

REVIEW OF THE YEAR

5705

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INTRODUCTION. By the Editors.....	209
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PART ONE: THE UNITED STATES

Religious Activities. By Joshua Trachtenberg.....	215
Educational and Cultural Activities. By Uriah Z. Engelman.....	228
Jewish Social Welfare. By H. L. Lurie.....	254
Jews in the Armed Forces. By Louis Kraft.....	263
Anti-Jewish Manifestations. By Ellen H. Posner.....	268
Combating Anti-Semitism. By Geraldine Rosenfield.....	279
Interfaith Activities. By Louis Minsky.....	285
Reaction to Events Overseas. By Augusta Cohen.....	291
Overseas Relief and Rehabilitation. By Geraldine Rosenfield.....	304
Immigration and Refugee Aid. By Joseph M. Bernstein.....	316
Zionist and Pro-Palestine Activities. By Samuel Dinin.....	325

PART TWO: FOREIGN COUNTRIES

I. BRITISH COMMONWEALTH

1. Great Britain. By William Frankel.....	340
2. Canada. By David Rome.....	354
3. South Africa. By Edgar Bernstein.....	366
4. Australia. By Augusta Cohen.....	373

II. CENTRAL AND WESTERN EUROPE. By Alexander S. Kohanski

1. Germany.....	375
2. Austria.....	379
3. Belgium.....	380
4. The Netherlands.....	382
5. Luxembourg.....	384
6. Norway.....	384
7. Denmark.....	385
8. Sweden.....	385
9. Switzerland.....	386
10. Italy.....	387
11. Spain and Portugal.....	390

III. EASTERN EUROPE. By Raphael Mahler

1. Poland.....	391
2. U. S. S. R.....	409
3. Czechoslovakia.....	419

IV. SOUTHERN EUROPE. By Eugene Hevesi

1. Hungary.....	423
2. Rumania.....	431
3. Yugoslavia.....	438
4. Bulgaria.....	440
5. Greece.....	443

V. PALESTINE. By Abraham Revusky..... 445 |

VI. LATIN AMERICA. By Louis Shub..... 472 |

VII. INTERNATIONAL EVENTS. By Sydney H. Zebel..... 483 |

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Introduction

The twelve month period under review* was filled with world-shaking events which moved with rapid pace to an inexorable climax. From the Allied break-through into *Festung Europa* to the complete and unconditional surrender of Germany (May 8, 1945), and the successful conclusion of the United Nations Conference on International Organization at San Francisco (June 27, 1945), the period marked the end of one epoch and the beginning of another. Battered from the East and West, the Nazi colossus fell, bringing to an inglorious end the German threat of world domination.

With the decline of Nazi military strength and the approach of unavoidable defeat, violence against the Jews was increased. As the Soviet armies approached, concentration camps were rapidly liquidated leaving only smoking ruins and charred remains as evidence of former human habitation. Allied countries exerted their efforts to save as many of the surviving Jews as possible. The issuance of protective passports to refugees by neutral nations saved the lives of thousands of Jews, especially in Hungary. The opening of free ports in the United States and other United Nations was only of slight help, while the proposal that Palestine be opened to unrestricted Jewish immigration was ignored. In an attempt to save the lives of Jews still in Nazi camps, warnings were issued by the State Department that the Nazis would be held strictly accountable for occurrences in the "death camps."

The horror of the Nazi atrocities in the occupied countries, particularly against Jews, became more fully revealed,

*The period covered by this review is from July 1, 1944 to June 1945. It is based on reports in the Jewish and general press of the United States and a number of foreign countries. For other important events the reader is referred to the Supplements to the Review of the Year.

exceeding even the most pessimistic previous reports. Eyewitness accounts of the centers of systematized annihilation at Maidanek, Buchenwald, Dachau, and elsewhere shocked a world hardened by war experience, and evoked widespread demands for the punishment of Nazi criminals.

The defeat of the Nazi armies brought to light the full scope of the catastrophe which had befallen the Jews of Europe. There are indications that of a pre-war population of six million in continental Europe, outside the Soviet Union, only about 1,250,000 remain.

The Jews of Eastern Europe, particularly those of Poland, suffered most, partly because of the large number of Jews involved and the length and intensity of the German occupation, and partly because large elements of the Polish population had even before the German occupation manifested anti-Jewish tendencies. The Jews of Hungary and Rumania fared somewhat better. Although native brands of anti-Semitism existed, these countries were under actual German occupation for only a comparatively short period of time and the governments, fearing Allied reprisal, attempted to alleviate the condition of the Jewish population. Numerically, the Bulgarian Jews fared better than most other Jewish groups in Europe, 35,000 to 40,000 of the original 50,000 having survived. However, their economic ruin has been complete.

The picture in Western Europe is only slightly less grim. There the pattern under Nazi occupation was either work in labor camps, deportation to forced labor or extermination camps, or months of hiding, sometimes under almost inhuman conditions. However, in spite of anti-Jewish feeling, the governments are trying to repatriate their displaced nationals of Jewish faith and to reintegrate them into the national life. Those Jews who survived the Nazi occupation of Europe are half-starved and without shelter. Many are mentally and physically ill. Nearly all are in need of outside assistance.

Conditions of Jews in the liberated countries have been improving, but very slowly. The abrogation of anti-Jewish laws was usually among the first acts of the new governments. But the improvement was slow, particularly in regard to restitution of Jewish homes and property, re-instatement of

Jewish employees, and the rehabilitation of Jews as members of the community. Too often the tendency was to restore Jewish rights on paper, without implementation in fact. The slow pace was due in part to the complexity of the problem and the general disorganization of socio-economic conditions. The poison of Nazi propaganda during the period of occupation has had its effect; native groups were imbued with an anti-Jewish feeling which has not been eradicated with liberation. This has been clearly manifested by the anti-Jewish activities of Doriot's followers in France and by the killing of Jews by the reactionary Endeks in Poland. There is evidence that the Italian population was somewhat less susceptible to the Nazi anti-Semitic poison. This fact, plus the active aid extended Jews by the Catholic Church and Italian people contributed to the survival of from 30,000 to 35,000 of the 59,000 Jews in pre-war Italy.

The War Refugee Board, established January 22, 1944, served as the intermediary between the United States Government and private organizations. It aided in the rescue of thousands from the Balkans and Western Europe and gave relief to those who had found refuge in Sweden and Switzerland. It also cooperated in the establishment of refugee camps in Africa and one in the United States at Fort Ontario, Oswego, N. Y.

Among the major problems facing European Jewry, most of them yet unsolved, are the protection of the stateless, the repatriation of the displaced, the rehabilitation of those unable or unwilling to return to their countries of previous residence, the reuniting of families, the care of orphans, the extension of emergency relief to the poverty-stricken, and the combating of a resurgent anti-Semitism. A problem of particular concern to Jews the world over is that of Jewish orphans who had been cared for during the Nazi occupation by non-Jewish religious institutions. An eternal debt of gratitude is owed to the clergymen who risked their safety in behalf of these children. Where parents or relatives returned, no problem arose. However, when no member of the family came to reclaim them, the Catholic Church has been reluctant to surrender the children to Jewish organizations.

Jewish relief activities in the United States increased during the year. With larger incomes and a heightening of interest in extending aid to destitute Jews in other lands, funds raised this year exceeded considerably those collected in preceding years. The American Jewish Joint Distribution Committee sent food and medical supplies to Jews in internment camps and is now supplying relief to numerous Jews in Europe. HIAS offices were established in liberated countries.

The problems of post-war reconstruction and the establishment of a just and lasting peace were taken up by various international conferences, the most important of which were the Bretton Woods Monetary Conference, the Dumbarton Oaks Conference, and the United Nations Security Conference held at San Francisco between April 25 and June 27 of this year. At San Francisco, the American Jewish Committee, together with other Jewish and non-Jewish groups, worked for the inclusion in the World Charter of an International Bill of Rights, guaranteeing individual liberty to all persons regardless of race, color or creed.

The Zionists directed their activities toward urging the establishment of a Jewish Commonwealth in Palestine. The platforms of both major parties in the United States prior to the presidential election included planks favoring unrestricted Jewish immigration into Palestine. Resolutions along those lines, however, were tabled by the U. S. Senate Foreign Relations Committee at the recommendation of the State and War Departments, primarily because of war conditions.

The World Trade Union Conference, held in London in February 1945, passed a resolution stating that "the Jewish people must be enabled to continue the rebuilding of Palestine as their national home." The British Labor Party went on record at its convention, in May, favoring the opening of Palestine to Jewish immigration.

Rigid restrictions on immigration into Palestine, resulting from the British White Paper of 1939, were largely responsible for tension in the Palestine Jewish community and the activities of the extremists, highlighted by the assassination in Cairo, Egypt of a high British official, Lord Moyne.

Universal condemnation by all sections of Jewry and the earnest efforts of the Yishuv to curb the terror helped to restore order.

The Jewish contribution to the war cannot be measured in numbers alone. Of the more than 500,000 Jewish men and women in the armed forces of the United States, there were 35,000 casualties as of March 1, 1945, of whom over 8,000 gave their lives. In the armed forces of the British Commonwealth and those of the Soviet Union, Jews are well represented, in larger numbers than is their proportion in the respective populations. Jews were active in the underground movements in all the occupied countries.

The anti-Semitic heritage left by Hitler, was not the sole property of the Axis-dominated countries. In both Great Britain and the United States there was evidence that the seeds of Nazi hatred had fallen on fertile soil. In the United States, the declaration of a mistrial on December 7, 1944, in the sedition trial of the thirty persons charged with conspiring to cause mutiny in the armed forces and establish a Nazi régime in the United States, was followed by the resumption of activities by some of the defendants. Equally important was the organization of various disgruntled and subversive elements into the American Nationalist Party, the leader of which is former Senator Robert R. Reynolds.

At the same time, groups of Jews and non-Jews united to combat bigotry and discrimination. Jewish organizations increased their facilities for the study of the causes of anti-Semitism and methods of counteracting it. Catholic and Protestant churchmen and laymen stressed the danger of religious intolerance during the reconstruction period. Among the most notable achievements of the interfaith movement were the adoption of a provision for a "commission for the promotion of human rights" at the San Francisco Conference, the adoption of resolutions condemning anti-Semitism by both the American Federation of Labor and the Congress of Industrial Organizations, and the passage of the Ives-Quinn Bill by the New York Legislature and a similar measure by that of New Jersey.

From the landing of the Allied troops on the beaches of Normandy, through the liberation of Paris, the conference of the "Big Three" at Yalta, the surrender of Germany, the San Francisco Conference and the subsequent adoption of the United Nations' Charter by the United States Senate, and the surrender of Japan, events moved very rapidly from a bloody beginning to a conclusion which augurs well for a future of justice and peace.

On the European scene, evidence of the complete uprooting of all Jews in countries under Nazi domination came to light; four out of every five Jews in those countries were massacred or died of starvation and disease. The survival of the Jewish remnant, trapped by the ruthless Nazis, was in itself remarkable. Authentic reports of Jewish life in Nazi concentration camps tell of cultural and religious activities, of preoccupation with art, music, writing, and scholarship in the very shadow of gas-chambers and cremation plants; they tell of courage, vitality of spirit, and an indomitable will to live.

At present the most difficult problem facing the displaced Jews of Europe is whether to be repatriated or to remain in the countries of present residence. Emigration to Palestine or overseas lands is the expressed desire of a large number of the displaced Jews. In those countries of Europe, however, where the Jews enjoyed substantially equal rights before the war, the prevailing wish among many Jews is to resume their normal life as citizens and to participate in general rehabilitation.

THE EDITORS.

PART ONE: THE UNITED STATES

Religious Activities

By JOSHUA TRACHTENBERG*

THE period under review may prove to have been a most pregnant one for the development of Judaism in America if the ambitious programs advanced by all the leading Jewish theological seminaries attain fulfillment. Spurred on by the catastrophic extinction of Jewish centers of learning abroad, by the glaring need of the American community for religious direction and informed leadership, and by the desire to fulfill in the largest sense the responsibilities incumbent upon them, as the only educational institutions in the country for training Jewish religious leadership, to develop a comprehensive and distinctive pattern of Jewish life in America, these seminaries indicated their intention to intensify and expand their services to the community in several directions. Not altogether incidental, however, was the general prosperity prevailing in the country, and the realization that large sums might not for a long time be again available for educational expansion.

The first and most far-reaching of these programs was that initiated in February 1945 by the Jewish Theological Seminary of America (Conservative) at the instance of the dean of its Teachers' Institute, Dr. Mordecai M. Kaplan. Broadened into a "University of Judaism," the Seminary was envisaged as a center for the training of leaders in all phases of Jewish religious, communal, and cultural activity. Dr. Kaplan, the leader of the Reconstructionist movement, which has long advocated the view of Judaism as a "religious civilization," saw in this development the sole opportunity to provide the guidance without which the community seemed in danger of becoming neither "religious" nor "Jewish" in

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any meaningful sense. This proposal evoked widespread interest, but remained at the discussion stage.

