Review of the Year: United States

COMMUNAL WELFARE

By H. L. Lurie

Overseas needs and developments received major emphasis and attention in the American Jewish communal scene in 1947–1948. News about Palestine became a subject of popular interest, reinforcing the inherent preoccupation of Zionists and non-Zionists alike with the progress of Jewish nationalism and of the Jewish state. The unsolved problems of Jewry in post-war Europe, the decision of the United Nations on Palestine and the concern with subsequent military and political events in Israel were dominating factors in the scope of activities of Jewish communal organization.

Fund raising to meet these unprecedented demands absorbed a large share of the manpower and energies available for communal service. The dramatic achievement of the Jewish state and the mobilizing of a receptive American Jewish interest in its support seemed in the early months of 1948 to have eclipsed the importance of the continuing programs for domestic ends; they did not in the main interrupt their progress. While plans for raising capital funds for the enlargement or improvement of domestic programs were being further postponed until 1949 or later, President Truman's de facto recognition of Israel after some previous wavering began to resolve some of the ideological debates concerning the responsibility of American Jews for Palestine. The recog-
nition also promised to lead to eventual clarification of the re'ation of Jewish life in this country to the establishment of a Jewish state in Palestine and to the lives of Jews of other countries.

**General Trends**

In the period under review there was little change in the generally satisfactory economic and social conditions of the American people. Employment and production continued at an extraordinarily high postwar level, with business enterprise benefiting materially from the resulting prosperity. Mounting prices seriously affected the real value of current wages and salaries, but thus far there was very little dislocation of production or strain in labor-employer relationships. Passage of the European Recovery Program, reduction of income taxes and other measures taken by the United States government seemed to have operated favorably in maintaining production and bolstering domestic consumption, even though they may have intensified, rather than solved, the problem of mounting prices.

There was no marked deterioration in the relationships of the various economic, ethnic or religious groups in this country. There was in fact some indication of a more favorable spirit toward the democratic relationships of all groups, as illustrated by the report of the President's Committee on Civil Rights and the decision of the United States Supreme Court on restrictive covenants in real estate.\(^1\) A conservatively minded Congress, however, failed to take action on important social welfare measures under consideration, such as public housing, aid to education and extensions of social security. A Congressional measure enacted in June, 1948, for the immigration of displaced persons to the United States was considered discriminatory in its application to the Jewish displaced population of Europe.

Population

With no specific statistics on Jews available, it is not known to what extent current social factors such as the increase in marriage and birth rates or reduction in death rates were applicable to the Jewish population. Because an appropriation for a new study failed to win Congressional approval last year, the Report of the United States Census for Religious Bodies made in 1937 remained the only overall, though unsatisfactory, series of estimates of national, state and local Jewish population. A few local studies made in recent years giving information on age distribution (in New York, Newark, etc.) pointed to the possibility that the total Jewish population in the United States may actually have been closer to 4,500,000 than to the estimated 5,000,000 and that the prevailingly low birth rate forecast a gradual population decline.

Since the classification "Hebrew" had been dropped from the nationality classification of immigrants arriving in the United States, there were similarly no official statistics of the number of Jewish newcomers. Compilations of arrivals recorded by the United Service for New Americans and by the Hebrew Immigrant Aid Society indicated a total of approximately 25,885 Jewish immigrants during 1947 and 9,159 for the first six months of 1948. (It is to be noted that this was considerably below the 14,728 estimated arrivals during the corresponding six months of 1947.) Recent congressional legislation threw doubt on whether this volume of Jewish immigration would be increased during the coming year.

The movement of Jewish population within the United States is unknown. Extensive exploration of potential Jewish contributors made by the United Jewish Appeal resulted in the recording of Jews resident in 5,000 different cities, towns and villages throughout the country, indicating a wide diffusion, in spite of the heavy concentration on the Eastern seaboard and in large urban centers elsewhere. Improved methods for obtaining local estimates frequently resulted in the finding of fewer Jews than previously reported, but this may reflect former overestimates rather than actual decline.
A few areas, such as southern California and southern Florida, reported a continuing influx of Jews and continually larger estimates of the number of Jews in those areas. Of the new immigrants arriving in recent years, it is believed that despite an active resettlement program about 60 per cent remained in New York City.

ORGANIZATION OF COMMUNAL PROGRAMS

National

There were no new important developments in organization or mergers of national communal welfare agencies; several mergers of agencies were being considered. The United Jewish Appeal, raising funds for the Joint Distribution Committee, the United Palestine Appeal and the United Service for New Americans was renewed for 1948 and undertook the largest fund-raising campaign in its history, with a minimum goal of $250,000,000. The Joint Distribution Committee continued to finance the work of the American ORT Foundation in Europe and took over the program of “Rescue Children,” which had been a separate activity under orthodox auspices.

The National Community Relations Advisory Council, representing the national Jewish agencies and the local community relations services engaged in defense work, continued to act as a clearing house and attempted to develop co-ordination of the activities of its member agencies. At its plenary session in April, 1948, the NCRAC agreed to re-examine its purposes and structure and to establish a special committee to explore the possibilities of allocating specific functions among the agencies in this field.

The American Jewish Conference, which had been established in 1943 as a central body of national agencies and local community representatives on overseas political problems on the basis of a report of an interim committee, decided at its plenary session in November, 1947, to reorganize itself for
domestic as well as for overseas American Jewish interests. Following the refusal of the B’nai B’rith, American Jewish Committee and other national organizations to join this new body, the American Jewish Conference decided in March, 1948, to forego its comprehensive project for a central national body at that time, but to continue some overseas activities for the remainder of the year.

Local Welfare Organization

A growing recognition of the need for long-range planning was a prevalent attitude in Jewish communal life in America. Organized as federations, welfare funds and community councils (names and purposes were frequently interchangeable), well over 300 cities reported permanently organized central agencies for communal planning and the administration of communal services.

Reorganization to meet current needs and for more effective planning to meet the responsibilities of the future involved mergers of local central agencies and the organization of central planning bodies on a broad membership basis. Such reorganizations were reported recently from Dayton, Hartford, Kansas City, Mo., Oakland, Indianapolis, and other cities. Several communities with established central agencies expanded their scope and modified their structure for broader and more comprehensive functions. Formerly confined to smaller communities, this development spread to the larger ones, such as Newark, and was under consideration in other large centers.

While increasing their attention to overseas requirements, the communities also showed a determination to meet the pressing problems at home, as evidenced by the large number of cities which undertook studies of their programs and agencies. The New York City Federation completed an impressive series of surveys of medical, cultural and recreational needs, and services for children and the aged. Program needs were studied in Baltimore, Boston, Cleveland, Detroit, Philadelphia,
Los Angeles, and other large and medium-sized cities. Utica completed a self-study which included a population survey and an examination of the case work, group work, Jewish education and community relations programs. Similarly, self-studies were in process in Dallas and under consideration in Youngstown, Buffalo, Miami, Minneapolis, Cleveland and other cities.

Regional Organization

A significant development was the trend for small communities to form regional federations, or to have larger cities include smaller communities in their fund raising as well as in other aspects of community planning and programming. Last year for the first time, Dallas included several of the surrounding small towns in its successful campaign for local, national and overseas needs. The Southern Illinois Federation was composed of some sixty smaller communities; other cities, each of which included a federation of neighboring communities, were Bay Cities (Calif.), Fort Wayne and Alexandria, La. Three of the states in the Southeast—Florida, Georgia and South Carolina—surveyed the possibilities of joint planning for the care of the Jewish aged, and the Children's Home of Atlanta surveyed and acted to meet the modern needs for child care services in the five states of the Southeastern region.

The merging of functional agencies as a result of a re-examination of community needs continued during the past year. The newest merger of Jewish children's agencies was the Jewish Child Care Association of Essex County (Newark, N. J.), which was established through the amalgamation of the Newark children's home, the Jewish Child Guidance Bureau and the Personal Service Association. Hartford merged its United Jewish Social Service Agency and the Hebrew Women's Home for Children under a single expanded Board.
**Functional Planning**

The problem of the needs of the aged continued to be one of the most pressing of the day. Los Angeles and Philadelphia recently completed their surveys of the aged. Cleveland's Committee on the Aged was conducting a study of the aged and chronically ill. The major lacks in Jewish resources which these studies highlighted involved adequate hospital facilities and custodial care for patients with long-term illnesses, adequate housing, and planned case work and recreational programs for the older population. Other communities which studied this problem were the Twin Cities of Minneapolis and St. Paul, which set up a joint committee, and Toronto, which studied the needs of the entire province of Ontario. The East Central states of Ohio, Pennsylvania, West Virginia, Indiana and Kentucky established a committee to probe the needs of the aged in the medium-sized and smaller communities of the region.

