements about labor, the radical tendencies of the Jewish workingmen shall be dully respected and cooperative work encouraged whenever practicable.

6. That in communal and religious undertakings, in countries where there is no well-established Reform movement, Orthodox Judaism shall be recognized as the Jewish religion and spiritual leaders of Orthodoxy shall be taken into counsel and accepted as final authorities on religious matters.

7. That all important documents and periodicals which may be issued as part of the reconstruction work in various languages shall also be issued in Hebrew and Yiddish.

8. That all offices and establishments which are to be opened for reconstruction work and in connection therewith should be closed on Saturdays and on Jewish holidays.

9. That it is declared to be one of our principal aims to acquaint the Jews of the world with the aspirations and the ideals of American Jewry, to explain to them the purport and the meaning of the American spirit and the conditions which make us on various occasions

\textsuperscript{11b}Wiernik was an Anti-Zionist but he nevertheless placed the Zionist aspirations in his plan. For his views on Zionism see Joseph Hirsch, "Peter Wiernik and His Views" (D.H.L. dissertation, Yeshiva University, 1974), pp. 30-68.
differ from our brethren abroad. And for this purpose the United States shall be included among the countries in which we are to investigate Jewish conditions, collect and publish material, and in every possible way contribute to a general understanding between us and the Jews of other parts of the world.  

Louis Marshall, representing the AJRC, said that if Albert Lucas' request for opinions regarding Reconstruction referred to "an ambitious plan of a Billion Dollar Loan for reconstruction after the war" then he would have to "place myself on record, as I have in my communications with Mr. Warburg, as unalterably opposed to our dealing with this subject at this time. It is certain to do indefinite mischief."

Marshall continued to state his reason:

Our attitude will be misinterpreted. Our enemies will make the most of it. Let us have some sense of proportion and remember that we are not the only people on top of the earth at this particular juncture. Reconstruction work will, of course, be necessary, but it must be conducted sanely, and not in such a manner as to give rise to suspicion that the Jews have no thought except for themselves and that they have under their control all the money in the world. You perhaps have not had the matter thrust upon your attention as I have within the past few weeks, but our enemies are very active and subtle and matters of this transcendent importance should never have been launched without an opportunity for consideration by those whose judgment, whether valuable or otherwise, should at least have been called into requisition.  

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12 Letter, Peter Wiernik to Albert Lucas, Secretary, JDC 20 Exchange Place, New York City, November 6, 1918, CJDC.

13 Letter, Louis Marshall to Albert Lucas, November 5, 1918, CCRC; see also, Jud. Tag., October 20, 1918, p. 6, the newspaper article discusses the need of one billion dollars for reconstruction of world Jewry.
He further indicated why he opposed this effort:

Moreover, I desire again to protest against the effort of the JDC to trespass on the jurisdiction of the AJRC, the CRC and the PRC. They are the collecting agencies. The JDC has nothing to do with the collection of funds. Its orbit is limited, as is that of the several relief committees. So long as each acts strictly within its jurisdiction there can be no trouble but when they disregard the limitations of their power, difficulties are always certain to arise. 14

At a Special Meeting of the JDC held at the residence of Felix M. Warburg, chairman of the JDC on November 19, 1918, Louis Marshall moved the following resolution:

That all facts and data that may affect the condition of the Jews of Western Europe and Palestine and other countries affected by the war shall be collated by the Committee on Constructive Relief and that a full report which may be of use not only for action by this Committee but also by the Government or by any other organization which may interest itself in the general problem of relief, be presented as soon as possible. 15

Jacob H. Schiff amended the resolution by stating:

That the appointment of this sub-committee by the JDC is intended as a declaration to the effect that the re-establishment of Jewish life and institutions in the countries affected by the war is of paramount importance to this committee. 16

The resolution passed unanimously. Marshall's positions remained unchanged.


15 Minutes of a Special Meeting of the JDC, November 19, 1918, AYU.

16 Ibid.
The rebuilding of Jewish life in the war-torn areas was now going to be undertaken by the JDC. Plans for economic and social rehabilitation were being discussed. Deeply concerned about the educational needs of the Jewish people in the war-stricken areas, members of the CRC spearheaded the formation of the Culture Committee of the JDC.17

The Committee on Cultural Activities (CCA) met several times during the summer of 1920. At the first meeting, Dr. Boris Bogen, a European Regional Director of the JDC, reported that a considerable part of the general relief funds allocated to communities in Europe were being expended for cultural activities by the local committees receiving the monies. He said that in some cities in Poland it was the average of 20% of the entire funds allocated and in places in Lithuania, it was as high as 80%. Dr. Bogen urged that the JDC adopt some rule on the subject.

During a meeting of the CCA on November 18, 1920, it became evident that there was a need to form a permanent standing Culture Committee of the JDC. It would consist of an equal number of representatives of the three constituent committees. Since there were many differences of what one had in mind with the word cultural; some supporting Talmud Torahs, Yeshivot; others radical schools; it was agreed by the CCA that the constituent committees should themselves take the "responsibility

17Letter, Rabbi Aaron Teitelbaum to Joseph C. Hyman, Secretary of the JDC, May 3, 1929, CCRC.
of designating the institutions which they would wish supported out of the funds actually collected by them." It was hoped that the JDC would be willing to accept the designations which would come from the constituent committees. The funds would be send direct to the institutions by the constituent committees without the intervention of the European Director or the Regional Directors.

The CCA recommended to the JDC that:

The constituent committees shall be authorized to instruct the JDC to send to some central agencies or banks a proportion of the monies which the committees turn over during each month not exceeding in all 33 1/3% of such monies turned over.\(^{18}\)

The CCA further recommended that:

The constituent committees shall be authorized to instruct the JDC to forward to such central agencies or banks in all the countries to which such funds are remitted, directions to pay out in the name of the constituent committee such amounts from the sums of monies so forwarded, to designated institutions, Rabbis, teachers or other leaders in the various communities, so much of the sums forwarded as the constituent committee may direct.\(^{19}\)

The JDC accepted the resolutions and the CCA was formed.\(^{20}\)

\(^{18}\)MCCA, November 18, 1920, AYU; MJDC, Cyrus Adler Collection, November 18, 1918, ADU.

\(^{19}\)Ibid.

\(^{20}\)Agreement between the CRC and the JDC with reference to Cultural Work, May 1922, p. 1, DCR; copy of cable addressed to the Regional Directors in Europe from JDC Executive Committee approved by the Special Committee on Cultural Activities, December 14, 1920; MJDC, Cyrus Adler Collection, December 30, 1920, ADU. "At insistance of Peoples and Central Committees Executive Committee of the JDC resolved—that hereafter cultural work will be supported exclusively by appropriations made direct from the Peoples and Central Committees to institutions designated by them respectively. The Peoples and Central Committee retaining proportion of funds collected by them to meet this obligation." cf. Yehuda Bauer, My Brother's Keeper: A History of The American Jewish Joint Distribution Committee 1929-1939, (Philadelphia: Jewish Publication Society, 1974), pp. 11-12.
The CRC members who served on the CCA were: Rabbi Aaron Teitlebaum, Peter Wiernik, Rabbi Meyer Berlin, Rabbi Leo Jung. Cyrus Adler was chairman of the CCA.21

The CRC undertook as the basis of its cultural work to assist Orthodox Talmud Torahs, Chedorim, Yeshivot, Rabbinical Seminaries, Rabbis and other religious schools. As time passed, the demands for assistance grew. More and more requests for aid came to the office of the CRC. It was now necessary to expand the budget of the CRC on the CCA. A meeting was held in the office of Felix M. Warburg to work out a new budget for 1922. It was agreed that:

Twenty per cent of the money that the CRC shall be entitled to in credits from the JDC, one third shall be accorded us for cultural work, provided we turn over monthly to the JDC whatever money may come to us, after deducting the necessary expenses and of which amount we shall likewise be entitled to one third for cultural work.22

Later, in 1926, the CCA distributed its monies on a different basis. The JDC made a yearly allocation to the CCA of which the CRC received 55%, the PRC 25% and the AJRC 20%.23

A 1927 report24 indicated the Orthodox educational

21MCCA, April 29, 1926, March 14, 1927, AYU.
22Agreement, op.cit., p. 2.
23MCCA, April 29, 1926, p. 2 AYU. At this meeting the CRC and the PRC stated that they "will as heretofore decide upon their own allocations from the funds at their disposal."
24Report on Jewish Educational Institutions in Europe and Central Europe and Palestine, Rabbi Aaron Teitelbaum to Dr. Cyrus Adler, Chairman of the Cultural Committee of the JDC, January 27, 1927, DCRC.
institutions in Eastern and Central Europe and Palestine that were receiving aid from the CRC. In Poland, 200,000 children were attending Orthodox schools. There were three systems of education in the Orthodox schools in Poland. The first system was the old type Chedorim and Talmud Torahs—always in existence but affording only a religious education. The second were Talmud Torahs and schools that gave the pupils a spiritual training, knowledge of the Hebrew language, Jewish history, as well as some secular training. The third school system offered the pupils a religious, and to a certain extent, some secular training. Modern Hebrew subjects were not included in the curriculum.

More than 40% of the 200,000 children attended the Chedorim and Talmud Torahs of the old type; the other 60% were divided as follows:

<table>
<thead>
<tr>
<th>Chedorim and Talmud Torahs</th>
<th>Hebrew Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>693 Talmud Torahs</td>
<td>3,005 classes</td>
</tr>
<tr>
<td></td>
<td>108,448 pupils</td>
</tr>
<tr>
<td></td>
<td>(boys 96%; girls 4%)</td>
</tr>
<tr>
<td></td>
<td>3,924 teachers</td>
</tr>
</tbody>
</table>

The Beth Jacob schools 25b which provided education for 7,765 girls were:

- 65 schools
- 2 gymnasiums
- 1 Teacher's Seminary (in Krakow)

In addition to the Talmud Torahs and Hebrew Schools, there were institutions of higher learning:

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25a Ibid., pp. 6-7.

25b p. 147 claims that The Beth Yaacob schools in Poland, 1926 numbered 55 with 7,340 students.
<table>
<thead>
<tr>
<th>Institutions</th>
<th>Classes</th>
<th>Students</th>
<th>Instructors</th>
</tr>
</thead>
<tbody>
<tr>
<td>74 Yeshivot Ketanot (Preparatory Yeshivot)</td>
<td>313</td>
<td>6,758</td>
<td>298</td>
</tr>
<tr>
<td>24 Yeshivot</td>
<td>112</td>
<td>4,203</td>
<td>123</td>
</tr>
<tr>
<td>2 Tachkemoni Seminaries</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Warsaw)</td>
<td>8</td>
<td>200</td>
<td>23</td>
</tr>
<tr>
<td>(Bialestok)</td>
<td>6</td>
<td>183</td>
<td>11</td>
</tr>
<tr>
<td>1 'Tushiah' Gymnasium (Wilna)</td>
<td>7</td>
<td>33</td>
<td></td>
</tr>
</tbody>
</table>

In Lithuania, the CRC gave assistance to two types of Orthodox schools: the Chedorim of the old style giving only a religious education which were the minority; and the Hebrew Religious schools where Hebrew, secular and spiritual training was given to the pupils.

The Yavneh school system, which represented the Orthodox factions, the Agudah, the Mizrachi, and the non-Partisan bodies; initiated a movement to study Hebrew and secular training together with the old Cheder in their schools.

By 1923, they had organized:

90 Schools and Talmud Torahs 4,700 pupils 200 teachers

In addition, there were:

3 Gymnasiums (in Kovno, Telz and Alita) 475 students

2 Teachers Seminaries
One for boys 82 students
One for girls 28 (later seminary was closed temporarily to reopen new semester)
The Yeshivot were:

19 Yeshivot Ketanot
4 Yeshivot
1 Post Graduate School
   (known as Kovno Kollel)

The Yeshivot Ketanot were under the supervision of
the Agudath Harabonim, the Union of Rabbis of Lithuania. The
Yeshivot that received direct support from the CRC were the
Yeshivot in Slobodka, Telz, Ponivez, Kelm and Kovno Kollel--
the Post Graduate School.26

In Latvia27 (Lettland) the CRC gave assistance to:

46 Talmud Torahs  4,100 pupils
3 Elementary Orthodox Schools  809 pupils
1 Yeshiva Ketana
   Riga  80 pupils

In Transylvania, Roumania,28 the CRC aided:

61 Talmud Torahs  6,301 pupils  346 teachers
35 Yeshivot Ketanot  2,689 pupils  73 teachers

In Hungary,29 subventions were given by the CRC to:

81 Yeshivot Ketanot  2,823 pupils

In Czechoslovakia30 the CRC aided:

40 Yeshivot Ketanot  1,635 pupils

In PodkarPatska, Russia,31 the CRC assisted:

24 Yeshivot Ketanot  1,270 students

29 Ibid., p. 25. 30 Ibid., p. 27. 31 Ibid., p. 29.
In Austria-Burgenland the CRC gave aid to:

18 Talmud Torahs 1,431 pupils 54 teachers
1 Parochial school 400 pupils 8 teachers
2 Yeshivot:
   Matterburg Yeshivah 55 pupils
   Deutch Kreutz (Zoelem) 102 pupils

In Palestine, the CRC supported:

15 Talmud Torahs 4,260 pupils 165 teachers
14 Yeshivot 860 pupils 32 instructors

At a meeting of the CCA on February 24, 1927 it was the consensus of opinion that a new budgetary allotment should be considered. A new procedure was also suggested where all proposals and applications before the constituent committees of the CCA or addressed to the JDC:

Should be laid before the CCA as a whole and that the Committee should endeavor to find a method whereby, without allotting the available funds of the CCA on a percentage basis to the respective constituent committee.34

Consideration was directed to the attention of the CCA of the desirability:

Of the transmission of all funds appropriated to the CCA, by the office of the JDC rather than through the channels of the respective constituent committee.35

The members of the CCA gave close thought to the proposal that the work of the CCA should be conducted on the same

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32Ibid., p. 31.  
33Ibid., p. 36.

34Memorandum, J. C. Hyman, Secretary of the CCA to Cyrus Adler, Alexander Kahn, Meyer Gillis, Peter Wiernik, Leo Jung, Aaron Teitelbaum, March 2, 1927, p. 1, DCRC.

basis and follow the same procedure which other activities of the JDC were administered, that is:

Turning over to our European office the duty of passing upon all applications for assistance in the field of cultural activity, and within a measure of broad discretion, authorizing our European Director, Dr. Kahn, to pass upon such applications and to effect the necessary disbursements.\textsuperscript{36}

The role of the CCA would then be:

To enunciate the general policies governing the allocation for cultural funds and vest the European Director and his office, under such specific limitations as might seem advisable to the Cultural Committee here, with the authority appropriately to administer and disburse the Cultural Committee funds.\textsuperscript{37}

This new procedure was to make provisions for the administration of Cultural Funds in Eastern and Central Europe. Other machinery would have to be set up for the allocation and distribution of cultural funds in Palestine and other countries.

The suggestions were considered and studied by the members of the CCA and at a meeting on March 14, 1927, after much discussion two proposals were offered:

That a new method of budgetary allotment be considered, whereby all applications received by all constituent committees be laid before the Cultural Committee as a whole and allocations be made on a per capita basis, giving due regard to other sources of income for each type of school, the economic conditions of the particular country, the type of school, whether it be a secondary school, etc., on the basis

\textsuperscript{36}Ibid. \textsuperscript{37}Ibid.
that the higher the institution the more it costs
to maintain a student, etc.

That the present method of dividing the funds of
the Cultural Committee to the three constituent
committees on a percentage basis be continued—
the percentages, however, to be reviewed on a
fairer basis.38

The members of the PRC did not favor the adoption of
a new method of allocation. They said that they had well or-
ganized bodies abroad which were operating to the satisfaction
of the schools which they were supporting. Mr. Kahn, of the
PRC, felt that the chief problem as reported by Dr. Kahn, the
European Director, was that the AJRC allotment was too small
to meet the demands placed upon it. He therefore proposed
that the PRC and the CRC give up 5% of their allotments to
the AJRC.

The members of the CRC and the AJRC felt that the per
capita system, modified in the light of economic conditions
and special factors would be a more equitable arrangement.
Rabbi Aaron Teitelbaum particularly urged consideration of
this proposal. He pointed out that since the CRC had diffi-
culty working with the present percentage system because of
the great demands made upon them, it would be impossible for
them to reduce its budget.

After a lengthy discussion, Dr. Cyrus Adler, the Chair-
man, stated that in view of the statements made, he strongly
felt that a subcommittee should be appointed to consider the

38MCCA, March 14, 1927, p. 1, AYU.
proposal of Rabbi Teitelbaum; to study more thoroughly the reports of Dr. Kahn and Rabbi Teitelbaum and to attempt to reach some conclusion on a basis other than the committee percentage system:

The following resolution was adopted:

That a sub-committee be appointed to study the several reports on the schools and cultural institutions abroad, with such other information as may be made available to the Committee and on the basis of an analysis of the information submit a report on the feasibility of substituting for the present percentage allotment system a new method of assigning the funds of the Cultural Committee, whereby all applications received by the several constituent committees should be laid before the Cultural Committee as a whole and allocations made on a per capita basis giving due regard to all sources of income for each type of school, the economic conditions of the particular countries, the type and nature of the school or institutions, whether of an elementary, secondary, or higher grade of learning and other cultural factors.39

Dr. Adler appointed Rabbi Teitelbaum, Rabbi Jung and Alexander Kahn to serve on the subcommittee.

The subcommittee brought in its report to a meeting of the CCA on March 28, 1927. After discussing the report, it was the general feeling of the CCA that the subcommittee had:

Not developed a workable method of distribution on a per capita basis. It was felt that no uniform basis had been proposed in fixing the rate per capita for the various types of institutions supported by the groups comprising the constituent committees.40

39Ibid., p. 2. 40MCCA, March 28, 1927, AYU.
Meyer Gillis, of the PRC, offered the following resolutions:

That the Cultural Committee retain the percentage basis for allotment of cultural funds to the constituent committees; that the percentages heretofore granted be revised; that the PRC yield 7 1/2% of the percentage it had heretofore received, namely 25%; that the CRC percentage remain the same; that the percentage of the AJRC be increased to the extent of the 7 1/2% released by the PRC.

That in the future, all remittances to institutions and organizations benefitting from the cultural funds of the JDC be forwarded through the headquarters of the JDC in New York, rather than directly as heretofore by the constituent committees.41

After much discussion the CCA adopted the following resolution:

That in view of the inability of the Committee to come in any agreement in the adoption of a uniform basis for allotment, on a per capita or other bases, to the institutions and organizations affiliated with the three constituent committees of the JDC, that the Committee retain the existing method of allotment, i.e., the percentage basis; and that the Committee accept the offer of the PRC to reduce its allotment by 7 1/2% which in turn should be added to the present allotment of the AJRC; and that the following new percentage allotments, to the three Committees become effective as of March 1, 1927:

<table>
<thead>
<tr>
<th>Committee</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>CRC</td>
<td>55%</td>
</tr>
<tr>
<td>PRC</td>
<td>17 1/2%</td>
</tr>
<tr>
<td>AJRC</td>
<td>27 1/2%</td>
</tr>
</tbody>
</table>

At the end of 1927 the financial situation of the JDC reached a low. The Budget Committee of the JDC, viewing with uncertainty as to how much money could be reasonably expected

41 Ibid. 42 Ibid., pp. 1-2.
to be collected during 1928, made recommendations that no appropriation of funds should be made to the CCA and other programs.

Rabbi Teitelbaum in a conference on November 30, 1927, with Joseph C. Hyman, Secretary of the JDC, stated that to turn over to Dr. Kahn, the European Director of JDC, the responsibility for making provisions for cultural work in Eastern and Central Europe would be disastrous:

Dr. Kahn himself has always been reluctant to engage in this work; he has not had the intimate contacts and experiences requisite to the handling of the relationships of all these institutions; is not by these institutions themselves or by their leaders regarded as equipped and adequately conversant with their problems; and that the throwing of this work into the general program of Dr. Kahn, irrespective of how much money ultimately may be appropriated for that purpose, instead of tending to relieve the problem would tend to create alterations and disputes and to develop bitterness and misunderstanding.43

Rabbi Teitelbaum said that he had discussions with Dr. Kahn and the latter intimated that should substantial sums continue to be available for cultural work for a fairly long period, he would not be willing to assume any responsibility for its direction or supervision unless he could appoint a special inspector particularly conversant with the problems, the methods and needs of the Orthodox institutions in Eastern Europe.

However, at the present time, Rabbi Teitelbaum stated:

43 Memorandum of Conference with Rabbi Teitelbaum, November 30, 1927, pp. 1-2, DCRC.
With the uncertainty facing us as to what funds can be made available or are collectable, and with no definite idea as to just how long the entire program of the JDC may be continued, it would be entirely inadvisable even to think of such an arrangement.\(^{44}\)

He considered it vital that the CRC should continue its work and maintain its contacts with the various groups, institutions and leaders abroad. He said that the CRC from its very inception, regarded itself as an organization which could best interpret the needs of Orthodox religious and cultural institutions to the people of this country, and to serve these needs.

Rabbi Teitelbaum further stated:

As a matter of policy the contacts maintained and created through the CRC had made it necessary during this entire period for the CRC to engage in voluminous correspondence with local institutions, Rabbis, laymen and other leaders throughout the world. Not only had it engaged in this correspondence with respect to the needs of specific institutions, but also by way of interpreting to the Orthodox groups in this country and abroad the needs of the JDC.\(^{45}\)

He believed that after developing and maintaining all these contacts:

In the course of thirteen years, it would to the CRC be more than merely a technical change if the maintenance of all these methods of intercourse built up so laboriously should be now abruptly closed without in the meantime having made any adequate preparation for a substitute method of administration.\(^{46}\)

\(^{44}\)Ibid., p. 2.  \(^{45}\)Ibid.  \(^{46}\)Ibid.
Rabbi Teitelbaum proposed that the Budget Committee should allot $300,000 for the first six months and at the same time advise all of the cultural institutions and organizations abroad that within two months before the end of the first half year period the JDC would be in a position to indicate to what extent, if at all, based on collections, it could give any further help. In this way, it would prevent an abrupt cessation of the cultural work and it would give the cultural institutions abroad a breathing spell of six months during which time they could begin to gather their own resources.

The Executive Committee of the JDC, however, reduced the budget for 1928 by 50% of what it received for 1927. Corresponding decreases were made for all cultural allocations abroad.47 In 1927, the CCA was allocated $600,000 and in 1928, $300,000.48

By 1929, the CCA received only a $100,000 allocation for the first nine months of that year.49 Dr. Adler deplored the meagerness of the amount available for cultural activities and suggested that the Committee consider the advisability of maintaining only the key organizations; namely, those that train teachers, and the Yeshivot. He pointed out that if an individual elementary school here and there should be closed up, the children of this school would be absorbed in other

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47 MCCA, September 17, 1928, p. 2, AYU.
48 MCCA, January 22, 1929, p. 1, AYU.
49 Ibid.
schools, but if the most important higher institutions should perish, the entire system of higher education would be destroyed.

Meyer Gillis of the PRC felt that the matter of the distribution of funds should be left to the discretion of the three constituent committees.

Rabbi Teitelbaum of the CRC expressed the opinion that it would not be fair to leave the distribution of funds to each constituent committee without a ruling from the CCA as to the policy to be pursued in the allocation of funds. He stated that the CRC would have no objection to working out a plan whereby the higher institutions should benefit from these funds. He recommended that for the time being, the CCA should decide to allocate the sum of $100,000 for the first nine months of 1929. This would be paid in three installments to the constituent committees, with the recommendation that the funds be used for institutions of higher learning wherever possible.

It was then resolved that $100,000 be paid to the three constituent committees:

55% to the CRC, 17½% to the PRC and 27½% to the AJRC, that the allotments to the constituent committees be paid in three installments between January and September 1929, and that the three constituent committees prepare their budgets for submission at the next meeting of the Cultural Committee, giving preference to the institutions of higher learning.50

\[50\text{Ibid., p. 2.}\]
At a meeting of the subcommittee of the Budget and Scope Committee of the JDC held on December 4, 1929, consideration was given to the method of distribution; reorganization of functional committees; and the relationship of the JDC with other committees and organizations. Present at the meeting were: Cyrus Adler, Chairman; David M. Bressler, Bernard Flexner, Joseph C. Hyman, Alexander Kahn and James Marshall.

Joseph Hyman and David Bressler, after returning from Europe, issued the Bressler-Hyman report. It was their opinion that the present method of dealing with cultural work was:

Uneconomical, wasteful, inefficient and unsound. Although the tri-partite system of administration and direct distribution may have been necessary and unavoidable in the early stages of our work, the continuation of this procedure, among other things, at this time has contributed to intense rivalries, schisms and divisions among the Jews of Europe. Many communities have Tarbut, Orthodox and Yiddishist institutions, all of which go their separate ways, duplicating each other's work and contend for the small resources of the local population as well as the contributions from the United States and other countries.

The report went on to state that a misconception prevails abroad that:

The three constituent committees of the JDC are independent organizations deriving their funds independently from groups interested in the maintenance and strengthening of separatists and partisan politics and policies.

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51 Minutes of SubCommittee on the Budget and Scope of JDC, December 4, 1929, pp. 1-2, AYU. 52 Ibid., p. 2
The Bressler-Hyman report consequently recommended that:

The cultural work should be placed directly under the supervision of the Berlin office in the same way as the Child Care, Gemilloth, Chessed Kassa, Medical and other activities. . . . that the funds of the JDC should be to the largest practical and possible advantage to the upbuilding and maintaining of the institutions of higher learning which serve regional or territorial or national requirements, whether these institutions be Orthodox, Yiddishist or Tarbuth.\(^{53}\)

At the meeting, Bressler added that it was his opinion that the lower and elementary schools should be advised that after the end of 1930 or possibly 1931, no more assistance could be expected from the JDC and that the funds should be restricted only to aid the institutions of higher learning which serve regional rather than local needs.

It was the general opinion of the members of the subcommittee that under this new arrangement of clearing all remittances through the Berlin office to the various cultural organizations and institutions abroad:

It would be unnecessary for the CRC to maintain a separate office and all correspondence should be handled either from the office of the JDC.\(^{54}\)

The minutes of the subcommittee were forwarded to Rabbi Aaron Teitelbaum on December 16, 1929, at the request of Dr. Cyrus Adler, together with a letter by Joseph Hyman, Secretary of the CCA, which said:

\(^{53}\)Ibid., p. 2. \(^{54}\)Ibid., pp. 2-3.
After a full discussion of the various problems made in connection with the distribution of cultural allotments, the recommendation was made that in the future, appropriations for cultural activities should be sent in bulk or placed at the disposal of the Berlin office and that Dr. Kahn be instructed to distribute the funds in accordance with the allocations made by the Culture Committee in New York.\(^{55}\)

The letter continued to say that before the subcommittee would make any definite recommendation to the Committee on Budget and Scope:

The CRC should be advised of the discussions which took place at the meeting of the subcommittee, thus affording an opportunity to the CRC to express its views.\(^{56}\)

The CRC held an Executive meeting on January 8, 1930 to consider the recommendations. It decided, after careful deliberation, to disagree with part of the report which concerns the distribution of the JDC cultural funds for the following reasons:

The partition of the funds for Orthodox, Hebraist and Yiddishist schools was provided for reasons which are just as potent today as they were at the time when we began our activities. The fractional differences among the major sections of the Jewish communities in Eastern Europe and the intense rivalries, which the report implies to be the effect, were and still are the cause why the division has to be made separately. In the ruthless manner in which partisan politics are applied in those countries, the group which has the upper hand on which will have the distributor of funds, in any form, in sympathy

\(^{55}\)Letter, Joseph C. Hyman, Secretary of JDC to CRC, December 16, 1929, p. 1, CCRC.

\(^{56}\)Ibid., p. 2.
with itself will get everything and the others will get practically nothing.57

The Executive of the CRC continued to say that the experience of the Orthodox groups with the European offices of the JDC had been that:

The treatment was mostly unsympathetic with innumerable instances of discrimination in favor of radical institutions and the elements which stood behind them.58

And it was the opinion of the representatives of the various Yeshivot in Eastern Europe and of Orthodox leaders in general that:

Any change in the method of distributing the cultural funds will place the great Orthodox part of the Jewish population in a humiliating and disadvantageous position.59

The CRC therefore requested that "no material change shall be made in the method of distribution of the cultural funds."60

Taking into account the strong objections of the CRC, the subcommittee appointed by the Budget and Scope Committee to consider the method of distribution of cultural funds, agreed to modify their recommendations "in order to harmonize

57Letter, Peter Wiernik, Chairman of CRC, Julius Dukas, Vice Chairman, Harry Fischel, Treasurer, Aaron Teitelbaum, Executive Secretary, Hon. Chairman, M. S. Margolies, Israel Rosenberg, Vice Chairman, B. L. Levinthal, Vice Chairman to Dr. Cyrus Adler, Chairman, Committee of Budget and Scope, January 15, 1930, p. 1, CCRC.

58Ibid., p. 2. 59Ibid. 60Ibid.
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And it was the opinion of the representatives of the various Yeshivot in Eastern Europe and of Orthodox leaders in general that:

Any change in the method of distributing the cultural funds will place the great Orthodox part of the Jewish population in a humiliating and disadvantageous position.

The CRC therefore requested that "no material change shall be made in the method of distribution of the cultural funds."

Taking into account the strong objections of the CRC, the subcommittee appointed by the Budget and Scope Committee to consider the method of distribution of cultural funds, agreed to modify their recommendations "in order to harmonize

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57 Letter, Peter Wiernik, Chairman of CRC, Julius Dukas, Vice Chairman, Harry Fischel, Treasurer, Aaron Teitelbaum, Executive Secretary, Hon. Chairman, M. S. Margolies, Israel Rosenberg, Vice Chairman, B. L. Levinthal, Vice Chairman to Dr. Cyrus Adler, Chairman, Committee of Budget and Scope, January 15, 1930, p. 1, CCRC.

58 Ibid., p. 2.  59 Ibid.  60 Ibid.
"differences." They proposed the following plan to the Executive Committee:

That the funds appropriated by the Executive Committee be made available to the Cultural Committee as a whole: that the Cultural Committee, in turn, allot to the constituent committees the percentages agreed upon; that as heretofore the allotments be made by each of the constituent committees subject to the approval of the Cultural Committee as a whole; and that the actual physical remittance of grants to various institutions and organizations be made not through the separate offices of the constituent committees, as is the system now prevailing, but through the Treasurer's office of the JDC in New York. At least this would make possible a uniform system of remittances and would assure that the beneficiary institutions and groups would recognize clearly the source of the contributions to them. At the same time, it is recommended that our European office be currently advised of the cultural allotments remitted by the JDC office in New York and be authorized to investigate the standards of institutions benefitting from the cultural funds of the JDC from a physical, sanitary viewpoint and otherwise, and likewise to report on the application of the funds granted by the JDC.61

The Budget and Scope Committee accepted the subcommittee's proposal.62

In 1946, the percentage basis of allotment, 55% for the CRC, 27½% for the AJRC and 17½% for the PRC, was discontinued. All appropriations were made by the CCA as a whole for each individual institution.63

61 Report of the Committee on Budget and Scope to the Executive Committee of the JDC, January 22, 1930, p. 10, DCRC.

62 Ibid., p. 12.

63 Recommendations of the Subcommittee on the Cultural Committee, June 14, 1946, p. 2, AYU.
And by 1948, Dr. Kahn proposed that a new plan take effect:

Whereby the Cultural Committee would be relieved from administrating the separate sums placed at its disposal, thus permitting it to function in an advisory and consultative capacity.64

He suggested that a subcommittee be appointed to develop the plan and work out the details and subsequently present it to a meeting of the CCA for approval and implementation.

The subcommittee met. Dr. Bernard Kahn was Chairman, and the members of the committee were: Dr. Pinkhos Churgin, Dr. Alexander M. Dushkin, Dr. Moses L. Isaacs, Dr. Isaac Lewin, Henrietta K. Buchman and Solomon Tarshansky.

They presented the following recommendations:

1. That the Cultural Committee serve as a consultative and advisory body in all matters pertaining to the JDC's cultural-religious and educational program, including budgetary considerations, the selection of key personnel, consideration of policy and projects, review of requests and complaints, etc.

In order that the Committee may be free to apply its full energies and time to this role, it asks to be relieved of the time consuming function of determining allocations to institutions and distributing the individual grants to institutions and groups. This function should be turned over to the European Headquarters which has the responsibility for the distribution of appropriations for all aspects of the JDC program.

64 MCCA, November 18, 1948, p. 3, AYU.
2. Since the Cultural Committee has been largely concerned with the distribution of grants to institutions in Israel, it is proposed that a local committee should be appointed there which will include personalities from various Jewish groups in Israel to advise the European Headquarters regarding the needs in that area. All members of the Israel committee should be invited to serve in their individual capacities and not as representing organizations or specific groups. A subcommittee of representatives of Orthodox Jewry should be established to deal with problems relating to Yeshivoth and other Orthodox institutions and groups. This subcommittee should have the right of direct appeal to the Cultural Committee in New York, if necessary. To effectuate this transition, the Cultural Committee will turn over to the European Headquarters all available material concerning the institutions supported by it.

3. In planning its yearly budget, the European Headquarters should prepare a separate budget for the cultural-religious and educational program. That budget is to be presented to the Cultural Committee for study and comments before it is submitted for adoption.

The European Headquarters should submit to the Cultural Committee periodic and special reports received from European countries and committees regarding cultural-religious and educational activities.

... in emergency situations, new requirements which the European Headquarters may [find] necessary to undertake during the fiscal year will be presented to the ... Committee for review and advice before action is taken.

... Committee on its part will be free to submit recommendations on matters ... to the Administration Committee and/or to the European Headquarters.

... of the Cultural Committee should be invited to participate in the ... the Administration Committee at which questions relating to cultural ... to be discussed.
composition of the Cultural Committee should be broadened to include leading personalities from the public school field in this country, and other, such...to be made in consultation with the Cultural Committee. The Cultural Committee will be free to appoint such sub-committees as it deems necessary to deal with special aspects of its activities.

5. The Educational Department in the European Headquarters is to have direct responsibility for the cultural-religious and educational program. Plans and information pertaining to it, including recommendations of the office of the Jewish Central Orthodox Committee in Europe, will be conveyed to the Cultural Committee in New York through that Department.

The foregoing plan is to become effective as soon as it is approved by the Administration Committee. It is recommended that it be implemented by April 1949 or earlier, if possible.

65Minutes of The First Meeting of SubCommittee on Role and Scope of The Committee on Cultural-Religious Affairs, December 16, 1948, pp. 3-4, AYU.
CHAPTER IV

VISITS TO THE WAR ZONE

During World War I and after, members of CRC visited the war-stricken areas. They distributed food and clothes and funds to the needy and studied the condition of the Jewish communities.

Early in 1919, Bernard Horwich was delegated by the CRC to go to Europe. He described what he found in Warsaw. Of the 350,000 Jews that lived there, at least 100,000 lived on meals they received from charity. He considered the situation desperate and to his horror, he found that any Jew who did not receive assistance would die of hunger.

He personally saw people perishing from hunger and dying by the thousands:

They live on one meal a day and some days would pass and they would have nothing and another day would skip and they would have nothing to eat and little by little they lost their strength and died.¹

He saw five and six year old children absolutely bare-footed with shreds of rags on their bodies crying for bread.

He visited houses:

¹Jud. Tag., July 11, 1919, p. 16.
And God what I have seen! I have seen forty people living in a dark cellar without heat, light or floor. I have seen a woman attending to her husband and four children, all suffering from consumption and have seen six and seven people in one room sleeping--and a kitchen--this is ordinary.2

In smaller towns, he found conditions to be many times worse. And when he came to Lithuania, he said it was still worse.

Morris Engleman, a representative of the CRC, visited Europe for several months in 1919. Upon his return to New York in June 1919, he outlined for the JDC a plan to aid the Jewish people in the war zones.

First, he said that loans must be made to communities from American Free Loan Societies:

It is proposed that the community as a whole become the instrument of relief; that the Jews of America advance food and clothing credits, to be repaid in the course of time, as the communities become self-supporting. These communities will be organized on a representative basis. This arrangement would tend to mitigate the evils of the concentration of power and responsibility in the hands of a few to the possible detriment of the many.3

Secondly, he suggested improvement in means of communication:

At present the problem of establishing communication between destitute Jews in Europe and their relatives and friends in America is a very difficult one. By experience, it has

been found that it is extremely difficult to locate American Jews whose individual help is needed by their kin in Europe. This is due to changes in names, changes in residence and loss of communications in general. It is proposed instead to issue a call to all Jews of America to send us the names of their relatives on the other side, and to deposit with the JDC their contribution for the relief of those nearest to them. Because of police registration in Europe and other methods of tracing individuals, it should be possible to devise very effective methods of reaching those next of kin in Europe.4

Thirdly, he recommended the need for Special Couriers:

At present the greatest possible need for the destitute population is a system of well organized dispatch couriers or messengers or persons otherwise competent and willing to serve as a means of communication. Such couriers in cooperation with the people actually on the ground, could solve problems far more effectively than any committee or individuals working at long distances. It happens that there are many persons who are comparatively well-to-do who are only too eager to serve in such capacities. Their sympathies are already enlisted. They are men of unquestioned ability. They know the ground thoroughly. While comparatively few people would engage in this service on a professional salaried basis, many of them would undoubtedly give part of their time, weeks or months at a time to this most desirable work. They understand that this is a condition without precedent in the history of their people, that it is a most extraordinary situation requiring extraordinary remedies, and there is no question that they are ready to offer their services unstintedly5

Fourthly, he suggested that a Conference be called in New York, to which would be invited the Rabbinate and the most prominent Jews of Europe:

4Ibid. 5Ibid.
The Rabbinate and the most prominent Jews of Europe with whom I conferred during my stay abroad have sent me back with this message to the Jews of the United States:

"We know that the Jews of America are our brothers and sisters, the same brothers and sisters who 3,000 years ago, when together we left Egypt and crossed the Red Sea, going to Freedom and Light."

"We know that the American Jewish heart is big and that we do not need to again recite to you the sufferings we have passed through, to cause you to continue the sorely needed help which you alone are able to give."

"We are grateful for what you have already done, but the task is not completed and we must call upon your further generosity, if we are not to perish."

"You have been, unvisited by the ravages of war. Peace and plenty has been your lot. It is the act of God which has placed you in America and which has placed us amid the horrors of European strife." 6

In 1919, Rabbi Aaron Teitelbaum, of the CRC, was appointed by the JDC as its Special Representative to serve as a member of the American Near East Commission.

On September 1919, Rabbi Teitelbaum submitted a report on the general conditions in Palestine. 7 He reported on the work already accomplished by the JDC and the arrangements of relief which he made. The relief aid was divided into categories of orphanages, widows, aged, Rabbis and rabbinical students, Yeshivot, Talmud Torahs, loan funds, immigrants and refugees, hospitals and dispensaries, industrial workshops,

6 Ibid.

7 Report on Palestine by Rabbi Aaron Teitelbaum, Commissioner on The Near East Relief Committee and Palestine, September, 1919, DCRC.
stone hewers, wives of Turkish soldiers, wives of legionaires, and other agricultural funds.

He arranged that a Budget Committee should meet once a month to appropriate funds to the various branches of relief work. The appropriations were distributed by special committees in every town which was composed of men of all elements: Orthodox, Conservatives and Radicals.

Before the war, Rabbi Teitelbaum said that Palestine had only a few hundred orphans. They were easily accommodated in the orphanages that had already existed. After the war broke out, new orphaned children appeared on the streets, barefooted, naked and begging for bread. Some of them had lost their fathers on the battlefields, but the majority of them lost their parents through hunger, fever and typhus which was raging throughout Palestine during the war. In Jerusalem alone, orphans increased from a few hundred to 2,600. The increase was noticed throughout Judea and the Galilee. The approximate number of orphans in Palestine was estimated at 4,000.

Most of the orphaned children were without relatives and those who had living relatives were in no position to assist them because they had to rely on charitable support themselves.

Of the 2,600 registered orphans in Jerusalem, 85%

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Ibid., p. 3
were cared for in private homes, either with their relatives or with other families. All of them were receiving aid from the JDC. The remaining 15% lived in institutions. One third of the orphans in institutions derived their funds from the Orphanage Committee of the JDC.\(^9\) The orphans receiving aid from the Orphanage Committee were divided as follows:\(^{10}\)

**Jerusalem**, 2,433 boys and girls. Most of them were distributed in homes with the exception of these in the following institutions.

- **Tushiyah**, in charge of Mr. Geldsmid (Boys) 110
- **Maen**, in charge of Silberschmid (Girls) 40
- **Weingarten Orphanage** (Girls) 63

Before Rabbi Teitelbaum left Palestine, the Orphan Committee was authorized to find housing accommodations for more orphans either in Jerusalem or in the colonies. It was decided to place 200 Jerusalem orphans in Hebron, because his investigation revealed that there were more houses available in that city than elsewhere.

**Safed** had 436 boys and girls. Of this number, 47 girls and 5 boys were in institutions and the remaining 384 were distributed in homes classified as follows:\(^{11}\)

<table>
<thead>
<tr>
<th>Fatherless and Motherless</th>
<th>Under 15</th>
<th>Over 15</th>
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<tbody>
<tr>
<td></td>
<td>Boys &amp; Girls</td>
<td>Boys &amp; Girls</td>
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<tr>
<td>Ashkenazim</td>
<td>11 &amp; 7</td>
<td>3 &amp; 5</td>
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<tr>
<td>Sephardim</td>
<td>18 &amp; 10</td>
<td>1 &amp; 4</td>
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<td></td>
<td>29 &amp; 17</td>
<td>4 &amp; 9</td>
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\(^{9}\)Ibid., p. 4. \(^{10}\)Ibid., p. 5. \(^{11}\)Ibid.
Fatherless

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<tr>
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<th>Under 15</th>
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<td>Boys&amp;Girls</td>
<td>Boys&amp;Girls</td>
<td>Boys&amp;Girls</td>
<td>Boys&amp;Girls</td>
<td>Boys&amp;Girls</td>
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<tr>
<td>Ashkenazim</td>
<td>59 57</td>
<td>8 26</td>
<td>29 16</td>
<td>4 20 = 245</td>
<td></td>
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<tr>
<td>Sephardim</td>
<td>38 35</td>
<td>8 9</td>
<td>6 8</td>
<td>- 2 = 139</td>
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<tr>
<td></td>
<td>97 92</td>
<td>16 35</td>
<td>35 24</td>
<td>4 22 = 384</td>
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Tiberias: 363 boys and girls. Thirty-three were in orphanages 19 boys and 14 girls and 330 were living with relatives:12

Fatherless and Motherless

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<tr>
<td>Sephardim</td>
<td>17 24</td>
<td>14 13</td>
<td>58 53 = 179</td>
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<tr>
<td>Ashkenazim</td>
<td>4 7</td>
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<td>31 33 = 75</td>
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<td></td>
<td>21 31</td>
<td>14 13</td>
<td>89 86 = 254</td>
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Jaffa: 274 boys and girls. Seventy-five of this number were in Orphanages and the others were subdivided as follows:13

139 Orphans whose fathers had died
11 Orphans picked up in the streets
33 Orphans, Yemenites
16 Orphans, motherless

Haifa: 36 boys and girls were cared for in an orphanage.14

12Ibid., p. 6. 13Ibid. 14Ibid.
Hebron: 37 boys and girls distributed among families.  

Petach Tikvah: 30 boys in an orphanage under the supervision of Dr. Mirkin.

Most of the orphans attended Talmud Torahs.