However, a similar program was launched in May by the Rabbi Isaac Elchanan Theological Seminary and Yeshiva College (Orthodox). With somewhat less fanfare and socio-philosophical dressing, Dr. Samuel Belkin, the new president of the institution, announced plans to develop a Graduate School of Community Administration and Social Research, a Graduate School of Education, and a School for Adult Education. These, together with the present five schools associated in the institution, would constitute a "Jewish University," for the realization of which a campaign was promptly instituted for a five million dollar endowment and expansion fund.

The Hebrew Union College (Reform) also appealed for five million dollars, in anticipation of its seventieth anniversary, to enlarge its program, without specifying any such imposing intentions, but evidently minded to assume larger responsibilities. The Jewish Institute of Religion (Reform) undertook to raise a million-dollar fund for similar purposes.

It was significant, too, in this connection that the four seminaries announced their intention to provide special facilities for rabbinic schooling to students from Latin America, whose growing communities are turning increasingly to the United States for help and guidance in ordering their religious and social affairs.

No less interesting was the steady growth of Yeshivoth on the elementary and high school level in small as well as large communities throughout the country. Except for a very few with Yiddishist or nationalist leanings, these "all-day schools" foster a distinctly Orthodox orientation to Judaism, and find support and encouragement in four national agencies, the United Yeshivoth Foundation, the Yeshivah Tomchei Temimim, the Mizrachi, and the Torah Umesorah group, which are determined to introduce this movement, with their financial aid, into every community with a sizable Jewish population. Though not yet significant in point of number of schools or pupils (about five per cent of all children receiving a Jewish education attend these schools), this trend seems significant as an indication

of a more aggressive attitude and program on the part of Orthodox groups.

This attitude, which had also been finding expression in repeated objections on the part of the Orthodox rabbinate to positions of leadership in the Jewish community being entrusted to Reform rabbis, produced a rather bizarre act of defiance in June 1945. Accusing Dr. Mordecai M. Kaplan, the Conservative leader, of expressing "atheism, heresy and disbelief in the basic tenets of Judaism" as editor of a newly-published *Sabbath Prayer Book*, the Union of Orthodox Rabbis of the United States and Canada took the unprecedented step of issuing a proclamation of excommunication (*herem*) against him, and of publicly burning the volume at an assembly of the organization in New York. Rabbi Israel Rosenberg, president of the Union, explained that statements in Dr. Kaplan's introduction to the book outlining a "modification of traditional doctrine" were contrary to the spirit and law of Judaism, and that the *herem* was intended to prohibit its use in synagogues where it might otherwise be confused with the traditional prayer book. The militant implication of this act is all the more strongly underscored by the fact that the Union had not seen fit to adopt such a stand against any other of the many "un-orthodox" prayer books previously issued during its forty-three year history.

During the early summer of 1944, there appeared an intimation of a more serious approach to the problems of religious practice and doctrine on the part of a section of the Yiddish-speaking "intelligentsia" which had formerly regarded itself and been regarded as more or less antipathetic to such issues. In a lively discussion carried on through the Yiddish daily and periodical press, a number of leading intellectuals came out rather strongly in favor of traditional practices and ideology. The polemic that ensued indicated not only the growth of an Orthodox orientation, but also the serious mood in which the secularist-socialist-nationalist sections of this group are re-examining their positions.

These developments, however, can hardly as yet be presumed to imply a popular move in the direction of Orthodoxy, or indeed, of any branch of Jewish religious thought. The masses of American Jewry are, by all indications, no more

deeply affected by such programs, discussions, and activities than in former years, although the opinion is often heard that the new Jewish and religious contacts and experiences of the large number of returning soldiers may produce a change after the war. At best, for the time being, the implication of current developments seems to be of a heightened awareness among Jewish thinkers and religious leaders of the difficulties and problems that confront the community, and of a more determined effort to meet them. A further sign is to be noted in the growing concern over the prevalence of intermarriage between Jews and non-Jews, and the public discussion of this problem (although there was no conclusive evidence of any notable increase in intermarriages).

Meanwhile, the Jewish Theological Seminary prepared to enlarge the scope of its services, outside its academic program, by expanding its Department of Field Activities and Community Service. And, in the Reform group, where the dissension over the "unorthodox" flirting of the official lay and rabbinic bodies with "nationalism" continued, the Union of American Hebrew Congregations also embarked on a more active program, and made tentative overtures to the Yiddish-speaking sections of the community, in the hope of securing a more favorable approach to Reform.

Orthodoxy

The Rabbinical Council of America, consisting mainly of graduates of the Rabbi Isaac Elchanan Theological Seminary and Yeshiva College (New York) and of the Hebrew Theological College (Chicago), held its fifth annual convention in New York on July 10-12, 1944. The program included, besides a number of lectures on scholarly subjects, a series of discussions dealing with new methods in religious education, practical problems of the ministry in the modern Orthodox congregation, and the various aspects of rescue and rehabilitation of European Jewry. A public meeting was devoted to a symposium on "Orthodoxy in the Post-War World," in which several speakers sought to analyze the problems and opportunities facing the Orthodox rabbinate in the United States, Palestine, and Europe.

In a move to meet the special religious needs of Jews

surviving the Nazi holocaust in Europe, the Union of Orthodox Rabbis of the United States and Canada inaugurated an Emergency Religious Relief and Rehabilitation Department with these announced aims: to rescue Jewish orphans and refugee children; to repair and reconstruct houses of worship; to restore Jewish cemeteries; to rebuild and reorganize parochial schools; to reunite separated families; to restore Jewish communal institutions and reorganize communal supervision of Kashruth; to provide Torah scrolls, prayer books, and ritual objects; to send American Orthodox rabbis to Europe on "field duty"; and to convene a world congress of rabbis to consider these and similar problems and effect a permanent international rabbinic organization to further Jewish religious interests. In May, the Union also launched a campaign for \$2,500,000, in order to implement this extensive program.

Spurred by the cabled plea of a chaplain abroad to the effect that servicemen "have not become religious in the army; they have become religiously inclined," and that it therefore seize "this unprecedented opportunity to teach them the true way of the Torah," the Agudas Israel Youth Council, meeting at Ellenville, New York, August 31-September 4, 1944, devoted the major part of its session to consideration of the specific religious problems of the observant Jewish men in the armed forces, and undertook to formulate a religious educational program for returning servicemen. The delegates obligated themselves and the members of their groups to engage collectively in a study of the entire Torah during the ensuing year, the culmination of which would be celebrated by a "mass Torah demonstration" in New York City. They also resolved to convene a national orthodox Jewish youth congress to promote Sabbath observance and to combat calendar reform. Michael G. Tress of New York City was re-elected president, and Rabbi C. U. Lipschitz of Philadelphia was named vice-president of the organization.

The parent body, the Agudas Israel World Organization, through its president, Jacob Rosenheim, took cognizance of the persistent rumors of a plan to partition Palestine and reiterated, on September 26, its earlier opposition to any proposal for changing the "traditional frontiers" of

Palestine, "fixed forever by the Bible and comprising Western Palestine and Transjordan," and demanded "free immigration of homeless Jews," while declining to commit itself on the "thorny political problem" of "Jewish sovereignty."

The Union of Orthodox Jewish Congregations of America continued publication of pamphlet literature on various phases of Orthodoxy for the use of its synagogues and for military centers. Supplementing this general literature the Union published a series of booklets on each of the major Holy Days and festivals. The Rabbinical Council of America, affiliated with the Union, edited all this material. Among the new projects initiated was the Orthodox Union Veterans' Council which is designed to advise congregations on how to carry out a five-point program for veteran rehabilitation through the synagogue.

In the Southeast, a new religious organization made its appearance, independently of any national body. The Southeastern Synagogue Conference, comprising fifteen orthodox congregations in Alabama, Georgia, Florida, and Tennessee, a women's division, and a Rabbinical Authority Committee, was formally inaugurated with the adoption of by-laws, at a meeting in Birmingham, Alabama, on February 2-4, after an earlier exploratory meeting in November 1943, at Nashville, Tennessee. With the aim of "strengthening traditional Judaism in the Southeast," this group discussed particularly problems of religious education, Kashruth, and the influence of the synagogue in the community. It was decided to extend membership to congregations in North and South Carolina, Mississippi, and New Orleans, La. Mr. Harry Stern of Nashville was elected president.

Expansion was also the keynote of the year's activity in the Sephardic community. The Central Sephardic Jewish Community of America announced on March 27 the formation of a "World Federation of Sephardic Communities," with headquarters in New York City. The purpose of this new body is to intensify active participation of Sephardic Jews in world Jewish affairs, and to coordinate their religious, cultural, educational, and economic efforts. Simon S. Nessim, Elias Castel, and Isaac Shalom were elected to head a temporary governing body of fifteen.

Conservatism

During the year a new administration, headed by Samuel Rothstein of Brooklyn, assumed the leadership of the United Synagogue of America. Rabbi Samuel M. Cohen, executive director since 1917, retired on December 31, and was temporarily succeeded by Rabbi Elias L. Solomon, who served as acting executive director. The new leadership succeeded in effecting a closer union of the three principal bodies of Conservative Judaism, the United Synagogue, the Jewish Theological Seminary, and the Rabbinical Assembly, instituting a joint fund-raising campaign, and a liaison committee of the heads of these organizations to plan programs together and to ensure greater efficiency of operation and cooperation. Plans were also made to expand the Joint Commission on Jewish Education into a Department of Education, with a permanent educational director and a staff and budget to enable it to produce texts and other educational materials needed in Conservative religious schools. Preliminary steps were taken to create a Rabbinical Pension Fund.

The text of a Sabbath and Festival Prayer Book was finally completed, after a long period of preparation by the Joint Prayer Book Commission, and is expected to be ready for distribution in the autumn. Of importance, too, was the establishment of a Metropolitan Council of the United Synagogue in the New York City area, with Judge Emanuel Greenberg of Brooklyn as president. Similar joint councils exist in Chicago, Philadelphia, and New Jersey, and it is planned to establish others throughout the country, "to develop for the congregations a complete and diversified program of religious activities for affiliates of the United Synagogue, adults, young people and children of Hebrew Schools, especially with a view of meeting the religious needs of the young men returning from the war."

The Women's League of the United Synagogue of America also centered its program on the needs of the returning veteran. Two new branches were organized: one in Ohio, and the other covering four southern states and the District of Columbia. The National Federation of Jewish Men's

Clubs, which reported a growth of almost 100 per cent during the year, organized two new regional groups, in New York and Boston, in addition to those already existing in Philadelphia and Pittsburgh. The most significant project undertaken by this group was its first National Layman's Institute, sponsored jointly with the National Academy for Adult Jewish Studies of the Jewish Theological Seminary, which was held August 4-9, 1944. During these five days, about fifty laymen met for a concentrated period of Jewish study and training for leadership in the Jewish community. A second session of this Institute was announced for June 19-24, 1945.

The Jewish Theological Seminary of America inaugurated a series of radio programs under the general title "The Eternal Light," comprising dramatic presentations of the history of noted synagogues and biographies of outstanding Jews, which earned widespread commendation. The Institute for Religious Studies, established at the Seminary in 1938 for ministers and theological students, to examine "the common background of all western religions and the problems facing the leaders in all phases of community life," which had organized a "branch" in Chicago in 1943, opened another in Boston on January 19, 1945.

The Jewish Reconstructionist Foundation celebrated the tenth anniversary of its periodical, *The Reconstructionist*, in February 1945, with a dinner to the founder of the movement, Dr. Mordecai M. Kaplan. In May, the *Sabbath Prayer Book*, edited by Dr. Kaplan and Rabbis Eugene Kohn, Ira Eisenstein, and Milton Steinberg, was issued. In addition, the Foundation issued a variety of pamphlets for use by study groups and in military units, and a new cantata, "Our Bialik," by Ira and Judith K. Eisenstein, a companion piece to their earlier work, "What is Torah?" The Jewish Reconstructionist Fellowship, organized in January 1944 to bring together leaders and members of study groups throughout the country, held its second meeting on February 22, 1945. In August 1944, the Foundation held a conference of experts to consider the problems of business ethics and group living. This meeting decided to initiate a "scientific inquiry" into the subject and to set up a school in which young Jewish people could take courses in ethics and related

subjects, both projects to be conducted under independent auspices.

Opposition to the enactment during the war of legislation requiring peace-time conscription and military training was voiced in December 1944 by the Social Justice Committee of the Rabbinical Assembly of America, and was reiterated in June 1945 before the House Military Affairs Committee considering the legislation.