Related to the concern for the health needs of one section of the population is the general concern over the health needs of the total community. The Jewish community of Boston, concerned for the care of its chronically ill population, called upon the CJFWF to make a survey of its needs and resources in this field. Similar studies of health needs were conducted by Cincinnati and Milwaukee.

Studies and reorganizations in other community functions included a survey and reorganization of Jewish education. Pittsburgh was the latest major community to co-ordinate its Jewish education activities through a newly organized Council of Jewish Education, which will function through the three departments of Hebrew School, Sunday School and Adult and Extension.

The Toronto United Jewish Welfare Fund undertook a survey of Jewish education as a basis for more active community-wide planning. The Essex County Jewish Community Council was developing an integrated plan of Jewish education, recreational and cultural activities for the various communities in
the country. After a survey of its education needs, the Syracuse Bureau of Jewish Education was formed as an amalgamation of the existing schools into a centralized school system under the Bureau's jurisdiction. These surveys were conducted under the aegis of the central planning body, and were indications of the growing community-wide concern for an adequate Jewish education program. Similar studies were undertaken in Dayton and Peoria.

Springfield, Mass., conducted an extensive study of community services and needs, giving special consideration to the re-establishment of a Jewish vocational guidance service.

Leisure-time needs and facilities were being surveyed by many communities under the sponsorship of their central planning bodies. A centralized program for camping activities was projected in Boston as a result of a study undertaken for the community by the National Jewish Welfare Board and the Council of Jewish Federations and Welfare Funds.

Joint Action

A significant feature of community developments was the continued trend toward joint consultation and action by communities on common problems. A New Jersey State Council of Communities was formed to facilitate a co-operative approach toward the meeting of the social service needs of the communities in the state, and to stimulate a state-wide co-ordinated community relations program and the sharing of services by large and small communities. Plans for a state-wide community relations program were also projected in Illinois. Communities in southern Illinois developed zone organization for programming in cultural and community education activities and the care of the aged. Another example of joint action was the establishment of a committee of the Federation and B'nai B'rith leaders in the Southeastern States, which was working out principles of agreement and co-operation between communal and B'nai B'rith social service institutions.
Family Services

Continuing the postwar trend, the eighty-seven family service agencies operating in the United States and Canada reported a substantial increase in the number of applicants and a smaller increase in the number of families served. The total number of different families served in 1947 was about 3 per cent greater than in the previous year. Economic assistance increased substantially for the second successive year (38 per cent increase of relief to 10 per cent more families in 1947), due in considerable measure to the needs of recent immigrants ineligible for public welfare assistance. Although the larger family service agencies continued to emphasize counseling and adjustment services for families on all economic levels, there was little change in the total number of Jewish families throughout the country receiving consultation service without financial assistance.

Perennial questions about the specific functions of Jewish family agencies in relation to available public and nonsectarian family services remained generally in status quo except for the formation of a committee of representatives of Jewish case work agencies, in co-operation with the Training Bureau for Jewish Communal Service, to explore the implications of "Jewish content" in their program of services. In several cities progress was made in relating the functions of the family service agencies to the health and welfare programs for the aged and the disabled.

Child Care

The total number of children served in 1947 remained stationary, in spite of the arrival of about 1,000 refugee children since the Truman directive in 1946. As in previous years, the majority of children under care of Jewish agencies were in family foster homes (over 50 per cent); fewer than one third were residents of children's institutions, and the number receiving this form of care declined during the year;
the remainder were receiving care from children's service agencies in the homes of their parents or relatives.

There was a continuation of the previous trend toward an increase in the proportion of children in foster homes and a decrease of those in institutions. However, the changes in these figures from 1946 to 1947 were slight, indicating continued difficulty in finding additional foster homes. A children's institution of small size in Winnipeg was closed in 1947, and another in Rochester closed at the beginning of 1948. In both instances, their functions were merged with those of the family agencies. The regional children's institution in New Orleans was also closed.

The trend toward consolidation of separate child care agencies into one central planning and operating service continued, with integration and mergers taking place in Chicago, Cleveland, New York, Philadelphia, Newark and St. Louis. There were also mergers with family service agencies in Boston, Detroit, Hartford, Montreal and Winnipeg, to produce a coordinated program of family and children's services.

Care of the Aged

While the seventy-one Jewish homes for the aged in 1947 reported only a slight increase in the number of residents served, with an average of 92 per cent utilization of facilities, it is known that many Jewish homes for the aged continued to have long waiting lists.

In response to the need for additional facilities, expansion was planned by several homes for the aged in New York City and by homes in Cleveland, Philadelphia, Los Angeles, Miami, Jacksonville, Pittsburgh and Chicago, but in only a few instances did these plans result in additional facilities during 1947. These plans provided variously for institutional beds and facilities for the care of out-residents under institutional auspices in boarding homes, apartment house projects, etc.

Facilities during 1947 were enlarged in an institution in New York City from 430 to 450 by increasing the number of beds available in an apartment house project, and still further
expansion was planned; an institution in Providence enlarged its bed capacity from 50 to 80; an institution in Cleveland expanded its out-resident program, so that the total number of aged persons under care increased from 84 to 104 during 1947. New homes for the aged were opened in Jacksonville, Omaha, Toledo and Vancouver.

The turnover of residents during 1947 continued rather low, about the same as it had been during the last several years. On the last day of 1947, eight of every ten residents who had been in these homes during the year were still under care. As in the past, most homes cared for a substantial number of chronically ill aged persons, several devoting from one third to one half of their beds to the care of this group. As in the past few years, the number of residents receiving Old Age Assistance increased. More than one fourth of all residents of homes for the aged were recipients of public aid, the number having increased by about 20 per cent during the year. Only a small proportion of the residents received Aid to the Blind, possibly reflecting selective admission policies as well as the low incidence of this condition.

More communities were organizing central councils for the care of the aged, as evidence of the interest in the needs of the aged shown by the local federation and the related family, medical and recreational agencies. These central councils were developing the central intake and information services and general planning of institutional and home services necessary to help elderly persons with their medical, economic and social problems. These developments showed recognition of the fact that persons over sixty constituted an increasing proportion of the Jewish as well as of the total American population.

**Hospital and Outpatient Services**

Surveys of health and hospital needs and plans for improving the organization of community health services continued to be a major interest of the larger Jewish federations. Detroit, Minneapolis, Miami and Denver raised funds to establish
Jewish hospitals in those cities and New York, Los Angeles, San Francisco, Philadelphia, Baltimore, Boston—in fact, practically every city with one or more hospitals under Jewish auspices—raised or was planning to raise funds for expansion, modernization and improved services and facilities. Postponement of capital-fund drives and the insufficiency of capital funds previously raised in the face of mounting costs again delayed the consummation of many of these plans. Communities went ahead, however, within these limitations, improving the quality of their services, increasing opportunities for the medical profession and servicing persons with long-time illness.

Practically all of the forty general hospitals reported some increase in the number of patients admitted (7 per cent on the average). At the same time, there was no increase in total patient days, reflecting the continued shortening of the average patient stay in the hospital, attributable largely to new methods of chemotherapy.

About 14 per cent of all patient days in 1947 were free to patients, about the same proportion as in 1946. Approximately one half of all patients admitted to these general hospitals were Jewish, showing little change from 1946. As in previous years, the larger the city, the higher the proportion of Jewish patients among all admitted. Hospitals for the tuberculous showed little change in the number of admissions and in the number of persons under care during the period of this report. The five hospitals for the chronically ill reported little change in the number of days of care provided. Most patients in these hospitals for the chronically ill were Jewish, and the proportion of patient days which were free ranged from about 40 to 100 per cent.

Clinic services under Jewish auspices continued the upward trend noted since 1945. About two thirds of the clinics reported increases in the total number of clinic visits, and the group as a whole totaled about 10 per cent more visits in 1947 than in 1946. The number of new patients attending clinics for the first time in 1947 increased by about 20 per cent over 1946, a proportionate increase similar to that shown
in the period from 1945 to 1946. At the same time, the number of first visits by Jewish patients increased by about 15 per cent. In 1947 less than one third of first visits to clinics were by Jewish patients.

