

CITIES HAVING 5,000 JEWS OR MORE

City	1940 Total	1937 Jews	City	1940 Total	1937 Jews
Akron, Ohio	244,791	8,400	Milwaukee, Wis.	587,472	29,600
Albany, N. Y.	130,577	9,400	Minneapolis, Minn.	492,370	20,700
Atlanta, Ga.	302,288	12,000	Mt. Vernon, N. Y.	67,362	9,300
Atlantic City, N. J.	64,094	12,800	New Haven, Conn.	160,605	24,700
Baltimore, Md.	859,100	73,000	New Orleans, La.	494,537	8,700
Bayonne, N. J.	79,198	12,900	New Rochelle, N.Y.	58,408	6,400
Birmingham, Ala.	267,583	5,300	New York, N. Y.	7,454,995	2,035,000
Boston, Mass.	770,816	118,000	Newark, N. J.	429,760	73,000
Bridgeport, Conn.	147,121	13,765	Norfolk, Va.	144,332	8,500
Brookline Town, Mass.	49,786	7,750	Oakland, Calif.	302,163	7,415
Buffalo, N. Y.	575,901	21,800	Omaha, Nebr.	223,844	11,500
Camden, N. J.	117,536	8,600	Passaic, N. J.	61,394	10,900
Chelsea, Mass.	41,259	21,260	Paterson, N. J.	139,656	24,000
Chicago, Ill.	3,396,808	363,000	Philadelphia, Pa.	1,931,334	293,000
Cincinnati, O.	455,610	21,800	Pittsburgh, Pa.	671,659	52,000
Cleveland, O.	878,336	90,000	Portland, Ore.	305,394	10,700
Cleveland Heights, O.	54,992	10,150	Providence, R. I.	253,504	23,800
Columbus, O.	306,087	9,250	Revere, Mass.	34,405	9,635
Dallas, Tex.	294,734	10,400	Richmond, Va.	193,042	7,500
Dayton, O.	210,718	5,000	Rochester, N. Y.	324,975	23,400
Denver, Colo.	322,412	18,400	St. Louis, Mo.	816,048	51,000
Detroit Mich.	1,623,452	90,000	St. Paul, Minn.	287,736	14,000
Elizabeth, N. J.	109,912	11,700	San Antonio, Tex.	253,854	6,900
Fall River, Mass.	115,428	5,900	San Francisco, Calif.	634,536	40,900
Harrisburg, Pa.	166,267	23,360	Scranton, Pa.	140,404	9,800
Houston, Tex.	384,514	13,500	Seattle, Wash.	368,302	14,500
Indianapolis, Ind.	386,972	10,850	Springfield, Mass.	149,554	12,270
Irrington, N. J.	55,328	6,650	Syracuse, N. Y.	205,967	14,500
Jersey City, N. J.	301,173	21,600	Toledo, Ohio.	282,349	10,500
Kansas City, Mo.	399,178	26,250	Trenton, N. J.	124,697	9,650
Los Angeles, Calif.	1,504,277	82,000	Washington, D. C.	663,091	18,350
Louisville, Ky.	319,077	13,800	Waterbury, Conn.	99,314	5,800
Lynn, Mass.	98,123	9,800	Wilkes-Barre, Pa.	86,236	6,200
McKeesport, Pa.	55,355	6,850	Worcester, Mass.	193,694	13,350
Malden, Mass.	58,010	11,170	Yonkers, N. Y.	142,598	7,200
Memphis, Tenn.	292,942	13,350	Youngstown, Ohio.	167,720	8,650
Miami, Fla.	172,172	7,500			

THE ENGLISH-SPEAKING JEW AND THE JEWISH-AMERICAN SECTION

GEORGE STARR



George Starr

This Almanac is testimony to the fact that native-born and English-speaking Jews are an integral part of the Jewish-American Section of the International Workers Order. Its very publication is made possible by their presence in the ranks of our Order. While this article deals with their participation in the life and activity of the Jewish-American Section, the entire Almanac is in reality an expression of their needs and desires. It will unquestionably stimulate the members of the English-speaking lodges to secure a better and deeper under-

standing of the history, traditions and culture of the Jewish people. It will simultaneously further their participation in the affairs and life of the American Jewish community.