Reform

The Reform group continued to be troubled by internal dissension over its relation to the Zionist movement and to the "nationalist" ideology. Several congregations sharply criticized the Union of American Hebrew Congregations and the Central Conference of American Rabbis for retreating from their former attitude of open hostility to Zionism, and continued to demand the withdrawal of these bodies from the avowedly "Zionist" American Jewish Conference. The Union, however, rejected such criticism as unjustified, and declined to submit to these demands, at the same time emphasizing its neutrality on the moot issue of a Jewish Commonwealth. Meanwhile, in August 1944, a new Reform congregation was organized in Lincoln, Nebraska, "upon the specific proposition that the status of Jews is solely that of a religion, and not in any part either racial or national," and adopted the set of "basic principles" earlier accepted by Congregation Beth Israel of Houston, Texas. And in April, the Congregation B'nai Israel of Baton Rouge, Louisiana, "re-affirmed" the Pittsburgh Platform adopted by the Central Conference of American Rabbis in 1885, and joined the anti-nationalist bloc, now counting three congregations formally committed to this position.

The American Council for Judaism, which may be regarded as the "secular" arm of this movement, although it proclaims itself the champion of the exclusively religious definition of Judaism, came in for serious criticism on two scores: 1) that it was responsible for publicly calling into question the loyalty to America of those Jews who do not agree with its anti-Zionist position; 2) that it failed to develop a positive

religious program in keeping with its professed religious ideology. In a memorandum submitted to the State Department in October 1944, the Council re-emphasized its opposition to the "establishment of Palestine or any locality as a Jewish State or Commonwealth" while calling for a program of rehabilitation of Europe's Jews and the restoration of their civil, political, and economic security on a basis of "equality of rights and obligations with their fellow nationals."

The Union of American Hebrew Congregations, besides its customary educational, organizational, and publishing activities, inaugurated a program of Interfaith Institutes on Judaism, in cooperation with the Central Conference of American Rabbis. Organized by the congregations in local communities for ministers of all faiths, these institutes were planned to acquaint religious leaders with the beliefs, practices, and history of Judaism, and to emphasize the common origins and ideals inherent in both Judaism and Christianity. The Union also instituted, for the first time, a joint campaign with the Hebrew Union College for funds. The American Institute for Jewish Studies, sponsored by the Union, established branches in 83 congregations and enrolled more than 2,500 adult students in its courses in Jewish history, religion, literature, and present-day problems.

The National Federation of Temple Brotherhoods, through the affiliated Jewish Chautauqua Society, supplemented the program of providing speakers on Jewish themes to college groups by undertaking to supply shelves of Judaica for the various college libraries. The Jewish Chautauqua Society also supplied rabbinic teachers, in 1945, for 27 summer youth camps conducted by Christian church groups, as the result of an experiment initiated two years earlier.

The Central Conference of American Rabbis issued a newly revised edition of the Union Prayerbook, Volume Two, which contains the services for the High Holidays. On the occasion of Race Relations Week, the Commission on Justice and Peace of the Central Conference of American Rabbis issued a proclamation expressing the sense of brotherhood of all Jews with members of all races and pledging to the colored races support in their struggle "for the equality which is

their right in all spheres of human endeavor." A number of Reform congregations invited Negro preachers to occupy their pulpits on the Sabbath before Lincoln's Birthday.

United Action

The Synagogue Council of America, presided over by Rabbi Herbert S. Goldstein, and comprising lay and rabbinic representatives of all three Jewish religious groups, further enhanced its position as the spokesman of a united Jewry by its forthright and constructive action in a variety of directions. It was instrumental in securing special treatment on religious holidays for Jewish registrants about to be inducted into the armed forces, and for employees in war industries and government agencies. At its instance all congregations, virtually without exception, held special services of mourning during the week following the tragic death of President Franklin Delano Roosevelt on April 12, 1945, and again in celebration of the announcement of Victory in Europe on May 8.

On Thanksgiving Day 1944, the Synagogue Council urged the removal of all barriers against full participation of Negroes in every phase of American life, and particularly condemned their continued segregation in the armed forces. It also appealed to all Americans to support national legislation outlawing lynching and the poll-tax. Greetings were sent during the Christmas season to the various Christian religious bodies, voicing the good wishes and warm regards of the Jewish community for their Christian brethren, and stressing the mutual respect of religious Americans for one another's traditions. Saturday, December 2, was proclaimed "J. D. C. Sabbath" in honor of the thirty-year record of achievement of the Joint Distribution Committee. All synagogues were called upon to observe a day of mourning and intercession on behalf of the Jewish victims of Nazi oppression and persecution in Europe.

The Synagogue Council also took cognizance of post-war problems and brought the influence of united religious Jewry to bear on their solution. On September 6, 1944, a special conference was held in New York to consider measures for

the elimination of post-war anti-Semitism, cooperation among all religious forces for the establishment of a just world order, and the deepening of moral and religious roots at home and abroad. Prior to the opening of the United Nations Conference on International Organization at San Francisco, the Committee on Peace Studies took occasion to deplore the absence of the "prophetic passion to stir and capture the universal spiritual and ethical values inherent in the souls of men" in the Dumbarton Oaks proposals, which it otherwise hailed and endorsed. On March 11, 1945, the Synagogue Council vigorously attacked as irreligious and immoral the view that "crimes committed by the Nazi government or any state against its own nationals are beyond the realm of international morality," and called for the swift punishment of all those guilty of the persecution and murder of Jews in European countries before and since the outbreak of war.

The Synagogue Council also adopted a positive role in connection with the San Francisco Conference. In a memorandum to the United States delegation, it recommended practical steps for the achievement of an international bill of rights, justice to the Jews, the outlawing of racial and religious incitement, and universal disarmament. Through its representatives attending the Conference as advisors to the American delegation, the Council sought to convene a joint conference there of representatives of all Jewish organizations to "consider the basic needs of Jewry and the recommendations upon which they may all agree." Though this effort met with no success, it made a deep impression on many in the Jewish community.

Another forward-looking move of the Council was the creation of a special committee on the Synagogue and Labor, headed by William B. Herlands, former Commissioner of Investigations of New York City. This committee will strive to improve relations between organized labor and Jewish religious institutions and to formulate specific projects whereby religion and labor can cooperate "to promote economic, social and political democracy and to deepen the religious spirit among working men."

The twentieth year of the Synagogue Council was inaug-

urated in June 1945 with the re-election of Rabbi Herbert S. Goldstein as President, Rabbis Isaac Landman and Robert Gordis as Vice-Presidents and Rabbi Ahron Opher as Assistant to the President.

Miscellaneous

On July 23, 1944, announcement was received of the death in Jerusalem at the age of 72 of Rabbi Gedalia Silverstone, former spiritual head of the Combined Congregations in Washington, D. C., for twenty years, and one-time rabbi of Belfast, Northern Ireland. Dr. Nathan Stern, former president of the Association of Reform Rabbis of New York and Rabbi emeritus of the West End Synagogue in that city, passed away on January 24, 1945, at the age of 67.

The memory of Isaac Mayer Wise, organizer of the Reform movement in this country, was honored on December 2, 1944 with the launching at Jacksonville, Fla., of a Liberty Ship named after him.

The centennial anniversary of Temple Emanu-El in New York City was commemorated with a notable series of events culminating on Passover eve, which marked the 100th anniversary of the founding of the congregation. The message addressed by the late President Roosevelt to the congregation on this occasion, indeed his final message to American Israel, voicing his abiding and characteristic sense of the religious unity underlying American democracy, provides a most appropriate conclusion to this survey of the Jewish religious scene:

“The gravity of the times which mark the one-hundredth anniversary of the establishment of Congregation Emanu-El quickens in the hearts and souls of thinking men and women an appreciation of their dependence on the strength that can be found only in the everlasting reality of religion.

“It seems, therefore, fitting that I should again declare that no greater thing could come to our land today than a revival of the spirit of religion—a revival that would stir the hearts of men and women of all faiths to a reassertion of their belief in God. I doubt if there is any problem that would not melt away before the fire of such a spiritual awakening.

"The greater majority of Americans find religious unity in a common Biblical heritage—the heritage of the Old Testament. Whether our allegiance is to the tenets of Christian Revelation or to the ancient teaching of Israel, we all hold to the inspiration of the Old Testament and accept the Ten Commandments as the fundamental law of God.

"It is well for us, therefore, in the face of global war and world upheaval, to emphasize the many essential things in which we, as a nation, can find unity as we seek solution of the momentous problems before us."

Educational and Cultural Activities

By **URIAH ZEVI ENGELMAN***

THE war which brought to the surface the humanizing value of religion, prevented Jewish educational activity from becoming a war casualty. Interest in Jewish education was very strong throughout the year. It expressed itself in community organization and mobilization of resources on behalf of Jewish education. The efforts were in the main directed toward intensifying and deepening existing programs.

The correct number of children attending the various Jewish week-day afternoon, all-day, and Sunday morning schools has never been ascertained. Until very recently there was no organization whose task it was to gather this information for the entire country. Only this spring, the American Association for Jewish Education organized a department of research which will collect and publish educational statistics. Registration figures, however, for a number of cities were periodically collected by local agencies of Jewish education. On the basis of these figures, the late Mr. Ben Rosen estimated that in 1944 there were over 200,000 children enrolled in all types of Jewish schools. Of this total, 59,011 or 29.5 percent were enrolled in the Jewish schools of New York City.

*Research Director, American Association for Jewish Education.

The partial enrollment studies made during the past decade showed a declining trend in the Jewish school registration in most cities. But this decline was not the result of weakened interest in Jewish education on the part of Jewish parents. If anything, the number of parents who have been sending their children to Jewish schools has increased during these years. This seeming paradox is easily resolved in the light of the following two facts: one is the decreased Jewish child population; and the other, which is the more important one, is the shortened average length of time a child remains enrolled in a Jewish school. This latter fact results in a very big turnover and in a smaller enrollment at any one time.

Dr. Israel S. Chipkin, on the basis of studies made in 1944, has concluded that four-fifths of the children of week-day schools do not stay longer than about two years. Dr. Alexander M. Dushkin has pointed out in his Jewish education survey of Los Angeles, released in 1944, that, while in the public school one seat is occupied by one child for eight years, in the Los Angeles Jewish schools the same seat is occupied by two or three children during this period.

The declining trend in registration in Jewish schools was not carried over, it seems, into the school year of 1944-1945. In a random sample of 197 schools taken by the American Association for Jewish Education and consisting of 158 week-day and 39 Sunday schools, distributed over 146 cities and 37 states (the cities of New York, Chicago, Los Angeles, and Boston were not included in the sample; Philadelphia was represented with ten schools and Cleveland with nine), there were found 109 schools each reporting a larger enrollment than in the preceding year, and an aggregate increase of 2,243 pupils; 52 schools with lower registrations, showing a total decline of 460 pupils; and 36 schools with no change in enrollment. The possibility that the declining trend in registration has been checked, if not completely reversed, is also indicated by the fact that the Jewish Education Committee of New York reports for the school year 1944-1945 for 515 schools an increase in pupil enrollment of 1,196 over the preceding year's figure of 57,815. Cleveland and Boston also tell of increased total registrations in their respective school systems.

Only a few short years ago, all agencies concerned with Jewish education concentrated most of their efforts on enrolling as many Jewish children in Jewish schools as possible. This, however, was not the case last year. The emphasis was definitely not on enrollment, but on how to retain for a longer period the children already enrolled. This fact was emphatically brought out both in the reports from the existing central agencies of Jewish education as well as in the community surveys released in 1944. The latter singled out the problem of the child's brief stay in school as the major one that faces Jewish education today. Dr. Israel S. Chipkin, in his revised 1945 survey of Miami, Florida, suggests that "efforts have to be directed not so much toward encouraging parents to send their children to a Jewish school (for this the great majority obviously do), but to emphasize the fact that Jewish education, in order to be effective, must be continued for a longer period than is the practice in most cases at the present time." Likewise, Dr. A. M. Dushkin writes in his 1944 Los Angeles report: "The problem used to be conceived as that of interesting Jewish parents to send their children to Jewish schools. This, of course, still continues to be important, but we now recognize what is even more important is to keep the children in school longer than they stay at present."

Another problem which concerned Jewish educators last year and which is related to the first one, was the need for developing Jewish educational programs for boys and girls of high school age. Jewish educators have been long aware of the fact that during the short period the child stays in the elementary school, the most that can be expected of him, in addition to his acquiring a minimum of Jewish knowledge, is favorable conditioning toward an emotional and esthetic appreciation of the Jewish religion. But the conditioning as well as the little learning usually fades out before the child reaches maturity unless it is reenforced with the understanding of Judaism on the intellectual level.