Most hospitals reported a continuing increase in cost of operation and a consequent growing cost of illness to individual patients, offset only in part by the growing number of persons enrolled in hospital prepayment plans. In New York and in a few other cities some progress was made in voluntary health insurance plans covering cost of physicians' fees as well as hospital service, in spite of the opposition of the major medical associations.

Montefiore Hospital of New York made an outstanding contribution to medical care through its successful experiment in organizing a home-care program of comprehensive medical and social services for long-term patients previously limited to hospital care. This demonstration was received with great interest by Jewish hospitals in other cities and promised to become an accepted basis for providing adequate care to a selected group of persons with chronic and disabling illnesses, now one of the most pressing problems of Jewish health planning.

Recreational and Cultural Programs

During this period, an increased interest in youth needs and in Jewish cultural objectives was manifest in discussions of program and in surveys of facilities leading to planning for the future. During 1947, there were fifteen buildings under construction at a total cost of $7,000,000. Fund raising for capital-fund purposes was postponed in some of the larger cities. A total of 314 Jewish centers and youth-serving organizations was affiliated with the National Jewish Welfare Board in 1947. These centers reported 454,000 individual members and aggregate budgets of $9,233,000 for these programs. The cost of existing Jewish community center, "Y" and settlement buildings was estimated at over forty million dollars.
The JWB continued its religious and welfare services to Jews in military service and in veterans' hospitals. It was estimated that about 15,000 Jewish patients would be treated during 1948 in 120 veterans' hospitals.

Emphasis on work with children was reflected in the opening of additional nursery schools, home camps and an increasing number of country camps. Experimental programs of Jewish education for children were initiated in several centers with the help of the agencies for Jewish education. Youth councils were developed in a growing number of communities.

Reflecting the increasing interest in center and recreational programs, the Jewish Welfare Board gave increased services in program content and direction, Jewish books and music, camping and youth services, and sought to solve the shortage of professional personnel, in order comprehensively to meet local recreational and cultural objectives.

The influx of young adult (age eighteen to thirty) membership following the demobilization of the armed services continued, although the policy of granting free membership to veterans for a limited period of time was comparatively rare during 1947. In evidence throughout the country was the expansion of adult activities. The number of discussion groups, forum sessions and formal classes was greater than in the past, and programs gave increased attention to Jewish experiences and cultural expression.

The number of recreational programs for the aged conducted by Jewish community centers, often in co-operation with case work and other interested agencies, grew markedly during the past two years. Jewish community centers introduced projects which serve the family as a unit, and responded to the increased interest in parent-education groups, and in courses and discussions focused on marriage.

Encouraged by the successful use of audio-visual materials in the armed services, community centers integrated recordings, film strips, films and exhibits into many phases of their programs. The centers aimed to serve all elements of Jewish population. The trend in large cities toward integrating agencies previously separate in status and operation into co-
ordinated parts of a total community program, made headway. Agencies with central buildings developed not only extension centers and programs in various parts of the city, but also utilized transportation facilities, such as busses, to bring children and aged persons to facilities where programs were being conducted.

A survey of the program of the National Jewish Welfare Board and of its local affiliates (made under the direction of Oscar I. Janowsky and completed in 1947) called for an intensification of the Jewish aspects of recreational and cultural programs. After a year of study by the local agencies and an appraisal by an outside committee which disagreed with the findings of the original survey, the general recommendations were clarified, and a final *Statement of Principles* was adopted at the annual meeting of the JWB in May, 1948. To some extent the final recommendations were a compromise between the differing views as to the importance of the general and the specifically Jewish objectives of Jewish agencies engaged in programs of leisure-time activities.

**Jewish Education**

The organization of Jewish educational programs continued to make progress, with several large and intermediate communities establishing central bureaus to co-ordinate programs and improve standards. A total of thirty-one central bureaus for Jewish education reported aggregate budgets of $2,335,000 in 1947, of which 67 per cent came from federations and welfare funds. These figures do not include the expenditures of many congregational, communal and separate schools. Some gains were also reported in volume enrollment of students and in the average period of attendance at Jewish schools.

Community planning and central financing of Jewish education were relatively recent developments. There was a growing acceptance of community responsibility not only to provide education for children with parents unable to pay full tuition, but also to assure the making available to all children in the community of adequate opportunities for
education in religious and ethical ideals and cultural backgrounds.

Many of the reorganizations followed surveys made by the central federations of the local communities. Surveys resulted in programs which provided the Jewish schools with more adequate and stable financial support, improved physical facilities, co-ordinated programs for the various schools, desirable standards for teachers and teacher training, skilled supervision and extension of the educational programs beyond the elementary age level.

There was an increasing development of kindergartens which combined general and Jewish education, and an increase in the number of opportunities for Jewish education on the secondary and adult levels. Jewish educational programs were served nationally by the American Association for Jewish Education.

All-day schools combining both secular and Jewish religious or Jewish cultural education continued to increase. Most of the day-schools were of the Yeshivah type, under the auspices of orthodox Judaism, but there was also some development in the establishment of nursery, kindergarten and elementary school programs under other auspices. The question of community rather than separate group financing of all-day Jewish education as a substitute for public school plus supplementary Jewish schools remained controversial, with federations accepting responsibility only in a few cities for the deficit financing of all-day private institutions under Jewish auspices.¹

Group Relations

Community organization for group relations continued throughout the year, but no additional communities achieved the formal organization required for eligibility in the National Community Relations Advisory Council (which consisted of six national and twenty-four local or regional agencies). Both national and local programs accepted the necessity for setting

¹ For a fuller treatment of Jewish education, see p. 148.
up longer-range objectives in the improvement of group relationships; defense and counteraction to overt anti-Semitic manifestations did not seem sufficient. The interrelationships of Jewish group problems and general civil rights were being more clearly recognized both in research and in the educational programs of Jewish agencies, as was evident from the increased interest in the problems of Negroes and discrimination against other minorities (drives for fair employment practices, legislation against discrimination in housing and educational institutions, etc.).

Progress was reported in the co-ordinating objective of the NCRAC—especially in the matter of clearance among national agencies. The desirability of more effective co-ordination was illustrated by the recommendations made at joint budget hearings of nine large cities held in June, 1948. They urged the co-operation of the national civic protective agencies with the proposal under study by NCRAC to allocate specific functions to individual agencies.¹

*Economic Services*

Twenty cities had Jewish vocational services with full-time professional staffs in 1948, while many other communities offered some type of economic adjustment service. The national service and co-ordinating agency was the Jewish Occupational Council. The Council included the national Jewish agencies serving in this field, such as the B'nai B'rith Vocational Service Bureau, which has a program of vocational guidance and vocational studies. Among the important studies in this field published in 1948 was the B'nai B'rith report of its studies of Jewish enrollment in American colleges and universities.

New local vocational agencies were recently established in Toronto and in Houston. Agencies were reorganized in Baltimore, Boston and St. Paul; Buffalo and Montreal established new agencies to replace others which had lapsed. The

The growing trend towards the employment of trained and qualified professional executives and staff members reflected the rapidly growing number of communities which had formed federations, welfare funds and community councils. Beyond this, it also was an indication of the professionalization of such fields as the care of the aged, heretofore administered by untrained people; the growth of national and overseas agencies; and the recognition in the communities that the broader scope of community responsibilities required the direction and administration by well-trained personnel.

The Training Bureau for Jewish Communal Service, organized in 1947, began its program with its first group of full-time students in July, 1947, and continued with a second group in July, 1948. At the same time it carried through a special training institute for the field staff of the United Jewish Appeal and had under way similar institutes for other special groups. It was formally organized during the year as a permanent agency, with a Board of Governors representing major national and local organizations and an estimated budget for 1948–1949 of $109,200.

Continuing the trend of local communities toward organization of fund-raising and planning functions on a professional basis, twelve cities employed full-time executives for the first time during the past few years. About 125 federations, welfare funds and community councils employed full-time professional directors. Case work, group work and educational agencies which continually strove to improve their professional personnel reported a shortage of qualified workers and a considerable number of unfilled openings.
Comparative Costs of Functional Services

Social welfare service under Jewish auspices reached practically all sections of the Jewish population and derived an increasing part of its support from fees for services. This was especially evident in hospitals, recreational centers and schools under Jewish auspices, and to a smaller extent in the financing of homes for the aged and in child care and family services.