Before the war, Yeshivot and Talmud Torahs of Palestine received a large income from the European countries. During the war, communications was cut off from Europe and there was no aid from that source. The teachers and Yeshivah students were in a bad situation. Special monthly grants were made to teachers and Yeshivah students even though their institutions were receiving other funds from America. These funds were not nearly enough to properly relieve them from starvation. The following institutions were receiving monthly allowances from the JDC:

<table>
<thead>
<tr>
<th>Talmud Torahs</th>
<th>1 B.E. = 5 dollars</th>
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<tbody>
<tr>
<td>Teachers</td>
<td>B.E.</td>
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<tr>
<td>49 Ez Haim</td>
<td>175.530</td>
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<tr>
<td>29 Meah Shearim</td>
<td>108.150</td>
</tr>
<tr>
<td>12 Sephardic</td>
<td>70.000</td>
</tr>
<tr>
<td>15 Hungarian</td>
<td>65.020</td>
</tr>
<tr>
<td>12 Chaye Olam</td>
<td>50.180</td>
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<tr>
<td>1 Cheder Nachlat Zion</td>
<td>7.000</td>
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\[15\text{Ibid.} \quad 16\text{Ibid.} \quad 17\text{Ibid, pp. 8-9.}\]
<table>
<thead>
<tr>
<th>Ashkenazic Yeshivot</th>
<th>E.E.</th>
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<tr>
<td><strong>Pupils</strong></td>
<td><strong>Yeshivah</strong></td>
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<tr>
<td>105</td>
<td>Ez Haim</td>
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<tr>
<td>99</td>
<td>Meah Sherim</td>
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<tr>
<td>90</td>
<td>Torah Haim</td>
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<td>64</td>
<td>Haya Olam</td>
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<tr>
<td>23</td>
<td>Chel Meshe</td>
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<td>16</td>
<td>Share Hashemayim</td>
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<td>15</td>
<td>Or Chadash</td>
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<tr>
<td>17</td>
<td>Hamzuyenim</td>
</tr>
<tr>
<td>74</td>
<td>Hungarian</td>
</tr>
<tr>
<td>34</td>
<td>Hamishtalmin</td>
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<tr>
<td>9</td>
<td>Rabbis</td>
</tr>
<tr>
<td>120</td>
<td>Distinguished pupils of the above mentioned Yeshivahs who are receiving an additional monthly allowance</td>
</tr>
<tr>
<td>20</td>
<td>Hasoffrim</td>
</tr>
<tr>
<td>76</td>
<td>Ashkenazic Talmide Chachamim</td>
</tr>
<tr>
<td>30</td>
<td>Rabbanim, Dayanim of Sephardim, Mishrad Harabanim, Ashkenazic and Sephardic</td>
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</tbody>
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<tr>
<th>Yeshivahs (Sephardic) and Pupils of the Sephardim</th>
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<tbody>
<tr>
<td>47</td>
<td>Sephardim</td>
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<td>9</td>
<td>Maaravim</td>
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<td>19</td>
<td>Allepo</td>
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<tr>
<td>28</td>
<td>Yemenites</td>
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<tr>
<td>20</td>
<td>Parsim</td>
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<td>3</td>
<td>Gurgim</td>
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When the war broke out, the JDC was informed of the necessity of establishing soup kitchens in Jerusalem. It was demonstrated that this method of relief would save the lives of thousands. Accordingly, the JDC decided to enlarge the soup kitchens which had been established before the war by Nathan Strauss. A few months later, when Miss Dreyfus came to America and told of the necessity for soup kitchens to feed school children, the JDC decided to contribute toward the maintenance of the three soup kitchens which she had established. The JDC gave $2,000 monthly to the Dreyfus kitchens and $2,000 monthly to the Strauss kitchen until January 1918. At the beginning of 1918, after the British occupation, the JDC was requested to increase its appropriations for soup kitchens on account of the increased number of persons to be fed and the increased costs of foodstuffs.

The JDC doubled the amount previously allotted and forwarded monthly $4,000 each to the Strauss and Dreyfus kitchens. This continued until the end of 1919. The institutions were under the supervision of Solomon Roth of the Strauss kitchen, and Rabbi Israel Porath of the Dreyfus kitchen.
When Rabbi Teitelbaum arrived in Palestine, he heard a number of complaints against one of the supervisors. He investigated the matter and found that most of the complaints were true and therefore requested the Spanish Consul, Count de Ballobar, who had $30,000 on hand for those institutions, to withhold payments until he would further advise him as to the proper disposition of the funds.18

The Strauss kitchen supervised by Solomon Roth, was administered without the cooperation or advice of any committee. No vouchers or books could be found. The only figures he had to show were that he distributed 630 portions daily; the portions consisting of a piece of bread and a plate of plain soup. In addition, on Saturday 30 extra portions with fish and meat were handed out. Comparing the figures of the Dreyfus soup kitchens, Rabbi Teitelbaum ascertained that for the same amount of money, properly managed, three times as many portions could have been distributed daily. He also found that hundreds of families of a higher economic group who became poor during the war were too proud to stand in line in front of the kitchen to receive bread and soup. He thought it advisable to give flour instead of soup to these people.

The Dreyfus kitchen was divided into two sections, one in the Old City near the Strauss kitchen (Bate Machshe), and one in the Meah Shearim section. These kitchens distributed soup and bread to poor school children as well as the general

18 Ibid., p. 10.
found a family of five or six living in a crowded room which was insufficient for one person to sleep comfortably. Children were pale and thin, lying on the stone floors on a straw pillow, with no covering over their naked bodies. He witnessed a large number of children who were actually dying from starvation while their mothers watched and were unable to help them.

After a thorough investigation of the condition of the Jews, he submitted a report to the Near East Commission and recommended that they grant 1,150 sacks of flour per month in order to alleviate the great misery of the Jews of Constantinople. The special grant was made by the Commission. Rabbi Teitelbaum was able to arrange with the soup kitchen committee, the distribution of 1,100 portions of bread daily. He also asked the Commission to make an immediate contribution of 450 pairs of shoes; 40 cases of condensed milk; and clothing material for 450 orphaned children. The requests were granted. 22

Prior to Rabbi Teitelbaum's arrival in Constantinople, the JDC had forwarded $800,000 to the Constantinople Committee which was composed of the most prominent Jews in the city. A part of this amount was specified for use in the "Interior." When Rabbi Teitelbaum arrived in Constantinople he urged the local Jewish leaders to use economically the $50,000 they had just received from the JDC for the poor, the widows and orphans

of the community. He also tried to induce the local wealthy Jews to contribute towards the support of the soup kitchens, orphanage and hospital. He explained to them that it would be impossible for American Jewry to support all their institutions and poor. The community cooperated and they made contributions for relief.  

He also made a careful investigation of the condition of over 6,000 orphans in Constantinople and found them in a most distressful condition; without any proper food or clothes. The majority of them roamed around the streets without anybody to look after them. He took the matter up with the Near East Commission and arranged that a Jewish Ladies Auxiliary should be organized to visit the homes of the orphans at least twice a week to see that proper nourishment and clothing was given to them and that the children would be kept clean and attend school daily.

In the city of Constantinople, there was one Jewish hospital in the section of Galate: "The Jewish National Hospital." It had room to accommodate one hundred beds, but they only had seventy beds. It serviced not only Jews, but Greeks and Armenians who were the larger number of settlers in Galate.

When Rabbi Teitelbaum arrived in Constantinople, he found the hospital in a critical situation. They practically

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23 Ibid., p. 2. 24 Ibid., pp. 3-4.
had no linen, cotton, bandages, and sanitary hospital equipment. On account of the city being blockaded, these articles were impossible to secure. The hospital was compelled to feed the sick with black bread because there was a scarcity of white flour and milk.

As a member of the Near East Commission, Rabbi Teitelbaum was able to order for the hospital seventy sacks of flour, ten cases of milk, five bales, sheeting, cotton and bandages. He was unable to secure any medical implements since the Near East Commission had no medical supplies for Constantinople.25

At the most critical juncture of the relief work in Constantinople, a number of complaints were voiced to Rabbi Teitelbaum. Conflicts occurred which interfered with the procedure of the relief work. After studying the methods of administration, he came to the conclusion that the main reason of the complaints and conflicts were due to their system of representation. He found that the Committee for relief was organized on the basis of representation, each person representing a different organization. The Committee was represented by the ICA, Alliance, Ezra (Hilfsverin), Bnai Brith Kehillah and Zionist.

In order to avoid conflicts and complaints, he explained his new plans for future administration of relief. They were as follows:26

25Ibid., p. 5. 26Ibid., p. 6.
The name of the committee shall be changed and instead of "Central Committee for the Relief of Turkish Jews Suffering through the War", he called "Jewish Relief Committee Branch of American Joint Distribution Committee."

To increase the number of directors and make the entire committee be responsible to the JDC only and not to any other organization, all funds for the Interior shall be forwarded to a special committee in Constantinople direct from New York, to release the General Committee in Constantinople from any responsibility for the Interior.

Special Sub-Committees shall be appointed for the following relief branches:

1. Soup kitchens
2. Orphans
3. Permanent Relief and Widows
4. Education
5. Refugees

Rabbi Teitelbaum surveyed the condition of the Jews in the "Interior" of Turkey and found that none of these small cities were receiving the attention for orphans and widows as they should be by the JDC.

In Adrianople, which had a population of 20,000 Jews, there were 500 orphans. Only 50 were receiving aid. The conditions in Adrianople were worse than any other interior city since there was no Relief Agency to provide for the poor. Only the Interior Committee of the JDC was giving aid to that city.

He established a minimum budget for Adrianople to help the widows and orphans with the hope that the Orphan Committee of the JDC would give their proper attention to the needy of Adrianople.27

27Ibid., p. 9.
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In Adrianople, which had a population of 20,000 Jews, there were 500 orphans. Only 50 were receiving aid. The conditions in Adrianople were worse than any other interior city since there was no Relief Agency to provide for the poor. Only the Interior Committee of the JDC was giving aid to that city.

He established a minimum budget for Adrianople to help the widows and orphans with the hope that the Orphan Committee of the JDC would give their proper attention to the needy of Adrianople. 27

27 Ibid., p. 9.
emigrants to America. They had passports and had come to Warsaw to obtain visas from the American Consulate. The Consulate was not prepared to deal with such a large number of applicants. The Consul was away and the Vice-Consul issued only twenty visas a day.

When the CRC delegation saw a long line of men and women and children waiting day after day for visas, they called a meeting of American Jewish Delegates who appointed a group of people to meet with the Vice Consul. They succeeded in securing visas two days later for 400 of the most urgent cases.33

The delegation met with leaders of the Orthodox community with the view of securing aid for the furtherance of religious education. After spending a week in Warsaw they were advised that the Bolshevik forces were getting closer; so they left for Danzig. They arrived in Danzig on August 4, 1920 and saw thousands of refugees. Immediately they sent a cablegram to the CRC stating:

Danzig overrun with war victims from Poland situation critical immediate help necessary local community doing utmost but unable to cope with problem stop Impossible connect with JDC Warsaw stop Local representative Jews appealed we cable JDC New York for one hundred fifty thousand German marks emergency relief pending transmission detailed report by mail please act immediately answer telegraph address Samason Danzig stop

After spending two weeks in Danzig, they went on to Lithuania. They found the Jewish communal organization shattered and in need of reconstruction. Elementary education especially suffered, the teachers of the Chedorim did not return to their former occupation. The German government had established schools. However, since there was a shortage of teachers, they gave a short course in pedagogics to young men who were appointed as Ersatz Lehrer--substitute teachers. The schools taught by these teachers were called Yiddishist. A little Yiddish reading and writing as well as Bible history and arithmetic were taught. The teachers were not religious people.

Viewing this situation, the Rabbis of Lithuania called a conference in Kovno which lasted three days. The delegation was present at this conference and they sent a cablegram to the CRC stating:

Been Kovno, Sulwaiki, Calverie, Mariampol, Wolkowisk, Teles, Kelm and other places stop Had three days conference in Kovno with prominent Lithuanian Rabbis stop Formed permanent committee for religious interests for governments Kovno and Suiwailki stop Religious condition distressing stop Yeshivahs, Talmud Torahs and religious schools in peril unless aids stop Not less than sixty thousand dollars must be immediately sent to treasurer of religious committee Vice Minister Doctor Rachmilewitz Kovno Yishivot Kovno (?) per

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34 Copy of cablegram, Rabbi Israel Rosenberg, Dr. Moses Hyamson, Ephriam Kaplan, Reitbahn 7, Danzig to CRC, August 4, 1920, DCRC.
Deutsche Bank Koenigsberg stop We hope American brethren will cheerfully help spiritual necessities of Judaism in Europe stop we go tonight Wilna then Dwinsk Danzig Vienna Pressberg stop All our funds exhausted in pressing charities stop Send immediately for us per cable to Deutsche Bank Danzig five thousand dollars for personal expenses and necessary charities stop Ask Orach Chaim Synagogue also Cyrus Adler President Jewish Theological Seminary for leave of absence to Hyamson for eight weeks for date to complete work stop Also Freidkin Jewish Morning Journal for Kaplan for same time Wish you and all Israel Happy New Year Peace and prosperity!35

Returning after a four-month visit to Poland and Lithuania, the delegation presented their general conclusions to the Executive Committee of the JDC. They stated that:

Based upon conditions that we have personally investigated, inquiries that we have caused to be made by responsible officials and views presented to us by men of standing, representing the highest type of scholarship and leadership are that the work promoting certain definite and distinct interests, aiming to preserve Jewish life, must not be delayed or hampered, but given that support which if afforded at once will safeguard the best interests of our faith and people in Lithuania and Poland.36

In February 1920, Leon Kamaiky, editor of the Judische Tageblatt, and chairman of the CRC, together with Jacob Massel of the Hebrew Sheltering and Immigrant Aid Society of America, left for Eastern Europe. Their purpose was to bring about the

35Copy of cablegram, Rabbis Rosenberg, Hyamson and Kaplan, Kovno, to CRC, September 5, 1920, DCRC.

36Copy of letter, M. Hyamson, I. Rosenberg, Ephriam Kaplan, New York, to Executive Committee JDC, October 27, 1920, CCRC.
reunion of thousands of Jewish families who were separated during the war and to study the condition of the Jewish communities. They visited Warsaw, Wilna, Lodzé, Grodno, Sulwaiki, Kutno, Wiatlaewek, Wolkowisk, Mariampol, Kalivaria, Aishishok, Zesmir, Aron, Suekawolia, Ostrowze and all the smaller towns contiguous to these cities.

Discussing his work in Eastern Europe, Leon Kamaiky said that he made it possible for all the Jews of Poland who wanted to come to America to do so:

Up to our coming to Warsaw, it was highly difficult to secure passports from the Polish government. We succeeded in inducing the Polish Minister of Labor to grant a passport to everybody without requiring any documents except a character certificate. We also succeeded in obtaining a ruling whereby the American Consul grants a visa to parents, and wives and children without having to present affidavits from their relatives here. A letter stating that they are asked to America and be taken care of is sufficient.37

He said that the conditions in Poland regarding Jews were terrible and that the Polish government had decreed so many restrictions that it was impossible for the Jews of Poland to earn a livelihood in legal manner.

He explained that arrangements were made with the Cunard and White Star lines to transport emigrants from Danzig to England and from there directly to America:

Due to the number of ships that we can now get, a thousand immigrants can leave every week with the help of our Commission. Several hundred Jewish immigrants are arriving with our assistance on the Aquitania. Indirectly, the Commission has made it possible for thousands of other immigrants to come via ports that are now open.  

After returning from a three week journey to Kovno, Wilna, Sulwaiki, Bialystok and other cities, Kamaiky sent a cablegram from Warsaw to the CRC:

Find conditions indescribable. Our people in America cannot imagine situation our brethren over here or they would render every assistance in their power to an extent never attempted thus far. Orthodox Jewry in particular must make it its holy task to bring every sacrifice to bear to assist in bringing about work of reconstruction along spiritual and cultural lines whichever has been called to their attention by CRC. Unless they do so Orthodox Judaism over here must continue to be threatened with annihilation. The religious schools, Talmud Torahs and Yeshivahs and Rabbis over here must be afforded every consideration possible and at once beyond and above the assistance they have thus far received.

Send out call to all CRC branches throughout the country and ask them to forward money they have and to work harder than ever so that our committee may be able to pursue its holy task of shaping the permanent work along cultural lines.  

Upon his return to the United States, Kamaiky described the ways American Jews could aid European Jewry:

We must establish and help maintain educational institutions; we must rebuild the communal

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38 Jud. Tag., op. cit.

institutions which have been destroyed. This reconstruction work must be done by the three relief committees in this country. I mean thereby that each relief committee shall do its work with the element it represents.

The greatest work will be to bring over to America all those who can and who want to come, for it is impossible for the Jews to remain in Poland under the present government.40

In 1926, Rabbi Aaron Teitelbaum, of the CRC, travelled to Eastern and Central Europe and Palestine to study the conditions of the Jewish Educational Institutions.41

In Poland, he found that 90% of the schools prior to World War I were of the old Chedorim and Talmud Torah type which gave only a religious education. Many of them were of a primitive nature. They were located in unsuitable rooms which would not meet the approval of the sanitary requirements of a modern country. During the war, steps were taken by prominent leaders in Wilna and later in the East Galicia district to improve the conditions of the schools, by renovating the buildings as much as their financial standing would permit. In the post-war days, similar steps were taken in other districts of Poland including West Galicia. Due to the compulsory education law adopted by the government, improvements had been carried on on a much larger scale. This act on part of the government compelled them to renovate their buildings and to extend their curriculum so that it includes


41Minutes of the Executive Committee of JDC, September 26, 1926, p. 8, AYU.
secular education as well. Poor financial conditions prevented them from improving the condition of the schools in the entire territory.

In Poland, there was no central organization in charge of all the Orthodox schools as in the case of the Yiddish and Tarbuth schools.

As a result of this situation, a special committee was appointed in Warsaw. It was in charge of all educational institutions in Poland. Similar committees were appointed in Wilna, Bialestok, Pinsk, and Lemberg, Krakow and Kovno. These committees consisted of representatives from non-partisan, Agudas Israel and the Mizrachi organizations.\(^\text{42}\)

The Chedorim and Talmud Torahs would have their source of income coming from tuition fees (2 to 3 zlotys a month), membership dues, the Kehillah and occasional collections. When the economic conditions in Poland were better, 63% to 75% of the funds were raised from the above listed sources. Since the latter part of 1925, the average income from these sources covered only 35% to 55% of the costs. Due to the decreased income, the teachers did not receive their salaries for nine months and some for even eleven months. The salaries that these teachers received were 40% lower that teachers in schools maintained by other Jewish groups.\(^\text{43}\)

\(^{42}\)Report on Jewish Educational Institutions in Eastern and Central Europe and Palestine Submitted to Dr. Cyrus Adler, Chairman of the Cultural Committee of the JDC by Rabbi Aaron Teitelbaum, January 27, 1927, p. 5, DCRC.

\(^{43}\)Ibid., pp. 6-7.
The Higher Jewish Institutions of Learning received their income from local committees, general collections in Poland and subsidies from the United States. The income from the local committees and general collections covered 30% to 45% of their budgets. They received from the CRC on an average of 23% to 32% of their budget. All the Yeshivot had heavy deficits. They owed their teachers from eight months to one year of their salaries. They were paid on the following scale: Yeshivah instructors from 360 to 540 zlotys ($40.00 to $60.00) per month; instructors of Yeshivot Ketanot from 180 to 360 zlotys ($20.00 to $40.00) per month which was considered a starvation wage.44

Rabbi Teitelbaum remarked that since the adoption by the Polish government of general compulsory education the Orthodox schools had suffered greatly. It was very difficult for them to meet all the demands made by the government which compelled them to include in their curriculum secular training for their pupils. This necessitated the employment of more teachers; the enforcement of very strict sanitary conditions; and restriction of the number of pupils in each class. Institutions that were not able to raise funds for renovating their buildings or erect new ones were forced to close. It was for these reasons, said Rabbi Teitelbaum, that Orthodox schools had decreased and the pupils began to attend government schools.

44 Ibid., p. 8.
Before World War I, Yeshivah students coming from far away cities would receive free meals at the homes of private families. This was no more the practice. The Yeshivot were compelled to establish soup kitchens for the younger students and also furnish them with monthly allowances to cover their needed essentials. The older students depended entirely upon the stipends they received from the Yeshivot which was from 54 to 118 zlotys ($6.00 to $14.00) a month.

The expenditures of the Yeshivot, therefore, increased considerably. At about the same time the income to the Yeshivot were greatly reduced because the major part of their income which was derived from the middle class Orthodox Jews was no longer forthcoming--the majority of them were financially ruined by the war.

The general condition of the school children, according to Rabbi Teitelbaum, was that 40% to 60% of the children came to schools undernourished. They would frequently faint in the classrooms because they had nothing to eat. Since it was necessary to feed these children, Dr. Kahn, the European Director of the JDC, alloted a special fund for the purpose of providing the very needy school children with a roll and a glass of milk daily.45

In Lithuania, the Chedorim and the Hebrew Religious schools (Yavneh) received their income from tuition fees, the

Kehillah, general collections and subsidies from the CRC.46

Due to boycotts and various governmental restrictions, the economic position of Lithuanian Jewry was in a poor state. This affected the income of the schools considerably. More than 50% of those who paid tuition fees in the past were unable to do so and the general collections were much lower. The maximum amount that the Lithuanian Jews could raise for the maintenance of their schools was from 40% to 60% of the total sum needed.

Before certain parts of Lithuania were occupied by Poland, the Yeshivot would collect funds for their maintenance in all the provinces of Lithuania. The collections covered almost 75% of their income and they depended upon outside assistance for the other 25%. When Lithuania was reduced to its small size, the resources of the Yeshivot decreased by almost one-fourth of their former income. The maximum amount that the Yeshivot could raise in the small territory of Lithuania was between 10% to 15% of their needs. They were therefore dependent almost entirely on outside assistance. The CRC's allocation to Yeshivot covered from 25% to 30% of their needs. Receiving very little assistance from sources other than the CRC, the Yeshivot were working under heavy deficits. They were in arrears in their instructors' salaries for almost eleven months and in the stipends to the students on an average of from four to seven months.

46Ibid., p. 12.
The Hebrew Religious Schools (Yavneh) refused to accept subsidies from the government because they would have to be guided by government inspectors as to the methods they would employ in the schools. They also would be subject to their approval as to the number of hours the children were to receive religious instruction.\footnote{Ibid., pp. 12-14.}

In Latvia (Lettland) the Talmud Torahs and Chedorim were in a very critical position. They did not get any support from the government because they did not follow the curricular regulations enforced by the government which demanded a minimum amount of religious training. Their income was derived from tuition fees and small collections made in each community.

Due to the lack of funds to support Talmud Torahs or to organize modern schools, the students of the Talmud Torahs, in order to receive some kind of education, attended Yiddishistic schools which were growing.\footnote{Ibid., pp. 20-21}

In Roumania, Rabbi Teitelbaum did not know the exact number of Talmud Torahs and Chedorim existing. He estimated that there were a few hundred Talmud Torahs supported by the Kehillah and by tuition fees and some of them receiving occasional assistance from Landsmanschaften in Roumania.\footnote{Ibid., p. 22.}

In Hungary, Rabbi Teitelbaum reported that the Talmud
Torahs received their income from tuition fees, the Kehillot and the government. The Kehillot supported the Talmud Torahs in the cities, but not in the townlets or villages. The Talmud Torahs in the townlets derived some income from tuition fees and depended upon outside assistance for the balance.

The Yeshivot Ketanot received their support from local collections and the Kehillah where they derived 60% to 70% of their budget and depended on outside assistance for the balance.

The Hungarian Jewish communities were in the habit of supporting their Yeshivot Ketanot, but because of heavy government taxation they were unable to do so. Most of the students in the Yeshivot Ketanot were not natives of the towns where the institutions were located. Eighty per cent of the students had no means of earning a livelihood. The institutions were compelled to open soup kitchens for the students and to procure dormitories for some of them. Stipends were granted to many students.50

In Czechoslovakia, the Chedorim and Talmud Torahs received their income from tuition fees and the Kehillot. In the cities, the Kehillah was able to take care of their educational institutions, but the small communities were unable to cover the expenses themselves and were compelled to appeal for assistance from the Central Bureau of Orthodox communities

50Ibid., pp. 25-26.
cover the amount they were accustomed to receive from European countries. It did this to save them from the threatened liquidation.

The total amount received in 1919 through American collections and local support came to about 50% to 60% of the budgets of the institutions.

Since 1921, when the JDC liquidated its cultural work and organized a cultural committee, the CRC continued to furnish the Talmud Torahs and Yeshivot with sums ranging from 20% to 25% of their requirements. Those institutions were working under a heavy deficit and therefore depended upon the CRC for an increase in their budget.

The Talmud Torahs and Yeshivot did not receive any support from the Zionist Organization because they did not conduct their schools in Hebrew as was done by all the newly-organized schools that were under the direct supervision of the Zionist Organization.53

Some of the recommendations that Rabbi Teitelbaum made in his report were:

That the amount to be allotted to the CRC be increased to the extent that those institutions supported by said Committee shall receive the same proportion of support as the PRC affords to the institutions under its care.

That the Cultural Committee of the JDC shall consider the fact that the CRC is the only

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53 Ibid., pp. 37-38.
committee supporting Talmud Torahs and Yeshivahs in Palestine that were formerly supported by the JDC, whereas the institutions of a national character and of labor groups receive their budgets from the educational committee of the Zionist Organization (Vaad Hachinuch) and from the $84,000 allocated yearly for educational purposes by the Keren Hayesod. The Cultural Committee should, therefore, set aside a sum for the maintenance of those of the Palestinian institutions that have been formerly supported by the JDC.

That the Cultural Committee should suggest to Dr. Kahn the engaging of an Orthodox aide, whose duty it shall be to investigate conditions of the cultural institutions in Europe and to submit to Dr. Kahn statements and accounts of the expenditures of the Orthodox institutions for each semester.

That the Cultural Committee suggest to the Executive Committee that the work of alleviating the suffering Rabbis in various countries, as carried out by the CRC, shall not be included in the cultural work, but in general relief funds.54

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54 Ibid., pp. 39-40. Between 1920-1926, a Zionist Tri-Partite System of schools developed in Palestine which was supported by the Keren Hayesod, the Yishuv and the British Government. The Vaad Hachinuch administered the three school systems: the Mizrachi schools (Orthodox), the labor schools and the general schools. Each school system had representation on the Vaad. Yeshivot and Talmud Torahs were not part of the Vaad. See Noah Nardi, Education in Palestine 1920-1948 (Washington, D.C.: Zionist Organization of American, 1945), pp. 31-39.
CHAPTER V

RAISING THE FUNDS

On September 7, 1914 the first call to American Orthodox Jews for financial aid to their brethren overseas was issued by the Judische Tageblatt in an editorial entitled "Not Sighs but Money." It declared:

Money is necessary for the Jews of Jerusalem to save them from hunger and death. Money is needed for the unfortunate in Galicia. Money is needed for the widows and orphans. With money we can save Jewish lives.¹

Synagogues responded with appeals to their congregants.² This was the beginning of a massive financial campaign by American Orthodox Jews which was to spread throughout the United States.

The CRC through its branches directed its efforts to raise funds from commercial establishments and communal organizations. Self-taxation stamps were distributed to merchants who were to sell them to their customers with each purchase. Synagogues, fraternal organizations, social clubs, benevolent societies and other communal organizations were to encompass their field of work.³

¹Jud. Tag., September, 1914, p. 5.
³Minutes of the Meeting of the Propaganda Organization Committee, October, 1914, AYU; copy of letter, Manager of CRC to Mrs. Joseph Cohen, President of Ladies Malbish Arumin Society.
With the formation of other overseas relief agencies, namely, the AJRC and the PRC, conflicts arose as to how each agency would raise their own funds.

On September 7, 1915 a conference was held at the United Hebrew Charities Building between the representatives of the PRC, the AJRC and the CRC for the purpose of reaching an understanding as to the best methods of coordinating the fund raising of the three committees.

An understanding was reached that the CRC should continue its work among "the Orthodox elements, the synagogues and congregations." The PRC should devote its energies to the collection of funds from "the working classes, professional people and from such other elements as have not been reached by the committees." The agreement said that the AJRC "continue its activities within its present sphere of action." Moreover, to avoid duplication and conflict between the three organizations, a Joint Committee of Ways and Means would be formed consisting of the Executive Secretaries of the three Relief Organizations together with an additional member of each organization, and that "all plans for the collection and soliciting of funds be passed upon by the

N.Y.C., March 16, 1916, CCRC; copy of letter, Manager of CRC to Mr. J. M. Pincus, Secretary, the CCRC Federation of Jewish Farmers of America, N.Y.C., March 3, 1916; copy of letter, Manager of CRC to Mr. L. Applebaum, Beth Israel Congregation, New Haven, Conn., March 7, 1916, CCRC; copy of letter, Financial Secretary of CRC to Mr. I. Heidman, Secretary, Independent Riga Lodge #112, N.Y.C., March 27, 1918; copy of letter, Manager of CRC to Felix Warburg, Chairman, JDC, N.Y.C., December 28, 1917, CCRC.
Though an understanding was reached, lack of harmony continued to prevail between the three Committees. Representatives of the CRC, AJRC and PRC met therefore on March 20, 1916 to discuss the campaign methods. They resolved that when a campaign device was to be utilized by either of the constituent committees, the funds collected should remain in control of the Committee and be turned over to its treasurer. Neither of the two Committees were to use similar campaign devices. Whenever a new campaign technique was to be used by a committee, the two other Committees would be immediately informed of it.

It was further resolved that the PRC should be solely in charge of house to house collections in the City of New York, exclusive of the Borough of Brooklyn where the Brooklyn Volunteers Committee had been organized and conducted such a campaign previous to the organization of the PRC. In the City of Philadelphia, the branch of the CRC had been similarly

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4Copy of letter, Boris Fingerhood, Executive Secretary, of DRC to Felix Warburg, Chairman, JDC, N.Y.C., October 20, 1915, CCRC; see also copy of letter, Louis Marshall to Albert Lucas, N.Y.C., May 17, 1915, CCRC, Marshall stated, "All I can say, therefore, is that whatever funds are collected by the Orthodox Rabbis can very properly be forwarded to your Committee, while those which are collected by the General Local Committees must be dealt within accordance with the desires of such local Committees. I trust that this arrangement will bring about a modus vivendi which will prove generally satisfactory." cf., M. E. Ravage, The Jew Pays (New York: Alfred Knopf, 1919), p. 71. The PRC "works largely through the trade unions and social organizations of labor."
organized and would continue its work. In all other cities, however, the PRC would be governed by the policy laid down by their President, Meyer London who stated:

Wherever a branch of the Central Committee is in existence the People's Committee will not in any way interfere with the work but on the contrary everyone desiring the aid in the work of war relief will be asked to cooperate with the existing branch of the Central Committee in that city. In any city where no organization exists doing systematic house to house collection the People's Committee shall be at liberty to establish a branch.

Each Committee was to submit a complete monthly statement showing amounts received. Original statement was to be drawn up and copies sent to each of the Committees to enable them to make a complete study of the campaigns for the purpose of comparison and in order to show the strength and the value of the cooperation enjoyed by each of the three Committees and suggest plans for further or better organization whenever possible.5

Still another meeting of the subcommittee of the JDC was called on April 17, 1916 to iron out continuing problems. Attending this meeting were Messrs. Asch and Kaplan of the PRC, Messrs. Fischel and Lucas of the CRC and Messrs. Mayers and Warburg of the AJRC. Mr. Warburg suggested that for "future collections a series of campaigns be mapped out subdividing the country and urged that the three Jewish relief Committees work simultaneously, each using its own methods and that a report of their joint financial results be submitted." Albert Lucas stated that "no committee in New York City can dictate methods of Committees in other places." He

5Proceedings of JDC Meeting, March 20, 1916, AYU.
said that during his recent seven week tour he found a determination on the part of representatives of the CRC and AJRC to prevent the establishment of a third committee. It was for this reason that they join in having one treasury. He cited Chicago as the case in point where he claimed the Reform group was not doing any work and the Orthodox people were doing all the work. He mentioned that an agreement was made in Chicago which provided that Mr. Phillipson should direct Mr. Greenbaum to send all checks to Felix Warburg with instructions that 30% of the sum be sent to the PRC and the remaining to CRC. Mr. Lucas further stated that in Chicago there was not a AJRC other than William J. Mack. In Cleveland and Cincinnati there was not a PRC either. Lucas suggested that this committee "confine its efforts to Manhattan."

Sholom Asch representing the PRC declared that "as members of the Joint Distribution Committee are delegates from their Committee only for the purpose of distributing monies, the Joint Distribution Committee should ask each of its constituent Committees to appoint subcommittees to work out plans and make agreements regarding collections."

At the close of the meeting it was resolved:

That each of the three constituent Committees be requested to appoint a sub-committee of three for the formation of a standing committee of nine, which should appoint a Chairman from its midst, which Committee of Nine is to work out plans of joint and harmonious cooperative collections, which plans it is to submit to the Joint Distribution Committee for execution.6

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6Proceedings of Subcommittee of the JDC, April 17, 1916, AYU.
The CRC, in an attempt to arouse American Orthodox Jewry and to establish branches throughout the country, sent noted speakers to meet with the communities.

On July 22, 1915, Dr. Bernard Drachman and Morris Engleman began a transcontinental speaking engagement. They visited Buffalo, New York; Youngstown, Ohio; Cleveland, Ohio; Chicago, Illinois; Denver, Colorado; San Francisco, California; Los Angeles, California; Albuquerque, New Mexico, Kansas City, Missouri; St. Louis, Missouri; Indianapolis, Indiana; Cincinnati, Ohio; Pittsburgh, Pennsylvania and Philadelphia, Pennsylvania.

In every city, meetings and conferences were held and plans for the distribution of CRC certificates were explained to the communal leaders and workers. Drachman and Engelman requested that the communities pledge to sell a certain number of Certificates. One dollar and five dollar Certificates were to be sold to the Jewish Community.

The tour was a "pronounced and emphatic success." They were received everywhere with the utmost cordiality. Leaders, both layman and Rabbis, showed complete understanding with the project and agreed to accept for their communities a certain number of certificates. Approximately $100,000 of certificates were initially ordered.7

During their tour, they were met with the "utmost courtesy and the representatives of the different communities vied with each other in showering us with their attention."

The tour began in Poughkeepsie, New York. Albert Lucas addressed a "monster mass-meeting" in the George Cohan theatre on February 27, 1916. The meeting was organized by Isaac Snyder, Chairman; Dr. Aaron Sobel, Treasurer; I. Lascher and Herman Glaberson, Secretaries. Mayor Daniel Webster Wilbur attended and former Mayor John Kelsey Sague, the Appraiser of the Port of New York, was also one of the speakers. An admission fee was charged. About 1,500 people attended. Four hundred dollars was raised in response to Lucas' appeal in contributions and Proclamation Day Certificates were sold. The following day, accompanied by Rev. Sigmund Israel, he visited several of the most prominent Jews and made a personal appeal to them for contributions. He obtained $500.

A branch of the Women's Proclamation Committee was being formed in the city. Lucas felt that it would be necessary to visit Poughkeepsie again because most of the wealthy Jews did not attend the mass-meeting.

In Gloversville, New York, Albert Lucas addressed a mass-meeting that was held in a synagogue. About $500 was

8Report, Albert Lucas and H. Masliansky, to CRC, pp. 1-2, DCRC; telegram, Albert Lucas to CRC, February 27, 1916, DCRC.
raised as a result of his address. W. Horwitz was the Chairman of the Jewish Relief Committee in Gloversville. A branch of the Women's Proclamation Committee was started with I. Lipman, Chairman; A. S. Lebenheim, Treasurer and J. Bachner, Secretary.  

In Buffalo, New York, at a banquet in honor of the fiftieth anniversary of the Montefiore Lodge I.O.B.B., Albert Lucas made an appeal for relief funds and Proclamation Day Certificates of $1,500 were subscribed for. Rabbi L. J. Kobald, of Temple Beth Zion, served as the toastmaster. A meeting was held the following day at the Talmud Torah, 323 Hickory Street, and contributions of $250 were realized.

Through the efforts of Rabbi Max Drob of Temple Beth El, Lucas met with the most representative women of Buffalo. He addressed the Sisterhood of the Temple at a regular meeting on March 8, 1916 where women from Temple Beth Zion were also present. A branch of the Women's Proclamation Committee was consequently formed with S. Kavinoky, Chairman; J. Caplan, Treasurer; and H. Harrison, Secretary.  

Lucas wanted to organize a committee of women as a

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branch of the CRC Women's Proclamation Day Committee in all the major cities. It was his plan to have every household contribute $1.00 a month through the housewife. He succeeded with the monthly donation plan in Washington, with pledges of $1,000; Poughkeepsie--$200; Goversville--$100 and Buffalo--$1,000 to $1,500.¹¹

On his arrival in Chicago, Lucas communicated with Rabbi Saul Silber, Rabbi E. Epstein, Bernard Horwich, J. J. Cohen and Max Shulman with whom he had previously corresponded. On March 9, 1916 he addressed the Executive meeting of the Chicago Jewish Relief Committee. A subcommittee consisting of Rabbis Silver and Epstein, Max Shulman, J. J. Cohen, Samuel Phillipson, William Nathanson, William J. Mack, Bernard Horwich and Dr. J. Cohen were appointed to confer with Lucas. The result of this meeting was that the subcommittee passed the following resolution as a recommendation to the Chicago Jewish Relief Committee:

That 70% of the funds raised through the efforts of that Auxiliary be forwarded to Mr. F. M. Warburg, Chairman of the Joint Distribution Committee, to be applied to the account of the Central Relief Committee.¹²

The subcommittee requested that Lucas take note of another of its recommendation that five members of the Chicago

¹¹Copy of letter, Albert Lucas to Rabbi B. Abramowitz, St. Louis, Missouri, March 12, 1916, CCRC.

¹²Report, Lucas and Masliansky, op.cit., p. 3; letter, Albert Lucas to Harry Fischel, Treasurer of the CRC, March 14, 1916, CCRC.
Relief Committee should be appointed to the Executive Committee of the CRC.

Lucas had many conferences with reference to pocket banks. Difficulties arose when the Chicago Committee desired to have special banks made. The method which had been adopted to control the collections by means of pocket banks was also the subject of considerable discussion. It was decided to order a pocket bank into which coins of various denominations—not only dimes—could be dropped.

At another conference with Meyer Shugan, representing the subcommittee in South Chicago; Lucas was informed that amounts collected in South Chicago had been forwarded to Samuel Phillipson, the Treasurer of the West Side Chicago Auxiliary with instructions that such amounts should be forwarded to the treasurer of the Chicago Jewish Relief Office. Shugan was surprised to learn that this had not been done. Subsequently, a conference of representatives of the Committee was arranged, representing the Auxiliaries in the various suburbs of Chicago. A mass-meeting for all the suburbs of Chicago was suggested, but it was not possible for Lucas to arrange it in his schedule. It was, however, the unanimous opinion of those present that in the future all their collections would be directed to the Central Office in Chicago.

Lucas had meetings with Rabbi Emil G. Hirsch, Julius Rosenwald, Adolph Kraus, Grand President; and A. B. Seelen Freund, Grand Secretary of I.O.B.B.; William J. Mack, Hannah G.
Solomon and Mrs. Benjamin Davis, with reference to the general situation in Chicago and the organization of a branch of the Women's Proclamation Committee.13

After visiting with Julius Rosenwald, Lucas wrote to the CRC in New York:

He is as cold as ice to doing anything that will disturb the placid do-nothingness of Chicago. But I did succeed in getting him to endorse the Women's Proclamation Committee idea.14

As a result of a conference Lucas had with Mrs. Solomon and Mrs. Davis, he was invited to address a Conference of Jewish Women's Organizations on March 27, 1916. About 300 women were present. They resolved to endorse his plan to organize a branch of the Women's Proclamation Committee.15 Up to this time in his tour, Albert Lucas had been visiting cities alone. In a letter from the CRC dated March 17, 1916, Lucas was informed that the following telegram was sent to him:

Educational Alliance releases Masliansky till April 13 Lucas, Masliansky meeting St. Louis 21, Cincinnati, Louisville, Dayton, Kansas City, Detroit want him wire itinerary suitable to both of you. Masliansky urges your being with him Chicago and Milwaukee may be considered also provided you think advisable wire

14Letter, Albert Lucas to CRC, March 20, 1916, CCRC.
15Letter, Albert Lucas to Stanley Bero, March 12, 1916, CCRC.
In response to a request from Rabbi Bernard Abramowitz, a mass-meeting was arranged on March 21, 1916 at the Victoria theatre in St. Louis. Dr. M. Golland was chairman, Jacob Raiger, Jacob Shapiro and Abraham Abramowitz served on the Committee of Arrangements. Rev. Masliansky spoke to an audience that numbered 4,000. There was an outpouring of hearts from those who listened to his speech. About $2,000 worth of Proclamation Day Certificates were sold. People gave their watches and jewelry which brought in about $1,000 and another $1,000 was pledged.

The next evening another mass-meeting was held. This time it was in Bnai Emuno Synagogue. Rev. Masliansky once again delivered an address. In a telegram to the CRC, Lucas described the event:

Synagogue carried by storm by Masliansky and whole audience wept like children enthusiasm overwhelming that after thousand certificates sold Abramowitz laid watch and chain on altar others followed and young woman at request her sweetheart took off engagement ring. All auctioned rabbis watch Harry Seigfried hundred ten dollars returned Rabbi other watches jewelry four five hundred dollars umbrella for most popular man brought thirty five for Rabbi. Lucas appeal for proclamation committee many responses organization assured supported Rabbi Harrison long interview.17

16Copy of letter, CRC to Albert Lucas, March 17, 1916, CCRC; copy of day letter, Stanley Bero to Albert Lucas, March 17, 1916, DCRC.

17Night lettergram, Albert Lucas to CRC, March 23, 1916, DCRC; see also Report, Lucas and Masliansky to CRC, op.cit., p. 5; letter, Rabbi B. Abramowitz to Stanley Bero, March 9, 1916, CCRC.
In St. Louis, Albert Lucas spoke to the Young Men's Hebrew Association.

Moving on to Kansas City, a mass-meeting was held in Shriners Hall, A.C. Wurmsen chaired the meeting. About $1,500 to $2,000 was contributed. A branch of the Women's Proclamation Committee was being organized under the direction of Mrs. Max R. Travis with the help of Rabbi H. H. Mayer.

Since Lucas had previously arranged to address the Conference of Jewish Women's Organizations in Chicago on March 27, 1916 and the Council of Jewish Women in Milwaukee on March 28, 1916; he was unable to go with Masliansky to St. Paul and Minneapolis, Minnesota.

In St. Paul and Minneapolis, Masliansky addressed meetings with very large audiences. About $4,000 was raised and many women donated their jewelry. 18

In Milwaukee, Lucas occupied the pulpit on Friday evening at Congregation Bnai Jeshurun and spoke on the Sabbath morning in Temple Emanuel. He attended a Purim ball and addressed the school children the next morning. He also met with Rabbi S. I. Scheinfield. He met with many women of the CRC branch in Milwaukee who were arranging a Bazaar.

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18 Telegram, Albert Lucas to CRC, March 28, 1916, DCRC; Report, Lucas and Masliansky to CRC, op. cit., pp. 5-6; copy of letter, CRC to Albert Lucas, March 30, 1916, CCRC, "The work done in Milwaukee is splendid...The number of letters received at this office these days is anywhere from 125 to 175 per day."
Masliansky joined Lucas again in Cincinnati. On April 2, 1916 they addressed an enormous meeting in the Ahavas Sholom Synagogue under the auspices of Harry Manishe-witz. They were met with an enthusiastic reception. About $2,000 worth of Certificates were sold. Rabbis Lessor and Levine called on Lucas and Masliansky to address another meeting which was held the following evening in Tifereth Israel Synagogue. Another $500 was raised. Rabbi Kaplan of the Reading Road Temple asked Lucas to speak to the Sisterhood. He did and another branch of the Women's Proclamation Committee was started in Cincinnati. Several students of Hebrew Union College requested that Lucas speak there one afternoon. Rabbi Kaufman Kohler and the rest of the faculty were present. They expressed themselves as being entirely in sympathy with Lucas' campaign.19

In Dayton, Ohio, a mass meeting was held on April 5, 1916 in Memorial Hall. Masliansky and Lucas spoke. Approximately $7,000 was raised.20

A circular was sent out to the Jewish Community in Dayton notifying them that Albert Lucas, Executive Secretary of the CRC, was in the city and wished to remain another day for "the purpose of organizing the Jewish ladies of Dayton as he has organized them in every city which he has been."

19Report, Lucas and Masliansky to CRC, op.cit., p. 6; telegram, Albert Lucas to CRC, April 2, 1916, DCRC.