This fact, brought into focus by the findings of the community educational surveys, and corroborated by numerous reports from Jewish chaplains, prompted community central educational agencies to intensify and expand their Jewish high schools (or classes). Other agencies, which had no

such departments, inaugurated them. New York, Boston, Newark, Chicago, Buffalo, Minneapolis, Pittsburgh, Los Angeles, Cincinnati, and Akron report either intensification or the opening of educational programs for high school youth, both in English and Hebrew, while in other cities the implementation of such programs has been postponed for the post-war period because of the present shortage of teachers.

The trend toward intensification of Jewish education has also manifested itself in the increasing emphasis placed on the Hebraic element in the programs of both the week-day and Sunday schools. In a large number of cities, Sunday schools have introduced the study of Hebrew on one or more week-days. In New York, Detroit, Buffalo, Boston, Minneapolis, Pittsburgh, and Cleveland, Hebrew pre-school or kindergarten classes were established, while many more cities have made plans for opening such classes as soon as trained kindergarten teachers can be obtained. The Hebrew High School *Marshalliah*, conducted by the Jewish Education Committee of New York, has opened several branches in the last year. During 1943-1945, *Marshalliah* had a yearly increase in registration of 12 to 15 percent. Its present enrollment is over 500 students. The Hebraic classical part of the program has been greatly intensified during the past three years.

The Herzliah Hebrew Academy of New York, which was moved in 1944 from the lower East Side to West 91st Street, opened a Junior Hebrew High School in January 1945 and added a post-graduate department to the Herzliah Teachers Seminary. The enrollment of the school rose from 333 in 1942 to 437 in 1945. The Bureau of Jewish Education of Boston pioneered last year in conducting a summer school camp in which the study of Hebrew subjects was an integral part of its educational recreational program.

Hebrew in Public High Schools

The study of Hebrew gained many new adherents last year among the students of the public high schools of New York. At least 1,500 new students joined the Hebrew classes during the current school year of 1944-45, an increase of 20 per cent over last year's enrollment, while about 1,100

students completed their work in Hebrew as a first or second language. Hebrew is at present taught in thirteen senior high schools, one junior, and two evening high schools. The increasing popularity of the study of the Hebrew language is largely due to the efforts of the Hebrew Culture Council, sponsored by the Jewish Education Committee. The Hebrew Culture Council, directed by Mr. Judah Lapson, promotes interest in the Hebrew language and culture among high school students through Hebrew culture clubs, which it conducted last year in forty public high schools as part of their regular extra-curricular program. Another means is the aid it offers the high schools where Hebrew is taught in staging Hebrew assemblies which feature Hebrew culture through pageantry, music, and dance. These assemblies have been considered the most popular ones in the school.

Last year the study of Hebrew made progress also in the higher schools of New York. Hunter College announced the incorporation of the Hebrew and cognate courses given by Dr. Israel Efros into the college's regular program and their maintenance will be covered by the college budget. Prior to that time, the Hebrew courses were underwritten privately. New York University established a chair in Hebrew culture and education in 1944 and has appointed to it Dr. Abraham I. Katsh. New York University is the only one in the country where one can take his major requirements for either a bachelor's, a master's, or a doctor's degree in Hebrew culture or education. There are at present throughout the country at least 159 universities and colleges which offer Hebrew courses.

Personnel Shortage

The lack of trained teachers for both week-day and Sunday schools was felt after the outbreak of the war when many teachers joined the armed forces or entered into defense work. In 1945, three years after the start of the war, a canvass of the central agencies of Jewish education on behalf of the *American Jewish Year Book* revealed a situation of utmost gravity in almost every city throughout the country. In Rochester, one school had to close because of lack of

teachers, and another opened late in the season. In Boston, Pittsburgh, Cleveland, Cincinnati, Buffalo, Detroit, and many other cities, the educational program had to be greatly curtailed. The opening of scheduled kindergartens and lower grades had to be abandoned, classes merged, and all sorts of unsatisfactory combinations and class shifts had to be made in order to meet individual situations. The Executive Director of the Minneapolis Talmud Torah reports: "The teacher shortage seems to threaten our entire program and future growth." In Akron and Toledo, septuagenarian teachers were engaged. The reports from metropolitan centers such as Chicago, Philadelphia, and Los Angeles were no better. In New York City, the personnel problem resulting from the lack of qualified teachers and principals was also felt. It was not, however, as serious as in other cities because of the fact that many of the teachers are employed in two schools, working mornings in Yeshivahs and afternoons in Talmud Torahs or congregational schools.

Remedial measures of long- and short-term range are being taken to alleviate the shortage of teachers and executive personnel. The Teachers Institute of the Jewish Theological Seminary of America, in order to meet the growing demand for training Jewish pre-school and kindergarten teachers, has opened a Department of Early Childhood Education. It is cooperating with the Beth Haya'eled, a progressive experimental school, in the development of a special teacher training program. The Beth Haya'eled itself has begun to develop a practice school for teacher training in the field. It is also developing the necessary materials for the courses which will be given by it. The Teachers Institute also opened courses in Group Work for teachers. This was made necessary by the changing function of the Jewish teacher whose usefulness is no longer measured by his ability only to teach children. He is called upon to lead clubs, teach adolescents, and participate in community activities. In Los Angeles, teacher training courses were started with the intention of developing them into a full-fledged seminary for preparing teachers for Jewish schools of the Pacific coast. The reorganized Graetz College of Philadelphia, according to the plans of the newly established Bureau of Jewish Education, will expand its facilities for training teach-

ers, while Dropsie College of Philadelphia has announced the opening in the fall of a Graduate Teachers' School where students will be able to work for a master's degree or a doctorate in Jewish education. The older existing schools for training Jewish teachers in Chicago, Boston, and Baltimore are planning to expand them for the coming year in order to meet the present emergency. The Yeshiva College of New York City is also planning to expand its facilities for teacher training.

But the expansion of teacher training facilities will be of little help, all educators and leaders realize, unless it is accompanied by a stiff upward revision of salary scales, greater regularization of employment, better assurance of tenure, and reasonable opportunities for advancement, all essential conditions in order to attract young men and women to the field of Jewish education.

Growing Community Interest

The year under review saw increased community interest and support for Jewish education in many cities throughout the United States. This increased interest was not confined to any one geographic area. It manifested itself in states as far apart as Maine and California. New community studies, sponsored and financed by local community organizations in cooperation with the American Association for Jewish Education, were made last year in Dallas, Texas by Dr. Emanuel Gamoran; in Syracuse, New York by Mr. Judah Pilch; in Atlanta, Georgia and Winnipeg, Canada by Dr. Israel S. Chipkin; in Bridgeport, Connecticut by Mr. Emanuel Edelstein; and in the State of Maine by Dr. Zalman Slesenger. A unique community survey deserving of special note was carried out last year in Detroit. Instead of engaging a surveyor who would be personally responsible for the collection, classification, evaluation of the information, and the presentation of recommendations, the Detroit Jewish Welfare Federation formed a Citizens' Committee of seventy-five persons, which undertook a collective Self-Study of the cultural, educational, and recreational resources of the community. This committee included representatives of all groupings interested in some phase of educational or recrea-

tional activity in the community, irrespective of whether it was supported by the Federation or not. The Self-Study had a national advisory committee consisting of the heads of the Council of Federations and Welfare Funds, the Jewish Welfare Board, and the American Association for Jewish Education. The director of the Self-Study was Mr. Israel B. Rappoport.

Despite the many war difficulties alluded to above, new Bureaus of Jewish Education were opened in Miami, Florida, New Haven, Connecticut, and a regional bureau for Maine; while Milwaukee, Wisconsin, Philadelphia, Pennsylvania, Syracuse, New York, Atlanta, Georgia, Washington, D. C., and Paterson, New Jersey, will open central agencies of Jewish Education as soon as qualified persons are found to direct them.

In Los Angeles, the Jewish Community Council reorganized the Bureau of Jewish Education, practically doubled its budget, and invited Dr. Samuel Dinin to head it.

For the first time in the history of the American Jewish community, a program of rural Jewish education was initiated last year when the Jewish Federation of Southern Illinois organized a regional Bureau of Jewish Education to serve an area of 18,000 miles. During the first year of its existence the regional Bureau of Jewish Education of Southern Illinois worked in 33 rural communities through seven centrally located Sunday Schools and one week-day Hebrew School whose total enrollment was 217 children. The program was carried out by Mr. Sylvan Ginsburgh as a full-time professional director. Following the example of Southern Illinois, a regional Bureau of Jewish Education was organized this fall for the State of Maine. The plans, among others, call for the establishment of a number of central rural Jewish schools and a summer camp which will offer an integrated Jewish educational and recreational program. The program will be conducted by Dr. Alexander S. Kohanski as full-time director with the aid of several assistants.

Another expression of aroused mass interest in Jewish education has been furnished by the Zionists, both orthodox and general. The Zionist organizations have hitherto concentrated almost all their efforts in Zionist work and fund-raising. During the past two years, however, they have

shown unusual initiative in the field of Jewish education, and called upon their members to develop their own school systems and programs. The Mizrahi Organization of America has organized for this purpose the National Council of Jewish Schools, which already claims an affiliation of over 70 schools, 12 of which were organized during 1944-45. They have established a Mizrahi Education Fund, which since October 1944 has raised over \$100,000. In entering the field of formal education, Mizrahi has a two-fold aim: (a) to disseminate the ideals of traditional Judaism and (b) to teach Zionism as an integral part of the school's curriculum. Similarly the Zionist Organization of America envisages the development of a network of Zionist schools. It published last year a comprehensive survey of Zionist education in America by Dr. Samuel Dinin and Dr. Noah Nardi.

Growing community awareness of collective responsibility for Jewish education is revealed in the increasing financial support the Jewish Federations for social service are giving the central agencies of Jewish education. The most recent and dramatic expression of this tendency was given by the Federation for Support of Jewish Philanthropic Societies of New York City, which has invited the Jewish Education Committee to join it. In accordance with the agreement, effective as of July 1945, the Jewish Education Committee will receive its budgetary requirements from the Federation, and will not conduct any campaigns of its own.

The Jewish Charities of Chicago takes a position which differs from that taken by Federations in many other cities. It believes that education should be financed directly by the community instead of through the Federation.

The community's growing interest in education was revealed last year not only in increased appropriations. In Pittsburgh and in Baltimore, community-sponsored Councils on Recreation and Education were organized with a view to intensifying the present Jewish educational and recreational program and for preparing plans for the post-war period. In Philadelphia the Allied Jewish Appeal sponsored the organization of the Bureau of Jewish Education and assumed the financial responsibility for implementing its program. Practically all the local Jewish Community Councils of Brooklyn have become interested in promoting

Jewish education in their respective communities. With the assistance of the Jewish Education Committee of New York, the local councils in Bensonhurst, Flatbush, Shore Front, Williamsburg, and East New York-Brownsville have conducted meetings and rallies to increase the enrollment in the local Hebrew schools and to promote interest in Jewish education.

In New York City, through the initiative and active leadership of the Jewish Education Association and its successor, the Jewish Education Committee, steps were taken toward the improvement of the status and security of the Jewish teacher, which would make his position resemble that of a civil servant. These steps included the organization in 1944, after many years of negotiations, of a Board of Review for Hebrew schools. This Board of Review, which is a representative communal body, adopted a code of practices, the aim of which is to establish standards for licensing of teachers, tenure of office, employment, salaries, professional advancement, etc. It also provides a central communal agency with moral influence to arbitrate all controversies between teachers and Hebrew schools in accordance with Jewish traditional or civic practices. The Board of Review consists of representatives of the Agudath Hamorim (Hebrew Teachers Union), the Agudath Hammenahalim (Hebrew Principals Association), the Vaad Hahinuk Haharedi (The New York Council of Orthodox Schools), the United Synagogue School of New York City, and representatives of the community at large. The officers of the Board of Review are: Samuel Rottenberg, president; William Salzman, vice-president; Rabbi Samuel M. Mirsky, vice-president; David Rudavsky, secretary; Yetta Kaufman, recording secretary. Moreover, a plan for certification of Sunday School teachers was adopted by the Religious Education Committee of the New York Federation of Reform Synagogues, which is an affiliate of the Jewish Education Committee. In accordance with this plan, certificates will be issued to teachers who meet certain requirements for teaching in Sunday Religious Schools. In this connection one might also mention "the Survey of Confirmation and Bar Mitzvah in the Reform schools in Greater New York," made by the Jewish Education Committee and the New York Federation of Reform

Synagogues. This survey resulted in the adoption of an eleven-point program which will enhance the effectiveness of the confirmation year in religious education.

