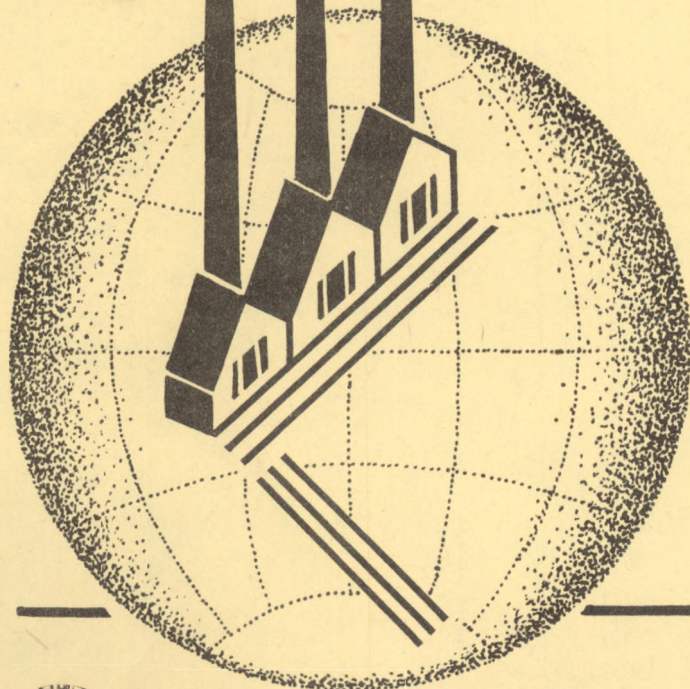


Reconstruction of Jewish Life in all Lands

Outline and Material
for the
Million Dollar Rehabilitation Drive
of the JPFO



Published by the
NATIONAL SCHOOL AND CULTURAL COMMITTEE
of the
Jewish Peoples Fraternal Order

Rehabilitation Drive
of the
Jewish Peoples Fraternal Order, IWO

1947

INTRODUCTION

This manual is designed to provide information for speakers and workers in the 1947 Rehabilitation Drive of the JPFO. which aims to raise \$1,000,000 - \$250,000 in cash and \$750,000 in kind.

Naturally, there is much more material and facts presented in the article that follows - The Rehabilitation of the Jewish Communities Overseas - than should be used in a short speech or appeal for the Drive. It will be necessary to select the material for each speech with an eye to the time allotted for the presentation, to the audience and the job to be done. For example, if a short appeal is to be made only a few facts should be used and dramatized. If a lecture is to be given, the article in this manual has ample material for its preparation.

The important thing to stress in this Campaign is the fact that our aid is necessary for the reconstruction of the Jewish communities in Europe. The Jewish communities have gone far toward rebuilding themselves, reviving Jewish life in their countries and participating in the general democratic upsurge in their respective homelands.

The rebuilding of Jewish life in Europe is of importance not only to the surviving Jews on that continent but to us in the United States. The fate of the Jews of the world is interlocked and depends on the ability of the peoples of the world to build democracy in their lands. Therefore, our Rehabilitation Drive is definitely part of the effort to make democracy secure throughout the world in the face of efforts to reinstate fascist-like regimes and to halt the development of advanced democracy in many places.

And we should not overlook the fact that the need is great. The heroic advances of the Jewish communities have been made in the face of seemingly insurmountable difficulties. That is why our aid is so important. The lack of the simplest necessities makes their task a superhuman one. The Jews of Europe have suffered beyond human description. We in the United States cannot begin to understand the suffering and heroism of our brothers and sisters in Europe. The least we can do is go way over the top in our Rehabilitation Drive and show them that we are with them in the common task of rebuilding Jewish life throughout the world and making life more secure under the sun of democracy and freedom.

* * *

Contents of this manual:

1. The Rehabilitation of the Jewish Communities Overseas
2. How the JPFO Distributed the Funds of the previous Rehabilitation Drives

THE REHABILITATION OF THE JEWISH COMMUNITIES OVERSEAS

From different parts of Europe the JPFO Rehabilitation Drive Committee receives urgent appeals for aid. The needs are very great. On May 12, 1947, we received an urgent call from Paris stating: "Our financial situation is catastrophic. This is not merely a request but a tragic reality.... We hope it will be possible for you to send us \$10,000." Of course, we sent \$10,000 by telegraph to help maintain the children's institutions in France.