Reports to the Council of Jewish Federations and Welfare Funds on the distribution of central funds raised by federations and welfare funds and distributed to local agencies indicated that a large portion of funds, especially in large centers, was devoted to medical care. The most recent statistics concerning the distribution of federation funds for local purposes are to be found in Table 2.1

A smaller proportion of local funds was spent on family and children's services as a result of greater public expenditures for basic financial assistance to dependent groups (a reduction from 48 per cent of total local expenditures in 1935 to 33 per cent in 1946). The proportion of the total federation budget for education and recreation was very nearly doubled in the past decade. Community relations and vocational services were receiving a minor but increasing proportion of communal funds.

PHILANTHROPY AND FUND RAISING

New records for Jewish philanthropy were established in 1947 and will be exceeded in 1948. Reports to the Council of Jewish Federations and Welfare Funds indicated that its member agencies in 231 cities raised more than $160,000,000 in 1947 (excluding special capital-fund campaigns), a gain of 20 per cent in the overall amounts. Current estimates are that upwards of 205 million dollars will be raised in 1948. Capital funds raised by local Jewish charitable and educational agencies from other than community chests, federations and welfare funds were not reported and not included in the

1 See p. 781.
total raised in 1947. National and overseas agencies supported by welfare funds reported an additional total of approximately $20,000,000. On the overall basis, local Jewish communities spent 27 per cent more for local and regional functional services in 1947 than in 1946. Hospitals, family and child-care services, recreational and cultural agencies and Jewish education continued to be the activities requiring the major share of communal funds. For 1947, the largest increases were for immigration and refugee services, recreational and cultural agencies, hospitals and health services and defense and group relations. The material in Table 2 contains general estimates and distribution of funds for a sample group of seventy-four cities and for ten of the largest cities in the United States.

The complete total of funds being raised for all agencies and services was considerably larger than the amounts reported above, since the central funds were exclusive of independent appeals by national and local agencies which were not affiliated with federations and welfare funds.

**Campaign Results**

Many of the smaller communities reported larger gains than most of the larger communities. The average increase for cities raising up to $500,000 in their annual 1946 campaigns was 35 per cent. Campaigns which reported totals from $500,000 to $1,000,000 increased by 31 per cent on the average. Fifteen cities which had raised over a million dollars each for a total of $86,587,000 in 1946 reported raising a total of $100,369,000 in 1947, a gain of 16 per cent. Individual city increases ranged from 10 per cent or less in large cities to an 85 per cent increase in one city which raised $100,000 in 1947. On the other hand, sixteen cities reported raising less in their 1947 than in their previous year's campaign.

Favorable factors in the 1947 campaign and continuing into that of 1948 were the economic conditions especially favoring business enterprise, the continued strength of local community organization, the response to the increased costs
of programs, the concern for the war sufferers of Europe, the interest, reinforced in 1948, in assisting in the permanent solution for the displaced Jews of Europe and sympathy with the struggles of the population of Israel to defend their recently proclaimed state.

Contributors and Contributions

The exact proportion of the Jewish population participating in federation and welfare fund campaigns is difficult to determine, due to the lack of accurate population statistics and other factors. In general, the larger the city, the smaller the proportion of the population listed as contributors to the central Jewish fund. In the largest cities the difficulties of organizing a campaign for direct solicitation of all potential contributors, the larger proportion of dependents and marginal wage earners and other factors militated against equaling the small-town records of complete coverage.

For the country as a whole (exclusive of New York City), most recent figures compiled by the CJFWF indicate that one out of four persons (men, women and children) was a contributor to a central Jewish fund. Considering that in many cases gifts were made on a family rather than an individual basis, an exceedingly broad coverage is apparent in these statistics. Broadest coverage was usually obtained in communities of less than 1,000 estimated Jewish population (an average of 35 contributors per 100 Jews in cities raising less than $100,000).

The bulk of funds raised was derived increasingly from large givers. The average contribution was approximately $163 in 1947, as compared with $130 in 1946. Contributions of $100 and more were credited with 92.6 per cent of the funds secured (90.1 per cent in 1946). Six per cent of the contributors in 1947 (giving $500 and over) were the source of 75 per cent of the funds raised. (In 1946, 5.4 per cent of the contributors gave $500 and more, and were responsible for 70.4 per cent of all funds raised.)
Distribution of Funds

Reflecting the overwhelming overseas needs, nearly 80 per cent of all funds raised by local Jewish federations and welfare funds was allocated in 1947 to the United Jewish Appeal (including support of the United Service for New Americans) and other overseas work. Local service agencies received 17 per cent of all funds raised, a slight increase over 1946, but approximately one half of the proportion received in 1945. National agencies received 3.5 per cent of the total funds raised. In actual dollars, however, the amounts received by local and national services were approximately 25 per cent greater in 1947 than in 1946; i.e., increases were proportionately the same for domestic as for overseas services in 1947 as compared with 1946, but funds for the overseas agencies in 1947 had increased about three times over amounts received in 1945.

Capital Funds

No complete figures are available on the total sums raised by Jewish communities in capital-funds campaigns. Seventy communities reported having raised approximately $60,000,000 since 1944, and were planning to raise $75,000,000 more for new hospitals, community centers, homes for the aged and the disabled, congregational buildings and other types of institutional facilities. Plans for raising the additional $75,000,000 were generally postponed until 1949. In some instances—for example, Boston, Philadelphia and Milwaukee—fractional amounts for capital-fund purposes were included in the annual welfare-funds campaign. For the most part, funds will be raised in special campaigns as soon as communities can undertake these additional responsibilities without weakening their campaign programs for overseas needs. Dollar-wise, hospitals and other health facilities were the largest item in the total funds for capital purposes being raised or projected. The scope of these projects was indicated by Baltimore's plan for a medical center which may cost from
$12,000,000 to $15,000,000. The New York Federation will also spend a considerable part of its projected $50,000,000 capital fund on hospital and health facilities. ($20,000,000 of the fund have already been raised.)

Although capital-fund plans in some cities were being developed by individual institutions, there was a growing tendency in the direction of central planning and central fund raising for major institutional needs. Surveys and studies to determine capital needs were made by large and small communities, often with the active assistance of the Council of Jewish Federations and Welfare Funds.

This period of institutional planning and building was the first large venture in community development since an earlier period following the first World War. Because of valuable experiences during the depression with mortgage-burdened buildings and large operating costs, there was a more conservative tendency to confine building development to available funds and keep operating costs within the capacities of local fund-raising budgets.

OVERSEAS AGENCY PROGRAMS

The intensive interest of the American community in overseas work was focused on the programs of the agencies in the United Jewish Appeal. In 1947 the UJA raised an estimated $125,000,000 which was to be divided as follows: Joint Distribution Committee, $65,318,000 (including $735,000 for ORT); United Palestine Appeal, $46,392,600; United Service for New Americans, $9,105,700; American Friends of the Hebrew University, $600,000 (not included in 1948); the balance represented administration and fund-raising costs of the UJA. In December, 1947, this central fund-raising agency for the UPA, JDC and USNA announced at its national meeting the renewal of the agreement among these three groups, and its 1948 campaign goal of $250,000,000—a record goal in the history of American Jewish communal life.

In its 1948 agreement, the UJA planned to distribute its net funds after campaign expenditures and USNA allocations as
follows: Of the first fifty million dollars, 55 per cent to JDC and 45 per cent to UPA; of the next seventy-five million dollars, 45 per cent to JDC and 55 per cent to UPA; of the balance up to $250 million dollars, 25 per cent to JDC and 75 per cent to UPA, with all sums over 250 million dollars to go to UPA. Special arrangements were concluded for additional contributions by landsmannschaften to the JDC up to a maximum of $800,000, and traditional Jewish National Fund collections up to a maximum of $1,500,000 to UPA. All separate collections for Haganah were considered as part of the general income of UJA. When emergency security problems for Israel arose in March, special arrangements were also effected for accelerating the payments to UPA from the cash receipts of UJA, and special efforts were made to obtain funds and loans from the welfare funds and federations supporting the 1948 UJA campaign.