Another very significant step taken by the Jewish Education Committee of New York in stabilizing the profession of the Hebrew Teacher is the establishment of a Teachers' Pension Plan. According to this plan, the teacher, the school where he is employed, and the Jewish Education Committee, will make equal payments towards the annual premium. Younger teachers who join the plan will, at the age of 65, receive a life annuity of approximately one-half of their average annual salary; the older teachers will receive a proportionately smaller part of their salaries. In order to promote the professional development of teachers, graduate courses were offered by the Teachers Institute of the Jewish Theological Seminary in cooperation with the Jewish Education Committee — courses in the Bible, Talmud, Modern Hebrew Literature, and Jewish group work. The courses in Jewish group work, offered for the first time, are intended to train teachers for leading and supervising extra-curricular activities and community center activities. The Jewish Education Committee has also continued its courses for teachers in Jewish music, arts and crafts, dramatics, and dance, as well as special seminars for principals and teachers. Many Jewish week-day and Sunday schools have introduced music and art craft sessions as a regular part of their programs.

Numerous conferences devoted to Jewish education were held throughout the country. A joint conference on Jewish education of laymen and professionals was held for the first time when the American Association for Jewish Education, the National Council for Jewish Education, and the National Federation of Hebrew Teachers met on October 5, 1944 in New York City. An all-day lay leaders institute of presidents and chairmen of school boards of thirty-eight of the larger Talmud Torahs and Hebrew Schools was held for the first time at the invitation of the Jewish Education Committee on April 18, 1945. Another "first" is the organization of a United Jewish Parent-Teacher Council in New York City. This Council, which came into being with the assistance of the Jewish Education Committee, consists of

forty PTA groups from all types of schools, Yeshivas, Talmud Torahs, Reform Religious Schools, and Yiddish Folk Schools.

Work with Social Service Agencies

An interesting experiment was conducted last year by the Brooklyn Childrens Service Bureau, a foster home agency, and a Federation affiliate, to further Jewish education among the children in its care. The agency appointed a Jewish education supervisor whose function has been to enroll as many of the children as possible in certified Jewish schools and to introduce Jewish religious and cultural activities in the foster homes of the children. The experiment was conducted with the assistance of the Jewish Education Committee of New York, which has been cooperating with nine other Jewish child care agencies in this city. Another significant occurrence in this area was the reorganization of the Jewish Settlement House of the East Side for the purpose of developing an integrated Jewish educational and recreational center program.

Other Jewish Education Committee Developments

The Jewish Education Committee has increased its number of supervisors in order to render educational services to a larger number of schools. *World-Over*, the bi-weekly illustrated children's magazine, reached a circulation last year of close to 40,000. The Beth Haya'el, the first progressive pre-school and primary grades school, which endeavors to integrate Jewish and secular programs, "graduated" its first class. It is sponsored by Ivriah, the Women's Division of the Jewish Education Committee. The children were transferred to public schools or to private schools. For the public school group a special afternoon class was organized at Temple Anshe Chesed (New York) to enable them to continue their Hebrew studies. The results in this class have been unusual and will serve as a pattern for similar classes elsewhere.

The annual art exhibit by pupils in Jewish schools was held again this year at the American Museum of Natural

History under the direction of Mrs. Temima Gezari. Some 60 schools participated in the exhibit which was seen by 15,000 children and adults. The Jewish Education Committee sponsored three inter-school Jewish Arts Festivals in three different parts of the city. The programs consisted of music, dances and dramatics. It also promoted the third annual children's assembly on Brotherhood Day. The theme was "Our Fight for Freedom." Representatives of several hundred Jewish schools took part in the assembly.

The American Association for Jewish Education

The community's growing consciousness of its responsibility for Jewish education also manifested itself in the augmented program of the American Association for Jewish Education as well as in the increased support it received from Federations and Welfare Funds all over the country. Almost all central agencies of Jewish education and over eighty Welfare Funds have become affiliated with the Association, including those of New York, Chicago, Boston, Philadelphia, Los Angeles, Detroit, Pittsburgh, St. Louis, Newark, Miami, Omaha, and the State of Maine. In order to serve well the newly organized Bureaus of Jewish education, as well as those communities which are planning to establish such agencies, the American Association for Jewish Education organized a Department of Research and Information whose functions will be two-fold: one, to collect periodically information pertaining to all phases of Jewish education in America, such as enrollment, school facilities, financing, curricula, and other matters; the other, to prepare studies of population changes and other social trends affecting Jewish education, which will serve as bases for orientation and long-range planning in Jewish education. Dr. Uriah Z. Engelman, sociologist and educator, was invited to head this department. The Association served over one hundred communities last year. The type of service offered varied from requests for information pertaining to curricular or administrative matters to making extensive community education surveys.

The American Association for Jewish Education and the National Council of Jewish Education established last year

Departments of Personnel and Placement and of Professional Guidance and Training. The two organizations together with Dropsie College conducted a summer institute during the period of August 31–September 4 at Philadelphia and Cejwin Camp, on the theme, "Management and Administration of Central Agencies of Jewish Education" for newly appointed executives or prospective executives of central agencies.

At the beginning of the school year the American Association for Jewish Education promoted an intensive nationwide education and registration campaign through extensive use of the Anglo-Jewish and Yiddish press, radio, and special publications. Three regional educational conferences for laymen were sponsored by the American Association: the West Central states, the East Central states, and Upstate New York. The Association also arranged sessions devoted to Jewish education at the four regional conferences convoked by the Council of Jewish Federations and Welfare Funds during the past year. These conferences proved to be a very valuable means of making laymen conscious of the importance of Jewish education and of their responsibility for it.

The A.A.J.E. sustained a severe loss in the death of Ben Rosen, its first executive director, who, during the short period of his incumbency, succeeded in laying the foundation for a strong Association and assured its continued growth. Dr. Israel S. Chipkin, formerly Associate Director of the Jewish Education Committee and one of the founders of the American Association for Jewish Education, was appointed to take over Mr. Rosen's work.

Curricular Development

The increase last year in the number of Bureaus of Jewish Education, the growth of the American Association for Jewish Education — two peculiarly American developments —, and the recognition by many new Federations of their responsibility for Jewish education were some of the outward signs of the "Americanization" of Jewish education. But this process last year went beyond the development of indigenous

educational forms and institutions. There were signs which indicated that American Jewish education was breaking away from its European moorings and becoming rooted in the American Jewish community and psyche. These signs were recent curricular developments and the search for common elements in Jewish education. These two trends found their formal expression at the June 1945 conference of the National Council for Jewish Education.

Until very recently the curriculum of the Jewish week-day schools, whether under congregational or communal auspices, was and still is to a predominant extent, that of the old East European *cheder*, only much curtailed. But according to a joint paper on "Developments in Curriculum" presented at the Conference by Dr. Ben M. Edidin, Dr. William Chomsky, and Mr. Simon Bugatch, the newly published curricula by the Orthodox, Conservative, and Reform branches mark a turning-point in the history of American Jewish education. First, the new curricula are not a bare enumeration of subjects to be taught in each grade, but are comprehensive instruments, which give aims and objectives, tell how to organize the subject matter, suggest activities, give directions as to methods to be used, and are accompanied by syllabi for teachers and work books and aids for students. All this is a very refreshing innovation in the Jewish educational field. Second, the curricula reflect, in varying degrees, the best educational thinking and practice in general American education, as well as the changes in American Jewish life. Thus, for instance, the principle of integration is emphasized in the curriculum issued for Talmud Torahs by the Hebrew Principals of the *Vaad Haharedi* as well as in the one designed for congregational schools by the Principals' Council of Newark. The two aim at integrating the study of the Hebrew language, prayers, history, and other Jewish content material around such subjects as the Sabbath, the holidays, the home, the synagogue, the American Jewish community, etc.

This principle is also evident in the publication of the new Sunday School curricula published by E. A. Nudelman in Chicago and by the Allied Jewish Appeal of Philadelphia. One integrates the Sunday School curricular material (selections from the Bible, history, customs and ceremonies, beliefs, legends, current events, art craft and music, etc.) around

historical themes, the other around functional centers of interest, such as care for the handicapped, respect for human individuality, love of Torah, Jewish unity and mutual responsibility, etc. The curricula are designed to serve schools which meet two, three and more times a week.

New approaches and texts were developed during the past two or three years in teaching the Bible both in Sunday and week-day schools. "A New Approach to the Teaching of *Humosh* (Pentateuch)" by Dr. L. L. Kaplan, the series of teachers' guides and pupils' workbooks for the Bible Readers published by the Union of American Hebrew Congregations, and Dr. W. Chomsky's *Yalkut Sippure Hamikra*, come under this category. They all point to a shift of emphasis from memory drill and language exercises to an appreciative understanding of content and diction, irrespective of whether the text is Hebrew or English. The Yiddish schools too have joined the trend to emphasize Jewish content. They published last year a children's edition of Yehoash's translation of the *Humosh*, and a volume, *Prophets*, in Yiddish translation.

A pioneering effort in developing a new approach to the teaching of Jewish religious concepts and values through the use of classical source material from the *Midrash*, the Talmud, and Medieval scholars was initiated for the first time by Mr. M. Liebman in Chicago and Mr. Chaim Sachs, instructor of the Hebrew High School *Marshalliah*, conducted by the Jewish Education Committee of New York. Dr. Max Kadushin, the director of *Marshalliah*, describes this effort in his preface to the course: "The Jewish adolescent longs for ideals to direct him in life, ideals and goals that make for enlargement of vision and character. He needs and he wants those values that can act in him as ever-present drives and that can make of life a stirring adventure full of enriching experience. Those ideals and values are contained in the religious texts, but they need to be drawn forth more explicitly and pointedly. In these values — *Kiddush Hashem*, *Hillul Hashem*, *Malkut Shamayim*, *Teshuvah*, *Torah*, *Tzedakah*, *Talmid Haham*, and a host of others — are to be found the ideals that make of the universe a moral and spiritual order, and it is just to these ideals that our students respond most eagerly. Indeed, this course has proved not

only the most effective but the most popular of all our courses.”

Another phase of the trend we referred to in discussing recent curricular developments is revealed in the search for common elements in Jewish education by leading American Jewish educators. Dr. Alexander M. Dushkin gave expression to this trend in a paper he presented at this year's conference of the National Council for Jewish Education. The paper was an outgrowth of a number of seminars devoted to the subject and held during the winter by the staff of the Jewish Education Committee and a number of other educators.

The development of the communal central agencies of Jewish education, which are called on to serve the educational needs of the various groupings within the Jewish community, poses two important problems.

One is: “What are the limits within which a community agency can accept an educational activity as Jewish?” Dr. Dushkin's paper, which represents a consensus of Jewish educational thinking on the subject, offers the following criteria:

An educational activity to be recognized as Jewish by a communal agency must teach “positive Judaism”—appreciation of the Jewish past, sympathetic identification with the present, and a desire to share in its future. It must also teach “continuity and change” in Jewish life. Such a definition would exclude “escapist Jews” as well as those who do not teach continuity of Jewish life. Those who do not teach “change,” it is assumed, would exclude themselves from a community agency.

The other question is this: “Is it possible, despite the great variety of traditions, views and emphases in Jewish education, to formulate common elements for the school curriculum which will indicate the unifying common foundations of all Jewish schools and at the same time provide fully and realistically for the differences in approach, treatment and aim that are current among American Jews?”

Dr. Dushkin's paper answers in the affirmative and formulates seven basic common elements which all schools should teach. These are:

1. The classical continuing Jewish tradition — religious, literary, institutional, and ethical. Torah in its widest sense — recognizing, however, the existence of differences in selection of materials and interpretations of events and ideas.

2. Concrete forms of personal Jewish living — recognizing differences regarding the Jewish activities and forms to be taught as obligatory commitments for children and adults.

3. Hebrew in Jewish literature and life — recognizing differences regarding the age level at which it is to be taught, the materials and forms of teaching, and the intensity and amount of Hebrew language study.

4. The Jewish people — identification with it, knowledge of its past and present, and desire for its survival and welfare the world over — recognizing that there are various conceptions regarding the character of the Jewish people and its future.

5. Palestine—its unique role in Jewish history and tradition and its continued upbuilding and development — recognizing the existence of different views as to desired functions and forms of Jewish life in Palestine and its relation to the Diaspora.

6. The American Jewish Community — the history and development of American Jewry, the organization of its cultural and communal institutions, participation in and responsibility for its welfare and growth, recognizing the existence of differences regarding the desired forms and choice of affiliation and the outlook as to the character and future of American Jewry.

7. Faith in the divine purpose making for the betterment of the world and man, involving the human obligation to strive toward a better, democratic world order—recognizing the existence of differences as to how this faith is to be imparted and what its implications are in political, social, and economic terms.

Post-War Planning

Most central agencies of Jewish education are planning extended programs for after the war. In addition to what was mentioned above, the plans in the main envisage inten-

sification of the work carried on at present—improved supervision, especially in the Sunday Schools, greater utilization of audio-visual aids, the opening of kindergartens and high school departments, better coordination with center programs, greater emphasis on work with youth, opening of adult schools of Jewish studies; and the larger cities are also making provision for training teachers.