From Silidarité. Juive, Jewish aid organization for victims of the nazis in Belgium, we received a letter informing us that "we had to close our children's colony of Middlekerke temporarily because of shortage of funds." We immediately sent them \$5,000 with a further promise of an additional \$5,000 in the coming weeks.

From Poland we receive not only the most heartfelt thanks for the help which we sent there, but requests to continue this help.

We can all well be proud of the words of the representative of the American Jewish Council for Russian Rehabilitation, Louis Levine, who writes us that the JPFO has led the way by its example to American Jewry. Louis Levine has acknowledged the \$25.00 which we have sent for equipping the Saratov Hospital and the \$7,840 we have contributed for a linotype machine.

Every member of our Order can also be proud of the words of the Central Committee of the Jews in Poland that "the material aid which we received from you will enable us in a number of places to strengthen the work for children's aid and aid for the cooperatives, today one of the most important means of industrializing the Jewish people."

Mrs. Moses Epstein, national president of the Hadassah, writes us: "The National Board of the Hadassah listened with great satisfaction and gratitude to your letter which informed us that the Executive Committee of the Jewish People's Fraternal Order has accepted the proposal of the Hadassah for building a children's pavilion in the Tuberculosis Hospital in your name."

The JPFO has already contributed \$70,000 for the children's pavilion for tubercular children in Palestine.

We now call upon every member of the JPFO not only to make the maximum contribution that he can possibly afford, but to raise funds among his neighbors, his shop and factory mates, wherever and whenever he meets people. Raise the funds as quickly as possible in order that we may speedily fulfill the requests of our brothers and sisters overseas.

The Jewish Community in Poland

Poland will go down in history as the cradle of the rebirth of a Jewish community which suffered most grievously from nazi barbarism.

The Jewish community in Poland has tied its fate to that of all democratic and progressive forces in Polish life and is an integral part of the New Poland.

The Jewish community in Poland is being built on a productive basis. This is possible because in the new Poland all restrictions against the Jews which had been in existence for generations and which had been considerably tightened by the policy of extermination of the Jews until 1939, have been completely abolished.

The productivization of the Jews is directed in the main toward employing them in the big factories, in the producers' cooperatives, in various crafts, and in agricultural pursuits. More than 20,000 Jews are employed in government factories; 3,400 in 134 cooperatives. The Labor Bureau of the Central Committee of Polish Jews (the united body of all Jewish organizations in Poland) is extending its activity with the aid of government credits. The Bank for Productivization has so far granted 2,000 loans for cooperatives, artisans, and professionals in the sum of 50,000,000 zlotes. The government has created a special commissariat for the productivization of the Jewish people which helps to solve the concrete economic problems faced by them. As a result, the entire social and economic structure of the Jewish community in Poland has been changed.

The latter part of 1946 was marked by the cultural rebirth of the Jewish community in Poland. The desire to read a Yiddish book, to see a Yiddish play, to read a Yiddish newspaper has increased considerably. The Jewish community in Poland now has every opportunity to enjoy a national culture. Yiddish literature in Poland has a large reading public. The two Yiddish theaters in Poland are always well attended. There is an extensive Yiddish press. The organ of the Central Committee, "Dos Neie Leben," will shortly become a daily paper. "Yiddishe Shriften," the organ of the Union of Jewish Writers and Journalists, appears regularly. Eighteen dramatic clubs are in existence, as well as 32 clubs and reading circles. Yiddish radio programs are given four times a week. There is a publishing house and a Yiddish printing house in Lodz.

Twenty-nine Yiddish schools, attended by 2,500 children have been established; 49 part-time homes with an attendance of 3,500; 15 homes for young workers accommodating 1,000; 47 trade courses with 1,069 young people; ten sport clubs with 400 young people; 13 children's homes, among them several that have gained recognition as model homes. The first conference of Jewish teachers in Lodz, which drew up a uniform program for all the Jewish schools in Poland, was a manifestation of the healthy development of the Jewish community in Poland.

A magnificent cultural conference in Lower Silesia, which drew the attention of the entire Jewish community in Poland, was an expression of the development of Jewish culture. The newly established "Friends of Jewish Culture" is carrying out an immense plan of organizing cultural work, establishing libraries, singing societies, amateur dramatic groups, etc. The Central Library in Warsaw has achieved great success in collecting Yiddish and Hebrew books, which are now kept in the renovated building of the Yiddish Library.