20Report, Lucas and Masliansky to CRC, op.cit., p. 7; telegram, Albert Lucas to CRC, April 5, 1916, DCRC.
Arrangements were made to begin the Concert Tour in New York City on Sunday, May 6, 1917. The CRC leased the Hippodrome at 43rd Street and 6th Avenue in New York City. Window cards were placed in stores and full page ads were taken in Jewish newspapers. Seats at the Hippodrome were sold at different prices. The entire gallery, seating 1,500, was 50¢ a seat. The balcony, with 1,800 seats, was sold at 75¢, $1.00 and $1.50. The entire orchestra, seating 1,000, cost $1.50 per seat and box seats were offered at $2.00 and $2.50. All the seats were sold. The Hippodrome was filled to capacity. Nathan Strauss served as chairman for the evening. Addresses were delivered by Judge Otto Rosalsky and Zevi Masliansky. Rosenblatt's concert included six prayers of Chazonut. He was accompanied by an organist, pianist, violinist and his own choir. The event raised over $100,000. Nathan Strauss was so moved by the spirit of the evening that he donated $5,000. He said:

25 Copy of letter, Morris Engelman, Financial Secretary of CRC to New York Hippodrome Corporation, April 25, 1917, CCRC.

26 Circular, The New York Hippodrome, Sunday Evening May 6, at 8:15 P.M., DCRC.

27 Newspaper Clipping, Yiddishe Hilf, n.d., p. 16, AYU; copy of letter, Stanley Bero, Manager of CRC to J. Abend, San Francisco, California, April 18, 1918, CCRC.

28 Copy of letter, Financial Secretary CRC to H. Finkelstein, Treasurer, Columbus, Ohio, January 15, 1918, CCRC; pamphlet, Bulletin of JDC, June, 1917, p. 130, AYU; cf., Samuel Rosenblatt, Yossele Rosenblatt: A Biography (New York: Farrar, Scrauss and Young, 1954), p. 135, "A total of $240,000.00 was realized."
I was so impressed and inspired with your wonderful meeting—with the spirit of sacrifice that prevailed in that vast company in the desire to do all possible to help our stricken and dying people—that I could not resist doing my mite.29

The concert tour then went on to Philadelphia, Pa. and Washington, D.C. where people not only gave money liberally but "stripped jewelry from off their person and threw it into collection baskets."30

Rosenblatt gave concerts in Buffalo, New York; Brooklyn, New York; Baltimore, Maryland; Newark, New Jersey; Atlanta, Georgia; Kansas City, Missouri; Milwaukee, Wisconsin; Chicago, Illinois; Dayton, Ohio; Cincinnati, Ohio and Montreal, Canada.31

Rosenblatt personally gave 5% of royalties from the record "Eli Eli" for the year of 1918 to the CRC.32

29 Copy of letter, Albert Lucas to Nathan Strauss, May 31, 1917, CCRC.

30 J. Exp., June 8, 1917, p. 8; copy of letter, Financial Secretary of CRC to H. Rubin, Manager, Philadelphia, CRC, April 25, 1917, CCRC; copy of letter, Financial Secretary of CRC to Rabbi Benjamin Grossman, Washington, D.C., April 27, 1917, CCRC; copy of letter, Financial Secretary of CRC to H. Finkelstein, Treasurer, Columbus, Ohio, January 18, 1918, CCRC.

31 Rosenblatt, op.cit., pp. 134-140; copy of letter, M. H. Hanson to Stanley Bero, Manager of CRC, February 5, 1918, CCRC; copy of letter, Manager of CRC to M. H. Hanson, February 7, 1918, CCRC; copy of letter M. H. Hanson to Stanley Bero, February 26, 1918, CCRC; copy of letter, Manager of CRC to Bernard Horwich, Chairman, Chicago Joint Relief Committee to M. H. Hanson, April 24, 1917, CCRC.

32 Rosenblatt, op.cit., P. 139; letter, Anton Heindel, Manager, International Record Department, Aug., 16, 1918, CCRC, "Enclosed herewith Royalty Statement for Quarter Ending June 30, 1918 Together with Check for $285.26 which we would ask you kindly to hand to The Central Relief Committee."
In an effort to stimulate nation-wide interest in helping the Jews in the war-stricken areas and to call attention to their plight, the CRC wanted the President of the United States, Woodrow Wilson, to proclaim a day as Jewish War Relief Day. They enlisted the support of Senator James C. Maritime of New Jersey to approach the President. Senator Maritime first introduced in the Senate a resolution calling to the attention of the public the sufferings of the Jews in the war zone. The resolution requested the President to take notice of the deplorable conditions and to designate a day on which the citizens would give expression of their sympathy to the Jews in the war zones.\(^{33}\) The Senate passed the resolution on January 6, 1916 and sent it to the President.\(^ {34}\) Woodrow Wilson then issued a Proclamation which read:

By the President of the United States of America:

A Proclamation:

Whereas, I have received from the Senate of the United States a resolution, passed January 6, 1916, reading as follows:

Whereas, as in the various countries now engaged in war, there are nine millions of Jews, the great majority of whom are destitute of food, shelter and clothing; and,

Whereas, millions of them have been driven from their homes without warning, deprived of an opportunity to make provision for their most elementary wants, causing starvation, disease and untold suffering; and,


Whereas, the people of the United States of America have learned with sorrow of the terrible plight of millions of human beings and have most generously responded to the cry for help whenever such an appeal has reached them; therefore be it

Resolved that, in view of the misery, wretchedness and hardships which these nine millions of Jews are suffering, the President of the United States be respectfully asked to designate a day on which the citizens of this country may give expression of their sympathy by contributing to the funds now being raised for the relief of Jews in the war zones.

And, whereas, I feel confident that the people of the United States will be moved to aid the war-stricken people of a race which has given to the United States so many worthy citizens;

Now, therefore, I, Woodrow Wilson, President of the United States, in compliance with the suggestion of the Senate thereof, do appoint and proclaim January 27, 1916, as a day upon which the people of the United States may make such contributions as they feel disposed for the aid of the stricken Jewish people.

Contributions may be addressed to the American Red Cross, Washington, D.C., which will care for their proper distribution.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this eleventh day of January, in the year of our Lord one thousand nine hundred and sixteen, and of the independence of the United States the one hundred and fortieth

(Seal)         Woodrow Wilson

By the President

Robert Lansing Secretary of State

Albert Lucas wired every Governor in the United States to issue the proclamation in his state.

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36Copy of night letter, Albert Lucas, Executive Secretary of CRC to Henry Monsky, Omaha, Nebraska, January 30, 1916, DCRC.
Mass meetings were held in many cities. Rabbis preached special sermons in the synagogues on the Sabbath. The CRC distributed 15,000 pocket dime savings banks. A special circular was printed with a picture on it. The drawing represented Jews, old and young, pleading to America which was represented by the figure of Columbia. Underneath it were the words: "The Jews look to America for help." In a circle above the figure was inscribed the Hebrew words "The voice of thy brother's blood crieth unto me from the ground." In addition, the CRC sold Certificates representing donations from $1.00 to $100.00. The Certificates contained a photographic reproduction of the President's proclamation.37

Major I. W. Irving, commanding the 7th Regiment of the Boy Scouts, volunteered the Scouts' service to canvass New York City on January 27, 1916 for National Jewish Relief Day.38

Over $2,000,000 was raised throughout the country.39

On February 17, 1916, a delegation of representatives of the CRC and the Women's Proclamation Committee visited the White House and were received by President Woodrow Wilson.

37 Copy of press notice, January 18, 1916, DCRC.

38 Copy of letter, Executive Secretary of CRC to Messrs. Klaw and Erlanger, January 21, 1916, CCRC.

Albert Lucas delivered the following address to the President:

Mr. President: The Central Committee for the Relief of Suffering through the War respectfully begs you to accept this engrossed copy of the Certificate it issued in connection with your proclamation to the people of the United States calling upon them as citizens of this nation to contribute toward the funds that are being raised for the relief of nine million Jews in the war zones.

As you have said, "they are suffering misery, wretchedness and hardships and the great majority of them are destitute of food, shelter and clothing."

The gracious act of your Excellency has been of inestimable service to our cause. The women have not been on what behind the men in recognizing the importance of your proclamation. In four days a committee of one hundred comprising some of the most influential women of New York City was organized as the Women's Proclamation Day Committee of the Central Jewish Relief Committee. It is believed that this committee will soon have active branches throughout the country. We feel that we should in some fitting manner express our appreciation of your powerful endorsement.

As the champion of the oppressed, as the haven of refuge to which the eyes and the hearts of the oppressed of all lands yearningly are turned, the United States is today a glorified ideal of government.

The resolutions of the Senate reciting the peculiar hardships of our brethren abroad were introduced at the suggestion of this committee. You will be gratified to know that your proclamation has been of invaluable assistance to the three national committees that are associated together in the collection and distribution of these relief funds, and that January 27, 1916 has splendidly confirmed your statement that "the people of the United States of America have always most generously responded to the cry of help whenever such an appeal has reached them"

As the Chief Executive of our country, you wholeheartedly responded to the request of the Senate of the United States and we are impelled to say to you, sir, that like one of the most illustrious predecessors in the office you now adorn, you by this act have shown the dawn of an emancipation day for millions of oppressed.
In every land where Jews dwell; in every land where Jews are citizens there is none more loyal. And every flag, in this terrible frenzy of carnage there is none more brave, none more loyal, none more self-sacrificing than the Jew. And sir, in our own beloved country in every walk of life, in every condition... and last but not least philanthropy.

No claim of suffering humanity is spoken to a Jew and falls upon deaf ears. It is, therefore, very deeply gratifying to us, as representatives of our race that we are permitted to say that you have placed the keystone into the arch of brotherly love that stretches across the seas. Your proclamation marks an epoch in the history of our race.

This book we offer you, Mr. President, and ask you accept in token of our feeling to our country and thankfulness to you.40

Albert Lucas then presented his address to Woodrow Wilson in a bound book form engrossed on heavy parchment accompanied with a certificate. The certificate stated:

Central Committee for the Relief of Jews Suffering Through the War

Issued in connection with the Proclamation of the Honorable Woodrow Wilson, President of the United States of America, is respectfully presented to him in recognition of his humanity in proclaiming

Jewish Relief Day
January twenty-seventh 1916.

The Central Committee for the Relief of Jews Suffering Through the War

Harry Fischel Treasurer
Leon Kamaiky Chairman

Albert Lucas Executive Secretary
Rabbi I. Rosenberg Vice Chairman

Morris Engelman Financial Secretary
Rabbi Meyer Berlin Vice Chairman


Representing the Women's Proclamation Committee were Mrs. Harry Fischel, Mrs. Albert Lucas, Mrs. Samuel Elkeles, Mrs. Leon Kamaiky and Mrs. David Kass. 41

Beginning with 1915, the CRC delegated Samuel Neveleff to be their representative in the Mid-Western States. He visited cities in Iowa, Illinois, Michigan, Minnesota, North Dakota, Texas, Wisconsin, Indiana and Missouri. 42 Neveleff travelled to many cities in these states. His itinerary from October 3, 1918 to January 1, 1919 records that he stopped at 36 cities. 43

In each of the cities he helped organize committees, enlisted aid of the local Rabbis and arranged general mass meetings. And after the meeting ended he wrote, advised, encouraged and continually reminded them to collect the pledges and turn the money in to CRC.

41Four Years of Jewish War Relief Work (n.d.), pp. 18-20; Goldstein, op.cit., pp. 150-154; see also Goldstein, op.cit., pp. 537-540.

42Letter, S. Neveleff, Executive Field Director to Harris L. Selig, Executive Director, CRC, 1920, p. 4, CCRC.

43Letter, S. Neveleff, to Julius Savitky, Manager Chicago Joint Relief Committee, 1919, CCRC.
Jewish Communal leaders impressing on them the importance of electing delegates to a convention of the Middle-Western States.47

The Convention was called by the Chicago Joint Relief Committee and the Western Branch of the CRC, of representatives of the Middle-Western States. It took place in Chicago on Saturday evening, March 13, 1920 and Sunday, March 14, 1920 at the Hotel Sherman on Clark and Randolph Streets.

They invited all congregations, fraternal organizations and societies to be represented. Each congregation or organization was entitled to one delegate and one additional delegate for every hundred more members.48

A circular outlining the purpose of the convention read:

1. To hear reports of our representatives who were sent abroad to distribute relief to people in the war stricken countries.

2. To organize the great majority of our Orthodox Jews in states of Illinois, Wisconsin, Illinois, Wisconsin,

47 Letter, Samuel Neveleff, Des Moines, Iowa to Harris L. Selig, Executive Director of CRC, December 1, 1919, CCRC; copy of letter, Samuel Neveleff, Sioux City, Iowa, to Julius Savitky, Executive Secretary, Chicago Joint Relief Committee, November 26, 1919, CCRC; letter, Samuel Neveleff, Chicago, Illinois to Harris L. Selig, Executive Director of CRC, December 6, 1919, CCRC; letter, Samuel Neveleff, Indianapolis, Indiana, to Harris L. Selig, December 9, 1919, CCRC.

Michigan, Iowa, Indiana, Minnesota and Nebraska to do all relief work in close connection with the Central Relief Committee.

3. To establish a Middle Western-Bureau for Jewish War Relief with headquarters at Chicago, to be managed under the supervision of Directors and Officers elected at the Convention, representing every state.

4. To coordinate and systematize the running of campaigns and collection of funds for relief purposes.

5. To define and adopt such policies and methods for relief that will tend to safeguard the interests of the great majority of Orthodox Jews on the other side, and provide for their spiritual as well as material welfare.

6. To discuss the question of the Ranking Corporation which is now being planned by the Joint Distribution Committee, to undertake reconstruction work among the Jews of Europe.

7. To consider plans for taking care of the thousands of orphans in the war stricken countries.

8. To discuss ways and means how to help the great institutions of Jewish Learning which have been destroyed during the war and to help rebuild the Talmud Torahs, Yeshivahs and Synagogues and all necessary institutions, without which Orthodox Jewry cannot exist.

9. To establish a closer relationship between the relief workers of the Middle West with those of New York; to give them much more representation on the Boards of Relief Agencies and also to have them participate in sending men needed for relief work in Europe.

10. Most of all, to protect the Orthodox Element on the other side from the great inroads caused by the different factions, which aim to obliterate Jewish Traditional Life.

11. To press the question of reconstruction work.

12. To take up the question of the Landsmanshchaft with a view of preventing factionalism in Relief Work.
13. To establish a permanent publicity Committee. 49

The convention was convened on Saturday evening at 8:00 P.M. Two hundred fifty delegates from the states of Illinois, Nebraska and Michigan were present. 50

The Convention was called to order by Chairman S. J. Rosenblatt. Rabbi Saul Silber offered a prayer. Bernard Horwich, Chairman of the Chicago Joint Relief Committee, gave a short review of the work accomplished during the past year. The Credential Committee then gave its report. Standing Committees were appointed: Committee on Rules, Committee or Organization, Committee on Ways and Means, Committee on Resolutions and Committee on Nominations. A speaker for the evening was then introduced. After he finished his talk the first session came to a close.

The second session began 10:30 A.M. on Sunday March 14, 1920. The Convention was called to order by Chairman Bernard Horwich. Rabbi Ephriam Epstein offered a prayer. The Committee on Rules reported. An annual message of the Chairman of the Chicago Joint Relief Committee followed. The Secretary and Treasurer made their reports. The Standing Committees were last with their reports. 51

49 Circular, Purpose of the Convention, DCRC.

50 CRC Scrapbook 2, Newspaper Clipping, March 28, 1920, AYU.

51 Program, Sixth Annual Convention of the Chicago Joint Relief Committee for Jewish War Sufferers, Mid-Western Branch of the CRC, DCRC.
The Committee for Organization submitted the following resolutions:

1. In order to coordinate the work of Relief in the Middle Western States be it resolved that the states of Illinois, Wisconsin, Michigan, Indiana, Iowa, Minnesota and Nebraska, join in establishing an organization known as the Middle Western Bureau of Jewish War Relief, with Headquarters in Chicago.

2. Be it resolved that this Bureau is to be the Middle Western Branch of the Central Relief Committee.

3. The office is to be managed under the supervision of Directors and Officers elected at the Convention representing every state.

4. The offices of the Bureau to be divided as follows: A Chairman, Seven Vice Chairmen, one from each state, Treasurer, Secretary, Office Committee, Executive Committee and Board of Directors.

5. The office Committees to consist of the Officers and five members residing in the City of Chicago, to be elected by the Executive Committee.

6. The Executive Committee to consist of the Office Committee and five members from Chicago and three members from each of the seven states, to be elected by the Board of Directors.

7. Every Community should be entitled to one (1) delegate at the Annual Convention, and additional representation to be left to the Executive Committee. The Executive Committee is empowered to enlarge itself from time to time as the necessity arises.

8. The Office Committee is to meet not less than once a month and is to supervise the work of the office, audit the funds, help in conducting campaigns and have full charge of the publicity of the Bureau.

9. The Executive Committee is to meet quarterly, annually, to hear the reports of the Office Committee and to undertake such work as may be necessary to strengthen the Relief work in the said states.
10. The Board of Directors to meet semi-annually, to hear reports of the Executive Committee and to assist in the conducting of campaigns.

11. A convention consisting of the Board of Directors and additional members from each and every organization, such as, congregations, lodges, chevra and societies in every city and town that may be affiliated with the Bureau, to take place once a year for the purpose of selecting officers and discussing all necessary questions pertaining to the Relief work.

12. In order to systematize the conducting of campaigns and collections of funds for relief purposes, be it resolved that all moneys raised in the cities and towns of the seven states comprising the area of the Middle Western Bureau for Jewish War Relief, is to be sent to the Headquarters in Chicago, which will in turn send the money to the Mother organization, that of the Central Relief Committee.

13. In order to establish a closer relationship between the Relief workers in the Middle West with those of New York, be it resolved that the Executive Committee of the Middle Western Bureau for Jewish War Sufferers, elect five representatives of the Executive Committee of the Central Relief Committee and that the chairman of the Bureau be one of the Vice Chairmen of the Central Relief Committee.

14. Be it resolved that our Executive Committee request that the Joint Distribution Committee for additional two (2) members on the Committee.52

The Committee on Resolution submitted their report.

It read:

52Resolutions for Organization Committee, Members of The Committee were: Chairman S.J. Rosenblatt, Chicago, Illinois; Rabbi Ezriel Epstein, Chicago, Illinois; Rabbi E.R. Muskin, Chicago, Illinois; Philip Bloom, Chicago, Illinois; Meyer Abrams, Chicago, Illinois; Samuel Epstein, Chicago, Illinois; S.B. Kapilogich, Duluth, Minnesota, l.A. Shaw, Indianapolis, Indiana; S. Lipman, Sioux City, Iowa; E. Cohen, Cedar Rapids, Iowa; Loen Friedlander, Lansing, Michigan; Nathan Sand, Milwaukee, Wisconsin; and I. Felstenstein, Springfield, Illinois, DCRC.
1. This conference recommends to the Central Relief Committee, that its representatives on the Joint Distribution Committee urge that the latter body shall cooperate with the representatives of the Jewish Relief Agencies throughout the world for the purpose of convening and organizing an International Relief Conference. Be it further resolved that the Joint Distribution Committee be requested to join with other agencies in issuing the invitation for such a conference to be held at the earliest practical time and place.

2. The conference recommends to the Central Relief Committee that its representatives of the Joint Distribution Committee request that on all committees appointed for the distribution of Relief Funds in the war stricken countries, that the Orthodox Community be represented on such committees in proportion to its number.

3. This conference recommends to the Central Relief Committee that a special commission be sent by the Joint Distribution Committee designated by the Central Relief Committee for the purpose of making thorough study and survey of: (a) institutions of Learning, such as Yeshivahs, Talmud Torahs etc. (b) to study the Orphan problem in all its phases with the view of bringing them up in the spirit of Traditional Judaism.

4. Be it resolved by this conference that in all communities outside of Chicago where Relief Drive for the year 1920 has not been conducted that there be made or arranged on Joint Drive for War Relief and the Palestine Restoration Fund, the percentages to be decided upon by the local committees. REFERRED TO EXECUTIVE.

5. Be it resolved by this conference that the Relief Committee encourage in a Relief work undertaken by the various Landesmanshaftcn provided such Landesmanshaftcn transmit all funds collected through the Joint Distribution Committee, furnishing the local committee of each town reports of amounts collected and amounts forwarded and provided further that in all General Relief work all Landesmanshaftcn shall cooperate with the existing Relief Agencies in the respective communities.
6. Be it resolved by this conference that we discourage sending of commissions by any Landesmanschaften—that all funds to be distributed to individuals and otherwise shall be transmitted through the Joint Distribution Committee.

7. This conference recommends to the Joint Distribution Committee that in all its selections of Commissions and other representatives, that local Relief Committees be consulted and their approval secured for such appointments of individuals residing in the respective territories.

8. This conference recommends to the representatives of the respective Communities affiliated with the Chicago organization that an effort be made to compile statistics for all Jews residing in the respective communities with view of ascertaining the proper quota for the communities as well as for the individuals, that the statistic be compiled at the earliest possible moment and that copies thereof be furnished to the Chicago Central Committee as soon as compiled.53

The Ways and Means Committee then presented its report which stated:

1. In order to coordinate and systematize the running of Campaigns and collections of funds, it is advisable that every city and town organize a Central Relief Committee.

2. The Relief Committee in every place, to consist of representatives from every congregation, lodge, chevra and society of both men and women.

3. To facilitate the publicity work of the Bureau and make possible for the headquarters to acquaint every Jewish Community in the Middle West with the real conditions of the Relief work everywhere, it is essential that a list of the individual names comprising the Central Relief Committee in every city be furnished to the office of the Bureau.

4. The moneys raised at different occasions, such as wedding, Brit Milahs, Holiday Appeals at congregations, etc. to be turned over to the local treasurers, who will in turn send same to the Bureau.

5. The calamity that has befallen our Jewish people, is of such a tremendous nature, that the great sacrifices on the part of our American Jews, will have to be made for some time to come. In order to enable the Bureau to raise large sums, be it resolved that the membership campaign be launched in the very near future.

6. To enable the members to stretch themselves, to give large amounts, monthly installments shall be instituted and collected by the committees in every town.

7. At the end of each year, the Bureau shall publish a Year Book, containing the names of its members in every place.

8. In case of a general drive, the Bureau may join the other committees for the purpose of raising large sums, but see that the Central Relief Committee be credited with a proper share, and that all monies raised during such campaigns, the share of the Central Relief Committee, be turned over to the local treasurer of the Central Relief Committee.54

The third and closing session took place Sunday afternoon on March 14, 1920 at 2:30 P.M. Bernard Horwich called the meeting to order. Rabbi Azriel Epstein offered a prayer. Various committees read their reports and officers were

54 Resolutions For The Ways and Means Committee, DCRC.
elected for the ensuing term.  

The Conference was fruitful. It unified the Jewish communities in the Midwest and the Middle-Western Bureau of the CRC was created. This brought spectacular results. Two years after the 1922 convention, the Chicago Joint Relief Committee and the Middle-Western Bureau almost doubled its income from what was raised in the period from 1914 to 1920.  

In hundreds of cities across the United States and Canada, the CRC organized its own campaigns for funds. They raised money in many different ways. Philadelphia, for

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Program, Sixth Annual Convention of the Chicago Joint Relief Committee For Jewish War Sufferers, DCRC.

Report of Income and Disbursements of the Chicago Joint Relief Committee and Middle Western Bureau from December 12, 1914 to November 30, 1922, total income was $2,853,401.24, DCRC.

Letter, Harris L. Selig, Montreal, Canada to A. Shepper, Chairman, Office Committee, CRC, May 21, 1920, CCRC. Selig conducted a one million dollar campaign which began on or about June 6, 1920. He described his organization plan. Sir Mortimer Davis, the leader of Canadian Jewry gave a dinner with some of the most prominent people of Montreal present. The following Committees were appointed: (1) Campaign Committee to have charge of the entire campaign; (2) This Committee will be divided as follows: Publicity Committee to have charge of all the publicity; (3) Office Committee to have charge of the tabulation of the cards and also to follow up the results of the work of the solicitors; (4) A Special Committee to look after the bigger donations; (5) Divisional heads to look after the different sections of the town; (6) A Women's Committee to have a house to house collection the last two days of the Campaign; (7) A Ways and Means Committee to be in charge of the management of the Campaign, and also to direct the different Committees. See also, Newspaper clipping, The North Adams Transcript, December 14, 1917, p. 3, for a local appeal headed by Stanley Bero, AYU. In most cities federations did not directly participate in overseas fund raising. See Harry L. Lurie, A Heritage Affirmed (Philadelphia: Jewish Publication Society, 1961), p. 3, "It was generally local federation leadership that took responsibility for helping JDC and other campaigns for overseas and national causes."
instance, utilized weekly collections in sums which rarely exceeded 5¢ or 10¢ per person. Between Tisha B'Av and Yom Kipper, approximately $15,000 was raised in this manner. On Jewish Relief Day, January 27, 1916, a Tag Day as mentioned above was arranged throughout the city that netted about $50,000. Almost $19,000 of that amount was collected on the streets. Collections were also made wherever Jews gathered, such as wedding parties, Brith Milahs and funerals. At a concert given by Yossele Rosenblatt, where addresses were delivered by Judge Otto Rosalsky and Rev. Hirsch Maslianky, contributions amounted to $12,000.

During the years from 1915 to 1917, the Philadelphia branch of the CRC collected a total of $194,846.19 of which $27,995.46 was received from synagogues; $19,115.17 from balls, concerts and other social events; $20,133.03 from weekly collections; $5,939.48 from Trade Auxiliaries and $7,340.65 from the monthly collections. Through the newspaper the Jewish World, of Philadelphis they received $65,000. 58

In Springfield, Massachusetts in 1917 a "Wage Day Campaign" was proclaimed by the Jewish community. All who had a business or earned a wage gave up one day's earnings. This resulted in raising $10,000 in one day. 59 In St. Paul, Minnesota, a tax of one cent was put on every pound of meat and two


59 Letter, Philip S. Silbert to Mr. Bero, Manager of CRC, December 21, 1917, CCRC.
cents upon each fowl. 60 Collection plates were distributed to 40 synagogues before Yom Kippur by the Brooklyn Jewish Volunteer Committee. 61

Self-taxation stamps were a very popular method for securing funds. They were issued in denominations of 1¢, 5¢, 10¢ and 25¢. Businessmen used the stamps on their correspondence and bills. Manufacturers arranged with their employees to put 1¢ to 5¢ relief stamps on the pay envelopes. Children of Sunday Schools and Talmud Torahs purchased a weekly amount according to their means. Members of the Young Men's Hebrew Associations and similar organizations taxed themselves 10¢ a week. And members of the New York Board of Jewish Ministers and the Agudas Harabonim used two 25¢ stamps on each marriage certificate. 62

Pocket dime savings banks, one and five dollar certificates and Wilson Proclamation certificates in one, five, ten, twenty-five, fifty and one hundred dollars were widely circulated. 63

60 Document, n.d., DCRC.
61 Letter, Joseph Goldberg, Secretary of The Brooklyn Jewish Volunteer Committee to CRC, October 10, 1916, CCRC.
Often in state-wide campaigns agreements were entered into with other relief organizations as to how collections were to be made and what percentage would be allocated to each Committee.

In St. Louis, Missouri, the CRC and the PRC agreed that only stamps of the CRC were to be used in house to house collections and the amounts collected through the CRC stamps should be divided proportionally according to the number of committees from each relief organization participating in the collection.64

In New England, there existed an arrangement between the CRC, AJRC and the PRC where the three committees would work as one with headquarters in Boston. Each committee was entitled to one-third of the cash that was collected in 1921 and 1922.65

The CRC wrote into a contact with the state organizer of the AJRC in Ohio, that the CRC would receive 33% of the money collected in the drive in Franklin County.66

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64 Agreement Between the CRC and PRC of New York as to the situation of House to House collections in Saint Louis, n.d., DCRC; Agreement between CRC, PRC & AJRC, December 8, 1922, DCRC.

65 Copy of letter, General Manager of CRC to Samuel Neveleff, February 6, 1922, CCRC; see also, Zosa Szajkowski, "Concord and Discord in American Jewish Overseas Relief 1914-1924", YAJSS, XIV (1969), p. 121.

66 Letter, Max Brody, Secretary of Columbus Relief for the Jews Suffering through the War, to Harris L. Selig c/o Jewish World, Cleveland, Ohio, December 28, 1919, CCRC.
In a United Drive in the state of Iowa where one half a million dollars was to be realized, the CRC percentage was 45% of the total.67

In Texas, where there was another United Drive, an agreement was entered into. Of an estimated half a million dollars which would be collected the CRC would receive 25% in cash of all monies.

Friction and misunderstanding often arose as the fund raisers of each of the three committees raced across the states enlisting support for their committees.

In Omaha, Nebraska, where a state drive was being launched, a representative of the AJRC did not want to divide the monies raised between the different committees. Neveleff, representing the CRC, threatened the AJRC with a referendum vote of the Jews in Omaha and the other Jewish communities in Nebraska. He was certain that 90% of the collection from the Jewish communities would be registered on the books of the CRC. He convinced the representatives of the AJRC of his position. He was able to secure $45,000 from the State Campaign in Nebraska in 1919.68

Neveleff found that in some local communities, the AJRC

67 Letter, S. Neveleff, Des Moines, Iowa, to Stanley Bero, CRC, December 31, 1918, CCRC.

68 Letter, S. Neveleff, Chicago, Illinois, to Stanley Bero, CRC, April 15, 1919, CCRC.
was pursuing a "new policy." It would inform the local relief committees that all monies collected should go directly to the JDC and not be divided between the various committees. He said the representative of the AJRC present the argument that:

If we who are the initiators and workers for the various drives don't want any credit to go direct to our committee why should the others get it. The fact is that all the committees have to send their money to the Joint Distribution Committee, why go to that expense and not send the money direct to the Joint Distribution Committee without making reference to any of these committees?69

Neveleff believed that in the Central states and the Far West states like Oregon and California, hundreds of thousands of Orthodox people were making contributions and the CRC was not receiving credit for it.

The CRC worked together with the other committees in organizing and coordinating unified campaigns.70 In the Greater New York City, Harris L. Selig, of the CRC, and Julian Leavitt, of the AJRC, drafted a plan for a coordinated campaign in 1920.71

69 Letter, S. Neveleff, Chicago, Illinois, to Stanley Bero, CRC, August 11, 1919, pp. 1-2, CCRC; In the New England Campaign for 1922, $594,000.00 was raised by the three constituent committees, $251,568.82 was sent by communities directly to the JDC in New York City; see the New England Bureau War Relief Financial Statement, December 1, 1922, DCRC.

70 Neveleff to Bero, op.cit., pp. 2-3.

They divided the campaign into three major areas. A Commercial Campaign, covering all commercial and manufacturing establishments, wholesale and retail and jobbers. They believed that the existing machinery of the Federation and of the trade committees that were already organized in various industries which functioned successfully in previous campaigns were to be utilized.

A Communal Campaign consisting of all congregations, fraternities and benevolent associations, social clubs and other communal organizations and institutions in the city were to be mobilized. The last area was an Industrial Campaign which included all the labor organizations and institutions in every industry throughout the City of New York.

The organizational structure of the campaign would be:

A General Executive Committee which would conduct the entire campaign. The Officers would be made up of a Chairman, ten Vice Chairmen, a Treasurer, a Secretary and twenty-five leading Jews, ten of whom would be selected by the JDC and five each of the three constituent committees. The Chief of the Campaign who would be unpaid, an Executive Director with seven Assistant Directors to direct Commercial, Communal, Industrial, Professional Men, Non-Jewish Donations, Publicity and Speakers Bureau. The Executive Director of these Bureaus were the Assistant Directors to the Executive Director.72

The function of each Committee was outlined. The Office Committee was in charge of securing offices and clerical

72Tentative Plan of Campaign for Greater New York, Submitted to the Committee on Campaign Coordination by Harris L. Selig and Julian Leavitt, November 13, 1919, p. 3, DCRC.
help and manage the finances. The Committee on Stimulative Gifts was to secure at least 20% of the total quota from the leading Jewish philanthropists of New York City before the opening of the Campaign. Selig and Leavitt believed that an initial announcement that a select group of New York Jews who undertook to add twenty cents to every dollar raised by the public will add a great stimulus to the success of the campaign.

The Committee on Commercial Campaign was to be under the auspices of the AJRC. They were to utilize the existing apparatus of the Federation and trade committees that have already been organized.73

The Committee on Communal Campaign was to function under the aegis of the CRC which would call conferences of all congregations and organizations. Every effort was to be made to influence these organizations, in addition to the individual contributions from their members, and to supply workers for the campaign.

The Committee on Industrial Campaign was to be under the sponsorship of the PRC which was to call conferences of all labor organizations throughout the Greater New York area in order to gain support and organize their people.

The Committee on Professional Men was to organize the

73 Ibid., p. 4.
Jewish professional men of the city, partly to obtain donations from them but chiefly to serve as stimulators and publicity agents among the clientele.

The Committee on Non-Jewish Donations was to be managed by a Special Committee aided by an Auxiliary organization of women in every trade division.

The Committee on Publicity was subdivided into Data, the Press and Outdoor Advertisement. The Data subcommittee was to formulate policies; select slogans; develop new ideas and stimulate work. The Press subcommittee was to write press statements and editorials; advertise gifts; publish daily news bulletins for the campaign staff and publish books and pamphlets. The Outdoor Advertising subcommittee was in charge of bill boards, vehicles, posters and window advertising.

The Committee on Speakers was to arrange for speakers to deliver addresses throughout the city.74

The Committee on Catalogue was in charge of supplying cards of prospects to every trade division. They were advised to secure the card-catalogues of the Federation and to make as many additions as possible.

It was suggested that each division have its own office, its own stationery and its own publicity designed particularly to reach its own constituency, yet integrated into the general

74 Ibid., pp. 5-6.
publicity policy. Selig and Leavitt also advised that a Committee on Estimates be appointed to every Trade Division consisting of people who have an intimate knowledge of the trade situation. They would go over the cards and make an estimate of the amount that each person might reasonably be expected to give and to examine all returns made by solicitors with the view of obtaining the maximum amounts from all contributors. In order to stimulate enthusiasm among the trade division, all divisions were to be informed as to the progress each was making. A quota was to be allotted and rivalry was to be promoted. Selig and Leavitt suggested that the house-to-house canvass be conducted by volunteers from the community and industrial divisions. The canvass was not to begin until the last days of the Campaign so that it would not interfere with the Trade Committees.

They thought it to be essential that Rabbis and officers of every congregation be requested to speak in their respective place in order to create enthusiasm. They advised that no collections be taken up at Mass Meetings. They advised that features such as parades of school children, open mass meetings, block concerts and other special events were to be left to the last days of the Campaign which was to be increased until its closing.

Selig and Leavitt considered it important to organize an auxiliary organization of women in every division whose purpose was to canvass clerical staffs in commercial and pro-
fessional offices. They were to assist on the Catalogue Committee and in general with all record work.

They found that it was desirable to carefully revise all literature and all appeals in connection with the non-Jewish Campaign in order to safeguard Jewish interests.75

On the tenth anniversary of the CRC in 1924, its officers decided to make a memorable drive for funds. A one million dollar Education Fund campaign for institutions of learning in Europe and Palestine was to be their goal. To head this drive, the CRC invited three world renown Rabbis from Europe and Palestine. They were Rabbi Abraham I. Kook, Chief Rabbi of Palestine; Rabbi Abraham B. Shapiro, Chief Rabbi of Lithuania; and Rabbi Moses M. Epstein, Dean of Slabodka Yeshivah.

In a telegram sent to Rabbi Kook residing in Jerusalem, Palestine, the CRC stated:

Committee learned with pleasure your decision leaving for America immediately help our cause Rabbi Shapiro Kovno Epstein Slaboda also coming they will meet you Paris so all arrive together Committee believes unnecessary secure permission State Department American Consul will surely vise your passport. Hope your coming will stimulate American Jewry to uphold Jewish Education. Cable date of departure will make necessary arrangements.76

75 Ibid., pp. 6-7.
76 Copy of telegram, CRC, to Rabbi Kook, Jerusalem, Palestine, November 23, 1923, DCRC; Rabbis Shapiro and Epstein received similar telegrams on November 28, 1923, DCRC.
The Jewish press heralded the coming of the three leading Rabbis. Reports of their leaving Europe and Palestine reached American Jewry through the newspapers and personal communications. The CRC cabled the Chicago Joint Relief Committee:

Rabbi Kook left Jerusalem yesterday. Thousands of people crowded station wish him Bon Voyage
Rabbi Shapiro will meet Kook Cherbourg.

Rabbi Epstein was the first of the Rabbinical Delegation to arrive. His ship "The Majestic" docked at Pier 59 at 19th Street in New York City on January 30, 1924. A Committee of the CRC made up of Rabbis and laymen were selected to greet him.

On March 19, 1924 Rabbis Kook and Shapiro arrived in New York. They were met by Rabbis Margolies, Berlin, Teitelbaum and Dr. Herbert Goldstein together with other leaders of the Jewish Community in New York.

Rabbis Kook and Shapiro were escorted by the Mayor's boat from their ship "The Olympic", to Battery Park. They were greeted by a mass of cheering people. An automobile procession, several miles long, accompanied by a squad of motorcycle police, conveyed the Rabbis to City Hall where they were

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77 CRC Scrapbook 4, Morning Journal (New York), January 25, 1924; Jewish Daily News (New York), January 20, 1924; Jewish Courier (Chicago), January 27, 1924; Daily Jewish Press (Chicago), March 2, 1924; Journal (Toronto, Canada), March 6, 1924; The Eagle (Montreal, Canada), March 6, 1924, AYU.

78 Copy of telegram, Teitelbaum to Bernard Horwich, Chicago Joint Relief, February 29, 1924, DCRC.

accorded an official reception by the Mayor, the Borough President and officials of the City of New York.

The Mayor welcomed them on behalf of the City. Rabbi Kook spoke in Hebrew with a short reply. He thanked the City for honoring him and his colleague. He especially thanked the United States government for the freedom and opportunities it gave the Jews and for the support the government gave to the Balfour Declaration. His speech was translated into English by Dr. Herbert Goldstein.

The Mayor then walked with the Rabbis to the waiting car which took them to the Pennsylvania Hotel where they were to stay.80

On April 2, 1924, the New York Jewish Community hosted a reception in the Grand Ball Room of the Astor Hotel for the Rabbinical Delegation.81

The CRC requested President Calvin Coolidge to send a

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81 CRC Scrapbook 4, The Eagle (Montreal, Canada), April 16, 1924, AYU; Louis D. Brandies was invited to the reception. See infra, copy of letter CRC, Chairman, to Hon. Louis Brandies, March 26, 1924, CCRC, "We take the liberty of inviting you to participate actively in the Reception being tendered to Chief Rabbi Kook, Chief Rabbi Shapiro and Rabbi Epstein on Wednesday next, at 7 o'clock, April 2nd, at the Grand Ball Room of the Hotel Astor." Brandies replied, "Judicial duties preclude acceptance of your courteous invitation." Letter, Louis Brandies, Supreme Court of the United States, Washington, D.C., to Mr. Leon Kamaiky, April 1, 1924, CCRC.
few words of greetings to the Delegation on its coming to America. 82

President Coolidge replied in his letter to Leon Kamaiky: 83

You have been very kind to write me of the developing plans of the Central Committee for the Relief of Jews Suffering through the War. I feel a profound interest in every effort to enlist and properly direct American charitable impulses, with the view to the alleviation of suffering throughout the world. On the occasion of the reception which you are giving to Rabbis Kook, Shapiro and Epstein, I will be glad to have you express my interest in behalf of the great work your organization is doing and which they are seeking to assist.

Most sincerely yours,

CALVIN COOLIDGE

Rabbi Kook, on April 5, 1924 was invited to deliver a discourse to the Rabbis and students of Rabbi Isaac Elchanan Theological Seminary at 301 East Broadway, New York City. Rabbi Dr. Bernard Revel, the President of the school, welcomed Rabbi Kook in Hebrew. In his discourse he spoke about building the inner spirit of the Jewish people and the rebuilding of Palestine. He declared:

If we need millions (of dollars) to rebuild the land, we must have many more millions to rebuild our Jerusalem, the Jewish spirit, the Torah . . . so that the Torah which is the

82 Copy of letter, Leon Kamaiky, Chairman of CRC, to His Excellency Calvin Coolidge, President of The United States, Washington, D.C., March 28, 1924, CCRC.

83 Letter, Calvin Coolidge, The White House, Washington, to Leon Kamaiky, New York, April 1, 1924, CCRC.
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\(^8^0\) CRC Scrapbook 4, The Jewish Day (New York), March 20, 1924, AYU; copy of telegram, Aaron Teitelbaum, CRC, to Rabbi J. L. Gordon, Chicago, Illinois, March 21, 1924, DCRC.

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highest rung will be elevated to be heard loud and strong throughout the world.\textsuperscript{84}

The audience was greatly impressed and moved by his erudition and limitless love for mankind.

In mid-April, Rabbi Kook visited with the President of the United States and met with the British Ambassador, Sir Esme Howard in Washington, D.C.

At 11:20 A.M. on April 15, 1924, Rabbi Kook accompanied by Rabbi Teitelbaum met with President Calvin Coolidge in the White House. Rabbi Kook said that on behalf of all the Rabbis and Palestinian Jews, he thanked the President for his friendship towards Zionism and support of the Balfour Declaration. The President replied, saying that he was happy to have Rabbi Kook as a guest of the American government and would do everything in his power to help build Palestine.

At 1:00 P.M., Rabbi Kook attended a luncheon with the British Ambassador. He brought with him a letter addressed to the Ambassador from the High Commissioner of Palestine, Sir Herbert Samuel.\textsuperscript{85} They met again in early August for two hours


\textsuperscript{85}CRC Scrapbook 4, Journal (Toronto, Canada), April 16, 1924; Jewish Courier (Chicago, Illinois), April 16, 1924; The Eagle (Montreal, Canada), April 16, 1924, AYU; copy of letter, Rabbi Abraham I. Kook to His Excellency Sir Esme Howard, British Embassy, Washington, D.C., March 28, 1924, CCRC.
in Manchester, Massachusetts, where the British Embassy had its summer quarters.86

The Rabbinical Delegation was now ready to begin their tour of major cities in the United States and Canada.

First on their itinerary was Montreal, Canada. They arrived on May 5, 1924 at the Windsor Station at 7:30 o'clock in the morning. They were received by a reception committee consisting of rabbis and prominent laymen of other Canadian cities. Over 2,000 people greeted the Rabbinical Delegation. They then went to a hotel to have breakfast and to rest. They left the hotel for a reception at City Hall at 11:30 A.M. Over 100 cars were in the entourage that accompanied the guests to City Hall. Thousands of people were waiting for their arrival. The police cleared the way to the Mayor's office. The Rabbis were introduced to Mayor Dequette by a Jewish Alderman, and Lyon Cohen, Chairman of the reception committee.

Mayor Dequette said in part:

I am pleased to receive you, sir, and those of your party who have come all the way from Jerusalem and hope your mission here may be a successful one. We have in this city 65,000 Hebrews. They are peace-loving people, they are industrious and perhaps what is even better, they attend to their own business. By that I mean they never interfere with what concerns other, only when the cry for assistance goes out and then they are ready and

86 Copy of telegram, Israel Rabinowitz, Secretary, New York to His Excellency, Sir Esme Howard, Black House, Manchester, Mass., July 28, 1924, DCRC; telegram, Esme Howard, Manchester, Mass., to Rabbi Rabinowsky, New York, July 26, 1924, DCRC.
willing to give of their time and money for any worthy object. That being so, I hope those of other faiths will recognize the worth of the Hebrew, recognize what has brought the distinguished visitors here from a world famous land and by contributions to their cause show by practical means that in charity there should not be and must not be any religious lines drawn.87

Chief Rabbi Kook replied in Hebrew, said:

It is my proud privilege and honor to be at last in Montreal, one of the greatest of Great Britain's cities outside the mother land. Canada is a sister country of mine because I cannot forget—nor would I wish to—that I am a British subject. Palestine being, as everybody knows, under British protectorate rule, the greatest rule in the universe.