Building of new school facilities is a major item in the post-war planning both of the central educational agencies as well as of many individual schools throughout the country. In Chicago, Baltimore, and Los Angeles, many congregations have been conducting school building fund campaigns. In Philadelphia a special committee has been surveying the Jewish school buildings with a view of determining the school building program for the post-war period. The Boards of Jewish Education of Chicago and Baltimore are planning to erect new buildings for their colleges of Jewish studies. The Chicago Board of Education is presently campaigning for \$550,000. In Cleveland the Mizrachi organization is contemplating the erection of a building for an all-day school. New York, Dayton, Pittsburgh, Wilmington, Cleveland, St. Louis, Buffalo, Cincinnati, Toledo, Newark, Minneapolis, Detroit, and Akron all report plans for building new school structures and educational recreational centers.

In New York City the Jewish Education Committee has appointed an architect and a sanitary engineer to act as building consultants to advise schools with their plans of either improving existing buildings or erecting new ones.

Other Organizations Planning Buildings

The Union of American Hebrew Congregations of Cincinnati is preparing to erect, after the war, a new building to house its activities. The Yeshiva College has announced expansion plans of \$5,000,000. These include expansion of the undergraduate departments, the development of a graduate school of community administration and social research, a graduate school of education, a school for adult education, and the moving of the campus, which is located at Amsterdam Avenue and 186th Street, to Inwood or Riverdale. The Hillel Foundation carried on building fund campaigns in

many cities. Joseph and Gertrude Baumgarten of Hillsdale, Michigan, contributed \$150,000 for the erection of a Hillel building at Northwestern University, and Max Karasak gave \$52,000 towards a Hillel home at the University of Chicago in memory of his son, Lieutenant Raymond Karasak, an Air Force casualty of this war. Also, the community centers have been very active in raising funds for buildings. During the year of 1944, the centers have secured over \$10,000,000 in cash and pledges.

Educational Activities Among the Armed Forces

The National Jewish Welfare Board conducted an extensive Jewish educational and cultural program among the Armed Forces here and abroad through 600 Army and Navy Volunteer Committees, USO-JWB field workers, Jewish chaplains, and soldiers. In the smaller communities the programs were developed mainly through the resources found in the ranks of servicemen. Former *Chazans* helped train choirs, the artists illustrated the Chapter Bulletin with Jewish pictorial designs and symbols appropriate to the occasion, while former Jewish students gave talks on Jewish books and subjects. Materials were made available for the guidance of Christian chaplains who were desirous of conducting programs of a Jewish nature. With the end of hostilities in Europe, programs are being developed for formal courses of study for Jewish servicemen overseas. At the request of Jewish chaplains, a bibliography of Jewish courses has been prepared and text and reference books are being supplied by the JWB to implement them. Among the books widely distributed among Jewish soldiers and sailors by the Jewish Welfare Board were: *In Freedom's Cause, The Story of the Jew*, The Jewish Welfare Board *Jewish Calendar-Diary*, *The Book of Jewish Thoughts*, especially compiled for the use of Jewish soldiers and sailors by Dr. Joseph A. Hertz, and a new translation of the *Abridged Prayer Book for Jews in the Armed Forces*, edited by Dr. David de Sola Pool during the year. Other liturgical publications prepared for the Armed Forces included special editions of the prayer book for the High Holidays and all the festivals of the Jewish calendar. Several publications which had a wide distribution,

such as *Selected Jewish Songs*, *The Story of the Jews in America*, and *Democracy and the Jew*, were prepared in collaboration with the American Association for Jewish Education. Altogether, the Jewish Welfare Board distributed during 1944 among soldiers and sailors 152,000 Bibles, 377,000 Prayer Books, 513,000 Jewish calendars, and 1,060,000 pamphlets and books of Jewish interest, covering a wide range of topics from religion and history to post-war problems.

Other organizations which carried on educational work among the Jewish soldiers and sailors were the National Academy of Adult Jewish Studies conducted by the Jewish Theological Seminary of America; the Mizrachi Organization of America; the Habonim, a Youth Labor Zionist organization; the Workmen's Circle, a fraternal order; the CYCO (the Central Yiddish Culture Organization); and several others.

During the year under review the Jewish Braille Institute of America, in collaboration with the National Jewish Welfare Board, prepared and put through the press a specially edited Braille edition of the abridged Prayer Book, published by the National Jewish Welfare Board for the use of Jewish young men and women in the armed forces of the United States. The Braille edition is dedicated to blind veterans of the Second World War. The Yiddish Scientific Institute, on request of chaplains, arranged over fifty exhibits of Jewish books and publications in various camps and U.S.O. Clubs throughout the country. It has also supplied books on request from individual members of the armed forces.

Although the European war has ended, the Government has still been calling for additional military chaplains. In response to this demand, the rabbinical colleges offered accelerated programs for rabbinical students in order to enable their earlier graduation and enlistment as military chaplains.

Youth Organizations

The increased activity in the area of formal Jewish education found its counterpart last year in enhanced planning for informal Jewish education among the major American

Jewish organizations. Thus, the B'nai B'rith, with the aim of augmenting its educational program among adolescents and youth, created in November 1944 a B'nai B'rith Youth Commission. The latter will direct and energize the educational activities of the Aleph Zadek Aleph, the B'nai B'rith Girls, the B'nai B'rith Young Men and B'nai B'rith Young Women, who last year had an aggregate membership of 25,000, distributed among 800 chapters throughout the United States, Canada, and England. As a curious war note, one might record that soon after Paris was liberated, an AZA chapter was organized by a group of Jewish boys who were active in the French underground. The B'nai B'rith youth program was conducted in the year under review with the aid of seventeen field offices staffed with group workers.

The Zionist Youth Commission in 1944-45 concentrated its educational program mainly among the members of Young Judea and Junior Hadassah. The development of Avukah and Masada as well as that of B'nai B'rith Young Men has been slowed up because of the war, since its members are mostly of draft age. The Zionist Youth Commission worked through fourteen regional commissions and two hundred local ones; of the latter, 24 were organized during the year 1944-45. The commissions served as coordinating liaison-advisory agencies for the various youth groups in their localities. The summer Brandeis Camp Institute, where leaders were trained in two- and four-week sessions, was the high point of the commission's activity. Plans were made and money was raised to establish such camps last year on the Pacific coast, in the Midwest, and the Texas-Oklahoma region. The Zionist Youth Commission experimented with a number of regional week-end educational institutes, inaugurated a music and dance studio for teaching leaders Palestinian folk songs and dances, and issued a number of publications in addition to the vast amount of specialized materials published by its constituent youth groups.

The Young Judea reported over 800 affiliated junior and senior clubs, an increase of 31% over the preceding year. Its wide educational program was carried out through numerous mimeographed and printed publications, nineteen week-end institutes in various parts of the country, and a summer leadership training camp in New Hampshire.

The Habonim, Labor Zionist Youth, conducted in February 1945 in New York City a three-month all-day accelerated course for youth leaders who came from many cities in the United States and Canada. During the summer the Habonim conducted nine cooperative children's summer camps (ages 12-20) with an enrollment of 1,200. The camps were modeled after the life of Palestinian Kvutzoth with the campers themselves being responsible for the camp's operation, maintenance of the buildings, etc.

The National Council of Young Israel carried on a program of youth and adult Jewish education through Friday evening and Saturday morning classes in Hebrew, Codes, Bible, and Talmud in most of its 70 branches as well as through weekly forums and lectures. Several Young Israel branches have regularly kept up with the DAF YOMI, which is the daily study of the Talmud, covering a page a day.

The Workmen's Circle youth work was conducted through its clubs, summer camps, *Folksbiene* and the mandolin orchestras. The tragedy of European Jewry was reflected in most of their youth programs through pageantry, song, and the lecture platform.

Adult Organizations

The program of the B'nai B'rith Hillel Foundation expanded last year into the major Canadian universities. A full time Hillel unit was established at McGill University, Montreal, another at the University of Manitoba in Winnipeg, and the councilorship at Queens College at Kingston was turned into a full Hillel unit. Two interfaith fellowships were established, one in the name of Wendell Willkie at Indiana University and the other in the name of Alfred M. Cohen at Cincinnati University. The fellowships carry with them awards of \$300 each to the student who best promotes interfaith amity on the campus.

The National Academy of Adult Jewish Studies, under the auspices of the Jewish Theological Seminary, carried on adult Jewish education in more than one hundred conservative congregations. In August 1944, it conducted jointly with the National Federation of Jewish Men's Clubs, a five-day institute for laymen of study groups and lectures.

The Braille Institute of America continued the publication of the monthly *Jewish Braille Review* which contains reprints and digests of articles of Jewish interest culled from various magazines, and the *Braille Musician*, a bi-monthly music supplement intended for the Jewish blind musician and the Jewish blind music student. Both publications were sent on request, free of charge, to Jewish and non-Jewish blind.

During the year 1944-45, the Braille Institute adapted the Hebrew Braille system to Yiddish for the benefit of the adult Yiddish-speaking blind of this country and abroad. The Braille Institute is now engaged in a project of printing the entire Hebrew Bible in Braille. At the present moment, the Book of Genesis is in the process of being printed. It is expected that the entire publication will consist of sixteen large Braille volumes and will probably take three years to complete.

Hadassah's educational program was carried out through its 7,000 education chairmen. During the year it organized new discussion groups, leadership training courses, and educational conferences in upper New York State, eastern Pennsylvania, the Atlantic Seaboard, Midwest, Pacific Coast, and in several other regions. A large part of last year's program was devoted to the study of the concepts and workings of democracy. A compilation of articles by Dr. Horace M. Kallen, Dr. Ira Eisenstein, Dr. Isaac B. Berkson, and Dr. Reinhold Niebuhr, together with a brochure *Speaking as Americans, Jews and Zionists* and a leader's guide, were widely used throughout the country as text material for this study. Hadassah is at present preparing a number of pamphlets dealing with aspects of Zionism on which there is a dearth of published material, such as *Palestine and the Near East*, *The Organization of the Yishuv*, etc.

The Jewish Chautauqua Society, sponsored by the National Federation of Temple Brotherhoods, intensified during the past year its work of disseminating Jewish educational information among non-Jewish students and teachers in universities or colleges throughout the country. During 1944-45, its program reached 350 campuses and required over 150 different lecturers. It sponsored for the first time a full-time lecturer on Judaism at Howard University, the country's foremost Negro institute of higher learning. The

Society also continued to supply shelves on Judaism, totaling many thousands of books, to a number of colleges. Following up the experiment started in the summer of 1943 when, in cooperation with the National Conference of Christians and Jews, the Jewish Chautauqua Society provided Jewish teachers for 10 Christian Church Youth Camps, it supplied in 1945, 27 camps of various Christian denominations in every part of the country with Jewish teachers.

The Commission on Jewish Education of the Union of American Hebrew Congregations and the Central Conference of American Rabbis have experimented for the first time in publishing multi-colored texts for pre-school children, such as *Happy Chanuka* by Jean Bearman, and a richly illustrated book, *The Jewish Kindergarten*, by Deborah Pessin and Temima Gezari.

The CYCO (the Central Yiddish Culture Organization) has continued to work on the publication of the Yiddish Encyclopedia. It has organized the material for the fourth volume "Yiddn" (the first three have already been published). It has also prepared for publication a two-volume English digest of the material contained in the four Yiddish volumes "Yiddn" and it published during the year a new historical book by S. Ginsburg, *Amolike Peterburg* (Former Petersburg), Z. Schneour, *Keyserun Rabbi* (two volumes), and a volume *Tales of Genesis* by Hayim Schaus.

The Jewish Publication Society published and distributed during the year under review more books than in any year in its history. The Jewish Center Division of the JWB has sponsored since March 1944 the Jewish Book Council of America. With the facilities of the JWB at the disposal of the Council, the celebration of Jewish Book Month throughout the country was the most extensive and colorful in the history of this project. The Book Council published the third issue of the *Jewish Book Annual, Report on Jewish Book Month 1944, Programs for Jewish Book Month*, and a series of book lists.

The Jewish Center Lecture Bureau of the JWB arranged, during the year under review, programs and forums for over 600 organizations and booked 1,095 lectures, an increase of 41% over the previous year.

Under the sponsorship of the JWB, Jewish Music Week was organized this year by representatives of a number of national Jewish organizations interested in the development and perpetuation of Jewish music in America, and Jewish Music Week was widely observed May 20-30, 1945. Special materials were issued, including "Manual of Suggestions for Jewish Music Week," "List of Instrumental Jewish Music," "List of Vocal Jewish Music," and "Reprints of Articles on Jewish Music."