English-speaking Jewish lodges are comparatively new institutions in the life of the International Workers Order. When our Order was founded in 1930 it was organized to serve language-speaking Americans of diverse national origins. In its first years the IWO was composed in its entirety of different language-speaking groups. At our second national convention in 1933, we embarked on a new field—the organization of general lodges which would unite the native-born and English-speaking membership regardless of national origin. Many members of our present English-speaking Jewish-American lodges were introduced to our Order through these general lodges. With the outbreak of the war in Europe a process developed which ultimately resulted in a fundamental change in the form of



Dance group of one of the schools of the Jewish-American Section, I.W.O.

organizing and servicing our English-speaking members.

As a result of the prosecution of the war there has been an awakening and deepening of the national consciousness of all nations, national minorities, national groups and especially of the Jewish people. The very nature of the war which is a struggle for national survival and liberation accelerated this process.

This deepened national consciousness is evidenced by the sons and daughters of American Jewry who seek to make contributions to the winning of

the war as Americans and as Jews. It is manifested in the hopes of the Jewish people, the native-born and foreign-born, for all-inclusive and complete Jewish unity in behalf of the best national interests of our people. The torments, terror and destruction inflicted upon the Jews by the depraved Nazis has given American Jewry a renewed consciousness of their kinship with the Jews throughout the world. For example, when the representative of Soviet Jewry, Professor S. Michoels and Lt. Col. I. Feffer, came to the United States they were welcomed by the Yiddish-speak-

ing and English-speaking Jews. There is, all in all, a much greater interest in Jewish affairs. Americans who never before realized they were Jews, for the first time became aware of the fact that they were Jewish-Americans, and that being Jews enhanced their Americanism.



Congressman O'Toole with group of I.W.O. Women Leaders

This deepened national consciousness was not limited to the Jewish community. Americans of all national origins became aware of their ties with their people and their national groups. The great American Slav Congress became the medium for furthering the interests of the nativeborn and foreign-born Slavs. The Negro people became even more alert to their needs and desires and thus the tremendously important Negro movements came into being. In the trade union field we saw the formation of Finnish, Polish and Hungarian trade union committees, since American labor felt that it could better its contributions to victory by functioning as members of its respective national groups.

In keeping with this development in American life, our Order felt the urgency for providing avenues to the native-born to express their national consciousness. Thus, in June 1942

the General Executive Board made a historic decision whereby our Order was defined as an American multi-national fraternal society with its roots in the national groups. This marked a turn in our work and activity. The language-speaking sections were to be transformed into national group sections which were to include language-speaking and English-speaking lodges. Thus, the Jewish-American Section embarked upon the organization of English-speaking lodges, to join side by side with the already existing Yiddish-speaking lodges, to advance the best interests of the Jewish people.

The correctness of this policy was proven in the two years that have elapsed. The English-speaking Jews found a fine home in the Jewish-American Section. They worked in furthering a program which represents the needs and desires of America's native-born Jews, a

program in the best interests of the entire nation.

Members of the Jewish-American Section are on all battle-fronts, in the Army, Navy, Marines, the Air Forces and the Merchant Marine, meeting their responsibilities in speeding victory. Their heroic efforts are a glorious chapter in the history of our Order and our country. Some have already fallen in the struggle. Gold stars appear on the service flags of many of the Jewish-American lodges.

The Jewish-American Section will not rest until the death of our gallant fighters has been avenged with the extermination of the armies of fascism. Our members are on the production lines pouring out war materials with which the armed forces of the United States together with our allies of the other United Nations are annihilating the

mechanized might of reaction. Our primary aim and purpose is to attain victory and towards this end the Jewish-American Section and its membership have made most notable contributions in every avenue of homefront activity.

In order to guarantee the defeat of the fascist enemies and to assure the building of a post-war world of lasting peace, freedom and security for all peoples, the broadest all-inclusive national unity is required. All of us who remain at home can most effectively back up our uniformed brothers and sisters, husbands and wives, sons and daughters, who are in the front lines, by building and strengthening national unity. Our sector in this struggle is the building of Jewish unity. The united action of the five million American Jews is a pre-condition for national unity. The attainment



I.W.O. National Committee on English-speaking work

of Jewish unity is one of the main responsibilities assumed by the Jewish-American Section.