The Central Committee of Polish Jews, based on the closest cooperation of the various democratic groups which compose it, embodies national unity on a democratic basis and represents the entire Jewish community. The extensive and many-sided activity of the Central Committee has achieved recognition both in Poland and abroad. The Central Committee, which considers itself an integral part of the democratic Poland and an organic part of the Jewish people throughout the world, has reacted to the most important developments in Polish life and in Jewish life.

In the past two years, much has been done to rehabilitate the lives of the Jewish people. The great majority of the Jewish people have benefitted from the aid of the various committees that have been established. The largest amount of aid has been extended in repatriation. Thirty-five repatriation centers have been established containing 7,435 beds; 38 public kitchens serving 25,000 meals daily. More than 90,000 Jews have been given food products. More than 60,000 received clothes. 30,000 received financial aid in the sum of 36,000,000 zlotes. 29,000 received lodging. Eight old people's homes lodging 180 men and women have been established. In the first half of 1946, food products were distributed to 124,000 people and clothes

to 48,000. Special attention is being paid to children. 1,000 children are cared for in 11 children's homes, 3,500 in the schools, 7,000 in part time homes. All children are given clothing and shoes. 806 young people are maintained in 18 homes.

The Jews in France

As early as 1922, thousands of Jews began to immigrate to France in their flight from the newly created landlored-fascist Polish government.

In 1933, when Hitler came to power in Germany, Jews began to arrive from Germany. During the war, after the defeat of Poland by Germany, thousands of Polish Jews who had fled from the concentration camps began to arrive in France.

Generally speaking, these Jews who immigrated into France were a dynamic and progressive element, eager for education and culture, and helped to rebuild the France devastated by the First World War.

Among them were a large number of professionals: engineers, lawyers, doctors, and writers. In the days of the people's front against fascism and anti-Semitism the United Cultural League arose, representing all elements. A Yiddish press arose: the progressive labor paper "Di Neie Presse;" the middle class daily "Der Parizer Heint;" and a number of other periodicals, weeklies and monthlies.

France was never able to boast such a dynamic and progressive Jewish community, and it is therefore not surprising that the first Jewish World Cultural Congress took place in Paris and that the international office of the Ykuf (Yiddishe Kultur Farband) was located in Paris.

Before the outbreak of the second World War, the Jewish community in France had a population of 240,000, 70% of them in Paris.

Hitlerism killed about 120,000 Jews in France. It is estimated that there are at the present time 150,000 Jews in France, including those that have recently arrived. The percentage of survivors is large in comparison with Poland. The People's Front and the resistance movement saved thousands of Jews from death.

At the present time, two years after the war, the number of Jews has decreased, but the number of children's schools, newspapers, books published has increased. New cultural and art institutions have arisen in Paris and in the provinces. And under the most difficult conditions the dream of many years has been realized - the establishment of a People's House, in which are housed the People's University, the People's Library (with thousands of books donated by the Ykuf, the JPFO, and Jewish World Congress), the Central Children's Commission, the Pedagogic Council which supervises 9 part-time schools in Paris and 4 in the Provinces, the People's Chorus, and a music school for children and adults.

The Jewish Community in Belgium

In Belgium too, many Jews immigrated from Germany and Poland, so that by 1939 there were about 90,000 Jews in this country. The majority of them were artisans and middle class people.

In 1939 was established "Solidarité," an organization to help the victims of fascism, and to be prepared, together with the Belgian people, to fight against the Nazi hordes, a task which it was shortly called upon to fulfill. "Solidarité" had only one answer to all Nazi conquest: Resistance. It exhorted the Jewish people not

to wear the yellow badge, not to go to work, and not to carry out any orders; to join the underground organizations, Jewish and non-Jewish. "Solidarité" procured temporary illegal quarters for members of the underground, raised funds, food packages, clothes for Jews who were in concentration camps, and also organized escapes. "Solidarité" was especially active in saving hundreds and thousands of children from the Nazi death factories.

The fascists annihilated 50% of the Jewish population in Belgium. Many of the Jews fled during the "registrations." At the present time there are 33,000 Jews in Belgium, for whom "Solidarité" procured food, clothes, housing, and inexpensive meals. "Solidarité" has established two magnificent children's colonies at the seashore for hundreds of surviving Jewish orphans; it has also established homes for many children in the Labor University, in trade schools, and in the Ort.

The first library of "Solidarité" consisted of random pages from books, collected with painstaking care and effort. Now it has more than 1,500 volumes. "Solidarité" has also established part time schools, a People's University, and organizes showings of Yiddish films and theater groups.