For years the British Government has been working with a great end in view, the building up of Palestine so that the Hebrews of the world might have a recognized home to really call home. The ultimate return of the Hebrews to Jerusalem will not only be for their good but for the good of the world at large. The Hebrew has through the centuries proven himself to be a God-fearing man, a worthy man and one who is ready to harken to the cry of the distressed and afflicted. We have in my country thousands of children who are demanding education! We are concentrating our efforts to educate them that they will be better qualified to take their respective places in the world of business, science and religion and by working side by side with those other denominations so that when all is said and done, the difference of religious beliefs is only on the surface, the fundamentals being to do good to all mankind, live up to the teachings of the Holy Bible and carry out the precepts of the Golden Rule.

I thank you for the honor you have done, Mr. Mayor in receiving us today. May God bless you and keep you strong to carry on the work of

87CRC Scrapbook 7, Canadian Jewish Chronicle (Montreal, Canada), May 9, 1924, AYU; Newspaper clipping, n.d.; Journal (Toronto, Canada), May 7, 1924; The Eagle (Montreal, Canada), May 7, 1924, AYU; telegram, M. Levene, Montreal, Quebec, to CRC, May 6, 1924, DCRC; telegram, Moses Levine, Secretary to CRC, May 5, 1924, DCRC.
of making this great city of Montreal a greater and better place to live.88

During the early afternoon the Delegation was taken on a tour of the city.

In the evening a banquet was held in their honor at the Community Center of Shaar Hashomayin Synagogue. Nearly a thousand members of the Jewish Community came to honor the distinguished visitors.

The congratulatory messages were received from Premier King of Canada, Premier Taschereau of Quebec, and Mayor of Montreal. Lyon Cohen opened the proceedings and introduced the Rabbis.

As Rabbi Kook rose to speak, those assembled also rose and tendered him "a remarkable ovation." Rabbis Shapiro and Epstein followed with speeches.

The next evening, Tuesday, the Rabbis delivered addresses to an overflowing crowd of people at the Bnai Jacob Synagogue.

They also attended a number of private conferences. On Wednesday night they left for New York.

Arriving in New York, the Delegation visited the Jewish Community in Bensonhurst, Brooklyn on May 13, 1924.89 They

88Ibid.

89CRC Scrapbook 7, Our Journal (Brooklyn, New York), May 16, 1924, AYU.
then went to Pittsburgh, Pennsylvania May 18;90 Cleveland, Ohio May 20;91 Detroit, Michigan May 29;92 and Chicago, Illinois on June 2, 1924.93

In all these cities, they were greeted by Jewish committees, the Mayor and City officials. Parades down the main streets were arranged where thousands thronged to see the distinguished Rabbis. Receptions, dinners, conferences and speeches followed. The Rabbis stirred up a great deal of enthusiasm within the Jewish Communities. Large amounts of funds were raised for the Educational Institutions in Europe and Palestine.

The Rabbinical Delegation's visit to Philadelphia, Pa. on June 22, 1924 was a remarkable event.94

As the Rabbis left the train at the North Philadelphia

90 CRC Scrapbook 4, Press (Pittsburgh, Pa.), May 18, 1924; Chronicle Telegraph (Pittsburgh, Pa.), May 19, 1924; Scrapbook 6, Morning Journal (New York), May 18, 1924, AYU.

91 CRC Scrapbook 4, The Jewish Independent (Cleveland, Ohio), May 16, 1924; Plain Dealer (Cleveland, Ohio), May 21, 1924; Scrapbook 6, The Jewish World (Cleveland, Ohio), May 18, 1924, AYU.

92 CRC Scrapbook 4, Jewish Chronicle (Detroit, Michigan), May 23, 1924, AYU.

93 CRC Scrapbook 4, News (Chicago, Illinois), June 2, 1924; Post (Chicago, Illinois), June 2, 1924; Scrapbook 6, Jewish Courier (Chicago, Illinois), June 2, 1924, AYU.

station at 11:00 A.M., a maelstrom of people let loose, bent on paying homage to the three Rabbis. Men kissed their hands; children were lifted up to be kissed and blessed by the notable Rabbis.

Once the welcome was over, the parade to Independence Hall began. It was like a triumphant procession. A hundred automobiles or more followed the car of honor flanked by four motorcycle police down Broad Street. At Independence Hall, thousands of people gathered. When the Rabbis arrived there was a prolonged outburst of enthusiasm by the crowd which lasted for several minutes. The Delegation proceeded to the Hall where Mayor Kendrich was waiting.

In a brief address, the Mayor welcome the Rabbis:

In the name of the 2,00,000 citizens whom I have the honor to represent.
I take great pleasure in presenting to each of you the key to the city. I sincerely trust that you will carry away with you a kindly opinion.
I count among my sincerest friends, to whom I owe a great deal of my success, men like Mr. Ginsburg and others of your people.
If there is anything that I can do further, I shall be glad to do so.95

Rabbi Kook answered for the Delegation. He expressed his deepest appreciation and that of the whole Delegation, for the cordiality of the reception accorded and the honor paid in receiving them in the shrine of the American nation. He expressed the hope that the freedom and equality of all humanity

95 Ibid.
which the Liberty Bell proclaimed might continue to prove the inspiring message of America.

It was a short but impressive ceremony when Rabbi Kook placed on the Liberty Bell a wreath of flowers. The flowers he said were symbolic: a crown on the Liberty Bell which in turn was the crown of America. The flowers, he declared, would remain fresh and blooming, provided the spirit of the Liberty Bell remained unsullied. But should the Bell lose its traditional meaning, then the wreath of flowers would turn into a wreath of thorns.

Ceremonies closed when 300 children of Talmud Torahs paid tribute to the Rabbis. The climax came when a little boy, who was not more than eight was hoisted to the platform to hand Rabbi Kook a bag of coins as the contribution from the Talmud Torah children. The youngster made the presentation in a Hebrew speech which pleased the Rabbis.

In the afternoon, the Rabbis were entertained on the "John Wanamaker," the Mayor's private boat. The boat left with many of the Rabbis' Philadelphia friends abroad at 2:30 P.M. and returned at 5:00 P.M.\(^96\)

In the evening, a banquet was held at the Hotel Walton roof garden. A $100,000 Drive was inaugurated. More than 300 men and women, including out-of-town delegates, attended.

\(^96\)Ibid.
Judge Lewis was the toastmaster. He was introduced by Hon. Benjamin Goldner, Chairman of the Reception Committee. The principal speakers were Rabbi Shapiro, Rabbi B. L. Levinthal, Albert M. Greenfield, Rabbi A. J. Feldman and Rabbi A. A. Newman.

One of the speakers, Albert M. Greenfield made a personal presentation of $1,000 to the fund. He said:

Tonight we are assembled in an unprecedented conclave, the Chief Rabbi of Palestine, the spiritual Center of the world has come to deliver a message of faith.

It is important to the Jews of America and to Philadelphia that after having given millions for relief that now, that our people abroad have risen to the peak in a material way, we must give them to nurture the faith of our fathers.

Let us not fail them in this hour. After having poured out of our treasures to sustain the body let us not stint in giving them for the salvation of their souls. After having given for eight years we are not worse for it. On the contrary we have gained spiritually.97

The sum of $37,429 was raised at the banquet. $22,429 in cash and $15,000 in pledges.

The next evening, a Mass Meeting, open to the public, was held at the Academy of Music.

The Rabbis ended their tour of major cities by going to St. Louis Missouri, June 25;98 Boston, Massachusetts,

97Ibid.

98CRC Scrapbook 4, Saint Louis Missouri Star, June 26, 1924; Evening Post (New York City), June 26, 1924; The Jewish Voice (St. Louis, Missouri), June 26, 1924; Scrapbook 6, The Jewish Record (St. Louis, Missouri), June 27, 1924, AYU.
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On November 9, 1924, the CRC tendered a Farewell Re-
ception to the Rabbinical Delegation at the Hotel Astor.101

99CRC Scrapbook 4, Globe (Boston, Mass.), July 2, 1924; Post (Boston, Mass.), July 2, 1924; Herald (Boston, Mass.), July 2, 1924; Scrapbook 6, The Morning Journal (New York City), July 2, 1924, AYU.

100CRC Scrapbook 4, Sun (Baltimore, Md.), July 7, 1924; Evening Post (New York City), July 7, 1924, AYU.

101Copy of letter, CRC to His Excellency Calvin Coolidge, President of The United States, Washington, D.C., November 5, 1924, CCRC.
CHAPTER VI

FORWARDING AID OVERSEAS

From its beginning the CRC, founded October 4, 1914, was successful in securing funds from the American Orthodox Jews for the Jews overseas. On October 21, it started making arrangements to send the monies to Europe and Palestine.¹ The CRC tried to induce the United States government to deliver money from a war ship in Beirut. The government, however, refused to agree upon the delivery of large sums of money to the Jews in Palestine. As of November 16, the CRC attempted to have the Standard Oil Company hand deliver funds to the Jews of Palestine via Constantinople. Travel permission was necessary from the Turkish government to assure safe conduct passage.²

For two weeks, efforts were made by Lewin-Epstein to transfer funds to Palestine. Finally, on November 24, 1914, the CRC gave him a check of $2,217.30 and the transfer to Palestine was successful.

¹Copy of letter, Secretary of CRC to Rabbi I. Caplan, Rochester, N.Y., October 21, 1914, CCRC.

²Copy of letter, Secretary of CRC to C. L. Rosenberg, President of Cong. Kehal Jeshurin, Montreal, Canada, November 16, 1914, CCRC.

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FORWARDING AID OVERSEAS

From its beginning the CRC, founded October 4, 1914, was successful in securing funds from the American Orthodox Jews for the Jews overseas. On October 21, it started making arrangements to send the monies to Europe and Palestine.¹ The CRC tried to induce the United States government to deliver money from a war ship in Beirut. The government, however, refused to agree upon the delivery of large sums of money to the Jews in Palestine. As of November 16, the CRC attempted to have the Standard Oil Company hand deliver funds to the Jews of Palestine via Constantinople. Travel permission was necessary from the Turkish government to assure safe conduct passage.²

For two weeks, efforts were made by Lewin-Epstein to transfer funds to Palestine. Finally, on November 24, 1914, the CRC gave him a check of $2,217.30 and the transfer to Palestine was successful.

¹Copy of letter, Secretary of CRC to Rabbi I. Caplan, Rochester, N.Y., October 21, 1914, CCRC.

²Copy of letter, Secretary of CRC to C. L. Rosenberg, President of Cong. Kehal Jeshurin, Montreal, Canada, November 16, 1914, CCRC.
The CRC in 1915 utilized the offices of Standard Oil of New York to transmit funds to Ambassador Morgenthau in Turkey, who in turn transferred the money to Palestine. Individuals, hospitals, Talmud Torahs, Yeshivot and Old Age Homes were the recipients of the aid. The beneficiaries lived in Tiberias, Safed, Jaffa, Hebron and Jerusalem.3

On July 27, 1915 the CRC began to send its checks without cost to the State Department in Washington, D.C. and they in turn would forward it in the official pouch to Ambassador Henry Morgenthau in Turkey for distribution.4

The reason why the CRC decided to make this change was because Ambassador Morgenthau informed them that he could get a better rate of exchange from the State Department:

I declined to take the money from the Standard Oil Company here as they wanted me to pay the equivalent of the said amount at $4.40, whereas if the money is deposited with the Secretary of State I can draw a draft on him and sell it at $4.20, and perhaps less, which would make a


a great difference to your advantage.5

The CRC was also able to have the State Department forward telegrams to Russia. The cost of the telegrams was paid by the CRC.6 The State Department, too, at the request of the CRC sent unsealed letters to the American Ambassador at Constantinople and the American Consul at Jerusalem.7

In February 1916, Henry Morgenthau, the American Ambassador to Turkey, left his post in Constantinople and returned to the United States.8 He was replaced by Abram Elkus.9

Referring to the transmission of funds to individuals, Ambassador Elkus reported that there were difficulties in finding the people who the money was intended for. Transportation,

5Letter, Henry Morgenthau, American Embassy, Constantinople, to Albert Lucas, Secretary of CRC, August 2, 1915, CCRC; see, Henry Morgenthau, All In A Lifetime (New York: Doubleday, Page & Co., 1925), p. 175, President Woodrow Wilson told Morgenthau "Remember that anything you can do to improve the lot of your coreligionists is an act that will reflect credit upon America and you may count on the full power of the Administration to back you up."

6Copy of letter, Secretary of CRC, to Ben. G. Davis, Chief Clerk, Department of State, Washington, D.C., November 4, 1915, CCRC.

7Letter, William Phillips, Third Assistant Secretary, Department of State, Washington, to Albert Lucas, CRC, February 16, 1916, CCRC.

8Letter, William Phillips, Third Assistant Secretary, Department of State, Washington, to Albert Lucas, Executive Secretary, CRC, February 17, 1916, CCRC.

9Copy of letter, Executive Secretary, Albert Lucas, to Central Committee Knesseth Israel, Jerusalem, Palestine, December 7, 1916, CCRC.
especially mail transportation was quite difficult on account of the war. Great care was taken by the Consuls to see that the right people would receive the money. In many places, there were two or three people with the same name and each one claimed that he was entitled to the remittance.\textsuperscript{10}

The American Embassy enjoyed the privilege of sending and receiving its mail under a seal which was respected by other governments. The American Consuls, however, did not enjoy this privilege. In order to keep the Turkish government in the dark as to who was receiving money from their funds in the United States, one of the Secretaries of the American Embassy in Constantinople was sent to the various Consuls in Turkey and Asia to collect all the receipts from the Consuls who took receipts from the recipients.

In all the localities, local committees were appointed to take charge or advise as to the distribution of the relief money.

The American Consuls assisted the Jews and always called upon the Grand Rabbis of the various congregations for their advice.

Ambassador Elkus had a meeting in Constantinople which became a reception for him. Meetings were prohibited in Turkey at that time. At this meeting, which was arranged by Grand

\textsuperscript{10}Minutes of a Special Meeting of the JDC, July 17, 1917, pp. 1-2, AYU.
Rabbi Nahoum, it was agreed that the Jews of Constantinople were not doing their share. There were 150 wealthy Jews present and LTQ.12,000 was pledged. This was later increased to LTQ.18,000—an unprecedented amount in Turkey.\textsuperscript{11}

On April 6, 1917 President Wilson issued a proclamation declaring war on the Imperial German Government.\textsuperscript{12}

The United States severed diplomatic relations with Turkey, an ally of Germany.

It became inexpedient for the State Department to transmit relief funds to Constantinople, since the American Embassy was no longer in existence.\textsuperscript{13}

The State Department embarked on a new war policy. It recognized the JDC as the agency authorized to transmit relief funds to Palestine. In a letter from the State Department to the JDC on August 24, 1917 it stated:

The Joint Distribution Committee is hereby informed that the Department recognizes your Committee as authorized to transmit relief funds to persons, other than enemy subjects,

\textsuperscript{11}Ibid.


\textsuperscript{13}Letter, Third Assistant Secretary, Breckenridge Long, Department of State to CRC, May 28, 1917, CCRC; letter, William Phillips, Assistant Secretary, Department of State, Washington, to Albert Lucas, Executive Secretary of CRC, August 18, 1917, CCRC; Grace P. Hayes, World War I: A Compact History (New York: Hawthorne Publ., 1972), p. 106.
in Palestine, subject to such conditions and limitations as may be laid down by the Department with due regard to such legislation as may now or subsequently be in force.

It is expected that you will institute a system whereby, in case of individual remittances, signed receipts will be returned from each individual payee, and whereby duplication of remittances from the same person in one month will be checked and prevented.\textsuperscript{14}

In the letter, the State Department stipulated that they would require any person who was depositing money with them to be transmitted to Palestine to sign a declaration that:

The person, or persons to receive the money are not subjects of Powers, enemies of the United States.

They also set a limitation on how much money could be sent—\textsuperscript{15} that was $125,000 within a thirty day period.

This authorization to the JDC was nullified in October 16, 1917 because of a new law that was passed, called, Trading with the Enemy Act. The JDC was notified by the State Department to discontinue the transmission of "all lists, drafts, transfers or other communications," to destinations previously authorized.

The United States government created the War Trade Board which regulated and controlled the amount of funds sent to "occupied territories" and to Palestine. The Board was invested with the authority of granting licenses for transfer of monies.\textsuperscript{16}

\textsuperscript{14}MJDC, September 7, 1917, p. 5, AYU. \textsuperscript{15}Ibid.

\textsuperscript{16}Letter, Albert Lucas, Secretary to Members of JDC, October 18, 1917, CCRC.
On November 7, 1917, the JDC received a license from the War Trade Board. The license set limits on how much money could be sent to "occupied territories." $300,000 was allowed for General Relief. Individuals Remittances were limited to $15,000 a month. The regulation required that not more than $75 per adult and $25 per minor nor more than $125 per family be remitted during one month. For soup kitchens in Turkey, outside of Palestine, $25,000 was permitted; and $60,000 for General Relief in Palestine. A sum not exceeding $10,000 for eleemosynary Institutions was allowed. Under the new law, it was necessary for the Board to review licenses every month and make allocations for funds sent overseas.

The JDC printed a form partially in English and Yiddish to be filled out and signed by those who wished to send money to "Occupied Territories and Palestine." Two paragraphs of the form stated the beneficiary's name and address, his age and that the said person:

is not a subject of an enemy of the United States or an ally of enemy's country (except subject races of the Turkish Government); and that said individual is in need of said money to purchase necessaries of life.

I further guarantee that I have not made remittance to the same individual either personally or through others or know of such remittance during the past thirty days totalling with this remittance more than seventy-five ($75.) dollars to each adult, or twenty-five ($25.) dollars to each

17MJDC, Committee of Eight, November 27, 1917, p. 1, AYU; Letter, Albert Lucas, Secretary of JDC, to Julius Savitky, Chicago Joint Relief Committee, August 18, 1918, CCRC.

18MJDC, December 18, 1917, p. 1, AYU.
minor of said individual's family, or totalling more than one hundred twenty five ($125.) dollars to said family.\textsuperscript{19}

It was necessary for the JDC to open up a new channel to send money to Palestine since the American Embassy in Constantinople was closed and the American Consul Otis A. Olazebrook had departed from Jerusalem. The money to the State Department was sent to the American Minister at the Hague, Holland. He delivered the funds to Frederick Van Nierop, the head of the Amsterdamsche Bank of Amsterdam, who, in turn transmitted it to S. Hoofien, a Dutch subject who was the representative of Kahn Bros. in charge of the Anglo-Palestinian Bank at Jaffa.\textsuperscript{20}

The State Department approved Hoofien as the distributor of relief funds in Jerusalem.\textsuperscript{21}

All the money sent to Jerusalem passed through the hands of the Spanish Consul, Count Antonio de Ballobar. He informed the Governor of Jerusalem Djemal Pasha that his office would distribute all the money and Hoofien was his "responsible advisor."

\textsuperscript{19}Form, Remittance for "Occupied Territories and Palestine", JDC, AYU.

\textsuperscript{20}Copy of letter, Albert Lucas, Executive Secretary of CRC, to Hon. Robert Lansing, Secretary of State, Washington, D.C., August 24, 1917, CCRC; MJDC, Committee of Eight, September 7, 1917, p. 5, AYU; MJDC, November 27, 1917, AYU; MJDC, June 18, 1917, p. 2, AYU.

\textsuperscript{21}Letter, William Phillips, Assistant Secretary, Department of State, to CRC, October 8, 1917, CCRC.
The Consul and Hoofi en, however, agreed that Hoofien would distribute the relief money.22

Hoofien set up his office in the Spanish Consulate in Jerusalem where the central banking office and the books and archives were kept.

In Jerusalem, Hoofien invited a leading Sephardic person to be one of his advisors. The committee in Jerusalem consisted of five people: three doctors, one leading Ashkenazic person and a leading Sephardic person. Hoofien and the committee distributed about LTQ.30,000 on three different dates to about 23,000 people. Each person received on the average two francs in gold, and in the course of eight months six francs. Rabbis, Talmud Torahs and similar institutions received a bonus. Hoofien did not approve of this method of distribution:

All the poor who received a few francs in eight months die of hunger as well today as if they had not received them.23

Another aspect of his work in Jerusalem, to which the great part of the funds were devoted, was the distribution of bread to school children, orphans, hospitals and homes for the


23Letter, S. Hoffi en, Jerusalem, to F. S. van Nierop, Esq., Director of The Amsterdam Bank, p. 3, October 31, 1917, CCRC.
aged. He considered this to have been very good work.

Hoofien also undertook to subsidize the "Ezra Medicinit" Committee which gave medical help to the needy. He outlined what his future plans were:

A. We want to continue the bread distribution to the children, extend it to those who do not yet go to school.

B. Special care of the orphans (there are a few thousands). Subsidy to the orphan-homes which require improvement.

C. Employment: especially for women and girls in order to prevent prostitution.

D. Organization of the purchase of corn.

E. Remuneration for the Rabbis, Talmud-Torah teachers (Melamdem) and Yeshivah-students, who are now left to starve, which is a disgrace for the whole community.

F. Reorganisation of the fund-distribution.

G. Loans.

Of course everything depends on the available money.\(^{24}\)

Hoofien did not intend to implement his plans alone. He preferred to work with voluntary helpers.

In Jaffa, he found no Jews left in the town except a half dozen guards. The Jews, numbering 8,000, were spread all over the country. Though they were dispersed, the Jaffa Jews tried to preserve their organized connections with institutions.

Teachers, Rabbis and officials were paid as well as

\(^{24}\)Ibid., pp. 3-4.
possible. Schools, though driven from one place to another, were established and re-established.

An existing Relief Committee by and large gave over its work to an Evacuation Committee which had the consent of the Government and which was organized at the time of the evacuation. The Jaffa Jews, who found refuge at Petach-Tikvah and other villages in Judea, were driven out from there by new evacuation orders.

Hoofien found most of the people homeless. The condition was hopeless. He reported that in Safed there was so much corruption that no committee could work there to distribute to the needy. He did find a committee there, which he said, may have been appointed from America. But his personal acquaintance with some of its members made it impossible to entrust them with money.25

When General Allenby, head of the British Armed Forces in Palestine entered Jerusalem with his army on December 1917, the situation changed. Under the British military authorities, a new commission was organized in Cairo and called the "Special Committee for the Relief of Jews in Palestine." This committee was recognized by the British Government and charged with the duty of organizing and administering relief and other funds to the Jewish population in Palestine.

25 Ibid., p. 5.
The special committee operated through subcommittees in Palestine which made recommendations to the Special Committee, subject to the approval of the British Military authorities.

Jack Mosseri, who was in Cairo, was the agent of the Special Committee and all funds were sent directly to him through the State Department. Hoofien in Jerusalem assisted on the subcommittees.\textsuperscript{26}

In 1915, the plight of the Jewish Communities in Palestine was desperate. Food was very scarce and disease rampant. Appeals for food and medicine came from Palestine to the JDC.

President Wilson and Secretary of the Navy Josephus Daniels gave the JDC space on the collier U.S.S. Vulcan to ship nine hundred tons of food and medicine.\textsuperscript{27}

However, the United States Government required that the JDC should consent in advance that the food be distributed to Moslems and Christians as well as Jews in Palestine. Fifty-five per cent went to the Jews and 45\% to Moslems and Christians.


The entire 900 tons of aid came from the JDC in United States: $10,000.00 from the CRC and $82,627.31 from the JDC.\textsuperscript{28}

Flour, sugar, tea, rice, cornflower, oats, beans and peas were distributed by local committees to all of those who were poor and could not receive any assistance otherwise, and to those poor who were temporarily short of money.

Others who did not wish to receive the provisions in the form of charity were able to obtain provisions on credit payable at some future date when they had the means.

The food was divided as follows in the communities in Palestine:

<table>
<thead>
<tr>
<th>Community</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jerusalem with Hebron and Moza</td>
<td>60%</td>
</tr>
<tr>
<td>Jaffa</td>
<td>9%</td>
</tr>
<tr>
<td>Haifa with Akko, Merchawis and MESRO</td>
<td>5%</td>
</tr>
<tr>
<td>Saida</td>
<td>5%</td>
</tr>
<tr>
<td>Tiberias</td>
<td>6%</td>
</tr>
<tr>
<td>Saffed with Einetom &amp; Pekin</td>
<td>12%</td>
</tr>
<tr>
<td>Jewish Colonies</td>
<td>5%</td>
</tr>
<tr>
<td>Samaritamische Colonies</td>
<td>2%</td>
</tr>
<tr>
<td>Untergalilaeische Colonies</td>
<td>5%</td>
</tr>
<tr>
<td>Obergalilaeische Colonies</td>
<td>1%</td>
</tr>
</tbody>
</table>

All local committees had to keep a correct amount of the provisions received and distributed by them. Every committee had to file a report and account to Dr. Arthur Ruppin in Jaffa. He sent the reports to the JDC in New York.  

A Hadassah nurse in Jerusalem, Miss Landy, upon her return to the United States acknowledged the supplies she received from the U.S.S. Vulcan:

3 1/2 rotel sugar  
8 rotel rice  
1/2 rotel tea  
15 rotel barley  
40 cans vaporated milk

The drugs received were:

10 lbs. absorbent cotton  
1020 gm. acid boric  
930 gm. sodium bicarbonates  
342 gm. quinine sulphate  
1/4 Lb. chloroform  
1/4 Lb. ether

Miss Landy told Henrietta Szold, President of Hadassah, "Everything was very satisfactory. Redistribution in Jerusalem was in my opinion admirably done. I saw a great deal of it in going amongst the poor. Of course there were enough who criticized and are doing it to this day, but that is to be expected . . . I wonder if you all realize how much good the Vulcan-supplies have done? It certainly has relieved a great deal."

29Letter, n.n., translated from German by HSS/AA, op.cit.

30Copy of letter, Henrietta Szold, President of Hadassah, to Benjamin Perlstein, Executive Secretary, Provisional Executive Committee for General Zionist Affairs, November 1, 1915, CCRC; see also, Marvin Lowenthal, Henrietta Szold: Life and Letters (New York: Viking Press, 1942), p. 77.
In 1916, a similar attempt was made to ship aid to the needy in Palestine, but this time it was only the shipment of medicine. There was practically not an ounce of medicine to be obtained, no quinine could be found in the whole of Palestine.

Albert Lucas, the Executive Secretary of the CRC, with the help of Louis S. Gottlieb, representative of the Hebrew Sheltering and Immigrant Aid Society of America, arranged a conference with Secretary of State Robert Lansing and Secretary of the Navy Josephus Daniels.

Lucas explained the desperate situation in Palestine to Secretaries Lansing and Daniels. They consented to place at the disposal of the CRC a United States collier, U.S.S. Sterling, to carry medicine to a Mediterranean port.31

Lucas, in a letter to Secretary Lansing, February 4, 1916, wanted the U.S.S. Sterling to land in Jaffa with medical and hospital supplies. Secretary Lansing contacted the United States Consul in Jerusalem who cabled back that the landing of Red Cross supplies was possible but contingent upon the sanction of the military authorities. Secretary Lansing then cabled the American Embassy at Constantinople in an attempt to secure the necessary permission.32


32 Copy of letter, Robert Lansing, Department of State, Washington, to Albert Lucas, Secretary, CRC, March 2, 1916, CCRC.
Then, on May 6, 1916, Alvey A. Adee, the Second Assistant Secretary to the Department of State in Washington, wrote Albert Lucas regarding the shipment of medicine on the U.S.S. Sterling. He quoted a telegram he received from the American Ambassador in London:

Foreign Office informs me that the French Government does not see its way to permit the landing of supplies for Jewish hospitals at Jerusalem owing to their objection to any modification of blockade of Syrian coast. British Government shares the view expressed by French Government and to its great regret is accordingly unable to agree to this humanitarian proposal.33

Thwarted by the French and British Governments, Lucas decided to aid the Jewish Community in Alexandria. He was able to ship on the U.S.S. Sterling one hundred case containing approximately 40,000 pounds of Passover matzohs to the Alexandrian Jews.34

In 1919, it was brought to the attention of the JDC that the committees were encountering administrative difficulties in distributing the relief fund. They therefore resolved:

That the Joint Distribution Committee feels, that in Palestine, as in every country in which it operates, it is of the utmost importance that every shade of Jewry shall be represented on the various committees controlling and distribution of funds. The Joint Distribution

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33Letter, Alvey A. Adee, Second Assistant Secretary, Department of State, to Albert Lucas, Secretary, CRC, May 6, 1916, CCRC.

34Telegram, American Consul, Alexandria to Lucas, CRC, March 21, 1916, DCRC; copy of letter, Albert Lucas, Executive Secretary of CRC, to Hon. Alvey A. Adee, Second Assistant Secretary of State, Washington, D.C., March 23, 1916, CCRC.
Committee requests the Standing Committee on Palestine to carefully scrutinize the list submitted by Rabbi Teitelbaum and unless there is any complaint, to approve the list.35

The CRC, from October 8, 1914 to August 15, 1917, received and transmitted $192,927.25 for designated institutions; and $153,446.80 for designated individuals in Palestine. It remitted direct for the relief of Rabbis, teachers and children in Yeshivoth and Talmud Torahs in Palestine $88,228.23. $1,742,005.32 went for General Relief. $2,093,610.71 was received by the CRC from 39,140 sources.36

From November 12, 1918 to February 12, 1919, the CRC forwarded abroad more funds than it sent overseas the first three years of the war. It collected $2,377,336.00.

To Palestine and Turkey was allocated:37

<table>
<thead>
<tr>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Relief</td>
<td>$230,000.00</td>
</tr>
<tr>
<td>Health Bureau</td>
<td>4,000.00</td>
</tr>
<tr>
<td>Strauss Soup Kitchens</td>
<td>8,000.00</td>
</tr>
<tr>
<td>Dreyfus Soup Kitchens</td>
<td>8,000.00</td>
</tr>
<tr>
<td>Soup Kitchens in Constantinople</td>
<td>100,000.00</td>
</tr>
<tr>
<td>Relief—Jews in Turkish Dominion</td>
<td></td>
</tr>
<tr>
<td>outside Palestine</td>
<td>20,000.00</td>
</tr>
<tr>
<td>Turkey and Syria—American Committee</td>
<td></td>
</tr>
<tr>
<td>For Armenian &amp; Syrian Relief</td>
<td>300,000.00</td>
</tr>
<tr>
<td>American Refugees in Turkey</td>
<td>19,336.00</td>
</tr>
</tbody>
</table>

$250,000.00

35 Minutes of The Meeting of The Executive Committee of JDC, December 18, 1919, AYU.

36 Report, CRC, Albert Lucas, Executive Secretary, n.d., DCRC.

37 Appropriations From November 12, 1918 to February 12, 1919, n.d., DCRC.
In Europe, between the years of 1914 to 1916, the CRC through the JDC transmitted its funds directly to the Israelitische Allianz zu Wien which distributed the aid in Austria-Hungary and The Hilfsverein de Deutschen Juden for distributing to the Jews of Poland and Lithuania. The Hilfsverein had permission to transmit money to "Occupied Districts" of Poland and Lithuania. No organization had this authority. In fact, the American Consul in Berlin and the Headquarters of Prisoners of War in Berne, Switzerland, sent all of its individual remittances through the Hilfsverein.

In Russia, the funds were sent to the Jewish Colonization Committee (ICA) which turned them over for distribution to the Jewish Committee for the Relief of Sufferers from the War. The latter, whose headquarters were in Petrograd, dispersed the funds to 142 local Committees in Russia.\^{38}

On July 20, 1916 the JDC concluded that it was advisable to have all the monies sent to Europe distributed through American agencies.

They resolved that:

The agencies to be discontinued referred to in the above resolution are the following:

The Israelitische Alliance zu Wien, for such Russian territories as are occupied by the Austria-Hungarian armies; das Juedische Hilfscomite fur Polen, for such Russian territories as are occupied by the German Army; the Central Jewish Committee

for the relief of Sufferers from the War in Petrograd for such Austrian territory as is now occupied by the Russian Army.\textsuperscript{39}

Boris Bogen was appointed by the JDC, on January 29, 1917 to represent the JDC in Europe and to establish an agency at the Hague. He was assisted by Max Senior.\textsuperscript{40}

After the United States declared war on Germany in 1917 and it was necessary to receive a license issued by the War Trade Board for the forwarding of relief funds to "Occupied Territories," the route for sending the money now changed. The money was now sent through the State Department to the American Ambassador at the Hague, Holland, who transferred it to the Netherlands Foreign Office which transmitted it to the Netherlands Ambassador in Berlin. At the same time, directions were sent to the JDC in the Hague as to the amounts which were to be paid out of each remittance to the representative Jewish Committees in each city of the "Occupied Territories."\textsuperscript{41}

In Roumania, the funds were received through the United States Minister Vopicka at Jassy and there given over to Maurice Wachtel and a Committee of the Jews in that city.

In Serbia, the money was sent to the United States

\textsuperscript{39}Reports received by JDC, 1916, p. 9, AYU; Handlin, \textit{op.cit.}, p. 29.

\textsuperscript{40}MJDC, December 28, 1916, p. 5, AYU; letter to JDC and Executive Committee, Harry Friedenwald, Baltimore, December 27, 1916, CCRC.

\textsuperscript{41}MJDC, January 29, 1917, AYU.
Minister at Berne, Switzerland. He transferred it to the President of the Jewish Community at Belgrade.42

Boris Bogen and Max Senior reported to the JDC on October 29 and November 14, 1917 that in the Warsaw district, distribution was not interfered with by the German Government, but in Ober-Ost all payments had to be paid through the Government. In districts surrounding the war zone, payments could be made only through the military authorities since the postal service was in their hands.

They observed that there existed satisfactory local Committees in Kovno, Wilna, Bialystok and Libau.43

Dissatisfaction with the way the funds were distributed in Poland reached the CRC in New York. Shlome Emune Yisroel (Agudas Yisroel), an organization which had more than 600 local branches in towns in Poland, Galicia, Posen and Lithuania and who directly supervised the education of more than 50,000 children in Chedorim and Talmud Torahs voiced a complaint against Boris Bogen. They said:

The local relief organization who carried out the distribution of funds sent from America did not desire in a tendencious way to take into consideration the needs of Orthodoxy and their institutions. While other institutions and educational establishments, even those of the assimilators have been largely supported the Orthodox institutions and their educational establish-

42Copy of letter, Albert Lucas, Secretary of JDC, to Julius Savitky, Chicago Joint Relief Committee, August 15, 1918, CCRC.

43MJDC, December 24, 1917, pp. 4-5, AYU.
ments have been treated unfairly; the Talmud-Toires, Jeshiboth, etc. have not received any help.44

At their meeting with Bogen, Hirschfeld and Zuckerman in Poland, the Shlome Emune Isroel organization "deemed it necessary to state that the relief funds for the Orthodoxy have to be distributed through us which is best acquainted with the want of religious Jews needing help." They claimed that Bogen promised to send the relief funds through them but he did not do so. There was an exception, they said. They once received 93,000 marks for their institutions from Mr. Bogen. They requested that the relief be dispersed through the synagogue-committees under the joint control of the American delegates and those of Shlome Emune Isroel. But their request was not granted.

The leadership of the Shlome Emune Isroel organization explained the reason why Bogen maintained this attitude towards them:

... he has been from his childhood under the influences of a party which sees in our work an enormous development the greatest danger for its existence.45

They therefore appealed to the CRC as "the sole repre-

44Letter, Central Committee of The Association of Schlome Emune Yisroel, Warsaw, Poland, to H. Fischel, Treasurer of CRC, September 18, 1919, CCRC; Der Yud (Warsaw, Poland), 1919, pp. 4-6. For conflicts over the distribution of funds, see Zosa Szajkowski, "Jewish Relief in Eastern Europe 1914-1917", PLBIY, X (1965) 36-41.

45Central Committee, letter, op.cit.
sentative of American Orthodoxy" to support their cause.

The CRC from November 12, 1918 to February 1919 sent
the following amounts of relief to Europe:46

<table>
<thead>
<tr>
<th>Location</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lithuania</td>
<td>$100,000.00</td>
</tr>
<tr>
<td>Roumania</td>
<td>50,000.00</td>
</tr>
<tr>
<td>Galicia</td>
<td>100,000.00</td>
</tr>
<tr>
<td>Vladivostok</td>
<td>10,000.00</td>
</tr>
<tr>
<td>Courland</td>
<td>50,000.00</td>
</tr>
<tr>
<td>Yokohoma Refugees</td>
<td>15,000.00</td>
</tr>
<tr>
<td>Spain-Refugees in Barcelona</td>
<td>5,000.00</td>
</tr>
<tr>
<td>Jewish writers and students</td>
<td></td>
</tr>
<tr>
<td>in Switzerland</td>
<td>3,000.00</td>
</tr>
<tr>
<td>Greece</td>
<td>5,000.00</td>
</tr>
<tr>
<td>Poland, Foodship</td>
<td>1,100,000.00</td>
</tr>
<tr>
<td>Poland, General Relief</td>
<td>250,000.00</td>
</tr>
</tbody>
</table>

In 1920, and thereafter, the CRC concerned itself pri­
marily with cultural work. It sought to help rebuild and main­
tain the Orthodox Jewish schools in Europe, the Middle East and
Palestine. From December 1, 1920 to December 31, 1949, the CRC
disbursed $3,711,862.26 to Yeshivoth and Talmud Torahs. Below
is listed by countries the amounts distributed:47

<table>
<thead>
<tr>
<th>Location</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
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46Report, Loeb and Tropler, Certified Public Accountants, New York, January 25, 1950, DCRC.

47Ibid.
Yugoslavia  $ 1,000.00
Esras Torah Fund  150,000.00
Ecuador (Note C)  44.77

$3,711,862.26

(A) Religious books sent to a Talmud Torah in Havana, Cuba in 1948

(B) Food Packages sent to Polish Yeshivah Students exiled in Russia

(C) Synagogue items sent to the Jewish Community of Guayaquil in Ecuador, South America.
CHAPTER VII

THE CENTRAL ORTHODOX COMMITTEE

The Holocaust destroyed for the most part European Jewry, its institutions and its leadership. Out of the ashes of destruction there arose the survivors whose bodies and souls had to be rehabilitated.¹

In an effort to deal with post-war religious life of the Jews in Europe, a meeting was held on February 12, 1947 between the representatives of the CRC, the Agudas Harabonim and the JDC. Representing the JDC were Alexander Kahn, Rabbi Joseph H. Lookstein, Louis H. Sobel and Henrietta K. Buchman. For the CRC, Abraham Horowitz and Rabbi Aaron Teitelbaum. And for the Agudas Harabonim, Rabbi Rubin Lebovitz and David L. Meckler.²


²Minutes on Meeting with Representatives of The Agudas Harabonim, The CRC and JDC at the JDC Office, February 12, 1947, p. 1, AYU.
Sobel, speaking for the JDC, proposed the establishment of a central body to stimulate and coordinate Orthodox activities. As part of its function, the central body would inform the JDC in various countries of its financial needs. To implement this plan, Sobel proposed that the central body send a delegation to Europe to deal with Orthodox Jewish life.

The funds needed for the delegation, Sobel suggested should be raised through its own channels. If the JDC director of any country in which the agency operates disagreed with religious needs as outlined by the delegation then, Sobel reasoned, the delegation would still have recourse to JDC's European Headquarters. Further consideration could be referred to the JDC World Headquaters and the central body in New York.

Rabbi Lookstein pointed out that following World War I, the CRC, which was a constituent part of the JDC, represented the Orthodox segment of Jewry in the United States. Many organizations have since mushroomed, he said, all claiming special interests on behalf of Orthodox Jewry. He felt there was a need to bring order to the chaotic conditions prevailing on the American scene. Lookstein believed that if a central body representing all the Orthodox segments could be established and recognized by the JDC, confusion would be eliminated and more effective aid would be brought to the Orthodox institutions as well as operations abroad.

He was convinced that the JDC's present expenditures
for Orthodox projects far exceeded the monies made available through a number of Orthodox agencies including the Vaad Hahatzala, Agudas Israel, Mizrachi and Tsizre Agudas Israel.

Rabbi Teitelbaum of the CRC reported on his efforts to have the CRC recognized as the representative agency of Orthodox Jewry in the United States. He believed that the CRC could be strengthened and reorganized to include all shades of Orthodoxy and could itself serve as the central body which the JDC had in mind. He questioned, however, whether the central body could raise $100,000 or whatever sum would be required to send its representatives abroad. He then proposed that a separate budget be allocated to the central body for this purpose.

Rabbi Levovitz agreed that a strong central body would have unanimous moral support and that it would put a stop to the many appeals that were conducted by various Orthodox groups. He felt that a specific budget should be allocated for Orthodox needs as the basis for an understanding with the Agudas Harabonim, especially since at the present time more than $1,000,000 a year was being spent for these purposes by the Vaad Hahatzala alone. The JDC setting aside a definite sum for Orthodox needs would serve as a most effective argument against multiple appeals, Rabbi Levovitz reasoned. He argued that it would be difficult for a central body to raise a separate fund for its overhead needs. The Agudas Harabonim, he stated, were anxious to reach an understanding with the JDC and they would be prepared to come out
against the Vaad Mahatzala and other Orthodox groups seeking contributions.

Sobel made it clear that the JDC could not allocate a special fund for overhead expenses since this would be contrary to JDC policy. The JDC, he said, was not prepared to guarantee a budget for Orthodox projects even if it had great interest and sympathy in supporting Orthodox institutions as it has amply displayed throughout its history.3

The CRC met again with the representatives of the JDC on March 27, 1947 and made the following proposal:

1. The CRC, which is to be strengthened, is to be recognized as the central Orthodox body to deal with religious matters abroad under the auspices of the JDC with funds supplied by the JDC.

2. The CRC, which has been in existence uninterruptedly since 1914 and was a loyal branch of the JDC all these years, should again be officially recognized as a constituent body of the JDC.

3. The CRC should enjoy a status of autonomy in the various matters of relief pertaining to religion.

4. A definite budget for religious needs in the European countries be set by the JDC to be disposed of at the discretion of the CRC within the framework and policies of the JDC.

5. In all its actions the CRC should be subject to deal with the JDC central office, either in New York or in Paris or both, but should not have to deal with the JDC local representatives in a country or a city.

3 Ibid., p. 2.
6. The CRC is to be vested with authority to select people as members of a delegation to survey the religious conditions abroad and to make recommendations. The CRC is likewise to be authorized to decide in the selection of the personnel needed for the work in the European field as well as here.

7. All people, that may render services to the CRC project are to be paid directly from the CRC.

8. The CRC is not to engage in any activity to raise funds needed to help and strengthen Orthodox Jewry in Europe, but should rather receive the necessary funds from the JDC.4

Replying to the CRC proposal, Sobel, Secretary of the JDC, spelled out the terms of his agency.5 The JDC, he said, wanted to see the establishment of a central body or committee representative of all shades of Orthodoxy. The committee would assume responsibility for the stimulation of Orthodox life and institutions in European countries and keep American contributors informed of its work on behalf of the JDC in that area. To implement this plan, the central body would send five or six representatives to Europe to assess the Orthodox needs and map out a plan for action together with the JDC representatives in each country. The JDC, said Sobel, would in turn consider requests for financial aid to Orthodox groups and

4 Points of Principle to Propose to the JDC at the Meeting on March 27, 1947 Based on The Discussions at a Special Meeting of Officers of The CRC on March 12, 1947, AYU; letter, Rabbi Eliezer Silver and Rabbi Israel Rosenberg, to Moses A. Leavitt, Executive Vice Chairman, JDC, Apr. 23, 1947, CCOC.

5 Letter, Louis H. Sobel, Secretary of JDC, to Rabbi Eliezer Silver and Rabbi Israel Rosenberg, CRC, May 2, 1947, p. 1, CCOC.
institutions abroad within the budgetary appropriations as recommended. Should the area director in a given country not agree with the requests, the matter could be pursued at JDC's European headquarters followed by a further hearing at the central body and the JDC office in New York.

Sobel emphasized that funds for the central body should be secured from communities. It was possible, however, that the JDC itself might provide the funds in due time, he conceded.

With regards to funds for the financing of Orthodox work overseas, Sobel stipulated that such funds would be made available only on the basis of authorization of or through the representatives of the central body. The JDC might make such grants either through local committees or directly to the institutions involved, as the case may be. The central body would serve in a consultant capacity and kept informed.