Approximately 142 million dollars went for overseas work in 1947—125 million for the United Jewish Appeal and its beneficiaries, JDC, UPA and USNA—the balance for a number of smaller agencies engaged in migration services, religious welfare and medical programs in Europe and Palestine.

*Joint Distribution Committee (JDC)*

JDC reported that it appropriated funds amounting to $73,341,500 in 1947 for its varied activities and that it received $69,971,970, including approximately $4,200,000 from voluntary funds outside of the United States and from various intergovernmental and reparation funds.

JDC provided relief in cash and supplies and supported child care, medical services, care of the aged, vocational training (through ORT), economic aid, emigration aid and assistance to religious, cultural and educational activities. Late in 1947, JDC estimated that it was giving assistance and direct services to about 735,000 Jews (or one half the Jewish population) in eighteen European countries and in Shanghai.
In addition, its program extended to other areas, such as the Middle East and Latin America.

The total appropriated for the first six months of 1948 was $36,452,000, which represented approximately the same level as in 1947. The requirements for 1948 were estimated at $98,547,000 at the beginning of the year, in the following proportions: relief in cash and kind, 46.4 per cent; medical and institutional care, 18.5 per cent; reconstruction (including vocational training), 13.0 per cent; emigration, 5.8 per cent; religious, cultural, educational, 3.9 per cent; miscellaneous activities and contingencies, 8.3 per cent; operating services (including interest on loans), 4.1 per cent.

**United Palestine Appeal (UPA)**

The major funds of the United Palestine Appeal were devoted to the development of Palestine through the financing of the programs of Keren Hayesod and Keren Kayemeth. The income received from UJA and other sources in the United States in 1947 totaled $56,578,000, an increase of 32 per cent over the previous year. Ninety-five per cent of all disbursements went to organizations operating in Palestine. In addition, the United Palestine Appeal gave substantial subventions to the American offices of the Mizrachi Palestine Fund, the American Zionist Emergency Council, the Zionist Colonization Fund and the Weizmann Institute.

The major expenditures in Palestine were for immigration, relief and housing for immigrants (21 per cent), agricultural settlement (16 per cent) and land purchase and development (17 per cent—a decrease from 1946). Expenditures for national organization and security purposes increased to 10 per cent of the total disbursements in 1947.

**Other Palestinian Agencies**

There were a number of other agencies raising funds for Palestine, including Hadassah, with its medical and child-care program, the National Committee for Labor Palestine, which
supported the labor and welfare program of the Histadruth, the American Fund for Palestinian Institutions, concerned with modern as well as traditional cultural and welfare agencies, and the Federated Council for Palestine Institutions, which supplemented the individual collections in this country of traditional religious, educational and welfare agencies. (See Table 1.)¹

Other Overseas Agencies

There were fifteen independent agencies which also raised funds for specific overseas work other than Palestine. These agencies secured over $6,000,000 in 1947. The largest of these organizations was the Hebrew Immigrant Aid Society (HIAS), engaged in immigration services overseas and in services to immigrants in the United States, which reported receipts of over $2,000,000 in 1947. Other large agencies with income of less than $1,000,000 but over $500,000 were Agudath Israel Youth Council and the Vaad Hatzala (concerned with overseas programs under orthodox Jewish auspices). The Labor Zionist Committee for Relief and Rehabilitation, organized in 1946, had a European program involving hachsharot (training centers), and child-care institutions and one addressed primarily to labor Zionist groups overseas. (See Table 1.)¹

NATIONAL AGENCIES

The United Service for New Americans was the major national organization concerned with the reception and adjustment of new immigrants in the United States. It also assumed major responsibility in New York City for immigrants en route and for those remaining in the New York area. Its expenditures for both functions amounted to $9,153,263 in 1947. USNA was a merger of the National Refugee Service and of the Department of Foreign Born of the National Council of Jewish Women. The latter organization also supported several homes for unattached women in Europe

¹ See p. 775.
and continued its membership and program service to its chapters in this country.¹

**Defense Agencies**

Aside from immigration and refugee work, the largest functional field of national Jewish agencies was the protection of civic rights and counteraction against anti-Semitism. The American Jewish Committee and the Anti-Defamation League of B’nai B’rith were financed by the Joint Defense Appeal, which reported an income for the two agencies of approximately $4,400,000 for its fiscal year ending February, 1948. The American Jewish Congress reported disbursements of $991,000 in 1947, including $139,500 allocated to the World Jewish Congress. The World Jewish Congress disbursed $1,352,000, which included American contributions and a grant from the American Jewish Congress of approximately $493,000. The Jewish Labor Committee, which was engaged both in work with labor groups in this country for civic defense purposes and an overseas welfare program for Jewish labor groups abroad, reported total disbursements of $1,025,000, with approximately $315,000 spent in the United States. The Jewish War Veterans reported disbursements of $124,860 in 1947, including its service for veterans’ groups as part of its program of the defense of Jewish civic rights.

**Health and Welfare**

Reports on seven of the larger national health and welfare agencies showed a total of $3,540,000 received in 1947. The bulk of these funds were secured by the four national hospitals in Los Angeles and Denver for the care of the tuberculous, the National Home for Jewish Children in Denver and the Leo N. Levi Memorial Hospital. In addition, three regional agencies—one in Bellefaire, Cleveland (children), B’nai B’rith Home for the Aged in Memphis, and the Jewish Children’s Home of Atlanta—reported a 1947 income totaling $291,775.

¹ For further information on overseas aid, see p. 223.
Cultural Agencies

Reports received on twelve cultural agencies showed 1947 receipts of $2,027,733. The largest of this group were the B'nai B'rith National Youth Services, the American Zionist Fund, the Yiddish Scientific Institute and Histadruth Ivrit.

Religious Agencies

Reports of twenty-three national agencies engaged in educational work, institutions for rabbinical training and yeshivahs for refugee students and rabbis showed receipts of over $5,000,000 in 1947. The largest of these institutions were the Hebrew Union College, the Jewish Theological Seminary, Yeshiva University, Yeshivath Torah Vodaath, the Union of American Hebrew Congregations and the United Lubavitcher Yeshivot.

Increasing numbers of refugee students and rabbis had been arriving in the United States since May, 1946. USNA provided basic maintenance for most of the refugee scholars arriving on student visas, the orthodox institutions providing student affidavits. Reports indicated, however, that the enrollment of these institutions consisted mainly of American students.

The leading religious institutions no longer conceived their role in Jewish community life as being limited to rabbinical training. They had developed broad objectives in various fields of Jewish culture and sought to train teachers and communal leaders and technicians.

The Jewish Theological Seminary envisaged its transformation into a University of Judaism, with schools of Jewish Education, Communal Service, and Jewish Music, Art and Letters. Hebrew Union College, which recently merged with the Jewish Institute of Religion, set up a School for Religious Studies in New York City to train teachers for religious schools and communal workers. Yeshiva University was granted authority by the state of New York to issue social science degrees, and stated that it was a university of liberal arts and
sciences, rather than strictly a theological institution. Brandeis University at Waltham, Mass., announced that it was planning to initiate its academic program under Jewish auspices in the fall of 1948.

The larger institutions were conducting drives to secure new endowments as a basis for an expansion of activities. Hebrew Union College was campaigning for $8,000,000, the Jewish Theological Seminary of America for $10,000,000, and Yeshiva University for $7,500,000. Some of the other yeshivot were conducting capital-fund drives, mainly for the purpose of increasing physical space for classrooms, dormitories, etc. The Mirrer Yeshiva’s drive was to enable it to establish classrooms and dormitories for its refugee student body.