A healthy and progressive Jewish community is being built in Belgium. The Jewish people there are viewing the future with great confidence and hope.

Jewish Reconstruction in Roumania

Before the Nazis began their campaign of destruction there were about a million Jews in Roumania. However, the Jewish community there was oppressed economically and culturally by the reactionary Roumania government. During the Hitler-Antonescu regime, Jewish life was suppressed entirely.

Now there are more than 400,000 Jews in the new Roumania. There are 114 Jewish communities (kehilas) and groups, organized into a federation and officially recognized by the government. It was due to the efforts of the Federation that 80 kindergartens have been established, 85 schools, 15 high schools, 50 Talmud Torahs, and 6 Yeshivas. All this has been done in the short period after liberation and is a result of the tremendous sacrifices on the part of those who only a short time before fought as partisans in the forests against the Nazis.

Jews in the Soviet Union

Of the three million Jews now in the Soviet Union, two million had been saved by the Soviet Union from the Nazi death camps, transported to safe zones, and provided with homes and jobs.

Many Jews have now returned to the former Jewish centers in central Russia and particularly in the Ukraine. A number of Jews have remained in the territories to which they were sent and are the seeds of new Jewish communities; Turkmania, Sverdlow, Cheliabinsk, Molotov (formerly the Perm territory), Kuybishev, Ufa, Yaroslavl, Ulianovsk, Krasnoyarsk, Irkutsk, Tomsk, and other cities in the Urals, Siberia, and Volga regions. The Jews there are steel workers, mechanics, etc. Here and there these scattered Jewish communities seek to satisfy their cultural aspirations. The Jewish community in Tashkent, for instance, now has its own Yiddish Theater, which always draws a large crowd. There is a great demand for Yiddish books.

However, the majority of Jews returned to the pre-war Jewish centers. Thus there are at the present time in Moscow 250,000 Jews, making it the largest Jewish community in the Soviet Union. Among other Jewish cultural institutions there is the Moscow Yiddish State Theater. Moscow is also the location of the Jewish Anti-fascist Committee, of the publication "Einikeit," and the state publishing house "Emes."

There are also such large Jewish centers as Minsk, which has a Jewish population of 20,000; Odessa with 80,000 Jews; Dniepropetrovsk with more than 50,000 Jews; Kiev with 120,000 Jews; Berditchev with 8,000; Kishinev with 20,000, Zhitomir with 15,000; Mohiliev with 12,000; Kharkow with more than 70,000; and Riga with more than 20,000 Jews.

As before the war, Kiev is again the center of a flourishing Jewish cultural life. Together with a number of other Jewish centers, Kiev serves the needs of a number of large and small Jewish communities that have not entirely recovered from the war. Thus Kiev arranges Peretz and Sholem Aleichem evenings for the surrounding territories. Plays are given in the Ukrainian Yiddish State Theater and are also sent to other cities and towns. Religious Jews have synagogues in Kiev to satisfy their religious needs.

One of the most important cultural institutions is the Bureau for Yiddish Culture of the Ukrainian Academy of Sciences, which arranges evenings on Yiddish cultural research.

Chernowitz and its Jewish population of more than 50,000 is typical of many other post-war Jewish centers. Chernowitz maintains a Jewish secondary school, a theater (a state theater bearing the name of Sholem Aleichem), a Yiddish review theater of the district Philharmonic, a Yiddish section in the district and city libraries. In addition, a number of Yiddish writers make their home in Chernowitz and are carrying on extensive cultural work among the population in the form of literary evenings, readers-and-writers circles, etc.

Jews play an important role in the economic life of Chernowitz and its surrounding territories. 40% of those employed in the various cooperatives are Jews. In some industries the number of Jews reaches as high as 70%, as in the tailoring trades, textiles and weaving, food, watch-making, etc. Many Jews are directors of factories, trusts, workshops, etc.

Jews also play an important role in the culture and science of the city. 200 Jewish students attend the three universities. Of the eight students in the Medical Institute attending under a Stalin scholarship awarded for the highest moral and material attainments, three are Jews.

It is now thirteen years since Biro Bidjan has been proclaimed a Jewish Autonomous Region. In the five-year plans for the Soviet Union, a section is devoted to help the immigration of Soviet Jews into Biro Bidjan. Biro Bidjan is being built up on the basis of agriculture, fishing, and various other light and heavy industries.