Sobel understood that the Union of Orthodox Rabbis as well as the central body would discourage fund raising campaigns by other groups for Orthodox purposes and that the Union would not associate itself with other fund-raising organizations or undertake a separate campaign. The JDC felt that Orthodox groups in the community—rabbinical and lay—be brought into this agreement. He urged the lay leaders at the Vaad Hahatzala, as well as the heads of overseas Yeshivot residing in the United States to be brought to this understanding.6

6Ibid., p. 2.
Whether an agreement could be reached between the JDC and Orthodox leadership would have to await the outcome of a subsequent meeting on June 9, 1947. Representing the JDC here were Rabbi Joseph H. Lookstein, Louis H. Sobel, S. Tarashansky and Henrietta K. Buchman. For the Union of Orthodox Rabbis there were Rabbis Eliezer Silver, Aaron Teitelbaum and Reuben Levovitz. The laymen included H. Hagler, Abraham Horowitz, A. L. Malkinson, David L. Meckler and Mendel Stavitsky.7

Sobel pointed out that the Yiddish press reported a recent conference of the Agudas Harabonim in Bradley Beach, New Jersey, in which that organization decided to continue its sponsorship of the Vaad Hahatzala and that the Vaad would concern itself with immigration work. He also called attention to the fact that the Vaad Hahatzala through its sponsorship of Rescue Children, Inc. was in effect engaging in child care work. Sobel emphasized that the understanding with the Agudas Harabonim was predicated on their acceptance of the condition that they would disassociate themselves from other organizations which carry on separate activities in the field of emigration or child care.

Rabbi Silver responded by reading the resolution adopted at the Agudas Harabonim Conference. It stipulated that (1) they accept the JDC proposal in every detail in regard to con-

7Minutes of Meeting between Representatives of the Union of Orthodox Rabbis and the Representatives of the JDC, June 9, 1947, AYU.
stituting a central Orthodox body; (2) that Agudas Harabonim emigration, child rescue or the support of schools, religious colonies, etc. and in fact, the Rabbinical organization would oppose any such efforts on the part of separate groups.

He explained that the Agudas Harabonim had agreed, however, that the Vaad Hahatzala should continue its work in behalf of Yeshivot and Rabbis. It would do this, he said, because the Vaad is in a better position to secure visas and emigration opportunities for Rabbis and persons connected with Yeshivot. This did not include emigration work in terms of arranging for and defraying the cost of transportation. This was the responsibility of the JDC.

Rabbi Silver recalled that originally the Vaad was established to rescue Rabbis and Yeshivah personnel as well as transplant Yeshivot from Poland and Lithuania. He stated that the Agudas Harabonim was in accord with this objective of the Vaad and endorsed this activity as an appropriate responsibility of the Vaad. The Agudas Harabonim, he said, would oppose any extension of the Vaad's activities beyond its present scope. 8

Sobel took exception to the proposal that the Vaad engage in fund raising for Yeshivot. This was clearly a duplication of the JDC work, he said, since the JDC extended substantial assistance to Yeshivot in Europe and Palestine.

8 Ibid., p. 2.
Rabbi Silver maintained, however, that the support of Yeshivot was consistent with the original plan of the Vaad. Sobel then pointed out that if the Vaad were to undertake to raise money for institutions which receive subsidies from the JDC, their support by the JDC would be withdrawn. Rabbi Silver stated that the Agudas Harabonim understood the JDC position and would accept this eventually. Rabbi Levovitz urged that no issue be made of this since the Vaad would concern itself only with collecting funds to help meet the needs of Yeshivoth and to supplement the support they receive from the JDC. He was certain that if the cooperative arrangement between the JDC and the Agudas Harabonim worked out, the Vaad would eventually go out of existence.

A discussion regarding the name of the proposed central body then took place. Rabbi Silver suggested that it be known as the Central Orthodox Relief Committee. However, Sobel said it would be inadvisable to use the word "relief," since it would imply distribution of funds and tend to create confusion in the communities.

Rabbi Silver also stated that the central body should not have other organizations represented on it. The new group should only consist of representative Orthodox leaders, he mentioned. Sobel remarked that this would be consistent with the established JDC principle. But, he added, in this situation, it would seem desirable to have organizations represented on the central body. He explained that inasmuch as
this new body is to be entirely autonomous, inclusion of organiza-
tional representation may help to eliminate the confu-
sion which has prevailed because of the separate appeal by
the Mizrachi, Agudas Israel, Agudas Israel Youth Council,
etc. In any event, Rabbi Silver stated the Agudas Harabonim,
as the parent body of Orthodox organizations, would not per-
mit separate campaigns by other groups, even if they were not
represented on the Central Committee. He was certain that
the attitude of the Agudas Harabonim would carry weight with
the contributing public.

The question of providing funds for the administra-
tive costs of the central body was raised. Sobel explained
that in view of the desirability of keeping it entirely auto-
nomous, it would be more desirable if the funds could be col-
lected through its own channels. He pointed out that Harry
L. Lurie of the Council of Jewish Federations and Welfare
Funds, indicated his belief that the central body's applica-
tion to welfare funds and communities for an allocation for
this purpose would be received favorably. The Agudas Hara-
bonim felt that if they were to undertake to raise a fund for
the administrative costs it would delay the program consider-
ably. Therefore, they were not disposed to make applications
to communities at this time. They proposed that the JDC ad-
advance the necessary sums, so that the program be implemented
as early as possible. This arrangement would afford them time
to make plans for collecting funds through their own channels
as well as through applications to communities. They gave
On July 29, 1947, an agreement was reached between the American Joint Distribution Committee and the Agudas Harabonim of the United States and Canada.12

The highlights of the agreement were as follows:

1. The Union of Orthodox Rabbis undertakes to form an autonomous organization composed of several elements of Orthodox Jewry whose purpose it is to survey Jewish communities in Europe and strengthen Orthodox activities.

2. The Joint Distribution Committee will recognize the Jewish Central Orthodox Committee as the sole representative group to concern itself with various problems of Orthodox-religious rehabilitation in Europe.

3. All financial aid for religious work may be recommended by the Jewish Central Orthodox Committee to the Joint Distribution Committee.

4. The Jewish Central Orthodox Committee is to appoint regional representatives, with a central office in Paris where the headquarters of the European JDC is located.

5. The Jewish Central Orthodox Committee has full authority to choose and appoint its representatives, delegates and staff personnel.

6. All administrative expenses that may be incurred by the Jewish Central Orthodox Committee should be covered by the American headquarters of that organization.

7. The JDC agrees to advance the Jewish Central Orthodox Committee $60,000 on the basis of a budget to be submitted. The Jewish Central Committee will repay the JDC the entire amount advanced.

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8. The Union of Orthodox Rabbis agrees to dissociate itself from other fund raising efforts or groups which endeavor to collect funds in this country and Canada for assistance to Orthodox institutions which come under the purview of the JDC.

9. It is understood that the Vaad Hahatzala, which is sponsored by the Union of Orthodox Rabbis, is to be limited solely to assisting Yeshivoth abroad which receive no subsidies from the JDC and to secure emigration opportunities for rabbis, yeshivah students and Torah scholars in Europe.

10. The JDC undertakes to apprise its European headquarters of this agreement.

11. The JDC undertakes to facilitate the opening and establishment of the headquarters of the Jewish Central Orthodox Committee in Paris.

12. The Union of Orthodox Rabbis undertakes to apprise the Orthodox rabbinate throughout the United States and Canada of this agreement.

The signators for the Union were the three Praesidium members, Rabbi Israel Rosenberg, Rabbi Eliezer Silver and Rabbi B. L. Levinthal. Signing for the JDC were Edward M. M. Warburg, Chairman; and Moses A. Leavitt, Executive Vice-Chairman.

The Jewish Central Orthodox Committee (COC) estimated its budget expenses for the year 1947-48 to be $130,000 of which $35,000 went to its European headquarters in Paris, $58,000 for four Regional Offices, $20,000 for the New York Office and $15,000 for the six member Commission. COC applied for funds to Federations and Welfare Funds or local Communities throughout the country.13

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13 Estimated Budget, Jewish Calendar Year 5708, September 1947 to September 1948, DCOC; letter from COC, October 2, 1947, CCOC.
CHAPTER VIII

FACT-FINDING COMMISSION IN EUROPE

COC sent a fact-finding commission to Europe in August, 1947, to survey the religious needs of the survivors of World War II. The Commission was made up of Rabbi Ephriam Epstein, Rabbi Bezalel Cohen, David L. Meckler and Abraham Horowitz. They remained in Europe until December, 1947.1

The first member to reach Paris was Abraham Horowitz.2 He did the necessary preliminary work and made needed preparations for the Commission. At the end of August, the other four members joined him. Their first meeting was with the European Executive of the JDC, and Rabbi H. Lookstein, Vice Chairman of the COC Board of Directors.

The Commission travelled through France, Czechoslovakia, Poland, Sweden, Germany, Austria and Italy. They had hoped to visit Roumania and Hungary where the greater part of the surviving European Jews were located. But because of prevailing political conditions, they were unable to secure permits

1Newspaper Clippings, Jewish Journal (Toronto, Canada), August 18, 1947; Yiddishe Zeitung (Buenos Aires, Argentina), September 21, 1947; A Heb., September 12, 1947, p. 25; Unzer Wort (Paris, France), September 17, 1947, p. 2; Unzer Veg (Paris, France), November 26, 1948, p. 4, AYU.

2Newspaper Clipping, Dos Yiddishe Wort (New York), August 26, 1947, AYU.
from the authorities.  

In visiting camps and centers in Germany, Austria and Italy they sometimes received the impression that the people lived in modern apartment houses or in small family houses. But they soon discovered that in numerous camps living conditions were very poor. Occupants were housed in shabby military barracks which afforded little protection against rain, cold and freezing weather. The size of the camps varied from 700 to 4,000 persons.  

A most pathetic sight were the transient camps where 80-100 people had to sleep in tiers of make-shift beds, with lines of laundry overhead.  

Wherever they went, these Commission members toured the camp and insisted on meeting the local administering Committee. They visited the school, the synagogue and the Talmud Torah. They spoke to the Rabbi. They met with the local representatives who generally consisted of Agudath Israel and Mizrachi. Regional meetings were often arranged between the


Commission and the Rabbis and communal religious representatives of the area.

The Commission was pleased with the cooperation received from the representatives of the JDC. If not for this cooperation, they said, the Commission would not have been able to cover, in such limited time, the number of countries they did.

They reported that all the refugee institutions or groups included refugee rabbis, Yeshivah students, groups of Lubavitch Hasidim and Children's Homes received aid from the JDC. The Homes of Children's Rescue, Inc., however, refused the JDC support.5

The JDC supported various institutions which were managed and supervised by different organizations, such as the Aliyat Hanoar, OSE, OPEZSH and others. All these institutions maintained children's homes. In all the children's homes, except those managed by Rabbi Schneerson, the Augudah and Mizrachi; there was no Kashrut observance. All the public kitchens, too, were not kosher, with the exception of two, one managed by Rabbi Schneerson and the other supervised by the Volks Verband which was supported by the Jewish National Workers Alliance of America.

5Letter, Bezalel Cohen, D. L. Meckler, Prague, Czechoslovakia, to Rabbi Israel Rosenberg, Chairman of COC and Rabbi Eliezer Silver, Chairman, Board of Directors, September 23, 1947, p. 1, CCOC.
There was a large local hostel in Prague where the JDC sent refugees for a short stay. But there were hotels which were rented by the JDC where refugees stayed until they made arrangements to leave for other countries which were not kosher.

Cohen and Meckler visited one of these hotels at dinner time and witnessed a painful scene. The hotel maintained by the JDC had about 120 people one half of whom were Lubavitch Hassidim who recently arrived there because no room could be found in their own groups. When Cohen and Meckler entered the hotel they observed men, women and children sitting at tables in the dining room eating a meat dinner prepared in the hotel. In the next room, which opened into the dining room, there were men, women and children pacing around. After speaking to some of the people, they discovered that the people had never eaten non-kosher food. They still preferred Kashruth, but having being "crushed" by war experiences they had no strength to fight and demand kosher food. The husband of one family ate dry food; his wife and children ate non-kosher food.

Meckler and Cohen did not blame this condition on the "evil heart" of JDC personnel. Since there was no organization, like the Lubavitch Hassidim who received from the JDC large homes and lived according to their own ways, which could establish the Kashruth.  

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6Ibid., p. 2.
Another matter which Meckler and Cohen considered very important was the religious education of the children who survived the European Holocaust. They learned that the Jewish Agency reached an agreement with the JDC to send 100 teachers from Palestine to Germany and other countries and that the teachers' budget would be covered by the JDC. It was understood that these 100 teachers would include 25 or 30 Orthodox teachers. This matter first was taken up with the JDC in Palestine, but later transferred to the JDC in Paris.

Cohen and Meckler raised the subject with Dr. Joseph Schwartz, European Director of the JDC. He told them that as far as he knew, there was a disagreement between the Agudah and the Jewish Agency. Declaring that it was an urgent matter, the Agudah insisted that the children should be able to continue their studies according to the educational system which existed in Talmud Torahs and Yeshivot. In their explanation to Dr. Schwartz, they said that while the education of the children should not be considered along party lines, it was necessary for children to receive a religious education.

They turned this problem over to Jacob Griffel who explained the situation in a cable to Rabbi Isaac Herzog, the Chief Rabbi of Israel. Since they left for Prague, they never saw Rabbi Herzog's reply.7

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7Ibid., p. 3.
In the camps which housed about 250,000 survivors, the Commission generally found a kosher kitchen. But it was not large enough to satisfy the needs of all those who preferred to eat kosher meals. In casual talks with the survivors in the camps, they concluded beyond any doubt that everyone, including members of the left-wing parties, would be happier if the public kitchens would serve them kosher, rather than non-kosher, food.

In the Homes for Children, the Sick and the Aged, they found Kashruth in a deplorable state. Despite the many explanations that were given to them they could not justify the maintaining of non-kosher kitchens in Homes which were supported by the JDC.8

The Commission, therefore, recommended that all JDC sponsored camps, hotels and Homes which received the support of American Jewry through the JDC should be kosher. They suggested that the JDC radically change its purchasing policy and only ship kosher canned foods to Europe.

In religious education, the Commission found Talmud Torahs in a very poor state. Teachers, who were not Orthodox, were teaching in religious schools. The Commission considered this detrimental to the religious spirit.

They recommended to the JDC that the Talmud Torah School

8Report, p. 3.
and their teachers be given the same status as the general school and its teachers. Moreover, to promote the status of the religious schools, they further recommended that they should enjoy autonomy so that they would have contact directly with the JDC without being subject to the decisions of the Board of Education and the Central Committee. They suggested that religious schools form a regional religious Board of Education (Vaad Chinuch Dati).

Regarding books and religious articles, the Commission found a void in every country they visited. They recommended that the JDC make an effort to reproduce and secure enough books, especially the Bible and prayer books, for the Jews in Germany, Austria and Italy. The demand for tephillin and talesim was considerable. They discovered that the JDC regional offices possessed few of these religious items. They urged the procurement of these articles from Israel and other countries so that they could be distributed to various JDC offices. Gemorrahhs also were needed for Elementary Yeshivot and Secondary Yeshivot.9

The Commission was concerned with the children from Roumania who came from religious homes, preparatory Yeshivot, as well as with those who were suitable for religious education. They spoke with Dr. Schwartz soon after his return from Roumania. He agreed that COC should try to rescue 500 children

9Report, p. 4.
in these categories at the expense of the JDC provided that they obtain exit permits from Roumania and admittance to another country.

The Commission called in Jacob Griffel, of Israel, to proceed to Roumania and make all the necessary arrangements to select the children with the aid of representatives of the Mizrachi and Agudath Israel in Roumania. He was to take these children first to Hungary and then to Czechoslovakia where it was believed he would be able to find suitable, temporary homes to shelter the children.10

After the war, Sweden took in several thousand Jewish girls from forced labor camps in Germany. It was estimated that there were still 5,000 to 6,000 of these young women, ranging in age from 20 to 35, throughout Sweden. Many of them were suffering from tuberculosis and other diseases that required medical attention. Most of them worked in various shops and factories. They were barely able to sustain themselves. Almost all of them came from religious homes in Hungary and Poland. They craved for a religious life. Circumstances, however, drove them to assimilate and intermarry. There were not enough Jewish males in Sweden and they were unable to obtain work without violating the Shabbat.

The Commission recommended a JDC-sponsored program of social activity for these young women. The program consisted

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10Report, p. 5.
CHAPTER IX

DEAN SAMUEL SAR, EUROPEAN DIRECTOR, 1948

COC, seeking to implement the recommendations of the Fact-Finding Commission, searched for a qualified person to head its European headquarters. On January 19, 1948, the Board of Directors of COC unanimously decided to "draft" Samuel L. Sar, Dean of Men of Yeshiva University, to serve as the European Director of its organization.¹ They wrote letters to Dr. Samuel Belkin, President of Yeshiva University and Hon. Samuel Levy, Chairman of the Board of Directors of the University asking that they grant Sar a leave of absence.² Weighed down by the tremendous growth of Yeshiva and the heavy administrative responsibilities of Yeshiva, Dr. Belkin gave considerable thought to the request. He replied:

But after much thought and consideration, I came to the conclusion that it is impossible for me to reject your request. I, too, realize the great responsibility that falls upon each one of us to help in the religious and educational rehabilitation of our unfortunate brethren in various countries in Europe, and since Mr. Sar is the person most qualified for this position

¹Copy of letter, Rabbi Israel Rosenberg, Chairman of COC, to Samuel L. Sar, January 20, 1948, CCOC.

²Copy of letter, Rabbi Israel Rosenberg, Chairman of COC, to Rabbi Dr. Samuel Belkin, President, Yeshiva University, January 20, 1948; copy of letter, Rabbi Israel Rosenberg, Chairman of COC, to Honorable Samuel Levy, Chairman, Board of Directors, Yeshiva University, January 20, 1948, CCOC.
of organizing local groups for social meetings and study as well as arranging kosher mess halls for them. They were convinced that this plan would raise their morale and give them strength to endure until they could leave Sweden for other countries where there would be a sizable Jewish population.11

11Report, p. 6.
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2Copy of letter, Rabbi Israel Rosenberg, Chairman of COC, to Rabbi Dr. Samuel Belkin, President, Yeshiva University, January 20, 1948; copy of letter, Rabbi Israel Rosenberg, Chairman of COC, to Honorable Samuel Levy, Chairman, Board of Directors, Yeshiva University, January 20, 1948, CCOC.
Sar intervened on behalf of thousands of Jews in Italy who were not receiving aid from the JDC. The JDC contended that since they were not supporting these Jews in Italy during the year, they did not have the responsibility of supplying them with Passover matzohs. Sar prevailed upon the JDC and matzohs were forwarded to them.

Sar met with Mrs. Eisler, a representative of the JDC, and made numerous recommendations to her. He called for an additional allocation of 2 kg. of matzohs for the religious people whose allotment was 2 kg. The JDC did not provide Passover wine for the Jews in France. Sar asked for enough Passover wine to meet the need of the four obligatory cups on the Seder nights. He requested an allocation for new dishes for Passover for the kibbutzim. He asked for an additional 25 per cent to be added to the daily grant of 125 francs for observing Jews. He wanted the JDC to distribute Shabbat and Yom Tov candles. A special grant was needed to defray expenses for Mohelim who sometimes had to travel long distances to various kibbutzim. He felt that an allocation to engage teachers in Talmud in the children's homes was necessary, especially when funds of the general budgetary allotments were not able to cover this expense. Sar submitted these recommendations in a memorandum sent to the JDC French Office on March 30, 1948.

He made several other suggestions to the JDC. All religious matters and problems should be referred to his office

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9b Letter, Samuel Sar, Paris, France, to Rabbi Israel Rosenberg, President of COC, March 26, 1948, Rabbi Israel Rosenberg Collection, AJTS.
and no action should be taken without receiving a recommendation from COC's office. He wanted all the religious survivors who were receiving aid from the JDC through the COJASOR, a French Jewish Relief organization, to be transferred to COC. The latter would establish a separate bureau with a special staff to receive them. He believed that COC would better understand the religious survivors than COJASOR. Orthodox Jews would feel more at home in COC's bureau. Sar felt that the subsidy of 125 francs per day in the kibbutzim, and 180 francs for those who live in Paris, was insufficient for those who observe Kashruth. These suggestions remained on paper, but he believed that in the course of time he would "gain his points."

Sar was unhappy because his work was going slowly. His assistant Griffel had not shown up in Paris. Sar was disturbed that COC had appointed the man. He complained to COC in New York, questioning why Griffel could not return from Roumania to help him in the organization of the work.

By May 4, 1948, Sar stated in a letter to Horowitz that his relationship with the JDC Office in Paris "has been firmly established." He now felt free to leave Paris and visit Germany, Austria and Italy to secure field men in these countries who would represent and negotiate for COC with local workers.10

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Sar entered Austria illegally because his military permit was not sent to him. Rabbi Shapiro of the Religious Department of the JDC took him along in a car. At the border, the rabbi prevailed upon the guard to let Sar in for a day. Because he only had 24 hours in Austria, he was unable to visit all the camps and meet various groups. He did, however, talk with rabbis who had gathered at Bendermichel. In Thorpe, he met for fifteen minutes with the Austrian Director of the JDC. They settled all questions in a satisfactory manner. The only unsolved problem was that of religious articles. They were trying to secure Torahs from a collection at Offenbach. Other religious articles would have to be sent from the United States.

Sar wanted Horowitz to announce in the American press that the JDC granted every request made by the Rabbinate of Austria. Problems of a general nature like Kashruth were to be given due attention and consideration by the leadership of the JDC. A request by a small camp in Austria for a mikvah was immediately granted.

Sar prevailed upon Mr. Trobe of the JDC for the following: to raise the standard of the Rabbis to that of other professions; to extend the same privileges to the Talmud Torah children as enjoyed in other schools; to make available transportation to the Rabbis; to visit smaller installations and settlements; and to give all attention and consideration to religious problems submitted to them by the Vaad Hadati and by the Rabbis.
In Germany, Sar described the situation as "a problem within a problem."

He arrived in Germany on May 20, 1948 and was met at the station by Rabbi Shapiro, representative of the Mizrachi and head of Public Relations for the JDC in Germany. During the same day, he managed to meet with the representatives of the Agudah, the Mizrachi, Rabbi Snieg, President of the Agudath Harabonim, as well as representatives of the Agudath Tachath.

He immediately sensed difficulties. The parties were jealous of each other. Anything that was done was judged by how much prestige and influence the participating party would gain among the survivors.

Sar didn't pay much attention to party difficulties for he felt he did not come to Germany to play party politics. He asked Rabbi Snieg to call a meeting of the Executive Committee of the Rabbinate to work out a plan for joint action in various religious fields.

In the meantime, he visited camps, schools, Yeshivot and other religious places. Wherever he went in Germany, he was called upon to give a talk. If he spoke less than an hour, the people were not satisfied.

He returned from the camps to be present at the meeting of the Executive Committee of the Rabbis. There, he presented a working plan to the Committee which included coopera-
tion among parties and the rabbis in the rehabilitation of the Jewish people, especially in the area of religious education.

A discussion followed in which many of the Rabbis took part. In Sar's opinion, the most constructive mind was the Rabbi from Ulm. He was from the Agudah and had a modern approach to the problem. They discussed kindergarten, day schools and Jewish education. The general plan was supported by the Rabbi from Ulm and was approved by all present.

In the meantime, the JDC had called a conference of all teachers of various Talmud Torahs for June 8, 1948. The meeting was cancelled because the Rabbis wanted to prove to the JDC that they were the authorities on education, not the Religious Department of the JDC. This dispute broke off all negotiations and halted Sar's work for cooperation in Germany. He was unable to execute a plan requiring the active support of the JDC and at the same time support the Rabbis who were fighting the JDC's Religious Department.

After this occurred, Sar was disgusted and was ready to leave Germany immediately. But he decided to spend a weekend with Rabbi Snieg to obtain background information about the dispute. He was assured by Rabbi Snieg that they had the highest regard for COC and were ready to cooperate with it but it could not be done under the banner of the JDC. The latter, said Rabbi Snieg, could be used only for the purpose of taking money from it and no more. He suggested the name of Mr. Rapayko.
When Sar left Germany the situation was this: Rabbi Snieg was to negotiate with Rabbi Shapiro to find a modus vivendi. He was to call another meeting of teachers to discuss the plan submitted by Rapayko; to listen to reports; and then to decide on unified action. If the meeting was to take place, Sar would have to return to Germany.¹¹

On June 28, 1948, Sar wrote Horowitz that his health had been undermined seriously and he was on the verge of a nervous breakdown. He asked Horowitz to look for another person to replace him.

Sar believed that COC was satisfied with the service he rendered. He stated the COC had gained for itself the reputation as the authority on religious matters. The Paris COC office was consulted on any religious problem that came up before the JDC leadership in any European country. Sar considered that to be a very significant accomplishment.¹²

Sar took a two week trip to Germany, Austria and Italy. He travelled again with Rabbi Shapiro to Munich. He spent six days in Austria. He discovered that the religious representative of the Central Committee, a man by the name of Silver, had been recalled by both the Agudah and Mizrachi. He thought

¹¹Letters, Samuel Sar, Paris, France, to Abraham Horowitz, Executive Director of COC, June 11, 1948, June 17, 1948, CCOC; Jewish Journal (New York), July 8, 1948, p. 10; telegram, Sar, Paris, to COC, June 11, 1948, DCOC.

¹²Letter, Samuel Sar, Paris, France, to Abraham Horowitz, Executive Director of COC, June 28, 1948, CCOC. See also Letter, Samuel Sar, Paris, France, to Rabbi Israel Rosenberg, President of COC, June 22, 1948, Rabbi Israel Rosenberg Collection, AJTS.
this action to be justified. A conflict arose between Silver and the Rabbinate who in turn left the Central Committee and demanded a direct subsidy from the JDC.

He suggested to the Rabbinate that they should demand one of their Rabbis become a member of the Central Committee. In this way, they would be able to guide the people religiously and be a more effective influence on Jewish life in the camps. The Rabbis accepted Sar's suggestion.

In Austria, as well as in Italy, Sar was surprised to find that there were a number of Jews who officially embraced Christianity. They did it for emigration purposes. But they considered themselves Jews and demanded aid from the JDC. One "convert" was the head of the Supply Department of the JDC in Austria. The Central Committee demanded that this man be removed from the Supply Department. The survivors spontaneously staged a demonstration threatening the JDC leadership with violence if the officer was not removed.

The JDC called in the officer. He contended that he was a Jew, has always been a Jew and would die a Jew. He said he did not become a Christian, but merely registered with the local Police as a Christian in order to secure a visa to Canada.

Sar happened to enter a stormy meeting between the Central Committee and the JDC leadership. Dr. Haber, an advisor to the Military Government, had been called in from his head-
quarters in Heidelberg to solve this problem. However, soon as Sar entered the meeting, Haber said, "Sar, this is your baby." Sar met with the Central Committee, Mr. Throbe and the JDC representatives in Salzburg and Linz. They prevailed upon the Central Committee to refrain from further demonstrations and left the final settlement to Mr. Paseman who was expected in Salzburg three days later.

Sar did not find serious problems in Austria except small matters which were settled in a satisfactory fashion. In Vienna, the German Gemeinde has recently elected a new Rabbi. Sar called on him calling his attention to several matters. Sar hoped that as soon as the Rabbi became established in the community, he would be able to strengthen Jewish life. The Rabbi seemed to follow the practices of an American Conservative Rabbi. Sar did not expect him to intensify Jewish life, but Sar thought he could be able to create some semblance of a religious atmosphere for the German Gemeinde.

From Vienna, Sar had to return to Salzburg because the Russians would not permit him to leave the Austrian capital and travel directly to Rome.

In Italy, he found the picture constantly changing. Camps were being moved from section to section. All the camps in the neighborhood of Milan were being vacated and moved further towards the Adriatic. He went to three recently established camps which he found were in terrible
condition. The people slept in tents and makeshift houses. The food was poor and the medical attention wanting. Religious people suffered the most because there was not enough kosher food. Some of them had not eaten meat for weeks.

He observed that the Vaad Hadati, which was responsible for providing religious articles to the people in the camps, had absolutely failed in its duties. He received numerous complaints about the Vaad Hadati for their failing to visit the camps and to bring effective relief. The camp in San Gallia, which had been open for three months, had no Torah.

In his discussion with the Vaad Hadati he found that they did not understand the current problems. They were "missing the mark." He was informed that there was a "certain politician" who was their advisor and on his advice they usually sent memoranda to the Agudas Harabonim of America and to the Lubavitcher Rebbe. In that way, the Vaad Hadati believed they could gain what they desired. However, they did admit that COC had accomplished important things for them and were grateful.

At Sar's request, Louis D. Horowitz, the JDC Director of Italy, met for the first time with a Committee of the Vaad Hadati. Questions were discussed, demands presented and a satisfactory agreement was reached.

Sar believed that if nothing occurred to interfere
with the good-will created, he would have accomplished a great deal with his visit to Italy.

Sar became aware that a person by the name of Benedict claimed that he was a delegated representative of the Agudas Harabonim in America. He wrote a letter to the JDC advising them that he appointed a Rabbi Stein as the Rabbi for the Jewish Survivors in Italy. Sar was requested by the JDC to ascertain whether Benedict's claim was true. Sar and Rabbi Shapiro met with him. Benedict told them that he was appointed by Rabbi Eliezer Silver and was confirmed by the American Embassy. Sar was surprised. He did not know what the Embassy had to do with a representative of the Agudas Harabonim in Italy. Later, Sar was told that Benedict was involved in some other work and he did not consider himself any more to be the representative of the Agudas Harabonim. Before Sar left Rome, he was handed a paper in which he was accused of misrepresenting Benedict regarding his position and that the latter was still the representative of the Agudas Harabonim. He was threatened and told if he did not retract within two weeks what he said about Benedict, drastic action would be taken against him. Sar believed that this letter was instigated by members of the Agudah on the Vaad Hadati. If his health were better, Sar said, he would return to Rome in order to find out more about Benedict. But he was tired from the trip and could not stay any longer.

Sar had planned to leave Paris for Rotterdam on August 19,
1948 and to sail on S.S. Veendam to New York on August 20.13

In his last letter from Paris on August 17, 1948, Sar met with a delegation from Yeshivot and Rabbinical organizations. They all felt forsaken and urged him to impress COC's Office in New York of the importance of immediately having a successor in Paris. They expressed their gratitude to COC for opening up an office in Paris.

The French Office of JDC tendered a farewell luncheon for Sar. The Agudah as well as the Mizrachi wanted to have a farewell banquet in Sar's honor.

He asked Horowitz to arrange a meeting with the entire directorship of COC upon his return to New York so he could report to them.

Sar said that Rabbi Rosenberg, the officers and directors of COC should feel happy and proud of what had been accomplished. He thanked Horowitz for the splendid cooperation he gave him and for the encouraging letters that he sent during the months of his stay in Europe.14

13Letter, Samuel Sar, Paris, France, to Abraham Horowitz, Executive Director of COC, August 11, 1948, CCOC.

14Letter, Samuel Sar, Paris, France, to Abraham Horowitz, Executive Director of COC, August 17, 1948, CCOC.
CHAPTER X

DR. MANUEL LADERMAN, EUROPEAN DIRECTOR, 1949

COC searched for a suitable community leader who would come highly recommended to succeed Sar. Rabbi Manuel Laderman of Denver, Colorado, was approached by COC to be its European Director. He was asked to agree to be drafted for public service with the hope that his community would grant him a leave of absence for eight to twelve months.¹

Rabbi Laderman was taken by surprise and he was not ready to make an immediate decision. He was going to be in New York on July 28, 1948, and was willing to discuss the matter with Horowitz.²

Laderman felt ambivalent. He was very sympathetic to the needs of the European Jewish survivors, but he also had a sense of responsibility to the community he was serving. He suggested that Horowitz write the President of his congregation explaining what is involved.³

¹Copy of letter, Abraham Horowitz, Executive Director of COC to Rabbi Manuel Laderman, Denver, Colorado, July 15, 1948, CCOC.

²Letter, Rabbi Manuel Laderman, Atlantic City, New Jersey, to Abraham Horowitz, Executive Director of COC, August 14, 1948, CCOC.

³Letter, Rabbi Manuel Laderman, Denver, Colorado, to Abraham Horowitz, Executive Director of COC, August 4, 1948, CCOC.
Laderman telephoned Horowitz and notified him that he would accept the appointment.4

Abe Saliman, President of the Hebrew Educational Alliance Congregation in Denver, Colorado, replied to a letter Horowitz sent asking for Laderman's leave of absence. He stated that the congregation had agreed to grant Laderman a leave for six months, from the end of October to Passover so that Dr. Laderman "can be of great service."5

Before leaving for Europe, Laderman met with Dean Sar, the COC Board and Moses Leavitt, Executive Vice-President of the JDC.6

On November 1, 1948, Laderman sent a letter to New York describing his first month of activities.

Laderman and Horowitz participated in a JDC World Conference attended by representatives of every European country, North and South Africa, Australia, the Israeli Government and the Jewish Agency. There were no delegates from Russia.

4 Copy of letter, Abraham Horowitz, Executive Director of COC, to Rabbi Manuel Laderman, Denver, Colorado, August 19, 1948, CCOC.

5 Letter, Abe Saliman, President of The Hebrew Educational Alliance, Denver, Colorado, to Abraham Horowitz, Executive Director of COC, August 20, 1948, CCOC.

6 Letter, Rabbi Manuel Laderman, Denver, Colorado, to David Winograd, Acting Executive Director of COC, October 11, 1948.
The seating of the delegates were in alphabetical order. Horowitz and Laderman sat under banners marked "Central Orthodox Committee." They were situated between Canada and Czechoslovakia. Laderman was invited to extend greetings at the opening session, but when the number of remarks numbered 35, he accepted the suggestion of waiving his turn. He did participate in the discussion during the session on religion and culture.

There were three things which stood out in his mind during this session: the very gracious way in which Dr. Joseph Schwartz spoke about the activities of COC; the prominent place which COC had in the introductory paper written by Judah Shapiro, Educational Director of JDC in Europe; and the feeling expressed by a number of delegates that too much attention was given to Orthodox matters like Yeshivot, Rabbis and religious needs. In the discussion, Dr. Schwartz pointed out that the opposite charge is often made in the United States that the JDC pays little attention to Orthodox matters. He concluded that he felt that judging the two opposing claims, the JDC must be doing about the right amount of work for religious concerns.

Laderman commented that in the several months which Horowitz had been in Europe, he completely reorganized the relationship of the religious elements to the JDC. Before Horowitz arrived the religious groups received their assistance through the Comite Juive D'Action pour L'Assistance Sociale.
et la Reconstruction popularly known as COJASOR. This was the general relief agency established by the JDC for those in France. Horowitz arranged that all Rabbis, Yeshivah students and their families, and others in a similar category be grouped outside of COJASOR. Through the medium of COC, they would receive help directly from the JDC. He also saw to it that a substantial increase was allotted to the people in these groups. As of November 25, 1948 their number was 2,061.

The COC staff in Paris consisted of Jacob Griffel, Assistant Director; Isaac Nebenzahl, Secretary for Yiddish and Hebrew; Phyllis Cannon, Secretary for English; Gabrielle Schonfeld, Secretary for French Correspondence.

Laderman planned four visits in the near future. COC was asked to decide the question of the unification of two children's Homes, one for girls in Brussels and one for boys in Antwerp. The Belgian Committee wanted to have COC's approval before making a decision. He was going to Brussels, Belgium, to have one of the local Rabbis investigate the Kashruth of margarine ordered by the Supply Office for all of Europe.

In a conference with Dr. Schwartz, Horowitz and Laderman raise the question of a religious program in Sweden. He told them that the JDC had allocated $3,000 monthly for a religious program in that country. Dr. Schwartz invited Laderman to go to Sweden to investigate the program and to offer
his suggestions as to the need of a permanent Religious Di­rector in Sweden.

There was a problem of Kashruth in the transient camps in Marseilles, France, for those on their way to Is­rael. He thought it would be necessary for him to go to Marseilles to check on that situation.

He had a conference with Rabbi Solomon Shapiro, Re­ligious Director of the JDC in Germany and Austria. Rabbi Shapiro brought him up to date on the religious conditions in these two countries. He was making arrangements for clearance with the Military Authorities to go to Germany and Austria.7

Belgium

On December 8, 1948, Laderman visited Belgium.8 He went there at the invitation of Katie Mendel, JDC Director for Belgium and Luxembourg, to help with the problem of the two children's Homes which were originally established by "Rescue Children" and about which there was a proposal for transferring children from one home to the other. While in Belgium he visited other installations and carried out the request of Mrs. Raff, Head of Food Purchasing for JDC in Paris, to investigate the factories supplying cheese and margarine

7Dr. Manuel Laderman, European Director, to Rabbi Is­rael Rosenberg, President, COC, December 1, 1948, CCOC

8Memorandum, Visit to Belgium by Dr. M. Laderman, Euro­pean Director of COC, December 7, 8, and 10th, 1948, p. 1, DCOC.
for the JDC.

He reported that the Homes originally started by the "Rescue Children" were being administered by Comite Central Juif which consulted with the Belgian JDC office. One Home was in Antwerp, and the other in Brussels. The Executive Supervisor of both Homes was Mr. Rothchild who Laderman described as a very fine person of good religious character and an excellent cultural approach. The Brussels Home was located in a good building with a large garden in it. It was used almost entirely for girls, though there were five or six boys in it. The children attended either Belgian Public Schools or the Jewish Day School founded in 1947 by Rabbi I. Steinberg of Brussels. A number of children had gone to Israel and this made room for more youths.

Antwerp

In Antwerp, Laderman found the Home less satisfactory. It occupied part of the building of a very excellent Jewish Day School "Yisode Hatorah." It was made up of almost entirely of boys, although there were five girls there as well. The physical surroundings were poor compared with the Brussels Home.

After visiting both Homes, he met with the Comite Central and Miss Mendel. He recommended that five girls and nine boys under the age of ten should be transferred from Antwerp.

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9Ibid., p. 2.
to Brussels. This recommendation had two purposes: First, it would relieve the congested condition in Antwerp and would provide the children transferred with better conditions. Secondly, under Belgian law, any children's Home in which 50% of the children were orphans of deported parents was entitled to a substantial allowance from the Government towards its monthly subsistence, as well as a large sum for the years since liberation. None of the two Homes had the necessary 50 per cent to qualify for such Government aid. Thus, if his transfer proposal were accepted, it would mean a Government grant of 50,000 Belgian francs per month, plus the sum of 750,000 Belgian francs for the past two years.

Laderman's recommendation was carefully discussed and after considerable debate, adopted by the Comite.

In Antwerp, he visited the Yeshivah Kehilas Jacob, which originally came from Papa, Hungary. He found boys over 14 years of age studying diligently in the Beth Medash. The boys under 14 were attending secular classes in accordance with the requirements of Belgian law for compulsory education. He visited the house where they lived and found it in a deplorable condition. The Rosh Yeshivah, Rabbi Gruenwald, was hospitalized. He asked Laderman to bring out more of his former students from Roumania and Czechoslovakia. Laderman was deeply impressed by his piety, and character; and the devotion of his students. He made two recommendations to Miss Mendel: First, that she pay all or a large part of the very high medical
and hospital bills incurred by Rabbi Gruenwald's illness. Miss Mendel agreed to do her best in this matter and that despite the JDC policy of not enlarging the existing installations, special consideration would be given to students who might come out of countries like Roumania and Czechoslovakia. Secondly, that whenever they arrived, they would be added to the list of those receiving JDC support. Miss Mendel promised Laderman to give careful consideration to his recommendations.

Laderman visited Rabbi Rothenberg in Antwerp. He was the Head of Yeshivah Etz Chaim in Kappelen. He brought up the claim which Dean Sar had attempted to settle with him regarding 30 orphans which his Yeshivah had brought into Belgium on the assurance of JDC support. The JDC had intended to end that support in the fall of 1948, but through Dean Sar's intervention had agreed to continue it until the end of 1948. Rabbi Rothenberg insisted that the resources of the Yeshivah were very limited and wanted JDC's support extended beyond 1948.

In discussing the situation with Miss Mendel, Laderman discovered that only a few of the original 30 were still within the proper classification as orphans, that is, under 18 years of age. The others were considered adults. It was agreed that all who were properly classified as orphans would continue to receive JDC support.
While in Antwerp, he visited a cheese factory from which the JDC had been buying supplies. He was shown every courtesy in investigating the operations. The proprietor insisted that no animal matter whatsoever was used in the preparation of the cheese; that the "starter" was of chemical origin, entirely synthetic, made by the drug firm of Merck in Darmstadt. Laderman took the sample of the "starter", which was called "Pressure" to Rabbi Thenburg for him to have analyzed. He arranged with Rabbi Rothenburg that if in his opinion all the ritual requirements could be met, a Mashgeach should be placed in the factory. After some discussion about Rabbi Rothenburg's remuneration for his Hechsher, the matter was left in abeyance and subject to Laderman's decision.

In Brussels, Laderman visited a firm which manufactured margarine for the JDC. He went through the entire plant and saw evidence confirming the contention of the proprietor that only vegetable oils were used in the manufacture of margarine which was sent to the JDC. However, the refinery from which the vegetable oils originated (such as, cocoa oil and palm oil), also made whale oil. It may well be, thought Laderman, that the traces of animal matter, which was reported in the qualitative analysis of margarine previously bought in Amsterdam, could be explained by the presence of traces of the whale oil in the pipes and vats of the refining firm. It seemed to him that this matter could be controlled rather easily, by

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10Ibid., pp. 3-4.
arranging for proper sterilization of the vessels used in the process both at the refinery and the margarine factory. The margarine proprietor promised Laderman every assistance to any rabbi or rabbinical representative chose to supervise the plant.

Laderman discussed the whole question with Rabbi I. Steinberg of Brussels who agreed to undertake the responsibility of looking into the Kashruth of the margarine in association with the Beth Din of Antwerp.

Laderman visited the Bachad Home at Roncieres outside Brussels. He found it extremely well-managed, excellently situated and conforming to the responsibilities of a Hachsharah Home. On that day, he also met with a number of children who were leaving for Israel and he had the pleasure of wishing them God-speed. Another event was the arrival of two cows and one calf. A contest was being held for appropriate names of these new Bachad associates.

He met with Mr. Mansbach, the Educational Director of the A.I.V.G., a committee which directs five children's Homes in Belgium. One of these homes was considered Orthodox and one was in the process of being made kosher. Since he did not visit the Homes, he obtained his information from Mrs. Mansbach and Miss Mendel. Laderman discussed with Mansbach the possibility of making all the Homes Orthodox and got the impression that the only difficulty was the lack of Orthodox counselors. Laderman pointed out that he had a cablegram from Chief Rabbi
Herzog that ten counselors were on their way and that he had asked Dr. Herzog to be sure that some of them knew French so as to be useful in Belgium. Mansbach was not optimistic about their arrival because he had received assurance of counselors from Rabbi Herzog two years ago and they had not yet arrived. He had a tacit understanding with Miss Mendel that she would see to the additional expense involved in making the Home kosher and Orthodox.

In Antwerp, Laderman met with a group of refugee rabbis who received support from the JDC in Belgium. They complained that the amount of help they received recently was diminished. They asked him to intervene with Miss Mendel in their behalf. He did; and he hoped that Miss Mendel would be more sympathetic towards their plight.

**Germany**

In January 1949, Laderman went to Germany. He visited Dachau and for a long time he could not get over the shock. He found some consolation in the well-organized life of the survivors.

He preached in the Munich Synagogue on Saturday morning and was one of the speakers at a memorial service there.

Rabbi Sol Shapiro was his host in Germany and they both visited with Rabbi Simon Kramer in Munich.

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11Letter, Dr. Manuel Laderman, European Director, Paris, France, COC, to A. Horowitz, Executive Director, COC, New York, January 20, 1949, p. 1, CCOC.
He was invited to a farewell dinner given by the Central Comite for William Haber at which a lot of two "Army brass" were present together with a large segment of the Munich Jewish Community. He also had a very interesting talk with Dr. Philip Auerbach, Staats Kommissar in the Bavarian Government for persecuted Jews, and a member of the Finance Ministry. He was going to the United States in February with Rabbi Orenstein, the religious leader of the Munich Kultursgemeinde. He would sell the pictures which top Nazis stole, and use the money for Jewish rehabilitation in Germany and in Israel. Dr. Auerbach told Laderman he expected to raise two hundred million dollars, of which fifty million would go to Israel.