Outlook for 1949

Jewish community organization, which had been going forward steadily over the past three decades, was accelerated during the postwar years in response to the unprecedented overseas needs. These gains in organization represented valuable assets to Jewish community life. With the hope that the coming year would see the achievement of the security as well as the political stability of Israel, the closing or the substantial reduction of the camps for displaced persons and progress toward recovery in the war-affected countries of Europe, it was hoped that long-term planning could replace the current state of continuing emergencies in the fluctuating economic and political status of overseas Jewry. If these developments were to take place, it might be anticipated that the Jewish communities would find themselves in a new constructive period, with the consolidation of organization and experience developed in war time and postwar overseas programs available to help the health, welfare and cultural needs of the American Jewish population. Besides the uncertainties of the situations in Israel and in Europe, the trends in the economic and political aspects of American life were the chief factors which would determine whether these aspirations would be realized.
EDUCATION

By Uriah Z. Engelman

The partition decision of the United Nations and the subsequent declaration of the state of Israel was reflected in the programming of this year's Jewish educational conferences. In a paper read by I. B. Berkson, and in the debate that followed it at the May conference of the National Council for Jewish Education, the old arguments of those who affirmed and those who denied the value of Jewish life in the Diaspora were given a thorough refurbishing. "A healthy, vibrant Yishuv in Eretz Israel is no substitute for the survival of American Israel," was the keynote of a speech by Moshe Davis, Dean of the Teachers Institute of the Jewish Theological Seminary, at the second annual Rabbinical Assembly Conference on Jewish Education. Horace M. Kallen, in the closing address of the annual meeting of the American Association for Jewish Education in Atlantic City, maintained a similar thesis. "Jewish education of American Jews is the necessary condition for the survival of Jewish values in the United States, regardless of what destiny has in store for the state of Israel. The American Jewish school must be an expression and development of the American democratic ideal, and the Jewish community must serve to transmit successfully the Jewish culture inheritance in the face of the competitive interest provided by the national scene, and lay the basis for the specific Jewish contribution to the national culture."

At the convention of the Central Conference for American Rabbis, held in Kansas City at the end of June, 1948, Abraham Feldman, president of the conference, called upon American Jewish groups, "to adjourn the political controversies of Palestine," and concentrate "on enlarging the

1 See also pp. 133-34.
educational endeavors and on enriching the cultural life of the Jewish communities in the land.’’ Similarly, Rabbi Philip S. Bernstein asserted at the same conference that ‘‘the major interest of American Jewish community life will shift from political activities on behalf of Zionism and philanthropy to the development of religious and cultural programs in the United States.’’

Likewise, Emanuel Neumann, president of the Zionist Organization of America, speaking at its convention in Pittsburgh in July and Alexander M. Dushkin, executive director of the Jewish Education Committee of New York, in a paper read at the national conference of Jewish Social Work in Atlantic City expressed their belief that the state of Israel would bring new relevance to Jewish culture and to the Hebrew language, and foresaw a great renaissance of Jewish religion and culture.

In Israel itself, Moznayim, the literary organ of the Palestine writers, echoing the debate of Jewish educational circles in America, warned against identifying the educational interests of the Yishuv with those of the Jews living in other lands.

Another major note heard at educational conferences was the warning to the communities not to curtail their educational budgets because of the pressure for funds for Palestine and foreign aid. This point was made by Rabbi Israel Goldman, president of the Rabbinical Assembly of America, in opening the second Rabbinical Assembly Conference on Jewish Education and by Michael Stavitsky, at the annual meeting of the American Association for Jewish Education.

Community Organization of Jewish Education

The Jewish community of America was making serious efforts to create an institutional framework within which congregational and other elements interested in developing Jewish education could function effectively. The under-
lying principle of this framework was community responsibility and the organization of Jewish education. Early manifestations of this principle were the organization of communal Talmud Torahs; the most recent manifestation, the creation of local central agencies of Jewish education.

In 1947-48, for the first time in the history of Jewish education in America, a complete plan for a community-directed program of Jewish education was adopted by the Jewish Community Council of Essex County, New Jersey. The plan cut boldly across congregational and organizational interests and geographic boundaries. It proposed the re-organization of the thirty-seven existing schools in the county into seven or eight regional school areas, with one or two consolidated schools in each, the construction of consolidated school buildings and central financing.

The plan encompassed a complete system from kindergarten to high school, including one all-day school. It also provided for a community-conducted-and-financed experimental program in the "integration" of the formal classroom program of the Hebrew School with the play techniques and methods of group work. Judah Pilch, formerly a supervisor at the Jewish Education Committee of New York, was invited to direct the program.

Another development in the direction of community organization of Jewish education was the opening of a Western States regional branch of the American Association for Jewish Education, whose function was to organize Jewish education in communities in eleven Western States. The regional office was headed by Jacob M. Kartzinel, with Harold G. Trimble as chairman of the region.

Regional planning and supervision in Jewish education was extended by the establishment during the year of the Board of Education of the New York Metropolitan Council of the United Synagogue, with the function of developing uniform standards and adequate educational practices and policies in schools of the United Synagogue. To facilitate the carrying out of the purposes of the Metropolitan Council, two regional associations, one in Queens and one in Brooklyn,
were established. Each regional group had its own school board and principals' council. As an initial project the Council conducted a first-year-teacher curriculum workshop, and at the end of the year gave uniform achievement tests to the first graders of the affiliated schools. The trend toward grouping of schools into associations for the purpose of standardizing their curriculum, administrative practices, improving supervision and teaching techniques, was evident also among the non-congregational schools of New York. Two such associations were organized last year: the Associated Schools of West Bronx, and the Principals' Council of the Lower East Side in Manhattan. All these regional school associations were serviced by the District Supervisors of the Jewish Education Committee of New York.

In Chicago, the community took the Board of Jewish Education into the orbit of its interests through the Jewish Welfare Fund. It underwrote more than half of the Board's budget for 1948, and thus removed the need for independent campaigning by the educational agency. In New York City the provisional arrangement between the Jewish Education Committee of New York and the Federation of Jewish Philanthropies was replaced by a permanent one.

**Enrollment**

The survey of 125 communities distributed over 30 states, comprising a Jewish population of 3,814,711, or 80.0 per cent of the total Jewish population in the United States, and including all the large metropolitan centers, showed an estimated enrollment of 237,384. Of this total, 117,538, or 49.5 per cent, was found in the weekday afternoon Hebrew, all-day and Yiddish schools, and 119,846, or 50.5 per cent, in the Sunday schools. The all-day school accounted for 15,543 pupils, an increase over last year's reported registration of 4.8 per cent. The total enrollment in all schools showed an increase of 2.2 per cent over that of 1947. In 1946–47 the increase was 1.4 per cent. In these two consecutive annual increases in enrollment the weekday after-
noon schools gained 6,875 pupils, while the Sunday schools lost over 8,000 pupils the first year, and gained almost as many the second year.

TABLE 1

<table>
<thead>
<tr>
<th>Year</th>
<th>Enrollment in Weekday Schools</th>
<th>Per Cent</th>
<th>Enrollment in Sunday Schools</th>
<th>Per Cent</th>
<th>Combined Enrollment in Weekday &amp; Sunday Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>1948</td>
<td>117,538</td>
<td>49.5</td>
<td>119,846</td>
<td>50.5</td>
<td>237,384</td>
</tr>
<tr>
<td>1947</td>
<td>116,541</td>
<td>49.7</td>
<td>111,817</td>
<td>50.3</td>
<td>234,358</td>
</tr>
<tr>
<td>1946</td>
<td>110,663</td>
<td>47.9</td>
<td>120,365</td>
<td>52.1</td>
<td>231,028</td>
</tr>
</tbody>
</table>

1 The drop in Sunday school enrollment in 1947 is partly accounted for by the omission of several cities with considerable Sunday school enrollment from the 1947 sample used for the estimate. These cities were included in the sample used for the estimate of enrollment in 1946 and 1948.

A study made by the American Association for Jewish Education of the patterns of Jewish school enrollment in the large, intermediate and small communities in the United States, showed that there was an inverse relationship between the size of the Jewish population in a community and the number of children attending the Jewish schools. Thus, in communities of 1,000 to 3,000 Jews, the proportion of enrollment to Jewish population was the highest, 9.26 per cent; in the large metropolitan centers of 120,000 Jews and over, the proportion was the smallest, 3.03 per cent. The data on intermediate communities conformed to this general pattern of the relationship between enrollment and population. However, this relationship was modified in cities which had had central agencies of Jewish education for any length of time. In such cities the enrollment proportion was higher than would be expected from the size of their population. The existence of these educational agencies seemed to be a factor in the readier acceptance of Jewish education by larger segments of their Jewish populations.
Hebrew in the Public High Schools

According to Judah Lapson, Director of the Hebrew Culture Council of the Jewish Education Committee of New York, 3,265 students were attending the Hebrew classes in the public high schools of New York City at the end of the 1947–48 academic school year. This represented an increase in enrollment of 9.4 per cent for the year. During the past year, four senior high schools added accredited courses in Hebrew to their curriculum, three in the borough of Queens and one in Brooklyn. Arrangements were completed for introducing the Hebrew language course in September, 1948, into three junior high schools in Brooklyn, which would bring the total number of high schools and junior high schools in New York City teaching Hebrew to twenty-six.