There are 133 schools in Biro Bidjan, 32 elementary, 25 incomplete and 16 complete high schools with an attendance of 15,000 students. Among the higher institutions there are the following: a pedagogical, medical, and railroad technicums, a railroad transport school, an agricultural school, a museum of science, and a technicum preparing cultural leaders; also a music school with more than 100 students. There are also dozens of cultural and self-teaching groups: 22 clubs, 6 cultural institutions, 44 reading circles, 27 film theaters and 10 movable film

installations, 15 radio stations, 20 libraries, among them the state library bearing the name of Sholem Aleichem which has 150,000 volumes; also the state Yiddish theater.

The Jews in Palestine

Palestine is today the third largest Jewish community in the world, with a Jewish population of more than 630,000. There are over 66,000 Jewish workers (38,000 in 1939) employed in hundreds of industries. In addition, about 8,500 Jewish workers are employed in military camps. About 24,000 Jews are engaged in a thoroughly modern agriculture, a result of the pioneer work which filled in malarial swamps, ploughed the rocky earth, and irrigated dry land.

At one time Palestine was Jerusalem. Although Jerusalem has remained the historical center of Palestine, the all-Jewish city of Tel Aviv is now the backbone of the Jewish Palestine. Tel Aviv in 1909 had a population of 300. In 1938 the population grew to 100,000. And today it has a population of 200,000. Tel Aviv is the center of Jewish political, cultural, and social life. All political parties maintain their central offices here. There are hundreds of institutions, unions, and clubs. Ten morning and afternoon papers are published here serving the entire country. Besides, dozens of weeklies and monthlies appear. Large private and public publishing houses annually publish hundreds of books. There are five theaters here which also serve the smaller centers. There is also an opera house and a symphony orchestra which visit the provinces. There are eight movie houses. Hundreds of concerts are given annually, as well as lectures, meetings, etc. In Tel Aviv we have the Bialik House which has been transformed into a national museum with a Bialik Library and Archives. During the past nine years, 95,000 visitors have come to the Bialik home. Tel Aviv is also a large industrial center. 30,000 workers, 47% of all Jewish workers throughout the country, are employed in its 1,300 undertakings. Tel Aviv accounts for 42% of all Jewish production in the country.

The pride of the Palestine Jewish community is the Hebrew University near Jerusalem.

In addition to the three large Jewish cities, Jerusalem, Tel Aviv, and Haifa, there are hundreds of smaller communities called colonies, because they are based on agriculture, although many of them engage in industry. Among all these colonies, there are about 100 well established agricultural collectives.

A model of these collectives is the colony "Ein Horud" which celebrated its 25th anniversary recently. Like many another colony, "Ein Horud" began with a few people. Today it consists of a thousand farmers. It has built a museum comprising several stories. It has several schools. A guest house is now being built including a kitchen, a library, a museum, etc.

How the JPFO Distributed the Funds Raised
in the First Two Rehabilitation Campaigns

For hospitals, medical instruments and rehabilitation purposes in the Soviet Union and for orphans in Biro Bidjan	\$200,000.
To the Polish Federation for the Jews in Poland - for food, medical instruments, cultural institutions and for a children's home	50,000.
To the Central Committee of the Jews in Poland and to different district committees in Poland	22,500,000 zlotes
To the Hadassah for a wing in a hospital for tubercular children in Palestine	\$70,000.
For a children's home in Andresey, France in the name of the Emma Lazarus Division of the JPFO, where 150 Jewish children of partisans are enjoying a healthy and vigorous life	\$40,000.
For a Jewish children's home in Belgium	\$10,000.
Cash to the United Jewish Appeal	\$20,000.
To the Ambidjan for an excavator in Biro Bidjan and contributions to Biro Bidjan through various JPFO committees	\$50,000.
For the establishment of a loan fund for Jewish workers and artisans in France	\$5,000.
To the Red Mogen Dovid for the establishment of a first aid station in Palestine	\$6,000.
To aid the publication of the "Black Book" containing documentary evidence of the atrocities committed by the Nazis against the Jewish people	\$5,000.

In addition, we sent over a million dollars' worth of books, medical supplies, clothes, etc. to various countries overseas.

The moneys raised in the present campaign will be distributed through authorized relief agencies here and overseas. Funds will also be given to the Jewish trade unions in Europe. This is true also of the clothes and other materials which will be collected.