He spent a delightful evening in the home of Dr. Chaim Hoffman, Israel Consul in Munich. They listened to Kol Israel News Broadcast. Dr. Hoffman told him that he had already issued 25,000 visas.12

Dr. Schmidt of the Vaad Hatzalah called Laderman from Paris and set up an appointment. But the meeting was not kept.

In Germany, Laderman was told that there was no evidence of any activity by the Vaad Hatzalah. Rabbi Snieg said to Laderman "I know that the Vaad Hatzalah is dead--whether de jure or de facto, I am not sure."

He had a long talk with a Public Relations man who had

12Ibid., p. 2.
just returned from Sweden. He felt that the religious problem of 6,000 girls there was critical. He was going to talk with Dr. Schwartz about going to Sweden.

Laderman was approached by Pinchus Rosenbaum of Geneva to work out a plan for taking 50 religious children out of Hungary into Switzerland. Rosenbaum felt he knew how it could be managed. He wanted Laderman to come to Geneva to discuss this as well as the matter of transporting the religious children suffering from tuberculosis of the bone, who were scattered at various installations at Leesen, Switzerland, into one installation where more attention could be given to their religious needs. Their treatment required two to three years and they were in need of religious supervision.13

France

Lyon

Laderman arrived in Lyon, February 1, 1949, where he went to the Adath Jeshurun Synagogue and talked with Rabbi Gold with regard to the Kashruth of margarine which was produced under his supervision.14 Rabbi Gold assured him that everything used in connection with its manufacture is prepared under his supervision including the pressing of the cocoa beans, so that there could be no question about the acceptability of the entire product.

13Ibid., p. 3.
14Memorandum, Visit to Lyon, Grenoble and Aix-Les-Bains, by Dr. M. Laderman, February 1, 2, 3, 1949, p. 1, DCOC.
He went to the "Polishe" synagogue to pray. While there he was shown through the mikvah by Gustave Seckbach, President of Adath Jeshurun. The mikvah seemed in good condition, but Seckbach told him that the building in which it was to be housed had been condemned by the City Government. They would have to build a new mikvah, the cost of which he estimated at 250,000 francs.

Laderman met with Mr. Koppleman, the Secretary of the Lyon Mizrachi; Mr. Stern, the President; and another officer of the Mizrachi Office. They told him of conditions generally under which they operated. The Mizrachi conducted a minyan on Shabbat, which was well attended by young people. They were continuing their Talmud Torah with a teacher from Aix-les-Bains who came on Thursdays and Sundays since the children were at school the other days of the week. They had twenty students. Adath Jeshurun had sixty in their Talmud Torah and the rabbi of the Consistoire also conducted a school. From what he was told, he was convinced that the help originally promised of 5,000 francs a month for three months and paid by Mr. Horowitz, should be extended by another three months.

Koppleman had written to Laderman about a settlement of 200 Jewish families from North Africa in San Fons, a suburb of Lyon. For two years, he had been teaching their children without any compensation. He arranged a meeting for Laderman that evening in San Fons. He met with about 50 people in a
cafe. They were all hard working unskilled laborers earning very little. They had large families whom they wanted to rear in the traditional Jewish manner. One man boasted of having 15 children. Laderman knew of one case of a woman who had just had her twentieth child, all of them living and well. They came over as contract laborers from North Africa. Many of them left for Israel. They all had good spirits. Laderman was impressed by the genuineness of their interest in Jewish matters. Although he spoke to them in his poor French, he elicited considerable discussion. They made four requests: Firstly, they were very anxious to bring a "Chacham" from North Africa to serve as rabbi, teacher, shochet and mohel. Apparently they did not wish to be beholden to the community in Lyon. The President of their Societe Cultuelle suggested that such a person would come for 25,000 francs a month, of which they would be glad to provide 10,000 francs each month, if some source for the other 15,000 francs could be found. Meanwhile, it was necessary that Koppleman continue to teach their children, but his circumstances required that he should receive immediate compensation.

Secondly, they had put in an order for matzos with the Consistoire in Paris. They understood that the price of matzos at the factory was 95 francs per kilo. But the Consistoire charged them 125 francs, plus transportation. They asked if Laderman could help in getting the lower rate for them. They also pointed out that the COJASOR used to send 2,000 kilos of
matzos free, for distribution among the aged and infirm, but they had not done so in the last two years.

Thirdly, the OSE used to help them out with clothing, but had not given them any for the last five or six months. The clothing was badly needed.

And fourthly, whenever one of their boys became Bar Mitzvah, it was a very important event. Could Laderman, therefore, procure Tefilim and Tsitzoth for the boys. They then conducted the Maariv service there. Laderman was impressed by the novelty of their Nusach and by the fact that all present, including the boys, prayed from memory.

Laderman visited the Yeshivath Beth Joseph which Rabbi Gershon Liebman brought from Zeilsheim in Germany.\textsuperscript{15} He found 17 students in the Study Hall, poorly dressed, all with long sideburns and very young. Rabbi Liebman explained that two were sick, and that others were in Paris for a wedding. Those present were studying diligently. He discussed some Talmudic points with them and found them adept. Among the students, there were two Moroccan boys studying in Hebrew. They were very skilled at memorizing. One of them recited six folio pages of the Tractates Ketubot by heart and at breakneck speed.

The House in which the Yeshivah was lodged was very

\textsuperscript{15}Ibid., p. 2.
large but empty. It needed a great deal of attention. Rabbi Liebman was assisted by a young man, Rabbi Jacob Yurevitch. Laderman spent considerable time with both of them. He ate lunch in this Home. Rabbi Liebman was interested in bringing over North African children to his Yeshivah. Laderman told him that there was little likelihood that the JDC would agree to any such arrangement. He was a persona non grata in the JDC, though, Laderman did not tell him that. Laderman told him that he would not back his request.

The Yeshivah was in a COJASOR installation and Liebman asked Laderman to call on Mr. Fink, Director of COJASOR, regarding four maintenance problems: painting the walls; clothing for the boys; subvention for the two Moroccan boys, one of whom was 15 and the other 19, and were not on the list of those accredited to the Yeshivah; and that the personnel continue to be paid. Rabbi Liebman told Laderman that COJASOR intended to stop paying them after this month.

Grenoble

On Wednesday, February 1st, Laderman arrived in Grenoble and was met at the train by Rabbi I. Kahan. He proved to be a very amiable host. Laderman had both lunch and dinner at his home. Rabbi Kahan was a very fine Orthodox young man who was a part of the Consistoire of Paris.

He made four requests of Laderman: Continuance of

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16a Ibid., pp. 2-3.
the promise made by Mr. Horowitz of 15,000 francs per month to pay for the teacher in their Talmud Torah which met on Thursdays and Sundays. The teacher also gave private lessons to the students during the week, so that he was occupied fully with religious instruction. Rabbi Kahan had not been successful in obtaining the school budget from local contributions. He insisted that Mr. Horowitz promised assistance for six months and Laderman felt obliged to continue the help for four months since Horowitz had already given them 30,000 francs.

He asked for books for the classes in the Talmud Torah. The rabbi himself also taught in the Talmud Torah.

Rabbi Kahan was successful in establishing a kosher canteen for the students on the University of Grenoble. Unfortunately, it had not lasted because it cost about 60 francs per meal per student to make up the difference between what the students were called upon to pay in the ordinary school canteen, and the cost of a kosher canteen. Figuring an average of thirty students a day, it would cost about 54,000 francs a month and Rabbi Kahan wanted a one-time grant of 30,000 francs for various religious activities that he planned for the community.

It was decided to grant them 30,000 francs more, making in all 60,000 francs in conformity with Rabbi Kahan's letter of February 7, 1949.
Laderman drove with Rabbi Kahan to the Children's Home of the Aliyath Hanoar\textsuperscript{16b} at St. Pierre, de Chatreuse, which was operated by the Poalai Agudath Israel. It was a very large Home, but it did not have quite as much ground as the Bachad Home at Vouzon. The Director, Mr. Samuel, seemed very capable. However, he was having difficulties with the large number of North African children who were being brought into the Home. They were now the majority. When they arrived from Marseilles they had to be deloused and all their clothing had to be burnt. They were taught the use of toilet facilities. They had many superstitions and were afraid of the dark. They had to be taught to turn out electric lights at night. When they persisted in burning them all night, the bulbs were removed from the sockets. The Home needed more supervisory personnel. Laderman saw one supervisor, a young man from the B'nei B'rak Yeshivah. Several of the supervisors were absent the day of his visit as they were attending an Aliyat Hanoar conference in Brunoy.

There were a number of Hungarian boys in the Home studying Gemorah. The neatest rooms in the building were those of the Polish girls, who had been in this location for a year. Previously, they resided in a Vaad Hatzalah Home. Their emigration to Israel was stymied by the regulation requiring that no children under 14 be sent by Aliyat Hanoar.

\textsuperscript{16b}For the history of the Aliyat Hanoar see Norman Bentwich, Jewish Youth Comes Home (London: Victor Gollancz, Ltd., 1944). The Aliyat Hanoar in France 1949 was under the supervision of Dr. Eisner a Mizrachi chaver. See Letter, Dr. Manuel Laderman to Rabbi Israel Rosenberg, President of COC, January 19, 1949, Rabbi Israel Rosenberg Collection AJTS.
The principal needs of the Home were supervisors and clothing. Because of the shortage of personnel, the North African children were only in class half a day. During the rest of the day, they played and ran. Obviously, the proximity of the mountains was a severe strain on their clothing.

Aix les Bains

On Thursday, February 3rd, Laderman visited the Ecole Talmudique Superisurce.17 Yeshivah Chachmei Zorfat in Aix-les-Bains, Savoie. It was housed in an old castle, called Maison du Diable, which was founded back in the 13th Century. There were 37 students, most of them from France. The Educational Director of the school was Rabbi Chaim Chaikin, a good scholar, extremely pious. He was a student of the Chofetz Chaim and Rabbi Elchaman Wasserman. The Executive Director, Roger Cohen, who originally came to the Yeshivah as a student, was a young man from Strasbourg.

The school carried a full lycee program with instruction in algebra, geometry, French, English, Latin, Greek, German, etc. Rabbi Chaikin was assisted in the Hebrew studies by another man who Laderman saw teaching Chumash and Rashi to some of the other boys. The language of instruction for Chumash, Rashi, Gemorah, Yoreh Deah was French, although some of the more advanced students did very well with Hebrew. He was especially delighted with the hour he spent with the three best students, all from Morocco. They spoke in Hebrew and discussed difficult points in Yoreh Deah.

17 Ibid., pp. 3-4.
The physical surroundings were not attractive. For lack of funds, the central heating had not been used that winter and only a few stoves in several rooms were lit. The bedrooms in which the boys slept had no heat. The day on which Laderman visited happened to be the coldest of the year. He admitted that he was never so cold in his life as during the five hours he spent there.

The expenditures for the school in January were 570,000 francs. Income for the month was 523,000, of which the JDC subvention of 250,000 francs was the largest item. The school also received JDC food which was estimated to be worth 25,000 francs per month. The JDC subvention had been 350,000 francs monthly. It was cut to 250,000 francs for the last three months and would be cut again for February, March and April to 200,000 francs. They had been told they would receive no more subvention after April.

They asked Laderman to: continue the JDC subvention after April; some increase in operating income to make it possible for them to accept the many applications of student candidates that came from North Africa; 30,000 francs so that with the help of the students they could paint the doors and windows. For 50,000 more francs they could paint the whole house and it needed it very badly, and two million francs, they could do a good job of renovating the whole structure.

He was very much impressed with the institution. It could fill a great need for French Jewry. Every encouragement,
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He was very much impressed with the institution. It could fill a great need for French Jewry. Every encouragement,
he felt, should be given to its continuation and growth.

The Yeshivah had built a mikvah made of tile, adjacent to its school but in a separate building. Some improvements were still needed. It served the school faculty, the families of Aix-les-Bains and Grenoble, and possibly Lyon. The cost was 320,000 francs. Of this, they already had raised 260,000. They asked COC to pay the difference of 60,000 francs plus 20,000 francs for the finishing touches. Their request for making this grant came originally from Rabbi Rubinstein of the rue Pavee School in Paris, in the name of the Vaad Harabbanim of that city. Laderman decided to grant them the 60,000 francs.

Marseilles

Laderman arrived in Marseilles on Tuesday morning, March 8, 1949, and was met by Mr. Feintuch, JDC representative. They immediately went to the Hechalutz Office to meet the people there. One of those they saw was Mr. Mishkowski who looked after religious matters in the Hechalutz camps. This meeting gave Laderman an introduction to the situation with regard to the 15 transit camps which the Hechalutz operated in the Marseilles area.

The shochet of Marseilles, Mr. Lieberman, lived in the same building. Laderman went to visit him to check on

18 Memorandum of Trip to Marseilles by Dr. Manuel Laderman, March 8, 9, 10, 1949, p. 1, DCOC.
the arrangements for the mikvah for which he was responsible. He was a rather weak person, overburdened with the task of being the only shochet in an area where a large amount of meat was required for the local population, the transit camps and the ships. He had three infant children; and it was, therefore, very difficult for his wife to care for the mikvah. Laderman decided to suggest to the Bachad to take over the responsibility for the management of the mikvah.

He next visited the Bachad Office to learn of their problems. They requested Sifrei Torah and various religious articles. There seemed to be a strained relation between the Bachad and Mr. Feintuch who arrived in Marseilles three weeks ago. Mr. Laderman thought that he smoothed over the difficulty.

Laderman and Feintuch drove to the port to see the loading of the new Italian ship, the "Manara," which was making its maiden voyage by taking DP's to Israel. More than 800 people were taken aboard. The captain showed them through the boat. Since everything was new, the observance of Kashruth was easy. They saw the kosher meat which had been delivered to the boat and talked with the Mashgiach assigned to the trip.

They drove to another section of the port to see the boarding of the "Kedmah" by about 400 displaced persons, among whom were 100 small children. Special permission had been granted to Madam Gichler, who had gathered these children from
all over Europe to bring them to Israel. Special permission was necessary because Aliyat Hanoar children under 14 were not being taken into Israel at that time. Mr. Mishkowsk performed Laderman and Feintuch the ship's arrangements for Kashruth. The Maariv service was conducted in the boat's synagogue.

The next morning Laderman was taken to visit the largest transit camp, Grand Arena, located at Aubagne, just outside of Marseilles. There were 1,200 North African Jews in this camp operated by Hechalutz. The camp arrangements included a police detail of thirty; some educational procedures; and a vast medical program to combat the prevalence of the diseases common to the North African emigrant: trachoma, fabus, empatigo, other skin diseases, syphilis and some tuberculosis. Co-ordinating the medical work was the staff from OSE, and a group of doctors and nurses. A great deal of help was required because four treatments a day were necessary for some of the diseases.

The people went for their food to a large kitchen and carried it back to their own quarters to eat. All the food coming into the camp was kosher. The separation of milk and meat dishes was observed. A problem arose, however, when persons in the camp were permitted to take the utensils into their own living quarters where they may have had other products which they procured by themselves. The infants were fed in a large public dining-room. That was necessary because
when food was allocated to a family for all the children, the adults very often would consume the rations for the small children. The dining-room used by the staff was not kosher, although they used kosher meat.

A visit to the Bachad transit camp known as Beth Neir was next on the itinerary. This camp had 150 people, mostly North Africans.¹⁹ There was one Hungarian and one Polish family who were in the camp and awaiting the birth of children. The only program carried on in the camp was that of medical treatment for the usual diseases. No educational program of any kind for the children had been instituted. Laderman made strong remonstrances with the Bachad leadership on that score, and he hoped his suggestions would bear some fruit.

They next drove to a Bachad Hachsharah on the Biria, 25 kilometers from Marseilles. It had about seventy North African young people. They were growing wheat, tomatoes, peas. They had a flock of sheep, a donkey, chickens, ducks, geese and turkeys and some other fowl, which Laderman thought was called partridge. They work until four in the afternoon and said the Mincha prayers. Then they had classes in Hebrew, Bible and Agronomy. He chanted Mincha with them, but they followed their own Nusach. Sidurim with their own ritual had been brought from North Africa. They showed him a beautiful

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Sefer Torah wrapped in the particular way in which they kept their Holy Book. The Scroll had been sent to them from Casablanca.

They returned to the Bachad Office and met some of the transit people who were being kept in hotels in Marseilles because the four Bachad transit camps were full.

At the Hechalutz Office, Laderman met five American young people who were in Marseilles about to go on Aliyah to Israel. He talked with them and found that they came from homes where there had never been any religious training. Thus, it was not surprising that they were members of Hashomer Hatzair and Habonim.

In the afternoon they drove to the transit camp of Poalei Agudath Israel which was within the framework of Hechalutz. It had a capacity of about one hundred people. They said the Maariv prayers. As a "Joint" representative was present, they insisted that they provide the wherewithal for "Lechayim". Some cookies were added. Soon the whole repertoire of the chasidishe nigunim entertained the group.

In many ways it seemed to him that the transport of the baggage of the DP's was a more difficult feat than arranging for the people to get to Israel.

On Thursday morning he visited Mr. Axelrod, a Jewish

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20Ibid., p. 3.
young man from Wilmington, Delaware, who was American Vice Consul in Marseilles. He discussed the case of Brucha Krigier, whose application for visitor's visa to the United States to get chalitza had been pending for such a long time. Axelrod suggested several lines of approach which he followed in the hope of expediting the matter.

Laderman visited the Office of Joint Emigration in Marseilles and talked with Mr. Picq. They discussed emigration problems to various countries of the world and the need for making Passover arrangements for ships which would be leaving for places like Australia and would be on the high seas during Passover. Mr. Picq assured him that such arrangements were always kept in mind.

Their next visit was to the hospital which the JDC was setting up on the outskirts of Marseilles to adequately treat the large incidence of disease among the North Africans. The hospital was a very well-arranged building for this purpose. It was opened a week before and while many of the facilities had not yet been installed, there already were 200 patients. The hospital had a capacity for 400 patients. Two nearby buildings were going to be adapted to hospital use to add 400 more beds. Since many of these cases were ambulatory and since only the T.B. cases were bed-ridden patients, the hospital would serve as another transit camp. However, its

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21 Ibid., p. 4.
turnover would be slower than the other facilities.

Returning from the hospital, Laderman discussed with the Hechalutz leadership the problem of Kashruth in their camps. The two largest camps in which there were only North Africans were officially kosher. Some of the other camps had kosher and non-kosher arrangements in their kitchens, and some camps were not kosher. The Hechalutz people made the following reservations to Laderman's suggestion that all of the camps should become kosher: that a directive to that effect must come from Isaac Werfel, Head of Aliyah Department in the Jewish Agency and that there was not enough of the canned kosher meat being made available by JDC. Even the kosher facilities complained of a shortage of canned kosher meat. Canned meat served about half of the weekly meat supply of the camps.

There was a time when there was a shortage of freshly killed kosher meat. Still, even at that time, there was sufficient amount so that the half-week supply of fresh meat could be bought from kosher sources. The margarine which the JDC sent from Brussels was an important staple in all the cooking arrangements. Because the Belgian rabbis had not yet acted on Laderman's suggestion of arranging for the supervision of the manufacture of that margarine, many of the people who observed Kashruth refused to eat the margarine. The camps as a whole could not get along without the margarine, unless some other such product was substituted.
Generally speaking, Laderman did not find any objection in principle on their part, but rather an earnest desire to face the problems that were bothering them in this program of transporting thousands of people and of giving them temporary transit accommodations.

In the afternoon they drove 60 kilometers to the Bachad Hachsharah at Rognes. Some 27 North African youngsters had converted a barren stretch of hill and wooded country into beautiful terraces of peas, beans, onions, lettuce, potatoes and other vegetables. The only live-stock was one horse. The same program of activities was followed as at the other Hachsharah. The Moroccan youngster in charge of their religious studies complained of a shortage of Siddurim and Chumoshim which Laderman promised to rectify.

To fill the need for Megillot for Purim, Laderman telephoned Paris and was promised that 14 Megillot would be sent; seven for Mr. Mishkowski for use in the Hechalutz camps; four for the Bachad; and three for any ships that would sail during Purim.

In the evening, Laderman visited the Aliyat Hanoar transit home at Villa Gaby. It was a beautiful place just outside of Marseilles and on the shore of the Mediterranean. It had a capacity of one hundred youngsters who spent about a week there after they had completed their Youth Aliyah training

22Ibid., p. 5. 23Ibid., p. 6.
and were preparing to take their ship to Israel. The home was in disorder because several new transports of children had just arrived that day to replace the children who had left on the "Manara" and the "Kedmah," and their baggage had not yet been distributed. All types of children were brought there from various party groupings. The evening they visited, twenty children from Poale Agudath Israel home at St. Pierre were sitting at dinner and wearing hats, while other children from other Youth Aliyah homes sat with heads uncovered. Religious children were allowed time off for prayer, but services were not compulsory. The camp was kosher. An educational program was conducted and consisted of Hebrew, Bible and Palestine Geography. The director said he was not a religious Jew.

Laderman left that night for Paris with the following general conclusions about his visit: he was very impressed with the scope of the activity involved in transporting people from all over Europe and North Africa; bringing them to this one collection point; housing them; and then putting them on board ship for Israel. That problem was complicated in a way by the large-scale sickness of the North Africans and by their general primitiveness and poverty. The supplies put on board conformed to dietary requirements. People from among the passengers were assigned to Hashgachah en route. Similarly, embarkations were so arranged that Shabbat observance presented no difficulties. No boats sailed so as to require
Chillul Shabbat by the passengers. When a ship left on Saturday night, baggage was loaded on Saturday afternoon. The religious parties did not have enough personnel in the area. The Bachad people were efficient, but there were too few of them. Mr. Mishkowsky was undoubtedly doing a great deal, but he could not possibly cope with the conditions in the 15 camps. And finally, Laderman concluded that to make all of the camps kosher required persistence on the part of the Jewish Agency people, plus an adequate supply of kosher foods by the JDC. If Rabbis Steinberg and Rothenburg in Belgium would take a little more initiative, Laderman felt that the problem of cheese and margarine could be solved. He called on Mr. Werfel, JDC supply, and the Rabbis to see if the situation could be eased.

Strasbourg

Laderman arrived at midnight, Tuesday morning, March 22, 1949.24 At 9 A.M., on Wednesday morning, Rabbi Abraham Deutsch, Grand Rabbin of all Alsace, picked him up in his car. He spent the entire day with Laderman, and drove him to all the places that they could manage to see. As a rabbi in Alsace, he came under the jurisdiction of the old Concordat made between Bismarck and the Pope, which was amended by Cremieux to include the Jews. This amendment provided that his salary was paid by the State in the same manner as Belgian official rabbis were

24Memorandum, Visit to Strasbourg, by Dr. Manuel Laderman, March 23, 1949, p. 1, DCOC.
paid, despite the fact that there was a separation of religious institutions from the State in the rest of France. He told Laderman the curious fact that even during the occupation by the Germans—when he hid out in Limoges and was arrested three times and spent several months in jail—his salary was paid regularly on the first of every month, uninterruptedly.

They visited an all-day Jewish school at Ecole Akiba where about thirty boys and girls between the ages of ten and seventeen attended. The Jewish studies began with elementary Hebrew and continued through Chumash, Prophets and Rashi. No Mishna or Talmud was taught. In examining the students he found that they had made good progress and were a credit to their teachers. The secular subjects included all of the subjects of the French public school system from which the school had a license. The school was housed on the third floor of an old building in the business section of town which did not permit outdoor recreation facilities.

In another part of the city, an all-day kindergarten was operated for children from the ages of three to six. About thirty children attended. Jewish art, songs and some words constituted the Jewish part of the program. The school was housed on the second floor of an old building, which could not pass the inspection of any competent official.

No tuition was charged. The money for the school was largely raised by Rabbi Deutsch through donations. He asked JDC for assistance for the coming year when he planned to
expand the school to allow for an internat, i.e. boarding-school arrangements which would make it necessary for a change of locale. A much larger budget would make it possible for more children to attend. Laderman promised to recommend this subvention to the JDC Department of Education.

They visited an Orthodox Home for children of deportees. About forty children, boys and girls ages six to nineteen, attended. The Director Monsieur Bloom seemed to have a good understanding of his responsibilities. He saw himself as a foster-father to the children. Some of the children attended the Ecole Akiba. Some were at the ORT school. Two boys were preparing to become Schoctim and Chazanim. They visited during lunch and they seemed to have adequate fare. Laderman read a lengthy file of correspondence and noted that JDC turned down many requests for subvention, except for free provision of matzos.

The Jewish Adassah hospital with 110 beds was housed in a good building which also included a wing for an old-folk's home. The Kashruth situation was not satisfactory. Support came from local people, plus some private support from people in New York who formerly lived in Strassbourg. It was a unique institution for a French provincial town.

The Home for Young Girls served working girls and orphans from communities near Strassbourg. The population was 96. The woman in charge seemed very capable, but the home had no particular Jewish spirit. As a matter of fact, Laderman
pointed out a picture of the Virgin and Child in one of the rooms, which Rabbi Deutsch removed. The girls ranged from age 16 to 25. Careful supervision of their morals was the prime objective. The Director complained that the only help they received from JDC was free matzos for Passover.25

The ORT school provided eating and dormitory facilities for 45 boys and school facilities for about as many who lived at home. The trades taught were: electricity, radio and telegraphy. Among the subjects taught were French, English, but no Hebrew. Laderman was told that the boys studied some Hebrew on Sundays outside of school. The kitchen was kosher. Laderman pointed out to Rabbi Deutsch that the office schedule included hours on the Shabbat. He said that condition would be corrected.

There were three minyanim, two of them housed in the same building. They prayed Mincha and Maariv in what served as the official synagogue. The service was typically "Consistoire"--the mourners wore talaisim. No Alainu was said after Mincha, because Maariv followed immediately. An evening Yom was said and also a Kaddish d'Rabbanom for a paragraph of Orach Chayim which the rabbi studies himself at the end of Maariv.

In the same building as the official synagogue, there was a beautiful mikvah, elaborately tiled with a woman in

25Ibid., p. 2.
constant attendance. The source of the water was rain-water and each person had a fresh mikvah at their disposal. Before the war there had been two mikvahs. One was destroyed in the war and the one remaining was formerly the first-class mikvah. In Paris too, there were first and second-class mikvahs.²⁶

Strasbourg had three Jewish cemeteries. It was unusual in France for a Jewish community to have its own cemetery. There were legal restrictions on "confessional" cemeteries. Toulouse, for example, had been trying for many years and had just received permission to establish one. They visited a cemetery that was very well cared for. The first graves they saw were those of fourteen Auschwitz deportees for whom no markers had been placed because their names were unknown. All the dead were buried in plain board coffins and the funeral service was held in the cemetery chapel. Differences of wealth appeared only with regard to monuments. They saw one that cost seven and a half million francs, the foundation for which alone weighed four tons.

In the heart of the city, there was a building which served as a clubroom and restaurant for the many young people's groups. The restaurant was kosher and served moderately priced lunches and suppers. The building boasted of a complete Jewish library which would be the pride of any American institution. The clubs meeting there ranged from Agudath

²⁶Ibid., p. 3.
to Hashomer Hatzair and they apparently worked together quite amicably.

Strassbourg seemed to be a leading Jewish community in France. It was not Antwerp, where Orthodoxy was so vital, but it did stand out in the rather tepid life of French Jewry.
CHAPTER XI

SWEDEN, NORWAY, HOLLAND, 1949

Sweden

The Jewish population of Sweden in 1949 was 6,000, half of whom lived in Stockholm. In the decade following the outbreak of the War, about 25,000 Jewish refugees arrived in Sweden. Those that came from Norway, Holland, Belgium, Denmark and France returned home. Those from Germany, Austria, Poland, Czechoslovakia, Hungary and Roumania went home at a slower pace. Those from Denmark numbered 10,000, from Norway 1,000. With the aid of Count Folke Bernadotte, about 25,000 girls and women were brought to Sweden from the camps at Ravensbruck and Bergen-Belsen. Of these 18,000 were Jewish. About ten per cent of the Jewish contingent were men.¹

After the war, about 2,000 Jews came from Poland and about 2,000 from Central Europe, through special arrangements similar to the affidavit system used in the United States.

Many of the refugees were settled in small communities

¹Memorandum, Visit to Scandinavian countries, Sweden, Norway and Holland, June 16-26, 1949, Dr. Manuel Laderman, European Director, COC, Paris, France, to Rabbi Israel Rosenberg, President, COC, New York, New York, p. 1, DCOC.
Because of the housing shortages in Stockholm, only those who had assurances of jobs and apartments could come to the capital. This policy resulted in scattering Jewish refugees all over the country. It created certain anomalous situations. For example, a community like Boros before the war had one Jewish family. In 1949, there were 500 refugees.

Swedish law required that every person belong to a religious community. While 99 per cent of the population belonged to the State Lutheran Church, there were other denominations. Records of birth, marriage and death were kept by the pastors of the State Church. Every Swedish citizen, regardless of his denomination, paid a slight amount of taxes to the State Church for this service.

The official Jewish community was known as the Mosaiska Vorsamling and was organized in the larger towns. The smaller Jewish communities were attached to a neighboring larger community. Each Mosaiska received a compulsory tax from its membership amounting to 4 per cent of their incomes. They had access to the tax rolls of the Government, so they knew exactly how much each person earned. Thus, the Mosaiska of Stockholm received 800,000 Kroner a year from its membership, which was 4 per cent of the total Jewish income of twenty million Kroner. Half of the money was for the religious needs of the community, and half for social welfare.

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2Ibid., p. 2.
activities, particularly for refugees. Since only Swedish citizens were required to pay this community-tax, the large refugee population was a serious drain on the community income.

During the war and immediately at its end, the JDC was able to do a great deal through its Office in Sweden since the latter was neutral. The first shipment of food to the Jews of Lublin, Poland; went from Stockholm by way of Helsinki, Leningrad, Moscos, Lemburg. The Russian Government paid the freight on this food shipment. Similar large food transports went to other places, such as Berlin.

In 1949, the JDC Office was very small with only two girls working in it. All of the social welfare work of the country was administered through the Mosaiska. The JDC was meeting periodically with the leadership of the Mosaiska for accounting and payment purposes. Emigration work also was carried out through the Mosaiska Office, and JDC and HIAS shared the costs. The nominal Head of JDC was Advokat Regnar Gottfarb, but most of the work was administered by Marcus Levin, who lived in Oslo, Norway.

As a result of the recommendation of the Fact-Finding Commission of COC in late 1947, the JDC provided a special religious budget of $2,000 per month for religious activities among the refugees in Sweden. It was administered by Mr. David Kopniwsky, Executive Director of the Mosaiska of Stockholm. The committee consisted of Advokat Samuel Nissell
as Chairman; Chief Rabbi Kurt Wilhelm, Rabbi Abraham Israel Jacobson and both cantors. Though Rabbi Jacobson was not officially a part of the Mosaiska, he was consulted on every religious matter and his opinion largely determined these questions. There were various cultural gatherings, including clubs, Oneg Shabbat and lectures. The specific needs filled by the budget were: kosher kitchens in Malmo, Orebro and Landskrona; the mikvah in Landskrona; and special help for Shabbat observers. All Swedish workers put in a 48-hour week, except miners who worked only 40 hours a week. Until 1949, there was urgent need for every type of worker, and Jewish refugees easily found employment. As in other parts of the world, signs of unemployment affected the refugees first. But so long as even unskilled laborers were in demand, people who had scruples about working on the Shabbat could find employment in which they could be excused. In the cases of families which suffered hardships by losing the wages for the Saturday employment, the religious budget supplemented this discrepancy. About 100 people received such supplementary aid for their Sabbath observance.

There were special Passover needs. All the Jewish refugees in Sweden received matzos from JDC outside of the religious budget. Some people living in very small communities where they had no proper Passover observance, were aided by the JDC so they could come to Stockholm for the week of Passover.
The JDC indicated that this special budget would be curtailed after July 1st, 1949. Laderman was asked by each of the members of the committee to assure the continuance of the budget. In fact, Rabbi Wilhelm believed it should be enlarged. Laderman promised to recommend to Paris JDC Headquarters that the budget be continued.

The religious picture in the country fluctuated. One of the convalescent Homes in Stratenbo at one time was kosher. But in 1949, the patients did not require it to be. Yet another shochet who also acted as a teacher had been engaged by the Stockholm Mosaiska to serve the refugees at Boros. Difficulties in educating the children did not exist, because they were not old enough. But as the new generation came into prominence, it became important to provide for their Jewish education. The Mosaiska also considered plans for creating a kosher kitchen in Boros.

The most Orthodox community in Sweden was Malmo. Stockholm had three small Orthodox synagogues. Rabbi Jacobson was the Head of Yeshurun. He was also a Mohel and was kept quite busy performing circumcisions throughout Sweden and Norway. Rabbi Chaikin, a Lubavitch Chassid from Belgium, was head of Adas Yisroel. He also served as one of the two shochetim. Neither of these two rabbis were an official of the Mosaiska, only of their synagogues. But the relations

\[3\text{Ibid., p. 3.}\]
between Rabbi Jacobson and the official community were very cordial. That was not true apparently with Rabbi Wolf Jacobson, who was in Israel, nor was it so with Rabbi Chaikin. Rabbi Chaikin built a new mikvah in Goteborg without any help from the Mosaiska. He claimed they would not help him. The fact was that he did not ask for any aid. His synagogue housed the mikvah. His work as a shochet and that of the other shochet, Mr. Weber, in part was supported by the Mosaiska. The third synagogue on the south side of town had no rabbi.

The Mosaiska Temple is a beautiful structure in Stockholm. It was served by Chief Rabbi Wilhelm and Rabbi Emil Kronheim, who was married to a convert to Judaism. Rabbi Ehrenpreis had celebrated his 80th birthday and had been pensioned.

Children went to school in Sweden six days a week, so the same problem of Shabbat attendance in Public Schools existed there as it did on the rest of the Continent. Jewish children were excused from the instruction in religion which was part of the Public School curriculum. During the week and after Public School hours, the Mosaiska provided Jewish classes for the children. They were taught by the two rabbis and several other members of the Mosaiska staff.

It was difficult to have any fixed educational program for the refugees because of their wide dispersal throughout the country. Rabbi Wilhelm felt that if more money were
available, an itinerant rabbi or teacher might be engaged to travel from place to place to fill this need.

Laderman was assured by everyone he spoke with that the reports prevalent in America about a high degree of intermarriage among the refugee girls were exaggerated. No figures were available. But it was estimated that they did not exceed fifty cases. Families which did not have some non-Jewish mates were rare.

It was true that there was a serious shortage of Jewish men. Part of the shortage was solved in the last two years when a number of Jewish boys, skilled workers, were brought from Germany to Sweden and helped solve the "spinsterhood" problem for some. Emigration to Israel and elsewhere had helped to reduce the number of refugee girls in Sweden to some extent. It was expected that about 1,000 would emigrate during the year 1949 and approximately 2,000 more after 1949. A good estimate was that about 3,000 of the newcomers would remain in Sweden.

Laderman said that if some "shadchan" plan could be worked out, it might help to solve some of the problem, which affected native Jewish girls in Sweden as well as the refugee girls. It was re-assuring for Laderman to learn that the problem of intermarriage was not nearly so serious as generally portrayed.

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4Ibid., p. 4.
Two hundred refugees were in tuberculosis sanatoria in various parts of Sweden. The Swedish Government spent fourteen million Kroner (about $4,000,000) to establish these sanatoria. The community's need for Jewish literature, preferably in Yiddish, was told to Laderman. He promised that he would ask the Department of Education of JDC in Paris to recognize this need.

**Norway**

This history of Jews in Norway was very recent. A Special Act of the Norwegian Parliament was required to permit the immigration of Jews. On May 17th, the anniversary of Norwegian independence from Sweden, the Jews laid a wreath on the grave of the Norwegian political leader who led the fight for Jewish entrance into the land. The Jewish population of Norway before the war numbered about 2,000. One thousand found a home in Sweden when the war started and many remained after the war. The Nazi invasion and deportations took 620 lives.5

About 600 refugees were admitted by the Norwegian Government. Of these 300 still remained. One hundred fifty left for Israel on June 21, 1949. The total Jewish population was estimated at 900.

Norway had complete religious liberty. Religious

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5Ibid.
affiliation was entirely voluntary. A number of years ago the Jewish community was offered the option of continuing the shechita of cattle on condition of prior "Bettaubung," or having it forbidden. They chose the second alternative, so there is no shechita in Norway. The kosher killing of fowl was permitted and the shochar was required to use a special instrument in connection with his "chalef." In practice, the instrument was not used.

The synagogue in Oslo had 220 members. There was also a small Jewish community in Trondheim. The Oslo community had a small attractive synagogue in which the mikvah was housed. The community had a very well ordered cemetery, which was the only Jewish burial place in Norway. The Oslo congregation supported a chazan, shochar for fowl, and a shamas. A new rabbi had just been engaged and was to begin his duties in September. His name was Aaronsen. 6

A community register was kept of all the Jews. There was great controversy about it over the admission of the children of mixed marriages into the register.

While the Jews generally were not very observant, they took a special pride in the precise devotion to every detail of Orthodoxy with regard to death and burial. "Tahara," "Tachrichim," a plain wooden coffin, and burial in the ground were the rules for everyone. The remains of a

6 Ibid., p. 5.
person who had been cremated were not admitted to the cemetery. The monuments of the cemetery were all uniform and a committee of the Chevra Kadisha had to pass on the appropriateness of the inscription before it was placed on the grave. Every monument carried the name and date of death in Hebrew. They tried to keep the Norwegian content down to a minimum. The Chevra Kadisha consisted of young people who took pride in this aspect of Jewish communal activity.

A memorial stone had been placed in the center of the cemetery to honor the memory of the victims of the Nazis. It was a very tall granite stone with an inscription in Norwegian and in Hebrew. Around it was a wall shaped in the form of a six-pointed star. On this was inscribed the names of all the victims in Hebrew and Norwegian in alphabetical order. This monument was the center of much attention in Norway on the part of non-Jews as well as Jews.

Marcus Levin, a native-born Norwegian Jew, was the JDC Director for Norway and he did most of the active work for Sweden as well. The program was not very large and he found it possible to carry on his work, from his own home, without an office. Levin was related to many of the leaders of the Jewish community and, therefore, was very close to all community problems.

There were four small refugee camps near Oslo. They were established by the Norwegian Government in association
with the JDC. There had been a good deal of controversy about fulfillment of all the promises made by the Government to the refugees regarding provisions. JDC had a larger responsibility than it had foreseen at first.

A semi-official Norwegian social welfare organization, called Europah Jelpen, had opened a Children's Colony at Holmestrand, a small town about one hundred miles south of Oslo. They brought 200 Jewish children from Morocco for an eight-month period for rehabilitation and care. It was planned to bring two other such groups for eight months each, after this group had left for Israel. Virtually, all of the expenses were paid by this Norwegian fund.

When negotiations with Youth Aliyah and JDC were being conducted, it was decided that this Home must be kosher. However, there were many difficulties in arranging Kashruth at the Home; first and foremost that shechita was forbidden in Norway. The persistence of COC's office prevailed and JDC provided $4,000 for additional installations in the kitchen and dining-room to assure the Kashruth.

The children were flown from Marseilles in four groups. Thirteen of the older boys, however, had to be sent out as a disciplinary measure. But after these usual preliminary difficulties, which Moroccan children presented in
every Home, they settled down quite well in their new surroundings.

The physical make-up of the Barnekolonien, as it is called, was attractive. The children lived in four separate dormitories, two for boys and two for girls. A number of other buildings were available for dining-room, class-rooms, social functions and laundry. The grounds were spacious and provided for an excellent physical training program. They were very close to the Oslo fjord and swimming facilities were first-rate.

The Home was administered by Matilda Oftedal, a Norwegian woman, who had gained great affection for the Jewish people in her work as an UNRRA official in Germany. The Jewish staff consisted of fourteen people, most of them from Israel. The proportion of Jewish personnel from Israel was higher than in any other Youth Aliyah Home. There were people for all of the other tasks in the Colony. Total personnel for the 187 children was 61.

From Laderman's inspection of the facilities, he judged that the Kashruth was fairly well assured. There was a difficulty, in that all the people who worked in the kitchen were Norwegians, to whom the whole problem of the separating of milk and meat dishes was quite foreign. The meat utensils were marked with the word "kosher" and the milk utensils had no markings. They were kept separate.
Meat was served only once a week. They used canned boiled beef, which was sent from Copenhagen under the Hechsher of Rabbi Melchior. It was paid for by the JDC Kroner account in Sweden.

While many promises were made by the various parties in Israel, about providing personnel for the Home, the specific people who were requested had not come. The Israeli staff in the Colony were young, but at the time of Laderman's visit there were no outstanding persons to provide leadership. There had been a great deal of friction between the Israeli staff and Mrs. Oftedal which had not led to a harmonious working arrangement. A new Director, Mr. Omri, arrived after Laderman's visit and it was hoped that he would be able to provide proper leadership and a better liaison with Norwegian administration and personnel.

The instructions by the Youth Aliyah Office to the personnel were that direction of the Home should be in the spirit of a Jewish Zionist chalutzic mould, with respect for the religious bent of the children. The directive stressed the importance of Kashruth, of Shabbat, and of Jewish festivals. The children prayed together as a congregation on Saturdays, but there were no prayers the rest of the week. Some of the boys had their heads covered and some did not during class-room time and on the outside. None of the Israeli staff wore skull caps or hats during the ordinary weekly
Laderman was concerned that if the Religious parties had provided more people for the Colony, it would have had a much better religious character. As it was, it was a rather anomalous situation that he found unsatisfactory. He was given to understand that the difficulty was primarily with the failure of the Religious parties in Israel to recognize the importance of this establishment and send a larger number of capable people.

Holland

The Jewish population of Holland suffered severely from the Nazi occupation. The traditional congregation in Amsterdam was not what it once was. Yet in 1949, the only existing congregations were Orthodox, except for one very small liberal congregation in Amsterdam.9

Rabbis Tal and Schuster were the religious leaders of the Ashkenazic community, Rabbi Pereira of the Portuguese. Rabbi Schochet, formerly of Basle, was the rabbi in the Hague.

The Portuguese synagogue still stood in all its splendor. It possessed a remarkable collection of 40,000 volumes in its library. During the Nazi occupation it was not disturbed and a shield still remained on the outer wall, on which the German authorities proclaimed it as an important museum.

8Ibid., p. 7. 9Ibid.
Unfortunately, however, there was no minyan during the week and a very limited one on the Shabbat.

Rabbi Schuster's congregation was still vital. They had a beautiful synagogue and mikvah. However, the tendency was towards emigration. Not a week passed when some family diminished the number of residents by its departure.

An excellent collection of Jewish books was housed in the building of the library of the University of Amsterdam. This Jewish library was called the Rosenthalian Bibliothek. It contained a complete assortment of books in every branch of Jewish learning and interest and in every language. The Director was Dr. Seligman. He had just been appointed to an important post in the Hebrew University in Jerusalem.

The building of the Rabbinical Seminary of Amsterdam was destroyed during the war. A Seminary program was still continued and the students came to the homes of the instructors. Among the instructors were Rabbis Tal, Schuster and Dr. Seligman. The Rabbinical Seminary of the Portuguese community no longer functioned because of a lack of students.

Amsterdam still provided a great many kosher products for its own use and for export. The rabbis supervised the manufacture of cheese, margarine and Passover products and had mashgichim in the Jewish bakery.

The JDC arranged a new Yeshivah in Leiden in a good building which was formerly a Children's Home. There were
fifteen boys from the ages of 15 to 19 studying there. They
and their Rosh Hayeshivah, Rabbi Glauber, were all from Hun­
gary. They were very well accommodated in their classrooms
and living quarters. Studies were going on very satisfactorily.
It was the hope of the Holland community that more students
would attend. Rabbi Schochet also delivered a shiur in the
Yeshivah.

The relationship with JDC was good. The Executive
Director, Mr. Jaret, looked after the Yeshivah very atten­
tively. Laderman was asked to provide mezzuzas, tefilin and
some books. He promised to see that they were sent from Paris.