There are still unfortunately some elements in our country who are playing Hitler's game by fostering anti-Semitism as a means of dividing a united nation. The fight against anti-Semitism is unquestionably the concern of all patriotic Americans. Jews, however, have a special role in this fight. The Jew is the first to meet the onslaught of the anti-Semitic attack and must be the first to react. Anti-Semitism is a cancerous growth which must be extirpated. To help unite the Jewish community for combatting this menace, to help build interracial unity in the struggle against racial discrimination, is one of the paramount aims of the Jewish-American Section.

Two years have passed since the decision of the General Executive Board which spurred the organization of English-speaking lodges in the national group sections of our Order. During this period the Jewish-American Section established a most enviable record.

The English-speaking Jewish-American lodges made notable progress in carrying through the program of the

Jewish-American Section. These lodges have in most cities integrated themselves in the day-to-day life of the Jewish community and together with their fellow Jews have helped in the solution of many vital problems, and jointly have successfully completed many important campaigns.

We can note the previously mentioned Michoels-Feffer Welcome Receptions as an occasion at which the English speaking lodges participated as a component part of the Jewish community. They functioned together with their Yiddish speaking brothers and sisters in the organization of united community meetings to welcome the representatives of the Jewish community of our valiant ally. The outstanding efforts of many of our English speaking leaders earned them widespread recognition.

When the American Jewish Conference was being organized, the efforts to make it an all inclusive united body was initiated in many cities by our English speaking lodges. Wherever Jewish issues are projected, wherever the Jewish community is being fortified, American born Jews are involved and members of our English speaking lodges are to be found as

consistent and tireless workers.

On the eve of our Sixth National Convention we can report that the correct policies of the English-American Section and the splendid work of our English speaking lodges resulted in the transformation of the section into a powerful bi-lingual Jewish fraternal society. The number of English speaking lodges reached a total of more than 50 with a membership of approximately 11,000. In the pre-Convention Membership Drive these lodges did exemplary work, having fulfilled and surpassed their goal of a 15% recruitment of their membership. We take pride in their contribution in increasing to 45,000, the membership of the Jewish-American Section.

While we can be pleased with the development of these lodges, it is important to note that the task of mass-building still lies before us. Of the five million American Jews, it is estimated that three million are English speaking. This is 60% of the American Jewish population. In the Jewish-American Section the members of the English-speaking lodges are but 25% of the total membership. We are not greatly concerned with ratios, but we do know that we have a program and an organization which is vital to

all native born Jewish men and women. We will continue to enroll them in our ranks in ever greater numbers to strengthen our Order and thus improve our service to the Jewish community and to our nation.

Our English speaking Jewish-American lodges are growing as a result of the developing Jewish consciousness of the native born Jew. There can be no question that our English speaking lodges are contributing to a more profound understanding of the Jewish question and of the role of the American Jew.

There should be no feeling whatsoever that this deepened national consciousness is but temporary—that it will diminish with the defeat of the Nazis. The Jews have reacted positively to Hitler's racial theories—they didn't run away from their people, but, on the contrary, asserting their Jewishness, fought back. Their new acquaintance of rekindling of their ties with Jewry will undoubtedly leave a permanent imprint on their thinking, on their activities—on their very lives.

It is no accident that Jewish young men and women succumbed in some measure to the

erroneous theories of assimilation; that they didn't grow up into fully conscious Jewish-Americans. Throughout their formative years, while they were attending the public schools and colleges, they were never provided with an understanding of the great history, traditions and culture of our people. They were never given the facts about the contributions of the Jews to civilization, to progress and to humanity.

This notable omission in the education of the American youth was not confined to the Jews alone. The tremendously important role Americans of all national groups played in the building and development of our nation was never sufficiently brought to their attention. They were asked to emulate a model American. But who was this "100%" American? The answer consisted almost invariably of a mythical, non-existent type. They were certainly not told that the representative American might be a Catholic, Jew or Protestant; a Negro, Hungarian, Pole, Italian, Swede, German, Scotch-Irish or any of the many other immigrants or descendants of immigrants.