The Jewish Music Forum, a society for the advancement of Jewish musical culture, devoted many evenings to the discussion of various phases of Jewish music. Some of the topics discussed by the society were "Aspects of the Problem of Nationalism in Music." by Frederick Jacobi; "Arabic Music of the Eastern Mediterranean" by Anis Fuleihan; "Poetical Sources of Jewish Religious Music," by Dr. Alfred Sendry; "Sources of Jewish Music between the Ninth and Fourteenth Centuries," by Dr. Eric Werner. In each case the discussion was illustrated with musical excerpts performed by distinguished musicians.

Of the other recent Jewish cultural developments in America, one should record the organization of the *Pargod*, a Hebrew studio theater, under the direction of Erwin Piscator, head of the dramatic department of the New School for Social Research, and R. Ben-Ari, former member of the Moscow Habimah. The Studio's première of "King Solomon and Shalmal the Cobbler" was held on May 13, 1945 at the Master Institute Theatre in New York City. The *Pargod* is a project of the Hebrew Arts Committee, established by the Zionist Organization of America and the Histadruth Ivrit. The other projects of the Hebrew Arts Committee are the *Rikkud-Ami Dance Group* under the direction of Corinne Chochem. This group claims to be the only dance ensemble that has for its exclusive purpose the interpretation of Hebrew and Jewish motifs. The *Kinor Sinfonietta* under the leadership of Siegfried Landau has become the instrument through which many Hebrew compositions are first brought to the attention of American audiences; and the *Galil Singers* led by Chemjo Vinaver, engage in the rendition of popular Hebrew songs. They have now extended their efforts into the fields of liturgical and

operatic compositions. The Hebrew Arts Committee is headed by Dr. Simon Greenberg and Rabbi M. Davis.

The Yivo (Yiddish Scientific Institute) has continued during the year its researches in Jewish history and sociology. It has announced the completion of the following research projects: "History of the Jewish Community of Warsaw, Poland"; "The Correspondence of Aaron Lieberman, Studies in Psychology and Education"; "The Place of Jewish Topics in the Study of Comparative Literature and Inter-cultural Relations"; "Analysis of the Census of 1940 in Relation to the Jews and a number of others." It has published the second volume of *History of the Jewish Labor Movement*, edited by the late Elias Tcherikower (in Yiddish); *The Classification of Jewish Immigrants and Its Implications* (in English); *Studies of the History of Rumanian Jews in the Nineteenth and the Beginning of the Twentieth Centuries* (in Yiddish) by Joseph Kissman; *Studies in the Vocabulary for the Beginner Class of the Yiddish School in America*, by Israel Steinbaum, David Bridger, and Yudel Mark. During the past year the Yivo held a major exhibit of art photographs by Roman Vishniac on Jewish life in the Carpathians. It has organized a special archives division called "Archives of Jewish Life under the Nazis."

Jewish Social Welfare¹

By H. L. LURIE*

JEWISH social welfare programs continue to reflect special war-time needs and conditions. During the period under review, mobilization for war and war production was completed and the first stages of reconversion and demobilization were initiated. War-induced economic and social factors have had a profound influence on the welfare of all sections of the American population, and new factors arising during the post-war period will similarly induce changes. The post-

¹ The period covered by this article is from July 1, 1943 to June 30, 1945.

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war factors are to some extent a part of current social welfare planning.

It is estimated that approximately 500,000 Jews have entered the armed forces, while other large sections of the Jewish population have become involved in war production and in serving war needs. With a large increase in the labor force, and the doubling of the national income since 1940, conditions of unemployment have given way to conditions of labor shortage. Many of the partially handicapped and the aged have been absorbed into productive work; women have been drawn from their homes to the war plants; and children who would have continued their education have left school for industry. Income of practically all groups have been improved and the need for economic assistance has been greatly diminished. We have been living in a period of temporary economic security; aspects of social adjustment other than those arising from lack of income have determined the programs for social welfare.

Winning the war has fostered a greater national unity, and divisive elements have become less overt, with some of them retreating to underground and indirect channels. At the same time, there is concern over the reappearance of reactionary forces in the post-war period. The holocaust of destruction of Jews and Jewish community life in the enemy and invaded countries, and the need for aid and rescue have become of paramount interest, serving to concentrate Jewish attention on overseas rather than on domestic problems. Many Americans have now recognized the barbarism of the Nazi treatment of Jews through eye-witness accounts of concentration camps and murder factories; and there has been a consequent increase in the generosity of response to programs of aid.

With V-E Day and victory over the forces of Nazism and Fascism in Europe, anxiety concerning the survival of European Jewry and world-wide anti-Semitism is lessening; and there is a shift in emphasis from rescue to the possibilities for constructive aid and rehabilitation. At the same time, the lessening of tensions and preoccupation with overseas needs have led to a resurgence of interest in the American

Jewish community, its outlook and its needs. A mood for planning constructive Jewish community programs for the post-war period is beginning to be evident.

Population

While accurate statistics are generally unavailable, there are indications that the Jewish population is not increasing. The war years have brought with them a sharp decline in immigration with few additional refugees arriving during 1943 and 1944. Resumption of immigration under the present quota system awaits official action. Several local studies indicate a lower birth rate, smaller families, and a smaller percentage of younger people in the Jewish as compared with the general population. At the same time, increasing longevity and gradual aging is lifting the average age of the Jewish population. There has been a continued movement from rural areas and small towns to the larger urban centers, although probably somewhat less among Jews than others because so large a proportion of Jews were already urban residents. There has been some movement, however, to the war-production centers and to boom and health areas. California, Florida, and Arizona report recent sizable increases in Jewish population. There are indications that the Jewish population is fairly stationary or declining in many other sections.

Economic and Social Trends

Large increases in war employment have been accompanied by continuing declines in Jewish as in general relief loads. With compensation for unemployment at new low levels, governmental assistance is increasingly limited to broken families, the aged, the blind, the unemployable, and the disabled. The reduction of relief rolls in Jewish agencies is especially marked for the refugee group. With minor exceptions, these immigrants of the 1930's and early 1940's are fully self-supporting and have become absorbed in the economic life of the country. An indication of this is seen in the diminishing scale of expenditures of the National Refugee Service from a high of over \$3,000,000 in 1940 to approxi-

mately \$1,100,000 in 1944. Local communities report even sharper declines in relief expenditures for refugees. Jewish vocational agencies report a further sharp drop in job applications, with less than 5,000 job applicants in any one month in 1944 in the active files of fifteen Jewish vocational services located in New York, Chicago, and other large centers of population, as compared with over 20,000 applicants in 1941. Child care agencies show a thirty per cent reduction in a five-year period in the number of children requiring substitute parental care, and institutions for children are becoming depopulated, further accelerating the trend from institutional to foster-home care. With enlarged utilization, hospitals under Jewish auspices report a considerable drop in the number of free or part pay patients, reflecting the conditions of full employment and increasing use of hospital group insurance plans.

Housing in urban centers continues to be a key social problem. Child welfare agencies report a shortage in boarding homes for children due to the general housing shortage plus the entrance of more women in industry. However, fewer Jewish children were reported to have left school for employment opportunities. No change was noted in the prevailingly low incidence of juvenile delinquency among Jewish youth in spite of a reported increase in the general population. The gradual aging of the Jewish population has increased the number of disabled aged and persons with chronic illnesses, and the larger cities are concerned with the need for more adequate facilities for their care. Case work agencies also report an accentuation of emotional and marital problems resulting from war anxieties and war-time separation of families. The number of transients declined considerably and in several instances transient shelters were closed or became inactive. Jewish free loan agencies reported the lowest volume of business in more than two decades.

Increased national income, general employment plus war-time restrictions on consumption, and favorable tax exemptions were factors conducive to increased generosity in philanthropic contributions for war-time and continuing welfare needs. The American Red Cross reached higher goals in 1944 and 1945; the National War Fund, which includes the United Service Organizations (USO) and overseas

relief, and local community and war chests continued to raise large sums. Twenty-two Jewish welfare funds were included in war chests, the same number as in previous years. Welfare funds and federations, which conduct independent campaigns, reported large gains in 1943 campaigns and even larger increases in 1944. Two hundred federations and welfare funds which reported their results raised approximately \$43,000,000 in their 1944 campaigns, an increase of thirty-five per cent over 1943; and the twenty-two welfare funds in community war chests received approximately \$5,200,000 from that source. Spring campaigns in 1945 continue to show an upward trend. Cities also report increases in the number of givers, varying from fifteen to twenty-seven per cent of the total estimated Jewish population or close to eighty per cent of the estimated family units.

Community Organization

There has been a continued strengthening of local organizations for common Jewish purposes and activities. Federations, welfare funds, and community councils have demonstrated their essential value in developing cooperation among the varied Jewish groups. The methods of central fundraising have been adopted even in the smallest communities, and these central agencies show a capacity to plan and act collectively on common Jewish interests and problems which have little or no philanthropic aspects. In recognition of this trend, central organizations, first developed by some of the older sections of the Jewish population in a number of cities, are being reorganized to include representatives of the newer elements and have stimulated their interest and participation in general community service.

Changing social and educational factors in American life plus the sharp reduction in new immigration are bringing about a greater homogeneity especially in the smaller communities, and the Jewish population is becoming predominantly native-born in the adult as well as the youth groups. While cultural and religious differences remain, differences arising out of variations in national origin and economic classes are being constantly attenuated. In spite of the differences in views characterizing such local groups as the

chapters or members of the American Council for Judaism, the American Jewish Committee, the American Jewish Congress, and Zionist groups, these differences have not weakened the ability of many cities to continue central fundraising, central planning of local services, and common programs for improving Gentile-Jewish relations in the American population on a basis of community-wide cooperation.

The interest in serving the Jewish community and the need for developing programs and agencies geared to current conditions stimulated the raising of capital funds in large and intermediate-sized cities. Many communities have conducted such campaigns within the last two years or are planning them this year. They are intended primarily to furnish, improve, and extend adequate medical and health services; provide for the care of the aged and the chronically ill; and establish centers for the development of Jewish education, culture, and recreation. In some of the more advanced communities, case-work services formerly limited to marginal groups are being made available to the whole Jewish population. One aspect of this development was the beginning of a fee service for economically self-maintaining families by agencies such as the New York Jewish Social Service Association, which formerly dealt principally with the economically dependent group.

Considerable interest has been shown in the gearing of community services to meet the needs of the returning veterans. While the number who have returned from active service is still limited, it is anticipated that needs will increase with demobilization. Jewish agencies are participating in general veterans information and service centers which have been established in many cities in order to direct the veteran to the agencies competent to serve him. Services to supplement governmental and other general provisions available to the veteran have been recognized as a responsibility of the Jewish community. Communities are looking forward to the returning veterans' participation in Jewish community life with the recognition that it is this group which will have an important influence on the direction of Jewish affairs in the decades ahead.

During the preceding decade, growing anti-Semitism has

focused attention on the need for conscious planning for the improvement of group relationships. An increasing number of cities have developed local public relations services representing a cooperative effort on the part of the resident Jewish population.

National Organization

Developments in community organization on the national level do not reflect so favorable a situation. Continuing differences in views and objectives in religious life, on questions of Jewish group adjustment, and on the political status of Jews here and abroad have not been conducive to increased cooperation among national and overseas agencies and causes. In addition, new groups representing segments of the Jewish population have been promoting campaigns for overseas relief, which duplicate the work of long-established overseas service agencies. There are similar manifestations in the promotion of competing programs for assistance to Palestine and in the political Zionist movements. In spite of consistent and repeated efforts and considerable urging and pressure on the part of local communities, the United Jewish Appeal which campaigns for funds for the Joint Distribution Committee, the United Palestine Appeal, and the National Refugee Service, was not reconstituted until June 1945. The action to reconstitute was finally taken at the request of the President's War Relief Control Board, which was established as a war-time agency in 1942 to control American fund-raising in all fields dealing with problems created or intensified by the war.

New divisions of interest rather than combinations or mergers have been the story of national agency organization within the two-year period under review. Strongly held divergent views on the future political status of Palestine prevented complete unity within the American Jewish Conference organized in 1943 for the purpose of formulating a unified Jewish program on overseas political questions. There was, however, general agreement on other phases of the overseas political and welfare programs. The insistence of the Zionist majority on the adoption of the maximal Zionist platform of the Biltmore Declaration resulted in the with-

drawal of the American Jewish Committee. While also objecting to this platform, the Union of American Hebrew Congregations voted to remain affiliated with the Conference. Later, the Jewish Labor Committee seceded because of the admission to the Conference of the Jewish People's Fraternal Order, which the Labor Committee charged was Communist-dominated. Alleged inequities in the methods prescribed by the organizers of the Conference for the participation of certain local organizations in the election of delegates have also alienated the interest and support of some local groups. (The activities of the American Jewish Conference are dealt with more fully in other places in this review.) In spite of these national divisions and the resulting controversies among partisan groups, local welfare funds continue to show growth and gains in the amounts raised for national and overseas programs.