The JDC Office was housed in the building which had
the Jewish Community Organization. Most of the activity of
Holland went through the Jewish Organization. JDC's respon­
sibility was largely limited to emigration matters; HIAS also
had a part.

Laderman considered it important to visit Sweden and
Norway to strengthen the hand of the relatively small Ortho­
dox communities. Particularly in Sweden where the official
community was not Orthodox, it was hoped that the personal
relationship established with COC would help the local Ortho­
dox Rabbinate in their problems. Since COC was so much in
the picture of the establishment of the Moroccan Children's
Home in Norway, the first-hand meeting of Laderman's would
also bear fruit. His visit to Holland was very short but
could be of service in maintaining contact between this old community and the larger center of Jewish affairs in Paris.\textsuperscript{10}

\textsuperscript{10}Ibid., p. 8.
HUNGARY, CZECHOSLOVAKIA, AUSTRIA, GERMANY, 1949

Hungary

On Thursday, May 12, 1949, Laderman arrived in Budapest and was met by Miss Schorr, Secretary of Israel Jacobson, JDC Director for Hungary.¹

He went to the largest kosher restaurant on the Rum-bach Utca and found a group of people studying Gemorah. He joined them for Mincha and Maariv and then had dinner. A group of people were gathered in the restaurant to bid farewell to a former leader of the Mizrachi organization who was leaving for Israel. Among them he met Mr. Frankel, Mr. Jeno, Mr. Seceklus, Mr. Levy, Dr. Ungar and several other people formerly prominent in Mizrachi activities. This organization no longer existed, because all Zionist organizations and the Agudath Israel as well, "voluntarily" disbanded on the "suggestion" of the Hungarian Government.

On May 13th, he met with Mr. Jacobson and Mr. Kahan-Frankel. He was surprised to find Mr. Kahan-Frankel there

because rumors had it that he had already left Hungary. However, like so many other Jews in Hungary, he had not yet received his passport. They discussed various problems of the Hungarian Jewish community and made plans for his visiting the institutions.

At noon he attended the dedication of a new dental pavilion which contained 700 beds, at the Neologue Jewish Hospital. (The Orthodox Gemeinde had a Jewish Hospital which was destroyed during the war.) There were many speakers representing various Government departments, the Medical Trade Union and other organizations. They all pointed to the addition to the hospital as evidence of the constructive life-giving, health-promoting activity of a "People's Democracy." The Western powers are interested only in bombs and destruction of life and imperialism.

Although this pavilion was paid for by JDC money, there was practically no reference to its source. Finally Israel Jacobson, JDC Director for Hungary, was called upon. Speaking English, which was translated by his interpreter into Hungarian, he explained that the money for this addition to the hospital came from American Jews who were not interested in politics, but only in helping their co-religionists in Hungary.

It was a sickening performance and gave Laderman a big dose of the kind of thinking that goes on in such a
After lunch, Mr. Kahan-Frankel took him on a visit to the Orthodox synagogue, the Koszinczy synagogue. It had been destroyed in the war and rebuilt by JDC for a very large sum of money. It was a beautiful synagogue with a seating capacity of 1,500 people.

In the course of the visit Mr. Kahan-Frankel explained the organizational structure of the three Jewish religious Gemeinden--the Orthodox, the Neologue and the Mixed, which was called status quo.

Adjoining the synagogue were many other of the Orthodox Gemeinde institutions: a three-story office building, a kosher butcher shop, a matzo bakery, an outdoor chupa and a large school building, which had been nationalized. The government had not seriously intervened with the religious studies. Under the current regime all children in all schools were required to have two hours compulsory religious instruction. Problems arose because the State Schools required attendance on the Shabbat and had pictures of all the Communist luminaries and various slogans about "People's Democracy."

For Kabbalat Shabbat, Laderman went to the synagogue which was founded by the Mizrachi organization. He then had dinner at the home of Mr. Kahan-Frankel. He walked back to

\[2\text{Ibid.},\ Memoranandum,\ p.\ 2.\]
his hotel well after midnight and was concerned that he might be stopped on the street and asked for his papers, which he did not have with him on the Shabbat. However, nothing happened. As it was explained to him, the Government knew where to find anyone it was looking for and did not use the crude method of stopping them on the street.

He prayed on Saturday morning, May 14, at the large synagogue. He was the center of much attention because American visitors were very rare. A number of JDC people had been refused visas for Hungary. He could only ascribe his success in getting a visa to the fact that his passport said "rabbi" and the Government could have been making an effort to impress Westerners by showing that religious freedom exists in the country.

Mr. Kahan-Frankel had a minyan in his own home and Laderman prayed Mincha there. Afterwards they had lunch.

In the evening, he attended a party given by Mr. Jacobson to honor the Czechoslovakian Minister to Hungary and the American Consul-General in Budapest.

On May 15th, he visited the mikvah of the Orthodox Gemeinde. It was divided into first, second and third classes. The first class mikvah had eight separate small rooms, each with its own mikvah freshly made for each woman.

3 Ibid., p. 3.
It also had separate bathing facilities. There were three women in attendance at all times. Each room had on the wall a short summary of the laws of mikvah and the blessing as well as an announcement of the time when it gets dark. They were housed in a separate building which was very well heated. There was also a separate mikvah for men, which was used excessively. Many people had weekly or monthly tickets for the use of the mikvah. The supervisor told him that about one hundred women use the facilities weekly.

He visited the Talmud Torah "Toras Emes." Children study there after or before school hours. Public Schools in Hungary were only half-day. Some attended in the mornings and others in the afternoon. The boys were studying Gemorrah. The language of instruction and translation was Hungarian.

He visited the kindergarten which was supervised by five capable teachers. The children received their lunch at the school. This institution was nationalized and all of the current patriotic pictures were on the walls.

He had a long visit with the Orthodox Beth Din. They met regularly for several hours each day, so that all matters of public interest could be brought to their attention. The rabbis of the Beth Din had been changed frequently. Many who could get out of Hungary had already left and the need for a substitute was frequent. The Beth Din had to be consulted before every wedding. They also had a questionnaire form which had to be filled out to assure them that the prospective bride
and groom were free to marry and would accept all the obligations of Orthodox Jewish life.

They kept a record of all the people who had received divorces, chalitzahs and Hetter Aguna. They also had a record of the visit to the mikvah by each woman of the Kehillah.

He had a long discussion regarding the foods which JDC sent in for distribution. They were particularly concerned about the margarine from Brussels. He had spent so much time on this matter only to have his efforts stymied by the lack of cooperation of the Belgian Rabbis. They felt that he should not have been so considerate of the proper respect for the Rabbis in Belgium and should have sent some other Rabbi in to supervise the manufacture of the margarine and cheese. It may well be that his sense of Rabbinic Derech Eretz went too far.

Laderman promised to submit a list of the kosher foods which were in the warehouse, so that the Beth Din might be guided in its approval of them.

He visited Mr. Peterfy, the Israeli Consul in Budapest and the Acting-Ambassador when Mr. Avriel was in Prague. They discussed the negotiations which were going on between the Israel and Hungarian Governments regarding Aliyah. The Israel Ambassador some time before presented a request for the

4Ibid., p. 4.
Aliyah of 20,000 persons. They expected permission to leave for only 3,000 to 5,000 and only those that had parents or children in Israel. He suggested that the formulation of a record of family ties could be very elastic. Many children might well be "added" to the families who were leaving. He discussed this point with Moshe Kol on Passover in Jerusalem.

All organized Bericha had been suspended for several days. About 7,000 people got out through the Bericha by way of Czechoslovakia to Austria. The direct exit from Hungary to Austria was now impossible because there was barbed wire all along the border. Bericha was only possible when the Czechoslovakian Government was cooperative. But it had changed its policy and had even threatened to return the last group of 1,800 to Hungary. Fortunately, that was avoided and those people did get through to Vienna. From then on, escape was only on an individual basis and usually very expensive. A large number of people had already been arrested crossing the Hungarian border and were in jail.

Laderman visited the Orthodox Old Folks' Home in Budapest which had 40 inhabitants and was owned by the Chevra Kadisha. The Director, Dr. Mayer, was a very pious person and extremely understanding. The buildings and surroundings were very favorable. There were many requests for admission. The Home considered acquiring the nearby property to accommodate these applicants. The problem of old people was an extremely serious one in Hungary. They were the only ones left after
the decimation of the war and the concentration camps. Many of the young people fled the country through Bericha.

Laderman ate supper late at night in another kosher restaurant. As was customary in Hungary, even the pious and Chassidic elements spoke Hungarian and very little Yiddish.

On May 16th, he visited the Beth Jacob School of the Agudath Israel. There were fifteen girls, almost none of whom spoke Yiddish. They studied Chumash, Psalms, Ivrit, Palestine Geography and Jewish Laws. When he entered, one of the girls delivered a speech of welcome in Hebrew, to which he replied giving them regards from the Beth Jacob students in Paris and from one of their own classmates whom he had met in the Beth Jacob Home in Jerusalem.

The Orthodox Gemeinde had a free clinic called Ambulatorium, which occupied two stories of a large building. His visit to this clinic indicated that the physical facilities were good. He also was assured that the medical facilities were adequate.

The same building housed an Orthodox school called "Hanna" which had 400 students. The kindergarten classes met all day. Children, above kindergarten age, came there either during the morning or afternoon, depending on the time of their Public School classes. All the children received a hot

5Ibid., p. 5.
lunch in the school. In addition, many mothers came to the school kitchen to take home a hot lunch for their children. It was a very depressing sight to see so many women standing in line during the noon hour waiting for the meal which they could take home to their children. It was incongruous but many of these women were well dressed. Laderman learned that they had been from families that were well off, but now under the new regime they were de-classed and have very little income.

The children in the kindergarten sang Hebrew songs and played various games, using the Hebrew language. He noticed that they had difficulty in pronouncing the "Hess" and discovered that the fault is that their teachers, all Hungarian Jewish girls, have difficulty with the same thing.

In the afternoon he was taken by Mr. Berkowitz, Head of the JDC Reconstruction Program, to visit some of the cooperatives which JDC established. Thirty-five cooperatives had already been established. The present plan was to start a new cooperative every week. It was felt that there was some possibility that the cooperative form could not be nationalized by the Government. In Poland, for example, the cooperatives were still functioning. To satisfy the Government, the cooperatives had to be non-sectarian, but as a general rule there were very few Gentiles.

He first visited the metal-working cooperative. There, 46 Jews and four Gentiles were working out a new way of economic
life for themselves. A number of them were young people who had learned a trade and found a place for themselves in the economic sphere.

He visited a candy-making cooperative, a tailoring cooperative and a shirt-manufacturing cooperative. Everywhere the people seemed to be quite happy with this new program which had already given them a measure of economic stability. They started with a loan from the Government Bank. The oldest cooperatives already had been able to repay their loans.

Mr. Berkowitz suggested that he point out to the Orthodox people that the cooperative might be a way for them to work out their economic salvation and yet be able to keep the Sabbath. Although the Government required 48 hours of work weekly, he assured Laderman that the hours in the cooperative might be so spaced that people might observe the Sabbath. In the course of his conversations during Laderman's stay in Budapest he presented this proposal to various Orthodox people. He found very little acceptance of it, however, because most of them were in such a state of panic that they could think of nothing except getting out. They had no faith in any arrangements with the Government.

Laderman visited the main office of the cooperative movement "Mizrad," where the plans for new developments were worked out. In the entry room there were assembled about one hundred Jewish accountants who were going through a special
course to acquaint themselves with the procedures required by the growing number of nationalized stores and industries.

In the evening, he attended a memorial meeting for Rabbi Berlin. A very large crowd attended. It was held in the synagogue of the Mizrachi, although, of course, that name like every other Zionist name was now forbidden.

At the synagogue he met Rabbi Dr. Erno Klein from Czechoslovakia, a man of remarkable linguistic gifts and philological scholar. He asked for help to get to France. Since his passport was Czech and not Hungarian, it was possible to arrange it and Laderman promised to do what he could.

On May 17th, he visited the large clothing distribution center. About 75,000 Jews in Hungary depended on JDC for some help with clothing. The center was very well arranged in the form of a store with large racks and shelves. People came in with JDC tickets entitling them to certain clothing allocations. They had the chance to make selections as to style, color and size as though they were in a store. The largest part of the clothing came from the SOS collection in America. He heard the usual complaints about the poor quality of the things sent from America. There was an additional complaint that the sizes of American womens' clothing were too small for Hungarian women. They required two

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6 Ibid., p. 6.
On this third point, a very heated discussion developed. The Government people wanted to know why JDC was less interested in children than in old people. Mr. Jacobson replied that: "In view of the improving economic conditions brought about by the progress of the 'People's Democracy,' many of the children in the Homes can now return to their parents who can now afford to take care of them" The basic dispute revolved around something else indeed. The Government wanted to have as many children in institutions as possible, because it felt it could orient them better ideologically away from their parents. It also was true that the Government was not concerned about what happened to the old people.

Earlier the same day Jacobson had invited Laderman to sit at a discussion with the Government representatives about some difficult internal situation, but they had insisted that the invitation should be withdrawn, because they did not want a "Westerner" hearing of any Hungarian difficulties.

On May 18th, Mr. Stockler arranged for Laderman to visit a number of the Neologue institutions with the Head of their Educational Program, Dr. Joseph. He visited an orphanage and kindergarten situated in a group of buildings which also housed a synagogue and a public canteen. The

7Ibid., p. 7.
synagogue was used first by the Nazis, and then by the Russians, as a stable for their horses. The Holy Ark was used for all kinds of debris and excrement.

Next, he visited the rabbinical seminary. He met Dr. Lowenstein, the Director, a well known Jewish scholar. He showed Laderman through the library of the seminary and gave him a number of the publications which they continued to put out. He attended a class in practical rabbinics, in which one of the community rabbis meets with the senior students several times weekly to discuss the day-to-day problems of the rabbi and the community. The seminary was housed in a large building which also had an Elementary school. It formerly belonged to the Neologue Gemeinde. Now, it was nationalized and had all the "red" trimmings.

His next stop was the immense Dohany Temple which seats 4,000 persons. It was a beautiful structure. Located in the courtyard was a cemetery containing some of the people who were killed during the Nazi occupation. On one side there was a small chapel called the "Helden Temple," which was erected as a memorial to Hungarian Jews who fell fighting for Hungary in World War I. On the outside wall of that chapel, was a memorial plaque to Hannah Senesch. The same complex of buildings housed the offices of the Neologue Gemeinde.

In the afternoon, he continued his visits with Mr. Kahan-Frankel to Orthodox institutions. Laderman visited
a Children's Home for boys which was established by the Agudath Israel and the separate institution for girls.

Next, he came to a Home which had 95 children. The boys were studying Gemorah in Hungarian; the girls were learning other subjects. These were children of Chassidic families. The boys had long sideburns which contrasted sharply with the pictures of the Government leaders on the walls.

He had a conference with the Hungarian Minister of Culture and Religion, Dr. Ortaday. He was accompanied by Mr. Kahan-Frankel and Mr. Stockler. At Kahan-Frankel's suggestion, Laderman spoke in Hebrew and he translated into Hungarian. The Minister spoke in Hungarian and Stockler translated into German for Laderman.

Laderman began by expressing his appreciation of having the opportunity of visiting the world-famous religious institutions of Hungarian Jewry and his hope that they could continue as a source of spiritual inspiration for Hungarian Jewry. He pointed out that he was interested in every manifestation of religious life, both the Orthodox and the Neologue. Hungary was a country which had a Jewish religious tradition that dated back centuries. Its religious organization was remarkable. For that reason, it was the wish of American Jewish religious leadership,

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8Ibid., p. 8.
whom he represented, to see it preserved.

Ortaday's response was an immediate attack on American Jews. The Jews of New York, he said, control the radio industry and made it possible for the State Department's "Voice of America" to send out libelous broadcasts against the Hungarian Government. American Jews ought to be aware of the fact, said Ortaday, that a large number of the ministers of the Hungarian Government were Jews, and that by these radio slanders, they were responsible for the growth of anti-Semitism in Hungary.

Laderman rejoined that the policy of the American State Department was not made by any Jews connected with the radio industry and that, as a religious representative, he had no political motives or interests regarding Hungary. The Minister's next remark was to the effect that religion often involved itself in politics, as was the case of the Catholic Church and, particularly Cardinal Mindzenty. He said religious organizations had a large financial stake in supporting reaction and opposing democracy. Ortaday stated that a new Order was being built in Hungary and religious bodies would have to accommodate themselves to it.

Laderman pointed out that the synagogue had never been a large land-holder, that its resources in Hungary were nominal and that there could be no accusation of political activity against the Hungarian Jewish religious community. Ortaday agreed that the Jewish religious institutions could
not be classed with the Catholic. For that reason, he gave Laderman his unqualified assurance that Jews would continue to have the fullest religious liberty. He would be willing, the Minister said, to give Laderman a written statement to that effect. He went on to say that the Government was considering a new religious law to embody its concept of religious freedom and was studying similar laws in Russia and America for guidance in its formulation.

Laderman cordially thanked Ortaday for his assurance of continued religious liberty for the Jews. Laderman pointed out that for Jews, religious liberty consisted of more than the privilege of having synagogue buildings and official functionaries like rabbis; Judaism, he explained, was a democratic religion which required the fullest participation by the entire congregation. To be able to participate in a religious life, Jewish people from infancy must be educated in a broad religious program. If the opportunity for such large-scale religious education was not available then the promise of religious liberty was meaningless. Ortaday replied that he took note of this comment. He closed the conference by telling him that if he had anything praiseworthy to remark about Hungary he preferred that he make his statement on the "outside," but if he had any criticism, he would be happy to hear it, because the "People's Democracy" welcomes all forms of criticism.9

9Ibid., pp. 9-10.
In the evening Laderman received visitors in his room. First, came the leaders of the Mizrachi Bericha. Their story was that the organized Bericha was over since the borders were strictly controlled. They hoped to be able to move a few individual cases and appealed for help to finance such movements. He promised to discuss the matter with the Merkaz l'Europa in Paris. A delegation of the leaders of Agudath Israel then came to discuss their anxiety about emigrating. The only hope that he could extend was that possibly something might be done from Paris to help them.

Laderman had a very interesting discussion with Dr. Reiner, the Vice-President of the Orthodox Gemeinde. Reiner was credited with having made it possible for 35,000 Roumanian Jews and 5,000 Hungarian Jews to make their way through Hungary to Austria in 1948. At that time, Reiner had matters so well organized that a letter from his constituted a "passport" with the Hungarian officials. He was resigned about his own fate, but happy in the knowledge that he had been of great service and that his wife and daughters were, as it was said in Hungary, "in droisen."

On May 19th, Laderman had expected to drive to Miskolczt and Debrecin, two important Jewish community towns in the provinces. But the trip was not arranged properly.10

10Ibid., p. 11.
Instead, he met with Mr. Weiss, Head of JDC program for the provincial communities. After a few moments of conversation with him he became suspicious of Mr. Weiss' position and found later that his suspicions were well grounded: Weiss was an important member of the Communist Party. He was a complex person, a former Yeshivah student, who still quoted a rabbinic saying very easily and aptly. His report of conditions in the provincial communities was favorable. Jews were quite happy and contented in remaining in their cities. They were very well adjusted to the new order of things, he said. On the basis of Laderman's suspicions, he did not take his analysis very seriously.

He went to the food warehouse to check the items as to the Kashruth. He drew up a list of the food which he knew to be kosher and he gave a copy of the list to Mr. Kahn-Frankel for the guidance of the Orthodox Gemeinde.

In the afternoon Dr. Joseph took Laderman to see what would be called in America a day-nursery; i.e. an institution in which children were kept during the day while their mothers went out to work. It had about fifty children, ranging in age from six to fifteen. The kitchen was kosher, by Orthodox Gemeinde standards, not Neologue. He saw only the children who already had completed their Public School work in the morning and were engaged in doing their homework under the supervision of several adult teachers. For his benefit, they sang a number of Hebrew songs. Next he visited an Old Folks'
Home which consisted of 400 people. It was very remarkable institution with every kind of convenience and a new Medical Department which was up to date in the latest developments in geriatrics.

His next stop was a Children's Home of 450 children, most of whom were orphans. This, too, had a solid building with a beautiful synagogue.

Of the institutions that he saw, Laderman noticed the apparent disparity in means between the Neologue and Orthodox Gemeinde. The Neologue institutions and buildings were more attractive.

In the evening, he attended a meeting of Mizrachi leaders along with Rabbi Dr. Weinberger, head of the Department of Aliyah in the Israeli Consulate. Dr. Weinberger pointed out how careful the Israeli Legation had to be. They believed they were under Government surveillance and that their telephones were tapped. He urged those present not to make too frequent visits at the Consulate because such visits would focus attention on them. The whole question of the negotiations with the Government was clarified and Laderman was asked to help establish a better understanding with Merkaz l'Europa in Paris.

He paid a courtesy visit to the home of Kahan-Frankel to bid him good-bye, because he was departing the next morning for Prague. Mr. Jacobson met him at the hotel late in
the evening and they had a final long talk on the whole Jewish situation in Hungary.

**Czechoslovakia**

**Prague**

On May 20th, he arrived in Prague about noon and was met by Henry Levy, JDC Director for Czechoslovakia. Shortly thereafter, J. Hollander, one of those active in rescue work in Prague, came to the JDC Office after four months in prison, with the news that Jacob Moshe Friedman had been released that morning.

He met with Miss Levinson who was in charge of emigration work for JDC. Griffel had asked Laderman to inquire about the payment of expenses for several people in Bratislava who had visitor's visas to America. Unfortunately, JDC had just adopted a very strict policy of not paying travel expenses for people with visitor's visas. The policy had been reaffirmed in New York and in Paris, so Miss Levinson found herself unable to comply with his request in this matter.

The Emigration Office of JDC was in the old building of the Jewish Kehillah where all the other Jewish organizations had their headquarters. Officially, all Jewish Organizations, including the Zionists, were free to operate in the country, but no money could be transferred to Israel. Between

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20,000 to 25,000 Jews still remained in Czechoslovakia. They all were expected to leave the country. An agreement existed with the Israel Government for **Aliyah** on collective visas up to the end of June. After that, each person would have to get an individual passport from the Government which charged from 10,000 to 50,000 Kroner. This building, along with other Jewish community property, was administered by a so-called Jewish organization, the RADA, which was led by four Jewish Communists; the head of which was a converted Jew.

For **Kabbalat Shabbat**, he went to the kosher restaurant where there was a minyan and he had an opportunity to hear what people were saying about conditions in the country.

On May 21st, he prayed in the "Alt-Neu" Synagogue and went to the home of Rabbi Zicher for **Kiddush**.

At lunch, he was approached for a favor which would have involved JDC in a smuggling operation. He turned it down, of course, to the consternation of the very pious persons involved.

In the evening, he met with Mr. Levy for a discussion about conditions in the country.

On May 22nd, he spent two hours at the Israeli Legation with Ehud Avriel, the Ambassador.\(^\text{12}\) He was interested in Laderman's observations on Hungary. He insisted that the

\(^\text{12}\)Ibid., p. 13.
negotiations with the Hungarian Government, though they have dragged, would end in a favorable solution. He had hopes as well for some favorable action in Roumania. Avriel pointed out that the Roumanian Government was the most difficult of all to deal with; that they had the least sense of diplomatic protocol. Since they had very meager trade relations with any Western country, dollars could not be used as any inducement.

Avriel explained that the Czech Government permitted any Jew leaving the country to take with him only the most meager possessions. A careful list, called a "svirska" was handed to each prospective emigrant. Only the most immediate clothing needs were included. Everything else had to be left in the country. Even the items which were permitted were taxed 20 per cent. The people who were still in the country were so impoverished that they were finding the payment of this tax difficult and had turned to JDC to help pay it.

In the afternoon, Laderman visited the Jewish museum, which was originally erected by the Nazis, who murdered the Jews who collected the items for the museum. The Czech Government had made it a tourist center and admission was charged to enter it and the old cemetery. Tourists also paid admission to visit the "Alt-Neu" Synagogue, when no services were held.

On May 23rd, Laderman met Jacob Moshe Friedman and heard some of his experiences in jail. He joined Levy in
urging him to leave the country within the next few days as to avoid any possible complications. Two young men were also freed from jail along with Friedman.

Mr. Bruck, a member of the Israeli Legation Staff, who had been occupied with Bericha work, came to see Laderman. All the hostels in Bratislava had been closed by Government order. The Jewish community which did so much previously for Hungarian Jews coming across the border was no longer in a position to be helpful. They were forced to send word to Hungary to stop all illegal movement. As a result, many people who came over the border had to be privately housed and individual arrangements for their transfer over the Austrian border had to be made. The cost was about $20 per person.

At that time the JDC in Czechoslovakia still maintained three kosher Old Folks' Homes. There was no longer any Jewish school. The Jewish Hospital in Slovakia had been nationalized, but the Chevra Kadishah was permitted to continue to supervise the Kashruth. The JDC had difficulty in distributing religious supplies because of the interference of the RADA. The situation was easier in Slovakia than in Bohemia and Moravia. The Jewish community there received matzos from JDC and was able to sell some of them to less needy people and thus provide itself with some income.

Austria
Vienna
Laderman arrived in Vienna late in the evening of
May 23rd and was met by Miss Vulcan, Acting-Director of JDC, and Chaplain Oscar M. Lifschutz, an old friend from Chicago.\textsuperscript{13a} Mr. Troeb, the JDC Director, was on vacation in the U.S. Laderman saw him before he left.

Chaplain Lifschutz\textsuperscript{13b} took Laderman to meet Brigadier-General Balmer, Deputy U.S. Commander for Austria. The General tried to identify JDC with the illegal movements of people from Eastern countries. But Laderman explained that JDC had no official connection with any such movement. He told Laderman of the dispute going on in Austria with regard to the respective responsibilities of the Austrian Government and IRO. As an Army man, he seemed inclined to favor the end of IRO operations in the Zone. If that were to come about, the American military would turn the DP camps over entirely to the Austrian officials. He pointed out that such a step would have unfortunate repercussions in America and hoped that he would use his good offices with the IRO people to come to an understanding with the Austrian officials.

Laderman visited the Rothschild Hospital, the legendary reception center which housed many thousands of Jews on their way westward. Built originally for three hundred patients, the hospital had become a large DP installation. At times there had been as many as 10,000 people in it. On the day he visited, there were 2,000. Mr. Teicholtz, Chairman of

\textsuperscript{13a}ibid., p. 14.

\textsuperscript{13b}Sidney B. Hoenig, "The Orthodox Rabbi as a Military Chaplain," Tradition 18 (Fall 1976): 59.
the International Committee, (the name of the refugee organization) took him through the entire installation. The kitchen was kosher and under good Hashgachah. The JDC had just enlarged its allotment of supplies and the food was noticeably better.

The crowded conditions had been especially difficult for Orthodox Jews, whose moral sensibilities were outraged at having promiscuous groups of people sharing the same sleeping quarters. To accommodate them, the adjoining Nurses' Home had been turned into a dormitory for Orthodox Jews.

Teicholtz told Laderman that he was opposed to adding to the installation in Vienna. He preferred that people should be moved out into the American Zone of Austria, because in Vienna they were subject to the control of the four occupying powers and the Russian control often caused difficulties. Moving Jews from Vienna to places like Linz and Salzburg was a delicate operation, because the intervening territory was the Russian Zone. For that reason, he had come to an agreement with Mr. Troeb that Jews in Vienna must move to a camp outside the city or find support for themselves.

Teicholtz was also insistent that Bericha must be continued from Eastern Europe because negotiations for legal exodus were not getting very far. Even though reports emanating in Hungary said that no organized Bericha was operating, 34 people arrived from Hungary via Czechoslovakia on the day that
Rabbi Vorhand and Mendel Feldman came to see Laderman late in the evening to ask how the money for the release of Jacor Moshe Friedman would be handled. His answer was that he understood that a sum of money had been put aside in Paris for that purpose.

In the hotel lobby, Laderman was introduced to Mr. Tuck, General Chairman of IRO, who was in Vienna taking part in the conference on the dispute between the Austrian authorities and IRO. Because Laderman knew that JDC was very much concerned to have the IRO remain in the picture, Laderman used the time of the introduction to urge upon him the importance of continuing the work. Laderman quoted to him the rabbinic saying that, "a good deed is credited only to him who completes it."

On May 25th, Laderman met with Mr. Bloom, head of the Reconstruction Program of JDC for Austria. Bloom was a religious Jew from Israel. He explained to Laderman that he was setting up a new loan "casa."

Next, he visited the Office of Miss Linton, who was in charge of welfare problems. She explained how social welfare was conducted.

Laderman then called at the Emigration Office where

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14 Ibid., p. 15.
Miss Glickman told him that the U.S. DP Commission was processing people for America with greater efficiency.

He met with a committee of Mizrachi people. Some of them lived in Vienna. Some were refugees. Those who were permanent residents of Vienna told of their high expectations when the original COC Commission of Horowitz, Meckler, Rabbis Epstein and Cohen came. They complained that a great many promises had not been fulfilled. A similar complaint had come from Rabbi Zicher in Prague. He pointed out that various factors had entered into that situation. He felt that he had satisfied them with his explanation.

Rabbi Vorhand of Prague arrived in Vienna about four months earlier. He arranged with Mr. Troeb for a special committee called Vaad Ha-Ezra to receive funds for the special needs of Orthodox Jews. Among the needs they filled were the ones of housing. This committee was led by a group of seven people in addition to Rabbi Vorhand. News began to come to Paris that the committee was partisan, that they were distributing help only to Agudath Israel people and that they were prejudiced against Mizrachi people. Laderman had notified JDC Headquarters to this charge and an agreement had been reached in Vienna to broaden the committee to include some Mizrachi representatives. The agreement, however, was not carried out. Around Passover time, Dr. Joseph Burg, Vice President of the Knesset in Israel, had been in Vienna. Again, the committee promised to add some Mizrachi members. Again, the agreement
was not kept. In view of the situation, Mr. Troeb cancelled all his commitments to the Vaad Ha-Ezra, except for a grant for Passover funds, which the Mizrachi people claimed also was used in a partisan way. Laderman met for three hours with Miss Vulcan, Rabbi Vorhand, Professor Lazar, Mr. Feinman and a representative of the Mizrachi DP's to iron out the dispute. The result of the meeting was an agreement that a new committee be created, on which Agudath and Mizrachi have equal representation. He was to be informed when such a committee had been established. He would then proceed to intervene with JDC for a special allocation for religious needs to be channelled through this committee. Whether this new agreement would lead to any more effective results than the previous ones remained to be seen.

In the evening, he met with Dr. Shapiro, President of the Vienna Culturs Gemeinde. They talked of the various problems. Shapiro estimated that about 1,500 people could be considered Orthodox in Vienna, since that was the number who had come for matzos to the Culturs Gemeinde and who used kosher meat. From other discussions, Laderman gathered that this estimate was high. Shapiro was planning to open a school for children and was finding difficulty in getting teachers. With the help of the World Jewish Congress, he had put out feelers for teachers everywhere. The results were discouraging. If that school was established, that would make four schools in the city, two of which had a
In talking with Professor Lazar, who was Chairman of the Religious Committee of the Culturs Gemeinde, Laderman was told that they were approaching JDC for help in renovating the mikvah, establishing another kosher kitchen in addition to the existing one, and engaging one other shochet.

He spent several hours in the evening talking with Miss Vulcan and Mr. Bloom on the various problems of the Vienna Jewish community. Vienna was a very important point as a transit center for people from Eastern Europe. Whether it would continue to be so depended largely on how well people managed to make their way out of those countries despite the growing obstacles.

Linz

On May 26th, Laderman arrived in Linz and was taken to the JDC Office. The Head of the Linz JDC operation was Moshe Friedler, a pious English Jew. First he met with the medical officials and was told of the "hard core" problem which came from the large number of sick people. The number of people with tuberculosis and mental diseases was large. Since their families insisted on remaining with them, they constituted a problem of 2,000 people who were unable to be moved out of the American Zone in Austria.

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15Ibid., p. 16.
He visited the DP camp at Wegscheid, which will go down in Jewish history as the place in Austria where most of the Bericha passed. It was a very poor camp with primitive installations. It had only about 400 people and they were preparing to leave.

His next stop was at the DP camp of Ebelsberg which was a decided contrast to Wegscheid. It had large brick buildings which were used by the American military as a barracks. One building was being established as a rehabilitation center for convalescents. It had two Jewish schools. He talked with some of the children who spoke Hebrew very easily.

The people who had been in Upper Austria for a long time did not suffer. Of 4,000 DP Jews, only 200 of them were JDC welfare cases. The rest managed on their own. This may be explained in part by the Works Project System which was used by JDC. People were given points for specific jobs. These points were exchanged for clothing and food. Other workers received cash allotments with which they could buy their own necessities. The total result was that they had a sense of self-responsibility that they were earning their keep instead of being on a dole.

In the evening he attended a reception given by IRO for one of the officials who was leaving the area. He had the unhappy experience of meeting an American IRO official who insisted on telling Laderman and everybody within listen-
ing distance how much he, an American Irishman, "loves all Jews." Perhaps, thought Laderman, the refreshments at the party had something to do with what he said.

Salzburg

On May 27, he drove from Linz to Salzburg. Laderman telephoned ahead to inquire about someone in one of the camps whose relatives were worried about his emigration to America. When he arrived he was able to obtain all the information and send it on to the family in the United States.

Mr. Bernstein, a French Jew, who was head of the Salzburg Office, took him to the DP camp "Beth Bialik." It was largely a transit camp where people gathered before their Aliyah to Israel. In the last few days the process of movement had changed, so that now it went to Trani in Italy, rather than to Marseilles.

In the camp, Laderman found mostly Hungarian Jews. They were the people who had come to Austria during the Bericha of the last few months. They were all anxious for news about Budapest which he had just visited. Very sharp lines of separation were maintained between parties. Every party was housed in a separate barrack. Special consideration was given to the Agudath Israel people to provide them with a little more privacy than the other groups. The Mizrachi and Agudath people complained of the shortage of kosher canned meat, a problem

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17 Ibid., p. 18.
write to the National Jewish Welfare Board because there was some threat to having him removed from the Munich area. Knowing how devoted he was to the whole Jewish question and how effectively he worked in the Army for sympathetic consideration, Laderman promised to write.

He also had a long talk with Major Abe Hyman. Among other things Major Hyman told Laderman that the Vaad Hatzalah had left a very bad reputation in the U.S. Zone, to the detriment of Orthodox Jewry. He told Laderman of the impressive ceremony of the presentation of the Talmud publication in Germany to General Clay.

He met the sister and brother-in-law of Jacob Tilles who pleaded with Laderman to intervene with JDC officials in Paris to help with the transfer of their brother to Switzerland. He promised to see Mr. Passman on his return.

Rabbi Glattstein came to see Laderman asking that Rabbi Rosenberg and Mr. Horowitz be informed of his forthcoming arrival in New York, so that they might possibly help him to get adjusted.

There was much evidence in Munich that the Jews who did business on the infamous Mohlstrasse were doing well. Instead of the temporary shacks which he had seen in January, they had built very attractive stores as though they planned to be in business for a long time. He learned from Chaplain Lavaser that the Army was very unhappy with this situation
and that there was the constant threat of raids on these black market operations.

In the afternoon, Laderman left for the Stuttgart area in the pleasant company of Chaplain Lavaser who was on his way to France for a Decoration Day Service at Nancy.

Stuttgart

On May 30th, at the office of JDC, Laderman met Miss Levine, daughter of an Orthodox Jew in Boston. Miss Levine confirmed the impression he had from Austria that the DP Commission was working much more rapidly now. Stuttgart was the center of the only significant DP operation outside the Munich area. Miss Levine felt that religious needs always had been very well attended to through the years of the DP camps. Sometimes the demands of religious people seemed to her unreasonable, as when they insisted on two mikvahs in one camp and on having three separate places to bake matzos in, because various groups could not accommodate themselves to baking matzos together with others. She told Laderman that with his examination the American Consul in Stuttgart, for a long time, had made it difficult for prospective emigrants. But now he was no longer working in the Consulate.

Laderman had the feeling that the many predictions being made about the end of the unhappy period of DP's in Germany and Austria would soon be realized. Essentially all

\[19\] Ibid., p. 20.
the people who could leave would go except for some die-hards who thought they could continue "handling." The problem of the "hard core" cases would remain until some solution would be found.

Laderman left for Paris that evening with the feeling that he had learned a great deal about Jews and the Jewish situation in the countries which he had visited. He had the hopes, too, that somehow by his presence, he had in a real way conveyed to people everywhere that religious Jewry in the United States was concerned about them.
NORTH AFRICA, 1949

Morocco

In 1949, the Jewish population of Morocco was estimated to be 250,000, of whom 100,000 lived in Casablanca. There were sizeable Jewish communities in all of the larger cities of the country, such as the capital city Rabat, Fez, Merakesh and Mogader. There were also smaller groups of Jews scattered throughout Arab villages in the interior.¹

Economically, the country presented strange contrasts. There was a small number of extremely wealthy Jews, whose possessions were valued at many millions of dollars. At the other end of the economic ladder was the overwhelming majority of the Jews who lived in abysmal poverty. Laderman had never seen such abject misery as he found in the Jewish quarters of cities like Casablanca and Merakesh. Very large families lived in single rooms similar to caves dug out of rocks. There were hardly any furnishings. The Jews reclined on the ground in the same manner that Arabs did. The families

were large and the diseases many: trachoma, teigne, tuberculosis and the venereal diseases. These were all maladies which were directly related to the social conditions in which so many of the people lived.

Of the 100,000 Jews in Casablanca, 20,000 lived in the Mellah.

Superstition was a characteristic of these Jews. There was the omnipresence of the Arab good luck sign, the hand of Fatima, at the entrance of Jewish dwellings. Along the sides of Jewish cemeteries were long strings of rooms in which old and sick people lied about hoping and praying that the proximity of the sainted dead would somehow bring them health and rejuvenation. They paid the nominal rental for the use of these rooms. Apparently the demand was growing because new buildings were going up in all the cemeteries.

One of the results of the Jewish military victory in Israel was the lessening of tension in Morocco vis-a-vis the Arabs. Credit of the military prowess of their co-religionists in the Holy Land was given to Jews. While no one could say for certain that the danger of an outbreak similar to the one at Oudjda had been entirely eliminated, the feeling that it might occur had eased. To guard against the possibility of being caught unaware by any such outbreak, however, self-defense activities were being prepared. "Magen" was one of the important activities of the youth.
As is the case in European countries, there had been a great number of letters coming from Israel describing the difficulty of adjustment of new immigrants. For Morocco, these letters were more serious than in European countries because the writers complained not only of the general conditions of the large influx of new immigrants to the Holy Land, but also of serious discrimination against Moroccans on the part of "Ashkinazim." About thirty to forty Jews returned to Morocco each month. The largest number of them were discharged soldiers from the Israel Army who were unable to adjust to the civilian economy there.

These two situations: the lessening of tension and the conditions in Israel, had reduced the pressure for emigration in Morocco. The "Massad," the organization which was entrusted by the Jewish Agency with all transportation matters, was beginning to find it necessary to stimulate Aliyah, whereas hitherto, the problem was stemming the tide. 2

The Jewish community was officially recognized by the Sultan of Morocco and the French authorities. The State provided police power to execute decisions of the Rabbinic Courts. About 75 per cent of the budget of the officially recognized schools of the Alliance Israelite came from the State. The communities provided for the distribution of charity for the needy, which was called "Hailouk." On Friday afternoon, they

2 Memorandum, Ibid., p. 2.
gave 20 to 40 francs to poor families for their food needs. The cost of living in Morocco was slightly lower than in France and the local franc about the same value as the French franc. Typical of the indifference of the well-to-do of the community was the statement made by one at a party given for poor children by JDC. "Why you are feeding them as well as my children and they are orphans!" When JDC began its distribution of SOS clothing, relatives of the officials of the community insisted on getting a part of the clothing for themselves.

The foundation of all community funds came from a tax on kosher meat. The communities secured other funds from donations in the synagogue; by the sale of "mitzvot," the privilege to be called to the Torah; as well as occasional gifts from people.

There were 85 synagogues in Casablanca, most of them of the one-room type and located in the homes of those who worshipped in them. They were all arranged in the Sephardic style with the center portion open and seating accommodations along the sides. The walls were hung with memorial lamps dedicated by individual families to their departed. Very casual glances at them call attention to the surprisingly high proportion of the deceased who fell in the War of Independence in Israel. Individual synagogues did not have rabbis; they were looked after by an official who acts as Chazan, Torah reader and Shammas.
For all civil controversies, French courts had jurisdiction. In matters of Personal Status, there were three kinds of courts: French courts for French citizens, Moslem religious courts for Arabs, and the Beth Din for those Jews who were not French citizens which included most of the Jewish population in Morocco. Even during the Vichy occupation, the Beth Din was not disturbed in its functions.

Each of the large communities had an official Beth Din of four people. The smaller communities had a Rabbin Delegue to serve them. The Botei Din met in buildings which provided a court-room, separate offices for each member of the tribunal and the Secretariat, which was responsible for records. Their jurisdiction covered all matters of Personal Status: marriage, divorce, Yibum and Chalitza, and inheritance.3

The Chief Beth Din sat in Rabat, the capital city. Appointment to community Botei Din was made by this Chief Tribunal in consultation with the Government authorities. Since there had been no yeshivah in Casablanca for 15 years, most of the functioning rabbis were older men.

The Casablanca Beth Din handled about 3,000 cases a year, most of them dealing with problems of inheritance. The rabbis of the Tribunal received a salary from the Government of 30,000 francs per month. They had no other income.

3Ibid., p. 3; cf., Chouraqui, op.cit., pp. 250-257.
Marriages were performed by the Rabbinic clerks and they also wrote Gittim.

Since these people were Sephardic Jews, they were not governed by the Cherem of Rabbenu Gershon either with regard to polygamy or with the necessity for securing the agreement of a wife to divorce. Polygamy, however, was not common.

The Ketubah which was used in Morocco had a provision binding the groom by oath not to take another wife except with the consent of the first wife, or if after ten years they had no children, or if she had become physically disabled. It also provided that she did not have to move to a different city if her husband chooses to do so. The Ketubah also went into great detail about the monetary considerations involved in the marriage contract. The Motayim Zuz of a Ketubah was figured at 15 francs. The Tosfat Ketubah was specific and varied with the financial standing of the bridegroom. All the items of property which the bride brought to the husband in marriage were carefully itemized as to worth, and the Talmudic Laws of Nichsai Melug and Tzon Barzel were followed. During the War, when inflation ran rampant, many husbands sold the property of their wives at inflation prices and then divorced them, paying them only the value of the property as itemized in the Ketubah.

In the laws of succession, the Rabbinic Tribunal followed all of the Talmudic prescriptions. A first-born son received twice the portion of the other sons. Many of
the cases before the court involved the principle of "Ain ha-Bechor Notail b'Ra-Ooy k'b'Moochzak." Daughters received a tenth of the inheritance when they married. In cases where a wife died within a year of her marriage, there were two prevailing customs as to the disposal of her property. One, the Portuguese custom which was called the "Livorne Minhag" provided that the property should be divided between the husband and father. The second, the authentic Moroccoan custom, was that the husband inherited all the property.

They followed the practice of preferring Yibum to Chalitza. The option of Yibum was common where a considerable amount of property was at stake. 4

The building which housed the Rabbinic Tribunal was always overrun with people, especially women and small children. Disorder prevailed. A great deal of noise distracted from the dignity of a Rabbinic Court.

All cases were filed and summaries of the arguments of both sides were recorded. Lawyers represented their constituents. Each month, a record of the trials and all the relevant information about them was sent to the Government authorities. Lawyers in the community complained that the Rabbinic Court worked very slowly and that trials dragged for months and even years. To avoid hardship to a wife while a trial was going on, the court issued summary injunctions re-

4Ibid., p. 4.
quiring that the husband make provision for the wife and children until the case had been disposed of. These injunctions, as well as all other actions by the court, were backed by the police powers of the State.