Sholom Aleichem, the great Jewish writer, in speaking of the Jews in old Tsarist Russia,



Dramatic Group of one of the I.W.O. lodges in action

used to say: "Ez is schver tzu zein a Yid." This was especially true for the native born American Jew. Now that they have come to appreciate their rich heritage, they will certainly not forget it.

In this connection, it is most important to note the need for providing a progressive Jewish education for our children. Fortunately the IWO Jewish Children's Schools will meet this need. If this medium of progressive Jewish education was not created for us by the Yiddish speaking members it would be incumbent on the English-speaking leaders and members to take responsibility for the establishment of a similar school system. There can be no doubt about the indispensability of the IWO Schools both to the Jewish-American family and to the American Jewish community.

This is particularly true at

this moment when the vicious forces of the native fascists are busily purveying the shopworn, yet effective virus of anti-Semitism. Anti-Jewish propaganda and terror is the last resort of Hitler's desperate friends in America. They seek to provoke disturbances against the Jewish people in order to hinder and obstruct the all-out war effort and the defeat of the fascist enemy. All Jews must help fortify our children for the impact of meeting anti-Semitism by acquainting them with our people's history, traditions and culture—of the place they occupy in furthering civilization, progress and democracy. This is es-

sential for the children of IWO members. It is a must for every Jewish child of school age.

Many parents are encouraged to send their children to these schools to learn the Yiddish language. Parents who do not speak or read and those who do not even understand it, do not want a similar failing in their children. It is long overdue that the teaching of Yiddish be placed on the curriculum of the public schools with the foreign languages now being taught. Until this is attained, the best place to teach Yiddish to our children is in the IWO schools.

While it is true that many



Our recent publications.

parents will send their children to learn Yiddish, there are many more native born fathers and mothers who are primarily interested in providing an education in Jewish history and culture. An experimental IWO school was conducted, where these subjects were presented in English. Instead of limiting the teaching to Yiddish this method will appeal to many children who would not be sent to an exclusively Yiddish school. Most important is the fact that more Jewish children will have an opportunity to learn of their great heritage. Schools of a similar nature will be opened in the coming school term.

The schools have a place of undisputed importance in the

life of our Jewish-American Section and of the entire Jewish community. They are serving more and more members of the English speaking lodges. Their future, depending on what we do will be very bright for we shall not be lacking in our responsibility.

American born Jews are actively responding to the influence of Jewish culture in their lives. Our proud and ancient heritage of courage, sacrifice and relentless battle against oppression is embodied in Jewish culture.

Brother Ben Gordon, a member of the National Sub-Committee on English Speaking Work recently wrote an article



Bulletins published by English-speaking lodges.

on the significance of our Jewish heritage in which he said:

"The English speaking Jews conceive of our heritage as the sum total of our culture and traditions, whether written or oral, on canvass or in clay, embodied in our customs, in the songs we sing and the foods we eat, transmitted to us by our predecessors and absorbed into the very essence of our lives. Our heritage is a rich storehouse of experience varied and multi-lingual. It has been passed on to us from many lands and in diverse tongues: in Arabic and Aramic; Portuguese and Spanish; Hebrew and Yiddish; Russian and English.

"Our culture is not one-sided. Much of it bears the imprint of the extreme suffering and persecution of our people. Yes, a great deal of sadness is reflected in our literature. Yet our humor and laughter, our joys and ecstasies have found their way into the sum total of our literature and cultural heritage.

"Our heritage has developed through the centuries under various conditions and historic periods. Permanent contributions have been made to it under the terrible conditions of the Spanish Inquisition, when the forerunners of present day Fascism sought to snuff out and

extinguish the modes of life of the Jewish people at that time. In answer to the religious persecutions of that period, Jews fought and died for Kiddush Hashem, for the right to practice their religion according to the dictates of their conscience. And under conditions of comparative freedom in Holland, Baruch Spinoza was grinding lenses and weaving his lofty thoughts into a system of philosophy and ethics.