Inability to develop cooperation is more marked for overseas problems and interests than for purely domestic affairs. After several years of effort, a new form of coordination of programs among the leading national agencies dealing with the problems of anti-Semitism was initiated at the 1944 Assembly of the Council of Jewish Federations and Welfare Funds. While this plan did not involve a thoroughgoing consolidation of programs, it afforded an opportunity for consultation and planning among the national agencies and local community relations programs. The membership of the National Community Relations Advisory Council includes: American Jewish Committee, American Jewish Congress, Jewish Labor Committee, Anti-Defamation League, Jewish War Veterans, Union of American Hebrew Congregations, and eighteen local agencies carrying on substantial programs in this field.

Efforts to counteract discrimination in employment were carried on cooperatively during this period by the Coordinating Committee of Jewish Organizations Dealing with Employment Discrimination in War Activities, a project for national and local cooperation sponsored by the Jewish Occupational Council. This effort resulted in securing support from all major Jewish agencies for the Fair Employment Practices Commission established as a federal war-time measure. There was general agreement that the FEPC

should become a permanent function of the government in the post-war period. There has been similar agreement and support of the Ives-Quinn Bill enacted into law by the New York State Legislature, which outlaws discrimination in employment on account of race, color, or creed. The Coordinating Committee has recently been absorbed as a regular function of the National Community Relations Advisory Council.

Continuing gains in developing standards and in helping local communities with their various problems of organization and service were demonstrated through the further growth and development of national service organizations, such as the Council of Jewish Federations and Welfare Funds, the Jewish Welfare Board, the Jewish Occupational Council, and the American Association for Jewish Education. The JWB continued its large-scale national program of service to Jewish veterans directly and through the United Service Organizations, in addition to its regular program of service to its cultural-recreational member agencies. Through its Bureau of War Records, it made progress in compiling the record of Jewish contribution to the war effort.

While little progress was made in the coordination of national agencies and causes, efforts to reconcile the differences continue. Continuing experiences in the local communities are indicative of potentially greater areas for cooperation of national agencies and groups.

Records of philanthropic funds raised by the various Jewish causes (with some important omissions) indicate that approximately \$10,700,000 was spent in Palestine in 1943 and \$17,500,000 in 1944 by the UPA, National Labor Committee, American Fund for Palestinian Institutions, and other agencies. The corresponding figures for other overseas countries are \$12,000,000 in 1943 and \$20,000,000 for 1944 expended or appropriated mainly by the JDC, HIAS, ORT and the Vaad Hatzala. National Jewish agencies, whose major interest is the problem of anti-Semitism, such as the American Jewish Committee, American Jewish Congress, the B'nai B'rith, Anti-Defamation League, etc. spent \$2,200,000 in 1943 and \$3,400,000 in 1944. Expenditures for health, cultural, and religious services by national agencies totaled \$4,300,000 in 1943 and \$6,200,000 in 1944. Philanthropic

contributions made to federations and affiliated local agencies for local welfare and health services exclusive of capital funds raised may be estimated at approximately \$16,000,000 in 1943 and \$19,500,000 in 1944.

With the raising of such large sums has come recognition of a greater and more directly enlarged responsibility in allocating and expending them. The past two years have seen substantial improvement in budgeting procedures in a number of cities; but there exists an increasing awareness of limitations still to be overcome. A proposal for a national advisory procedure for budgeting national and overseas agencies has been debated for a number of years, and further consideration is being given this year to the proposal by the Council of Jewish Federations and Welfare Funds. The delay in reconstituting the 1945 United Jewish Appeal stimulated the organization of a Provisional Committee for Inter-Welfare Fund Cooperation among the large city Jewish welfare funds, with a view to undertaking studies and developing a more effective basis for local interest and support of national and overseas causes.

Jews in the Armed Forces

By LOUIS KRAFT*

THE defeat of Nazi Germany climaxed the intensive drive of the United Nations armies in Europe. The increase in the number of casualties among men and women of Jewish faith is striking evidence of the heroic contribution that our people have made to victory in World War II. The Bureau of War Records of the National Jewish Welfare Board estimates that, as of March 1, 1945, there were over 35,000 casualties among men and women of Jewish faith in the armed forces of the United States.

This contribution, however, cannot be measured in numbers alone. The nature of the deeds must also be taken

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into account. In reviewing the events of the year, we recall that the first American nurse to be killed in Europe was Lt. Frances Y. Slinger, a young Jewish girl from Boston, Mass. We remember that Major General Maurice Rose, son of a Denver rabbi, after spearheading the attack that captured Cologne and drove across the Rhine, was struck down by a Nazi bullet when complete victory was near at hand. In that same division, the commander of the armored infantry that rode the tanks into combat was Major Harold Cohen. The Congressional Medal of Honor, the highest military tribute, was awarded posthumously to Lt. Raymond Zussman of Detroit for leading his tank detachment in a foray that resulted in the capture of eighty-six Germans.

Although this was the year of German defeat, the conflict still rages in the Pacific with ever-increasing fury. In the cemeteries of Iwo Jima and Okinawa, stars of David are intermingled with the crosses, and the headlines often report the deeds of Jewish heroes.

The files of the Bureau of War Records contain the records of more than 8,200 Jewish men in uniform who have died in service or who have received awards for valor. This figure is of necessity incomplete because of the inevitable backlog arising from wartime conditions. As of December 31, 1944, 6,712 Jewish men and women were recipients of awards, honors, and distinctions, involving a total number of 10,689 awards. Several men have to their credit ten or more awards, while the top man, Captain Edwin Radin, holds twenty-seven awards. The Distinguished Service Cross has been earned by more than forty men of Jewish faith.

These are the facts which illuminate the record of more than 500,000 Jewish men and women in the armed forces on every battle front. Infantrymen like Pfc. Stanley Silverman, who practically singlehanded, threw back a Nazi counterattack; artillerymen like Richard Ferris, who, severely wounded, manned his gun on the Salerno beachhead until he was killed; doctors like Major Morris Kaplan of Denver, who struggled through a thousand miles of jungle to rescue a lieutenant stricken with infantile paralysis; Air Force men like Lt. Wilfrid Holsberg, who navigated his plane back to its base with both legs torn off by a shell; merchant seamen like Captain Robert Levy, who, at the age of 22, is the

youngest skipper ever to command a ship; Rangers like Martin Painken, wounded six times while a member of the most intrepid group in the service; and chaplains like Rabbi Irving Tepper, who was killed trying to rescue two men from a bombed house—all these and many more like them came forward and carried on for America, for world peace, and security.

When the call came for men to minister to the religious needs of our men in the armed forces, the rabbis of America volunteered in great numbers. There are 276 rabbis serving as chaplains in the army, navy and marine corps at the present time, representing one-fourth of the total English-speaking American rabbinate. One hundred and sixty of them are overseas. Two hundred and thirty-four serve in the Army, forty one in the Navy including the Marine Corps, and one in the Maritime Service.

Six of them have died in the service of their country. One, Chaplain Alexander D. Goode, was awarded the Distinguished Service Cross posthumously. Working in cooperation with the National Jewish Welfare Board, they have traveled by jeep, boat, and plane to meet the religious needs of Jewish men and women. The tasks they perform—counseling, guiding, ministering to the wounded, holding religious exercises—are essential for morale. The men on the Anzio beachhead will never forget Chaplain Morris Kertzer traveling up and down the beachhead continuously under fire to hold Passover services so close to the enemy that at one point the services had to be whispered. Both Jew and non-Jew alike will long remember the memorable picture of Chaplain Sidney Lefkowitz and his men at services in the dragons' teeth of the Siegfried Line, Chaplain Poliakoff praying on Purim in the captured castle once inhabited by Goebbels, and the pathetic picture of Chaplain Robert Marcus being welcomed by the freed Jews of Buchenwald.

It was for the purpose of surveying the needs of the men and chaplains that Rabbis Barnett B. Brickner and Philip S. Bernstein, on two separate occasions—in both instances accompanied by Chaplain Aryeh Lev of the Chief of Chaplains Office—went overseas on world-wide tours of inspection. Besides establishing a link between the soldiers and home, the results of these tours have been to secure the assignment

of more chaplains where they were needed and to speed up the sending of necessary supplies.

The work in Europe and in the Pacific has been materially strengthened by the presence of professional staff members of the JWB. John Sills in England; Rabbi Isaac Toubin in France; Leo Jacobs in Italy; Maurice Schneirov in Australia; a staff in Hawaii; and Morton Netzorg, recently liberated from the Japanese prison camp, Santo Tomas, in the Philippines, are laboring hard and long to organize community activities and other services for our men. Overseas supply depots have been established to provide for the Pacific Islands and other theaters of war, supplementing existing supply services in operation for some time. The gigantic task of meeting the needs of hundreds of thousands of men scattered all over the globe is being performed by drawing on all the resources that have been developed during the past four years.

The year 1944-45 has emphasized three important problems in service to the armed forces. The severity of ever-increasing casualties, the need for caring for discharged veterans, and the current redeployment of the armed forces have all been challenges to the resources of the JWB. As a result, personnel and volunteer committees have been added to meet the needs of Army and Navy general hospitals and convalescent centers. Over three hundred such establishments are serviced by JWB workers, chaplains, committee members, and representatives of the Women's Division throughout the country.

Many veterans have been honorably discharged from the armed forces. Numbers are not available, but the requests for aid that come to the JWB in securing government benefits and for assistance in other problems of adjustment are indicative of the growing complexity of the problem. A scheme of organization and a program, utilizing the full resources of the Jewish community, have been developed. All veterans' hospitals are visited regularly by rabbis and other JWB workers who conduct religious services and provide for the personal needs of the men. JWB provides regional professional workers, specially trained to deal with claims for government benefits, at eight regional offices of the Veterans Administration and three local offices where

these full-time workers also represent the Jewish War Veterans of the United States. The local Jewish Welfare organizations have been aided by the JWB field staff to form local Veterans Service Committees to provide for the needs of families, job placement, and counseling. Such committees have been established in seventy-one of the principal cities in 1944. In each case they are available for cooperation with the over-all non-sectarian or public Veterans Service Center in the community. Nationally, the JWB operates under an agreement with the Jewish War Veterans on the handling of claims. It is also a member of the National Committee on Service to Veterans, formed in 1944 to stimulate provision of local community services and comprising the leading national welfare organizations in the country. Thus in all phases of the program: national, regional, and local, the basic arrangements for service and cooperation have been established during the past year, as parts of a coordinated plan designed to provide maximum aid to Jewish war veterans.

At the present time, several million men are being re-deployed for the fighting in the Pacific or listed for discharge. All of the discharges and many of those being re-deployed will pass through camps in the United States. The many personal problems of these men are being considered by the 250 JWB workers attached to 213 USO clubs in the United States, or working in mobile units and as "area workers." Among the USO clubs which the JWB operates are 94 in which it cooperates with other USO agencies, and 109 operated solely by the JWB.

In addition, there are a number of clubs under the management of local JWB Army and Navy Committees serving, as in the USO, men and women of all faiths and adding to the total volume of hospitality offered to the armed forces. The 684 local JWB Army and Navy Committees continue to give time, service, and funds in their extensive program of volunteer work of the JWB in this country, South America, the West Indies, Alaska, and Hawaii. The coordination of professional and lay activities will go far toward solving the problems of redeployment and discharge.

The United Nations now stand on the threshold of the second and final victory, V-J Day. We are proud of the

services the Jews of America have rendered and know that when the final account is written, additional chapters will be added to the annals of our heroes. We who serve those who fight know that, like them, we must continue to work with unremitting effort to secure final victory.

Anti-Jewish Manifestations

By ELLEN H. POSNER*

DURING the period under review, a disruptive minority of the American people continued their anti-Semitic manifestations unabated. These "nationalist" activities, among which anti-Semitism was an important weapon, were accelerated as a result of the failure of the Federal sedition trial and as Allied victory in all war theaters grew imminent. In February 1945, Elmo Roper, expert on testing public sentiment, reported that on the basis of a national public opinion poll, fourteen percent of the American people queried replied "the Jews," in answer to a question as to which group in the United States might harm the nation if it were not curbed.

In the political field, one of the bitterest Presidential campaigns in the recent history of the United States was waged prior to November 1944. Sidney Hillman, Chairman of the CIO Political Action Committee and of Jewish origin, became the target of virulent anti-Semitism in the campaign. Reference to Mr. Hillman as the "Russian-born Mr. Hillman," was often followed by a detailed account of his "foreign" antecedents. The "alien" refrain was eagerly picked up by the anti-Semitic press in which attacks on an individual Jew were broadened to include all Jews. In spite of the fact that these bigoted attacks were repudiated by the two major political parties, local subordinates in some sections of the country continued to slander the Jews.

Defeated in the Congressional elections or the party primaries, were some well-known anti-Semites and other candidates who fraternized with bigoted elements, although the

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