The best formal schools in Morocco were those of the Alliance Israelite. While their buildings and physical surroundings did not come up to anything approaching American standards, they were superior to all other forms of education which was obtained in the community. About 30,000 children attended their schools. The Alliance school budgets were paid for to a large extent by the Government. Until 1949, schools provided one hour daily of Hebrew instruction, which was paid for by the Alliance itself and not by the Government. In 1949, there had been an improvement; two hours daily were devoted to Hebrew instruction.5

A great many children, especially the very young ones, up to the age of six, went to Chedorim in the Jewish ghetto. The conditions under which they studied were pitiable. Very small rooms held fifty to sixty little children. The teacher was usually an old man with very little equipment besides the stick or strap which he used frequently and indiscriminately. The entire room of children had one or two torn beginners' books and they spent their days repeating by rote the Aleph Beth and the prayers which they had learned. It was not an

5Ibid., p. 5; cf., Chouraqui, op. cit., pp. 211-213.
uncommon sight to see children asleep on their benches or on
the ground. They came at eight o'clock in the morning and
stayed until about five in the afternoon, receiving no food.
Some of them, who were more fortunate, sucked slowly on a
piece of bread. Very few of the boys had their heads covered.
Laderman was told that they were too poor to have hats. Any
kind of covering that was occasionally provided was stolen by
Arabs. The reason that these infants were sent to the Chedorim
was that the mothers were out working somewhere and had to
find some place to dispose of their children during their work­
ing hours. The teachers were receiving a pittance from each
of their clients for this drudgery of supposed Jewish education.

The coming of Otzar Hatorah markedly brought some im­
provement in the situation of traditional education. The JDC
gave Otzar Hatorah 15,000,000 francs a year for Morocco. The
Otzar Hatorah people claimed that in that country they had
elementary schools and yeshivot numbering seventy with 7,000
students. They paid their teachers from 7,000 francs to 25,000
francs per month.

In Casablanca, they occupied two sites. In one, there
was a large courtyard around three sides of which had been
built classrooms. All the classrooms had been given window
space, but there was no glass in them. There was also a large
office which contained a very respectable number of textbooks.
This was both an elementary school and a Yeshivah. A total of
about 500 children attended the school. They stayed from eight
in the morning to noon, and from two to five. A good lunch was served. The JDC was financing the construction of an addition to one side of the building to serve as a kitchen and dining-room. Several rooms were being used during Lademann's visit as examination rooms by OSE which was making a medical survey of the health of the students.

From 5:30 to 7:00 o'clock every evening, several hundred other children attended Hebrew classes taught mostly by students of the Otzar Hatorah Yeshivah. These children attended the Alliance Schools or the French Schools during the day. After 7 o'clock there were classes for adults, some of them well advanced in years who came to spend several hours daily in Jewish study.

The plans of study of the Otzar Hatorah was intended to substitute Hebrew for the native Judeo-Arabic which was the ordinary language of speech in the country and the language of instruction in the Chedorim. A minimum of French and mathematics also was taught. The heavy concentration was on Chumash, Neviim Rishonim and Talmud. The Biblical subjects were taught along with the commentary of Rashi. Great emphasis was placed upon memorizing material used. One of the incentives originally used by Otzar Hatorah to attract students and to influence them to study was the payment of a sum of money for certain amounts of material committed to memory. For example, the practice was to give them from 50 to 100 francs for each page of Talmud they knew by heart.
Rabbi Raphael Abu, who had been in charge of the schools told Laderman that this incentive was no longer as necessary as it had been. He did not get a definite answer on whether it was being continued.  

In examining the students in this school, Laderman found some remarkable accomplishments. A youngster of nine could recite several chapters of Baba Metzia from memory and equally whole portions of Chumash and of the Prophet Samuel which he was studying, including the Rashi commentary on each verse. Other students also showed this unusual facility.

The other site in Casablanca was called "Aim ha Bonim" because it was originally organized by a group of women whom Rabbi Abu had convinced of the importance of better Jewish education.

The school in Marakesh was not quite so happily situated. The elementary school was largely in the charge of teachers like those in the Chedorim. The sanitation standards were as primitive. Laderman's first entrance to the courtyard was very unpleasant because the entrance served as an open toilet. In the yeshivah section, which was housed in the better quarters on the second floor of the building, there were four classes studying the Talmud. The highest class had completed the tractate Ketubot and quoted from it with extraordinary facility from any page to which Laderman turned.

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6 Ibid., p. 6.
Their understanding of the material also was satisfactory. They were advanced enough to explain what they had studied in Hebrew. The other classes translated the material into Judeo-Arabic.

The Otzar Hatorah people said that they could not possibly cope with the number of applications they had for entrance into their schools. If they had expanded quarters, they could accommodate many hundreds of children. Their hope was to build a new yeshivah building in Casablanca and use the two sites which they had to bring more children out of the Chedorim in the Mellah.

There was a growing sense of competition between the Otzar Hatorah and the Alliance Israelite. The Otzar Hatorah felt that the Alliance was not religious and that their task was to take as many children away as possible from the Alliance. The latter, on the other hand, looked down their noses on this upstart organization and refused to recognize that it existed. Laderman felt that some form of working together had to be found to avoid useless recriminations and waste of energy. After separate discussions with Mr. Laub, JDC Director; and Mr. Schama, representative of Otzar Hatorah; Laderman agreed to begin to lay the groundwork for some mutual cooperation when he returned to Paris. He would contact Mr. Jules Braunschwig, Vice President of The Alliance Israelite and its moving force.

The Alliance supported a Teacher's Seminary in Casa-
blanca where sixty students were studying. It had plans in 1949 to divert some of the budget granted to it by JDC and intended for establishing a new school for 500 children, to the construction of a larger building which would be able to accommodate 120 students in the Teacher's Training Course. The Head of the school was Mr. Rousche, a Sephardic Jew, with a good background in Jewish learning, a Zionist and while not meticulously observant, considered sympathetic to religious matters.7

He was away in Israel during Laderman's visit, studying pedagogy there under the Nathan Morris Plan, devised in England. The need for teachers in this country was more urgent than it was in any other part of the world and for that reason the Alliance was ready to sacrifice the building of another school to permit the expansion of the Teacher's Seminary.

Maurice Laub was the Director of JDC in Cyprus where he gained a good reputation of fairness, sympathy and understanding in all quarters. He recently had taken over the post of JDC Director for Morocco and Algeria. He was still getting his bearings in his new post, proceeding carefully, and cautiously. There were many parts of his "domain" which he had not yet been able to visit. The primary objective of the JDC work was social welfare and education. The feeding and clothing program was of paramount interest at the beginning

7 Ibid., p. 7.
because starvation and rags were endemic in the region. Various forms of classes for Hebrew were being supported. A model Home for children, called the Bengio Home, housing thirty youngsters, was being given generous JDC support and became an example for further such activities. A Youth Center named after a famous French Jew, Charles Netter, received JDC help. It provided for various sports activities for youth. A wide program of medical examination had been undertaken by OSE. How effective it could be under circumstances which breed disease rising from the poverty, overcrowding and filth of the Jewish quarters, was open to question. Some attempt was being made to isolate children suffering from trachoma from others, and similar programs for each of the native illnesses were adopted.

Laub had found a great deal of resistance in that part of the Jewish community which was doing well economically. Their attitude seemed to be that these conditions always had prevailed and that little needs to be done to improve them, beyond the help which "Hailouk" provides. There was going to be an important job of bringing the community to a feeling that conditions ought to be improved along with the actual welfare services which JDC would contribute. With such education, it was hoped there would come a spirit for more generous support by the members of the local community who could afford such help.

Essentially, the problem was too vast for the JDC or
the local community, or any other private agency for that matter. What was needed in Morocco required national and international concern to provide new housing, new skills, economic opportunities and education of elementary health standards. It also called for the demolition of the existing Mellahs and their counterparts in the Arab quarters of the cities which were called Medinas.

There was a universal feeling in the community that the only solution for the youth was Aliyah to Israel. Morocco did not permit emigration of Jews to Israel except on rare occasions. Those who went had to sneak across the border into Algeria where they could then go on to Marseilles, and then to Israel.

There was keen competition among the Zionist parties for the youth of the country. Mapai had three Shalichim; Mapam had one; and Mizrachi one; with another Mizrachi Shaliach expected. The Revisionists also were active in the country. Since outright Zionist activity was not legal, each group used some fiction as a cover for its activity. The Mizrachi called itself Hoveve Hasafah and paraded as a cultural society for instruction in the Hebrew language. The Mizrachi had branches in about a dozen cities and villages in Morocco. Their activities included Hebrew classes and outdoor camping Saturday nights and Sundays. They claimed over 4,000 members in their various branches. Dror claimed

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90 members and Habonim about 65. Signs were that the left-wing parties did not make a serious in-road into this traditional community as rumors abroad had indicated. The Zionist Federation, for example, was made up of a Board of Directors of seven, five Mizrachi and two Revisionists. There was room for a great amount of activity on the part of the religious groups without worrying unduly about the counter-activity of Chofshim.

One of the important Zionist activities was the development of self-defense organizations under the name of "Magen." They possessed much equipment; even mobile "walkie-talkie" apparatus. It was thought that if any difficulties should arise, this organization would be in a position to protect Jews.

There were many theories about the origin of the Oudjda pogrom. One widely held was that it was deliberately fomented by the French authorities as a "red-herring" to divert Arab dissatisfaction with the French occupation. There were others who disputed this explanation. The French occupied Morocco in 1912 and since then the Sultan of Morocco had been a tool in their hands. Arab nationalism, however, was strong and the tension between the French and Arabs was a constant political factor.

One Hachsharah existed in Morocco. It was conducted by Mizrachi on the outskirts of Marakesh. Another was planned by Mizrachi in the vicinity of Casablanca. The JDC paid 100
francs per person per day for food. This included a very small portion of meat daily. There were fifty young people on the Hachsharah, from the ages of 15 to 22. On the day Laderman visited there, they had three kilos of meat for all the inhabitants. They were housed in an old building which was the last remnant of what was once a large Mellah in this little village. They spent the mornings working in the garden and the afternoons studying Hebrew. They had no livestock. The Hebrew studies were divided into two groups. One had beginners. The others were organized into a larger group which was making progress in Hebrew conversation. They had no books and a great deal of the work was by memory. The teacher was a boy of twenty who studied for three years in the Teacher's Seminary at Casablanca. They slept on U.S. Army cots without sheets or pillows; the girls in one wing of the house and the boys in another. They were organized as a "Gariyn" for "Hityashvut" and eagerly were looking forward to going to France and then on to Israel.⁹

Algeria

Algeria was a country about five times the size of France. It had been a part of the French Empire for more than a century and had become "Frenchified." The Jewish population of the country was 150,000, with only a small proportion of that number living in Algiers. The condition of Algeria was the best in any of the Moslem countries. In

⁹Ibid., pp. 8-9; cf., Chouraqui, op.cit., pp. 258-259.
the scale of Jewish attitudes among North African Jews, the Algerians considered themselves the best; the Tunisians came second; and the Jews of Tripolitania and Morocco were considered the least acceptable.\textsuperscript{10}

The primary importance of Algeria in the developing picture of emigration to Israel was that it was closest to France. The fact that it was a part of Metropolitan France was of great importance since among all of the North African countries movement from Algeria to France was not complicated by any visa formalities. Thus, Algeria was the transit point for Jews from Morocco.

At the beginning of the stream of Aliyah from North Africa, no selectivity of emigrants was made before they reached Marseilles. As a result the camps in that city were overfilled with people who were too sick to move on to Israel. The JDC had to open an 800-bed hospital in Marseilles to cope with the problem of these illnesses. To relieve the situation, two camps had been set up in the city of Algiers to provide for a close medical examination of prospective emigrants. Where they had to have a course of treatment they remained in Algiers rather than be moved on to Marseilles.

Laderman stopped in Algiers between planes from Casablanca to Tunis and visited both transit camps. There were about 1,200 people in them. The larger camp, Atlantide, was

\begin{footnotesize}
\textsuperscript{10}\textit{Ibid.}, p. 10; cf., Chouraqui, \textit{op.cit.}, pp. 188-192.
\end{footnotesize}
well established. People were living in four barracks shaped like buildings equipped with double-deck beds. The large playground provided the opportunity for the children to have constructive play activities. An OSE Staff was working assiduously to check them for the usual diseases. A doctor from Israel verified the findings of the OSE, and signed medical permits when people were considered well enough to leave for Marseilles.

The other camp was called Carmel. It was situated on a hill on the outskirts of the city. People were living there in tents. This camp specialized in the treatment of trachoma.

Both camps had kosher kitchens and the Sabbath was observed. They were operated by Massad and the administration was in the hands of representatives of Mapai, Mizrachi and Poalei Agudath Israel. The JDC financed these camps and Mr. Laub in Casablanca kept in close touch with them. The thought was offered that a person be delegated from JDC to watch over the operation there. Laderman was treated to some beautiful singing by large groups of children in each camp. They were being prepared for Israel by learning its songs.

Laderman's short stay did not allow for any investigation of the religious arrangements of the native community. He was told, however, that Jewish women suffered certain disabilities. It was not uncommon for a man to marry, have some children and then abandon his wife to go on to marry another woman. Since Algeria was more directly French, than either
Morocco or Tunisia, it had typical French separation of religion and State, so that police powers for Rabbinic Tribunals did not exist.

Tunisia

Tunisia was ruled in 1949 theoretically by the Bey of Tunisia. The actual rulers of the country were the French who occupied the country in 1870. They had integrated themselves into the life of the country more fully than in Morocco where French authority was of more recent origin. Arab nationalism remained very strong, however, and the Jewish position was that of being between the two competitors for power. In this tenuous balance, the Jews had a measure of security. The French considered them their allies. For that very reason the Arabs were hesitant about any explicit attack on Jews because they feared that it would give the French authorities an opportunity to bear down more heavily on the Arab population. Economically, however, there was a very serious boycott of Jews. It was not felt so keenly in the large cities like Tunis, Sousse and Sfax, but in smaller communities in the interior the Jewish condition grew progressively more desperate. Jewish peddlers no longer found any customers among the Arabs. This economic situation was one of the motives for the desire for Aliyah to Israel.\textsuperscript{11}

Tunisia had about 100,000 Jews, of which 70,000 lived

\textsuperscript{11}Ibid., p. 11; cf., Chouraqui, op.cit., pp. 230-233.
in the capital city of Tunis.\textsuperscript{12a} There were Jewish communities throughout the country. The oldest, at the Island of Djerba, claimed to have had been settled in the time of Ezra.

The Jewish community was very well organized. Elections were held every two years for community officials. At the last election, there were two parties; one which considered itself favoring a more religious approach, and the other which campaigned under the slogan of justice. It was this justice party which won the last election and the president of the community was Mr. Nataf, an attorney who was sixty years of age and who devoted almost all of his time to community affairs. The position was unpaid. The community engaged in social welfare work, education and administration of religious institutions. It had very close and cordial relations with the Resident General of France. The present Resident General, Mr. Moss, was always invited to Jewish affairs and made a point of attending with his wife.

The Alliance Israelite conducted five schools in the country; three of them in Tunis, one in Sfax, and one in another city. The total school population at the Alliance schools was 5,000. In Tunis, there were three Alliance schools totalling 3,000 children. The children paid one hundred to three hundred francs a month tuition. One of the schools was inside the Jewish ghetto, called the Hara. This was a school for boys.\textsuperscript{12b}

\textsuperscript{12a} Service Tunisien Des Statistiques, Annuaire Statistique De La Tunisie 1949-1950, Nouvelle Serie, Quatrieme Volume, p. 9. This government census of the Tunisian Jewish population in 1949 differs from Dr. Laderman's figures. The census lists 70,971 as the total Jewish population and 34,193 Jews living in Tunis. Also listed is the number of Jewish children attending public schools; boys 13,964 and girls 6,962.

\textsuperscript{12b} Ibid., p. 12; cf., Chouraqui, \textit{op.cit.}, pp. 208-211.
The ghetto in Tunis was narrow and cramped. Seeing it after Morocco, Laderman had the feeling that it was not quite so miserable. The streets were littered with pushcarts. There were tiny shops in which Arabs as well as Jews were the sellers of merchandise. The Arabs had special quarters of their own called the Casbah, into which Jewish merchants were also admitted. There were many little synagogues in the Hara with the usual Sephardic emphasis on memorial lamps on the walls and prayers for the dead. At the entrance of many synagogues notices were posted in Arabic and French in which families of someone recently deceased invited their friends to come to the home on Shabbat for special prayers.

The Tunisian community was very proud of its own institutions and of its place in the French scheme of things. There were official Jewish representatives, as Jews, in the Municipal Council of Tunis. The law provided that the medical facilities of the State were open to Jews, as well as to the rest of the population. For that reason, there was some resentment in the community against installation of separate Jewish medical facilities by OSE.

A school for girls existed just outside the Hara. This one and the boy's school inside the Hara served lunch to the children. The third school did not serve any meals. The Alliance schools provided for nine years of the child's training. To get his Baccalaureat a child had to go to an Ecole Laique where attendance was compulsory on Saturday.
One interesting development in the acute housing problem, which was one of the basis of Jewish misery in North Africa, was the establishment in a suburb of Tunis of a Jewish housing project called Beau Site. Homes for 26 families were established on land furnished by the Municipal authorities. They were very pretty little houses occupied entirely by Jews. They also built themselves a very attractive synagogue adjoining the housing project. They created a community organization and all problems of the little village were dealt with in common.

The President of the Alliance Israelite was Mr. Hadad, a lawyer who personally was very pious. He was also the Vice President of the Jewish Community. Mr. Hadad was unhappy with the present system which provided for only three teachers of Hebrew in all the Alliance schools. He was planning to come to Paris in September to present a proposal of expansion of the Alliance curriculum in three ways: to increase the number of Hebrew teachers by six; to lengthen the program to twelve years; and to enlarge the buildings and classrooms. The existing buildings were badly overcrowded. They were old and their classroom arrangements suffered from age. Mr. Hadad's plan for more Hebrew teachers had important religious connotations because his thought in the matter was that the people employed would be rabbis who were personally pious.

The community of Tunis had a Jewish school that was not a part of the Alliance. It was housed in the beautiful
new synagogue. The teachers of the school were all members of Mizrachi. The religious education there was good.

In the Hara, there was a school called Or Torah which shared quarters with an OSE dispensary. There was also several families living in the same building who had been bombed out in Bizerte. Of these refugees, three families were left. The others had gone to Israel. None of the classes in any of these schools were in session because of the summer vacation. Many evening Hebrew classes were held throughout the country under the sponsorship of the various Zionist groups.

The Director of JDC in Tunis was a local lawyer called Ghez. He operated with a very small staff of only two employees. He worked through the existing organizations. The most important activity was feeding poor children and preparing them for Aliyah to Israel.13

One of the good institutions in the community which JDC supported was the Garderie des Enfants, a day-nursery for 400 children. It was a very well kept building with many good facilities for play and for feeding the children.

In 1934, a group of Jews in Tunis, organized as "Nos Petits" to provide food and clothing for poor children. They fed 1,500 children a day in Tunis and they clothed 1,200 children annually. The cost of a meal was fifty francs. JDC

13 Ibid., p. 13.
provided thirty, "Nos Petits", fifteen, and the child paid five. The point of having the child contribute something was to develop a sense of self-respect in the children, so that they were not receiving charity. Similarly, the clothing distribution required that each child should contribute one hundred francs a year towards the "Purchase" of his clothing. Similar organizations were in the process of being formed and would operate in other communities in the country.

The JDC had organized a program of vacations for 850 children in the country. For children susceptible to tuberculosis, there was a mountain retreat. For others there were three shifts of 200 children each dispatched for three weeks each to large schools in the village of La Goullette. Laderman saw the first group that was composed entirely of girls. The next group would be boys; and the third, composed of very small children, would be mixed. A fine spirit prevailed and the children learned Hebrew songs as part of their program.

One of the heartening features of his visit was the surprised look on every face whenever he was questioned as to whether the food facilities in any institution were kosher. The answer always was "of course." 14

A new Home for thirty children was being opened that week by JDC in Hamman-Lif, about forty kilometers from Tunis. This institution would be very well arranged and would afford

Until then the largest Zionist group had been the Revisionists. They issued the only Jewish newspaper in the country, "The Gazette Israelite." Mapai was also strong in the country.

The Mizrahi was a strong movement, but unfortunately did not enjoy good relations with the existing Jewish community. One reason was because they opposed the slate of candidates who held office. The leader of Mizrahi, Maitre Guetta, who acted as Ketzim Aliyah, had been carrying on a feud with Mr. Nataf. This feud was handicapping the work of the Mizrahi in the country, since the JDC Director worked very closely with the official Jewish community. Laderman did what he could to ease some of the tension, but it would require further work to assure the Religious Zionist party more backing by JDC than it had been getting.

The Mizrahi conducted a beautiful youth service in the synagogue on Friday evenings and also a good Oneg Shabbath on Saturday noon. It was Laderman's privilege to speak to this group of some 300 young people and it was a very enjoyable experience. He hoped that his French was as acceptable to them as their beaming faces were inspirational to him.

**Tripolitania**

Getting a visa to Tripolitania was very complicated procedure. Being pressed for time, Laderman did not arrange for one. Fortunately, he met Rabbi Solomon Yelloz, the Chief Rabbi of Tripolitania in Morocco and travelled with him to
Tunis, so that he was able to get some picture of the situation there.\textsuperscript{16a}

There were about 27,000 Jews in Tripolitania; 19,000 of whom lived in the city of Tripoli.\textsuperscript{16b} They were almost all expected to leave for Israel in the coming twelve months. Cyrenaica, which adjoined Tripolitania, was expected to be entirely empty of Jews within the next two months. As a result of the Italian occupation before the war, a considerable amount of assimilation had set in. There were 500 children in the Talmud Torahs of Tripoli, who attended Jewish classes either in the morning or in the afternoon and spent the other part of the day in the Italian schools. There were 1,300 boys and girls in the Italian school, Pietro Verri. Another Italian school in Via Lezio had 700 Jewish children.

Rabbi Yelloz complained that the JDC people were not sympathetic to traditional education and that the community generally had treated the teachers there shabbily. Many teachers were leaving Tripoli for Italy where conditions for their work were more satisfactory. Rabbi Yelloz left the country to take a position as the Director of Otzar Hatorah schools in Morocco and contact with him could not be maintained.

Laderman concluded that the problems of North Africa seemed overwhelming and to attempt to remedy the situation on the spot would be beyond the means contemplated. \textit{Aliyah to}

\textsuperscript{16a} \textit{Ibid.}, p. 16.

\textsuperscript{16b} Hirschberg estimates the Jewish population in Tripolitania 1949 at 28,000 and in Tripoli, 21,000.
Israel seemed the only hope. That required, however, a better relationship towards the Sephardic Jews than existed at present.

These communities were traditional. Their religious understanding was primitive. A great deal of work could be done with them and religious groups should keep close watch on developments there. It was important, Laderman observed, that bonds of understanding should be forged with them on the part of American Jews.17

Laderman extended his stay overseas because he believed that his work would have "serious results" if it was interrupted.18

On August 19, 1949, he left Europe on the Queen Mary and arrived in New York August 27, 1949.19

17 Ibid., p. 17.

18 Copy of letter, Abraham Horowitz, Executive Director, COC, to Abe Saliman, President, Hebrew Alliance, Denver, Colorado, February 24, 1949, CCOC.

19 Letter, Dr. Manuel Laderman, European Director, COC, Paris, France, to Abraham Horowitz, Executive Director, COC, August 8, 1949, CCOC.
RABBI SOLOMON SHAapiro, EUROPEAN DIRECTOR, 1950

Rabbi Solomon Shapiro la was chosen to succeed Dr. Laderman as European Director of COC. He arrived in Paris at the end of August 1949 where he met Messrs. Nebenzahl and Hoffman, who were extremely helpful. In the COC office he received a friendly welcome from Miss Canon and Mrs. Sonnenfeld. From a glance the office seemed to function very smoothly, which he considered a tribute to Horowitz and Laderman.

To everyone he spoke with, Rabbi Shapiro heard nothing but praise for Dr. Laderman lb. He then met with Dr. Schwartz and Mr. Beckelman and after extended discussions they agreed to continue the Discretionary Fund of 125,000 francs per month. They also agreed to make good to the Discretionary Fund the 58,340 francs deficit left over by Dr. Laderman. 2

Shapiro found two cables, both imploring his office

1aRabbi Shapiro earlier served as an Army Chaplain, see Sidney B. Hoenig, "The Orthodox Rabbi As A Military Chaplain," Tradition 18 (Fall 1976): 60.

1bLetter, Rabbi Solomon Shapiro, European Director, COC, Paris, France, to Abraham Horowitz, Executive Director, COC, August 26, 1949, CCOC.

2Letter, Rabbi Solomon Shapiro, European Director, COC, Paris, France, to Abraham Horowitz, Executive Director, COC, September 7, 1949, CCOC.
to intercede with JDC so that the budget of the Vaad Hadaat in Rome be increased; that the Yeshivah there be given a longer life-span; and that arrangements be made to put Rabbi Lemberger on salary. Rabbi Lemberger had returned to serve as chief rabbi of the surviving Jewish community in Italy. None of these matters could be settled in Paris and Dr. Schwartz suggested Shapiro visit Rome to make a first-hand appraisal and recommend the necessary action.

Shapiro originally planned to visit Italy after the Country Directors' Conference which was taking place early September in Paris, but repeated cables forced him to leave right after Rosh Hashana. He arrived in Rome on Thursday, September 29, 1949.3

**Italy**

In Italy, Shapiro met with the leaders of the Vaad Hadaati, JDC Director Louis Horowitz and his aide, Rabbi Prato, and workers of the Jewish Agency and Israeli government. The Italian operation had shrunken considerably and JDC was looking forward to complete retrenchment out of Italy. The large camps and reception centers were no longer in operation since most Jewish survivors by now had emigrated to Israel, the United States or other countries.

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3Memorandum, Visit to Italy, September 29, to October 2, 1949 by Rabbi Solomon Shapiro, European Director, COC, Paris, France, to Rabbi Israel Rosenberg, President, COC, New York, N.Y., p. 1, DCOC.
The Italian operation consisted at the time of the following installations: Camp Barletta which had a population of 1,280. Some 280 were scheduled to leave by January. Camp Trani, which had a population of 488. Dagnioli Resettlement Center's with a population of 270. Camp Chinichita (near Rome)--population 102. Five Hachsharot with a population of 500 scheduled to leave on Aliyah by the end of the year. Rome had a Jewish population of 1,500.

Medical institutions: Mirano TB sanatorium with 130 patients. Grotta Frotta with 110 patients plus 40 relatives of patients--a total of 150 and a rest home with 40. Milan had a population of 2,000. The majority of whom were planning to remain in Italy and were being absorbed into the Italian economy.

The total amount of Jews in Italy was about 6,500. About 800 of these were awaiting transport as they were being processed for emigration to the United States.4

In line with JDC's policy in Italy, which sought to cut its budget, particularly that of the Merkaz, it proposed a 33% cut of the Vaad Hadaati budget. This step, made in good faith, unfortunately indicated a lack of understanding of the fundamental issue. Despite the diminishing population, there were still basic religious functions to be maintained.

4Ibid., p. 2.
Bagnioli whether it had a population of 1,280 or 1,000, still needed a shochet and a mashgiach.

Shapiro made these observations at a joint JDC-Vaad Hadaati meeting and JDC Director Abraham Horowitz was in full agreement. A 33% cut was completely unrealistic, they concluded. They reviewed the budget item by item and every cut was reinstated. Whereas the original Rome Vaad Hadaati budget called for 939,500 lire monthly expenditure, the newly proposed budget was to consist of 653,000 lire per month, a sum that included the salary of Rabbi Lemberger. It was agreed that the Vaad Hadaati would receive 900,000 lire monthly excluding Rabbi Lemberger's salary.

The question of Rabbi Lemberger's position and salary was satisfactorily settled since Shapiro pointed out Horowitz's argument that Ashkenazim were entitled to the services of a rabbi of their own kind. They agreed upon a monthly salary of 75,000 lire for Rabbi Lemberger.5

The Yeshivah in Rome had completely disintegrated and Shapiro believed that the school officials would be forced to close the institution as JDC had wanted upon the departure of the last few students, to take place some time in November. During his visit eight more students left for Canada and the Yeshivah now had an enrollment of about 22.

5Ibid., p. 3.
It was unnecessary for Shapiro to mention that the Vaad Hadaati was very grateful to the Central Orthodox Committee as it had always received exceptional support from the COC. The Vaad still recalled with fondness the visit of the original COC mission, Dean Sar's fruitful intervention on their behalf and Mr. Horowitz and Dr. Laderman's continued cooperation and interest in their affairs.

In 1947, the Italian community in Bari donated to the Jewish community a plot of land to be used as a Jewish cemetery. To date, there were about 60 bodies interred there. With the complete liquidation of the Jewish community of Bari, the question as to how to establish proper markers, a gate, and make arrangements for perpetual care. At Shapiro's suggestion, Louis Horowitz agreed upon a special expenditure for the construction of this cemetery.

The amicable relationship between the Mizrachi and the Agudah, which was so striking in Rome, had one major shortcoming. Neither organization had any sort of following in Rome. The activities revolved around two personalities: Mr. Tannenbaum of the Mizrachi and Mr. Weingott of the Agudah. These two were the only active workers devoting their full time to religious causes in Italy.

There were two separate devotional services in Rome, one was conducted at the Mizrachi headquarters and the other at a small "stibul" operated by the Agudah. Shapiro prayed at both services on Shabbat Shuva and, while the Mizrachi
service had an attendance of about five minyamin, the Agudah, had barely a minyan. Shapiro later learned that the JDC had planned to withdraw its financial support to both congregations since it was reported that one of these rarely had a minyan. The COC director came to an agreement on this matter with Rabbi Lemberger and the leaders of the two congregations. It was agreed to amalgamate the congregations by the end of the year.  

Austria
Vienna

Vienna had for a long time been a reception center for the refugees from Hungary, Czechoslovakia and Roumania. The number of refugees coming into Vienna had been considerably reduced. This was the result of the closing of the Hungarian-Austrian border on the part of Hungary; the disintegration of the Bericha and the harsh penalties imposed upon those caught escaping from Hungary.

Despite the risks about 1,000 persons had been managing to escape each month. Since September, however, this number had fallen to about five hundred. Most of the refugees coming into Vienna bought their way out of Hungary. In many cases, they spent everything they had getting out so that by the time they arrived in Vienna they were penniless.

6Ibid., p. 4.
and completely dependent on the JDC. 7

At the Rothschild Hospital, Shapiro spoke to a young couple who found they could no longer remain in Czechoslovakia. Unable to pay their passage at "smuggling" rates, the couple put their two-year-old child in his carriage and walked for days through the forests, unguided, finally arriving in Vienna.

Mr. Trobe, Rabbi Eisenberg, Mr. Teicholtz and others believed that regardless of how carefully the borders were patrolled, Jews would be infiltrating into Vienna, and the JDC had to be there to receive them. There was a pervading feeling that the Bericha had to be reorganized so as to facilitate movement of those who could neither continue living in these oppressive countries nor leave them legally.

In Vienna, JDC maintained the two camps. In the U.S. Zone, however, the IRO maintained the camps with its basic rations while JDC acted only as a supplementary agency. Pressure was exerted to send the new arrivals into the camps in the U.S. Zone. Moving them out of Vienna was in itself a delicate operation. For four weeks the operation was at a standstill because of the Russian position. 8

7 Memorandum, Visit to Austria, November 9-18, 1949, by Rabbi Solomon Shapiro, European Director, COC, Paris, France, to Rabbi Israel Rosenberg, President, COC, New York, N.Y., p. 1, DCOC.

8 Ibid., p. 2.
The majority of the infiltrees were Orthodox Jews and the pioneering work of the COC was reaping its full measure of accomplishment. All the JDC installations in Vienna were kosher and the attitude of the JDC workers towards the Orthodox Jews was one of friendship and cooperation. A special scale of relief had been agreed upon by Mr. Trobe for rabbis and their families: 500 Austrian schillings per month for a rabbi, 750 for rabbi and wife and 250 schillings for each child. This was considered exceptionally high and sure to guarantee a good living standard.

Rabbis Vorhand, Israel, Friedman and others had already emigrated to Israel or America, and from the 30 rabbis Vienna now had only 12 rabbis remained. These too were hoping to emigrate shortly.

Shapiro then visited two educational centers. A Cheder and a Hebraishe School in Vienna. The Cheder, with a registration of about 60 children, was housed in a well-equipped building, and was completely supported by JDC. It was, nevertheless, handicapped by a lack of staff. Despite an open budget, the school could not find enough competent teachers. This situation was further complicated by the fact that the student body was a transient one, constantly emigrating to the U.S. Zone. The Cheder was devoid of secular education although a number of its students attended secular schools in the morning. The voice of Torah sounded resonantly in its halls, and from its humble beginnings grew many a
scholar and generations of pious, righteous Jews.

The Hebraishe School had an enrollment of about 100 and was housed in one of the Viennese public schools. The language of instruction was Hebrew and the curriculum was patterned after the Tarbut Schools. In visiting the various classes, Shapiro was shocked to find a class in Tanach in which a number of children were hatless; this despite the instructor, Rabbi Schwartz, a recent arrival from Hungary, being a member of Hapoel Hamizrachi and teaching the subject in the traditional spirit. Shapiro discussed the situation with the school principal, who agreed to correct it and promised that in future, religious subjects would be taught with proper reverence.9

Rabbi Eisenberg, Chief Rabbi of the Viennese Gemeinde, estimated that about 1,500 Vienna residents was considered Orthodox. A larger part of the community, however, were no longer religious although many were still in the Gemeinde.

Rabbi Eisenberg asked Mr. Trobe and Shapiro to intervene with JDC for the sum of about $2,000 to enable him to furnish his home in a manner befitting to the Chief Rabbi of Vienna. Neither Trobe nor Shapiro could see this, as the Viennese community was sufficiently wealthy to provide for their rabbi. They told Eisenberg that, should the community initiate such a request and complement it with a substantial

9Ibid., p. 3.
payment, they would ask JDC in Paris to supplement it.

The organizational pattern of the Cultus Gemeinde in Vienna was extremely complex and its annual election was characterized by all the intrigues, disorder and expenses of a city election. The American and Austrian authorities always displayed a keen interest in view of the political implications. During Shapiro's visit in Vienna an agreement was reached between three groups—the "Einigkeit," the Yiddishe Federation and the Communists—to postpone the election for one year. A third of the political strength of the Gemeinde belonged to the Communists.

Linz

Shapiro found very few of the old faces in the camps around Linz because of its unrestricted Aliyah and good emigration service to the United States.\textsuperscript{10} With the exception of a small hard-core, who were being rehabilitated and nursed back to health, the majority of the 1,500 people at Ebelsberg, 1,100 at Steir, 750 at Wells, 1,200 at Hallein and 160 at Bialik, were recent arrivals from Roumania, Czechoslovakia and Hungary. Life in these camps was far from ideal, but both IRO and JDC had learned much in making the people more comfortable and in administrating better.

In Linz, supplementary help was extended via the point or canteen system, which required able-bodied people for work.

\begin{footnote}{\textsuperscript{10} Ibid., p. 4.}\end{footnote}
The exception to this system was made for those cases where the individual, because of poor health, could not be productive. The system was both sociologically and morally sound, since it gave the relief recipient a sense of productivity and self-respect. The measure of payment for the rabbis and teachers was the highest in the existing scale, thereby satisfying the physical needs as well as the dignity of the office.

Some questions had been raised about the two yeshivot which had been established in Ebelsberg and Steir, particularly as they in no way resembled yeshivot as Shapiro knew them. Apart from a few hours of study in the evening, the students were more or less on their own all day. At Shapiro's suggestion, the JDC agreed to continue to maintain the yeshivot, provided the students spend at least four hours in study during the day.

Salzburg

The JDC Offices in Salzburg had been closed; the only installation left being the Beth Bialik which was serving as an Aliyah departure point. Shapiro was pleased to note the special consideration shown to the Orthodox olim in the allocation of rooms during their stay at the camp. There had also been a marked improvement in the quantity of kosher canned meat at this installation.11

11 Ibid., p. 5.
Salzburg also had what seemed to be permanent project which, in the earlier days, was known as the "New Palestine Camp." About 400 persons were housed there, enjoying an economic prosperity and not having any plans for their ultimate emigration. This installation had been cut off from both IRO and JDC help about two years earlier.

Mr. Bauminger, a former member of the Central Committee and an active Mizrachi leader, had done a magnificent job as religious liaison man between the camps, JDC and Shapiro's office. Both the JDC and Shapiro had asked Bauminger to stay on a few months longer.

In concluding his report, Shapiro paid tribute to Harold Trobe, his deputy Miss B. Vulcan, Moishe Friedler, May Risker and Jean Goldsmith for the splendid manner in which they cooperated with his office, and for their intelligent and sincere administration of the program in Austria.

In his final report, Shapiro made the following observations: the original aims and objectives of the COC had been achieved. The intimate partnership in further Orthodoxy between COC and JDC proved of infinite value to the Jews of Europe. COC's guidance, counseling and assistance reached into every area of religious activity and was a boon to sorely pressed congregations, schools and religious leaders

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12 Final Report, June 17, 1950, Rabbi Solomon Shapiro, European Director, COC, Paris, France, to Rabbi Israel Rosenberg, President, COC, New York, N.Y., p. 13, DCOC.
everywhere. Despite the fact that COC originally delinmiatated their objectives as giving the heaviest assistance to the DP groups, they found that they were drawn more and more into giving assistance as well to the settled populations because of the very indivisibility of Orthodoxy and because of an awareness of JDC that life itself could not justify an artificial distinction between DP's and "settled" Jews.

Among COC's greatest accomplishments, Shapiro, asserted, was the reinstatement of Kashruth which had begun to languish during the war and post-liberation years. As COC's original commission of investigation determined, thousands of Jews who had come from traditional homes had, because of the serious dislocations of the post-war period and the overwhelming difficulties in securing Kashruth, lapsed seriously from tradition. Following COC's intervention, JDC instituted a program that included the purchase of kosher meats, subventions to shochtim and mashgichim and the introduction of kosher kitchens into nearly every installation.

Prior to the advent of COC, Orthodoxy, weakened by lack of spiritual and material resources, was in danger of early attrition. COC's offices arrested this process and gave a new lease on life to the heavily burdened communities. All the diffused elements were drawn together into one central nucleus; their special requirements were understood; COC was a rallying point, a source of support. COC served as the liaison between these groups and the various international organizations working
in the field—JDC, IRO, Jewish Agency, ORT, HIAS, OSE, etc. It was a two-sided process since the above-mentioned agencies found that they could best interpret their program to Orthodoxy through COC's offices.

Shapiro noted that COC's doors were always open to the thousands of weary and broken rabbis and students of the Torah and their families who could not cope with the harsh realities of present-day Europe with their own resources. For the most part, strangers in a strange land, they were not permitted by government laws of one kind or another to secure gainful employment. Many of them, trained almost exclusively in Torah study and practice, could not change a life-time of habits and attitudes. Thus, they were thrown on the meager dole of the welfare agencies and a level of subsistence barely sufficient to maintain life. COC was able in hundreds of such cases to interpret to JDC the extraordinary needs of this group and to secure for them adequate relief grants.

Despite the ravages of the holocaust and the uprooting of religious education throughout Europe, the time-honored institution of Yeshivot continued through the continuous aid and encouragement of COC. The Yeshivot, however, were receiving assistance at a level barely adequate to meet their needs. Their survival was, at best, tenuous.

Shapiro related that among the few positive Jewish forces left on the continent were the Mizrachi, Poale Mizrachi
and Agudah. These organizations were international in scope, maintaining groups in almost every country of Europe and, within the limits of their resources, were doing everything possible to further the aims of Orthodoxy. In France, for example, the largest single Jewish young organization, the Bnai Akiba, had 18 branches.

Shapiro declared that American Jewry should also be aware of the plight of the 500,000 Jews behind the Iron Curtain. He urged COC to find methods, legal or clandestine, if necessary, to bolster the spirits up of the remnants of Orthodoxy within these countries. Jews should in no case repeat the error of assuming that nothing can be done, he said.

Shapiro stated that the world Jewish Community fully understanding the enormous health and welfare needs of North African Jewry. Observer after observer had emphasized the horror of the child death rate and the despicable living conditions within the Mellahs. Unfortunately, however, not enough emphasis had been placed upon the equally important spiritual needs of this highly traditional community. There was general agreement that the gross problem was beyond the capabilities of any private welfare agency, and that, at best, the problem could be coped with only on a piece-meal basis—that was, Aliyah and assistance to the youth. Orthodox Jewry had perhaps its largest investment among the Jews of North Africa. It was COC's responsibility to give every assistance and encouragement to the continuance of traditionalism, he
On June 1, 1950, Horowitz wrote Shapiro that the JDC had decided to terminate the agreement with COC and close their office in Paris. Rabbis Rosenberg and Levovitz, supported by Meckler, wanted to officially protest to the JDC. Horowitz, however, did not share this view.

Shapiro was pained to hear the bad news; however, he did not want to get involved in recriminations. He agreed with Horowitz that this was not the right time to register an official protest, certainly not before he returned to the United States.

Looking at the record, he said, "we should be gratified by the realization that under the most trying situations of this past year, we have managed to operate a broad program of constructive service along the same high standard that were set by my predecessors."

On June 28, 1950 Shapiro's plane landed at Idelwild Airport in New York. The last COC European director returned home.

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14 Copy of letter, Abraham Horowitz, Executive Director, COC, New York, N.Y., to Rabbi Solomon Shapiro, European Director, COC, June 1, 1950, CCOC.
15 Letter, Rabbi Solomon Shapiro, European Director, COC, Paris, France, to Abraham Horowitz, Executive Director, COC, June 7, 1950, CCOC.
16 Cable, Shapiro, Paris, to Horowitz, June 27, 1950, DCOC.
Prior to World War I American Jewry raised funds for Jews overseas through the efforts of individuals, synagogues, fraternities and societies.

The suffering endured by the Jews of Eastern Europe and the Middle East as a result of World War I gave impetus to American Jewry to organize national overseas aid organizations. Accordingly, these organizations were able to address the entire cross-section of American Jewry to the plight of their brethren and to the necessity of sending aid to the suffering Jews.

The first to establish such a national organization was the CRC on October 4, 1914 which represented the Orthodox Jews. It was soon followed by the formation of the AJRC on October 25th representing the Reform Jews. And on November 27th the CRC and the AJRC combined to found the JDC which served as its aid distribution agency so that duplication and waste of funds would be avoided. Later, on August 8, 1915 the PRC, representing Jewish labor and Yiddish speaking radicals, was organized and joined the JDC.

The Orthodox Jews in 1914, largely of Eastern European origin, were for the most part newly arrived immigrants who
were struggling for a livelihood and striving to make their mark in American society. Though they were preoccupied with their own economic problems they still felt impelled to come to the aid of their unfortunate brethren overseas.

By 1920 the AJRC was practically inoperative and its national organizational structure ceased to exist. The PRC withdrew its organization from the JDC on March 23, 1924. And towards the end of the 1920's the CRC's national organizational structure was weakened and apparently discontinued raising funds through its national branches. The CRC's leadership, however, did continue to serve on the Board of Directors, the Executive Committee and the CCA of the JDC together with the leadership of the AJRC and the PRC.

In the 1930's the JDC expanded its function and became both an aid distributing and fund raising organization.

One of the misjudgements in connection with American Jewish history has been the tendency to underestimate the role of Orthodox Jewry in the all-important area of philanthropy in the early half of the 20th century. The contribution of Orthodox Jewry had been obfuscated by large sums of monies donated by affluent Reform German Jews.

The data gathered in this work--published for the first time--clearly documents a munificence on the part of the Orthodox Jewish populace in aiding their less fortunate brothers overseas.
The purpose of this work is to shed light on the critical times in Jewish history—World War I period and post-World War II era—while at the same time rectifying a historical misunderstanding of the role played by the Orthodox Jewish Community in the United States.

It is the author's hope that other researchers will follow and supplement the material presented in this work.
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<td>MCCA</td>
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MCRC Minutes of The Central Committee For The Relief of Sufferers Through The War
MJDC Minutes of The Joint Distribution Committee
PAJHS Publications of The American Jewish Historical Society
PLBIY Publications of The Leo Baeck Institute Yearbook
PRC Peoples Relief Committee
YAJSS Yivo Annual of Jewish Social Services
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