The New York State Board of Regents last year granted the Hebrew language a status of complete parity with the major modern languages taught in the state schools. Previously, modern Hebrew could be studied for two, three or four years in a New York City high school with full credit toward graduation and college entrance. However, the student could not include the marks he obtained in the city-wide Hebrew examinations in the tabulation of his average in applying for a state scholarship worth $1,400. This restriction was finally removed.

The past year, Hunter College in New York gave full academic recognition to the Hebrew courses offered at the school, by establishing a Hebrew major in accordance with which students might now specialize in this subject and receive full academic credit.

The College of the City of New York offered courses in Hebrew for the first time in 1948–49 for students who had completed a minimum of two years in the high schools. In 1947–48, the Extension Division successfully conducted evening courses in Hebrew for adults; courses in the Yiddish language were given at Brooklyn College by Miss Jean Jofen, at the College of the City of New York and at the
summer session of the Los Angeles branch of the University of California by Max Weinreich, director of the Yiddish Scientific Institute. Except for articles in the professional pedagogic magazines, a number of textbooks, one chapter on Jewish education in the latest book by Mordecai M. Kaplan, "The Future of the American Jew," no theoretical works of significance in the field of Jewish education were published during the review year.

**Teacher Training and Teacher Shortage**

The lack of trained teachers for all types of Jewish schools was still acute in most communities throughout the country. A poll of the teacher training institutes in the country\(^1\) showed that in 1948 they had graduated only eighty-three Hebrew teachers. In the next four or five years, however, an increase was expected in the number of Hebrew teachers, judging by the present enlarged registration of the teachers' seminaries.

The ten teacher training schools included in the poll reported an enrollment of 1,326 students this year. Not all the enrollees were necessarily planning to become teachers; many students would transfer to other fields before graduation. The probable number of teacher graduates for 1949–50 was estimated at 185 to 200.

The Hebrew Union College School of Religious Education of New York City graduated eighty-nine Sunday School teachers in June, 1947, and fifty in June, 1948.

The shortage of kindergarten and nursery school teachers was alleviated to some degree last year through the cooperation of New York City colleges and universities, which

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\(^1\) The Teachers Institute of the Jewish Theological Seminary of New York, The Teachers Institute of the Yeshiva University, The Jewish Teachers' Seminary and People's University of New York, The Herzliah Hebrew Teachers Institute of New York, the Beth Medrash Lemorot of New York, The Hebrew Teachers College of Baltimore, The Hebrew Teachers College of Boston, The College of Jewish Studies of Chicago, The Teachers Institute of the Hebrew Theological College of Chicago, Gratz College in Philadelphia.
referred those Jewish students majoring in early childhood education who also had good Jewish backgrounds, to the Jewish Education Committee. These referrals resulted in obtaining twenty new teachers.

Several schools announced augmented programs for training teachers, executives for central agencies of Jewish education and school administrators. Dropsie College, of Philadelphia, announced the opening of an Extension Division of the Department of Education in New York City. The purpose of the Extension Division was to “provide facilities for experienced teachers, principals and educational administrators in New York City and vicinity to engage in studies which it is hoped may lead to research, experimentation and creative thinking in Jewish education, but whose professional duties make it difficult for them to come to Philadelphia.”

The Department of Hebrew Culture and Education of New York University was extended last year, under the direction of Abraham I. Katsch. It announced a new curriculum for 1948-49 for students desiring to prepare themselves for the general field of Jewish community service, including group work and social case work. The Hebrew Union College School of Religious Education also gave special attention last year to the professional advancement and training of religious school principals of the New York area.

An interesting experimental development last year took place in the care given to children in Jewish nursery schools and kindergartens.

Two large Jewish schools, the Jewish Community School and the Jewish Settlement House of the East Side, added child psychologist specialists to their staffs. In both schools the psychologists and the teachers worked with family case workers. This innovation aimed to detect and correct any personality difficulties in the child as early as possible.

Ivriah, a women’s organization interested in child education, realizing that both trained teachers and good equipment are needed to conduct kindergartens effectively, made a number of incentive grants available to New York kinder-
gartens and nursery schools for the buying of the proper equipment.

In addition to the training programs offered by the accredited institutions, teacher training on a less formal basis continued during the year in special workshops, seminars and practicums conducted throughout the country by national educational associations and local central agencies of Jewish education.

National Organizations

The American Association for Jewish Education conducted a Labor Day week-end educational workshop for executives of central agencies of Jewish education at Cejwin Camp, Port Jervis, N.-Y.

The Torah Umesorah conducted a monthly workshop for teachers and principals in the day-schools in the New York area during the past year.

The Hebrew Union College School of Religious Education conducted a two-week workshop for religious teachers from out-of-town congregations. It also carried its instruction out into the field through a series of pedagogic practicums at which staff members presented content and methods used in various areas of New York City. The Mizrachi National Education Committee conducted its third annual kindergarten workshop.

Seminars and workshops for in-service training of Sunday School and weekday afternoon teachers were conducted by central agencies of Jewish education in a number of cities. The Bureau of Jewish Education of Greater Miami added a special incentive to attend the seminars by presenting a monetary bonus to the Sunday School teachers who completed the entire eight-week course.

During the past year, the American Association organized a Department of Pedagogics and Curricular Materials, headed by Zalmen Slesinger. The first task of the Department was to be the preparation of a specialized index of pedagogics and curricular materials, including the pub-
lications by local bureaus of Jewish education, national educational agencies and private publishers.

A Board of Secular Education of the United Yeshivos was organized in 1947, with Jacob I. Hartstein as superintendent. The Board of Secular Education served as liaison between the affiliated and co-operating schools and state education departments and city boards of education. It also acted as a clearing house for information pertaining to general education under Jewish auspices, and offered supervision and consultation to its affiliates.

The Research Institute in American Jewish Education, which was organized in 1947 to study the psychological problems of the adjustment of American Jews, conducted several studies in co-operation with two community centers in the Bronx, the Jewish School of Sunnyside, and the School of Education of the College of the City of New York. Three papers were published in the *Journal of Psychology*: “Note on Children’s Social Role Perception,” “Children’s Use of Ethnic Frames of Reference,” and “Children’s Perceptions of Ethnic Group Membership.” The Institute also awarded a research grant for work on a doctoral dissertation at New York University on “Some Psychological Aspects of Minority Group Membership.”

Educational conferences sponsored by various national educational organizations were held during the year throughout the country. In addition to those already mentioned, the United Synagogue Commission on Jewish Education held six regional conferences, extending from the metropolitan area of New York to the midwestern states at Chicago. The Zionist Organization of America held a two-day conference on “Reorienting Present-Day Zionist Education” in February, 1948.

Sessions devoted to education at several of the regional conferences of the Council of Jewish Federations and Welfare Funds were sponsored by the American Association for Jewish Education. The American Association also devoted an *Oneg Shabbat* to Jewish education at the annual assembly of the Council of Jewish Federations and Welfare
Funds in Chicago. Michael Stavitsky, president of the American Association for Jewish Education presented to this meeting a blueprint for a community-directed system of Jewish education.

**Parent-Teacher Associations**

Of the 125 communities polled this year in the educational survey mentioned above, seventy-six communities reported 318 parent-teacher associations in Jewish schools. Of this number, New York City claimed over 100 such associations, 70 of which were organized in a United Parent Teachers’ Association, with a membership of close to 15,000 parents. The United Parent Teachers’ Association conducted conferences on parent education, arranged workshops on Jewish holidays for parents and encouraged the organization of child study groups. Outside of New York City 59 communities reported a membership of 13,844 in their parent-teacher associations.

At the second annual conference on Yeshivah Education, held in Baltimore and sponsored by Torah Umesorah, the National Congress of Parent Teachers’ Association of Yeshivot Ketanot was organized. The American Association for Jewish Education at its last conference appointed a committee to study the problem of organizing a national association of parent-teachers’ associations.