"In modern times, too, our heritage is being enriched and furthered. We have the sublime and heroic example of the Warsaw ghetto where Jews, seizing the Torahs, from which they have derived the spiritual sustenance of their lives, converting it into a weapon—yes, a physical weapon—hurl themselves on the Nazi barbarians. Devout, religious Jews fighting and dying side by side with those Jews who are inspired and guided by the principles and teachings of Karl Marx. And under conditions of freedom and socialist democracy, never before enjoyed by our people anywhere in the world—in the Soviet Union—we produce a Michoels and Feffer, eloquent and gifted artists of our people.

"Within the total of our rich heritage we seek the social ele-

ments of progress; and struggle for a better and more advanced life for our people, a life free from oppression and racial persecution. We find these elements in abundance studding the pages of our history with enduring glory and inspiration. From biblical times up until the present we have contributed men and women of intense social vision who have left their indelible mark on our own and mankind's march to a better world.

"A quick glance at the history of the Jewish people in our country would reveal the pattern of our contributions to our nation and our own people. From the time of settlement of the colonies through the Revolutionary and Civil Wars up until the present the Jews have been building an American Jewish tradition. We observe that even when Jewish men and women chose to express their talents and make their social contributions through the American community as a whole, they nevertheless continued to retain, in most cases, an organic connection with their own people. Of course, this connection has not at all times been maintained consciously to a uniform degree. But to the extent that Jewish leaders in the various fields of

human effort did not consider their Jewishness purely an accident of birth; to the extent that they identified themselves with their own people and realized the source and wellspring of their being; to the extent that they evolved a progressive social approach to the problems of the Jewish people and rejected a nihilistic, assimilationist viewpoint, to that extent have they been able to further and enrich our American Jewish heritage and tradition to the advantage of their own people and the community as a whole."

We in the Jewish-American Section are in a position to make fine and lasting contributions to the further development and enhancement of American Jewish culture in English. We look upon this culture as our inheritance—to be shared with the Yiddish speaking Jews, of course—but to be treasured and guarded by us. Our initial project was to ferret out the almost forgotten works of one of America's literary giants. The publication of "Emma Lazarus — Selections from Her Poetry and Prose" with an introduction by Morris U. Shappes was greeted by leaders of American Jewry as a most valuable contribution. The book was sold so quickly that a second edition had to be print-

ed. This is but an example of the undertakings the Jewish-American Section will launch. We will provide translations of Yiddish literary gems of the past and present and in every way cultivate and develop a progressive Jewish culture in English.

The native born and English speaking members of the Jewish-American Section have displayed an eagerness and willingness to help solve the vital problems facing our people.

They are working side by side with the Yiddish speaking Jews in striving to secure freedom from fear and freedom from want in the better world which will emerge for the Jews and for all peoples after the hated fascists have been defeated. In the coming years, as the Jewish-American Section continues to make history, the leaders and members of the English-speaking lodges will be doing their bit for our Order, for our country, for our people.

AN INTRODUCTION TO JEWISH LITERATURE

KALMAN MARMOR



Kalman Marmor

Jewish literature, a product of Jewish life, was created during a period of three thousand years. Jewish literary works of the first third of this span of years are housed, in part, in the Bible.

The Bible, the holy book of the Jewish and Christian religions, has a significant cultural value, like the classics of any literature. The larger portion of it includes a variety of secular compositions: epic songs, folk poems, love songs, lyrical effusions, folk tales, proverbs, epigrams, fables, dialogues, drama, tales, historical books, chron-

icles, archaeological and geographical descriptions, documents and legal regulations.

Jews know the Bible as the "Tanach" (T. N. Ch or K), derived from the initial letters of the triple grouping of the Biblical works: Torah (Law), Nebüm (Prophets) and Ketubim (The Writings).

The Torah, consisting of five books, is called the "Chumash" (The Pentateuch); the section of the Nebüm or Prophets included four historical books and the prophecies of fifteen prophets; the Ketubim (The Writings) include lyric poems (Psalms), love songs (Shir Hashirim—the Song of Songs), Elegies (Lamentations), philosophic poems and essays (Koheleth - Ecclesiastes), a dramatic poem (Job), sonnets, epigrams, maxims (Proverbs), tales (Ruth, Esther), historical documents (Ezra, Nehemiah, Daniel) and Chronicles.

The Torah begins with the well-known legends of the creation of the world; of the Gar-