**Anniversaries**

The Union of American Hebrew Congregations marked the twenty-fifth anniversary of the organization of the Commission on Jewish Education, which was headed from its inception by Emanuel Gamoran. The Commission pioneered in the creation and publication of textbooks for use in Jewish schools. Prior to the establishment of the Commission, the curriculum of the Jewish Sunday School had been very limited by the lack of textbooks. During the past quarter of a century it published texts on Jewish history, literature, customs and ceremonies, religion, folk-lore and
the Hebrew language and broadened the range of Jewish school literature. During the past year the Commission published *The Jewish Child Every Day*, by Edith S. Covitch, an attractive, illustrated little book of stories and activities for the pre-school child; an *Animated Disc on the Jewish Calendar* and an *Animated Shovuos Booklet*, by Florence Zeldin. It added two new essays by Solomon B. Freehof and Bernard Heller to the Anniversary Series. It also published a number of experimental units: *The Synagogue*, by Miriam Schmuckler, for junior high school students, and *Units on Biblical Life*, by Theresa Kohn; the latter were introduced in the Demonstration School under the auspices of the Union of American Hebrew Congregations and the Jewish Education Committee of New York.

This year was also the twenty-fifth anniversary of the Board of Jewish Education of Chicago. The celebration was marked by conferences, exhibits and special observances which emphasized the various phases of Jewish education in that city. The activities of the Board included supervision, co-ordination, programming, subsidies, extension work, publications, Camp Avodah for boys and girls of high school age, at Buchanan, Michigan, the College of Jewish Studies, teacher training, and those areas of secondary and higher Hebrew education which are best provided on a city-wide basis. In 1945 the Board acquired its own home, which also included adequate quarters for the College of Jewish Studies and its extensive libraries of Judaica and Hebraica.

**Educational Camps**

The school camp movement made additional progress during the past year. Camp Ramah, conducted by the United Synagogue Commission on Jewish Education, and Camp Massad, conducted by the Histadruth Ivrith, opened new branches, the former in Maine, and the latter at Dingman’s Ferry, Pennsylvania.

The New York Council of Hapoel Hamizrachi opened Camp Moshavah at Pocono Summit, Pennsylvania, for
children between ten and eighteen years of age. The aim of the camp was to prepare the campers for a productive, religious life of labor in Israel and America.

**Jewish Education Committee of New York**

The Jewish Education Committee inaugurated a weekly children's radio program, *World-Over Playhouse* last year. The program was cited by the Ohio State University Radio Institute for a major award “for its sensitive presentation of stories and legends based on the Old Testament, emphasizing cultural, ethical and spiritual values shared by all faiths as a heritage from Israel.”

Plans were being made to rebroadcast *World-Over Playhouse* in communities outside of New York City.

*In Those Days—In Our Time* was the theme of the sixth annual Children's Community Assembly held on February 23, 1948 at Hunter College. It was arranged by the Jewish Education Committee and attended by more than 2,200 children delegates from 250 Jewish schools. Based on Israel’s dramatic struggle for independence, it was presented as a living newspaper by Samuel Citron.

The fifth annual Exhibition of Art in Jewish education was held at the Jewish Museum under the direction of Temima Gezari between March 28 and May 2. The exhibition included art work of children from the United States, Canada, Mexico, China, Palestine, Cyprus, France, Germany, Holland, Hungary, India and Turkey.

Choral groups totaling more than 2,000 children from seventy-five Jewish schools in Greater New York participated in the seventh annual Music Festival which was conducted by Harry Coopersmith in four regional assemblies held in May and June.

The first Bikkurim Festival was held on the Mall in Central Park on June 20 and was attended by over 15,000 children. It was under the sponsorship of the Educator’s Council of the Jewish National Fund in co-operation with the Jewish Education Committee of New York.
The Board of Jewish Education of Baltimore

The Board of Jewish Education of Baltimore created a special department of tests and measurements in 1947. Previously, city-wide achievement tests were administered through its supervisory department. During September all pupils were given intelligence and achievement tests in at least one subject—Hebrew, Pentateuch or mechanical reading. The results were analyzed and presented to the principals and teachers for use in the classification of pupils and special assistance for retarded or advanced pupils, etc.

Other Communities

Reports of the continuing trend toward intensification of Jewish education either through the increase in the number of hours of instruction per week, the lengthening of the school year, or raising of the requirements for graduation, confirmation or bar mitzvah, came from eighty-nine communities. Schools in over fifty communities recorded increased requirements for confirmation. In six communities (Oak Park, Ill.; Newton, Mass; Mt. Vernon, N.Y.; Ft. Worth and Dallas, Texas; Cedar Rapids, Iowa), the minimum age for confirmation was raised to fifteen. Seven communities (including Portland, Maine; Norristown, Pa.; Camden, N. J.; Huntington, W. Va.) made attendance at a Jewish school for at least three years a requirement for confirmation. Twenty-six schools of the Sunday School Society in Philadelphia lengthened the school year from thirty to thirty-five weeks, while twelve schools in Los Angeles, six in Philadelphia and schools in San Francisco and New Haven added two hours of instruction per week, making a total of nine hours per week for some schools. In Baltimore all three-day-a-week schools now required seven years of attendance for graduation.

Close to forty communities raised the standards required for qualifying for the public bar mitzvah ceremony. In twelve cities (Dallas and Houston, Texas; Norristown, Harrisburg
and Pittsburgh, Pa.; Oakland and Quincy, Mass.; Manchester, N. H.; Portsmouth and Roanoke, W. Va.; Woodbury, N. J.; Tulsa, Oklahoma), schools required a minimum attendance of three years for the public bar mitzvah honors. In seven communities (Mt. Vernon; San Antonio, Indianapolis, Northampton, Pittsburgh, Memphis, Lewiston, Pa.) schools required two years, while in Bangor, Me., the prerequisite was four years and in Pottsville, Pa., five years.

From fifty-three communities reports told of the intensification of their programs in other ways. In the schools of Arlington and Roanoke, Va., Hebrew teaching was introduced in the Sunday Schools. In Oak Park, Illinois, and Council Bluff, Iowa, the curriculum was enriched with the addition of arts and crafts; attendance at the junior Sabbath services became a regular part of the program of the schools in Elgin, Illinois, Pottstown, Lewiston and Beaver Valley, Pa.; Youngstown, Ohio, Red Bank, N. J., and Northampton, Mass. Some schools in these communities also added a Saturday morning Hebrew class. In Erie, Pennsylvania, the Temple Sunday School was gradually being converted into a weekday afternoon school.

Several communities, however, reported the lowering of educational standards and efforts. In Nashville, Tenn., and in South River and Sommerville, N. J., schools decreased the number of study days per week from five to three, and in Brockton, Mass., the hours of instruction in the weekday school were decreased from two to one per day.

Buildings

A survey conducted by David Rudavsky of projected new educational buildings in New York City revealed that seventy-five Jewish school buildings were being planned in the four boroughs, excluding the borough of Richmond. The projected cost of these buildings would be over 15 million dollars. In thirty-nine other communities plans were made for erecting eighty-five new school buildings.
Judaism in America appeared in 1947-48 to have reached a stage of "rationalization"—that is to say, of self-examination, clarification and integration in the realm of religious thinking and programming, as well as of organization. This process may be ascribed to three major influences: first, the rapid adjustment of Jewish life and thought to the American environment; second, the pivotal role imposed on the American Jewish community by the catastrophic events of recent Jewish history; and third, the connotations from a religious standpoint of the establishment of the state of Israel. Although the developments of the year under review could not be regarded as in any wise decisive, they did offer ground for some tentative judgments concerning the response of Judaism in America to the current facts of Jewish life.

Theology

The Future of the American Jew (Macmillan, 1948) was Professor Mordecai M. Kaplan's latest summation of his oft-propounded conception of Judaism as a civilization. Once again the founder and leader of the Reconstructionist movement advanced a conception of God as the cosmic "process" that "makes for salvation"; Kaplan refused to compromise with the "chosen people" idea, wrestled with the problem of evil, redefined the basic values in Jewish religion, and set his rational modern interpretation of Judaism in the foreground of a reconstructed Jewish life in America.

There was a radical cast to Kaplan's theological thinking, yet Reconstructionism was an off-shoot of the Conservative movement, to which many if not most of its proponents
adhered. This anomaly pointed up what appeared to be a growing tendency to define "sides" more precisely, to make a sharp cleavage between "traditionalist" and "modernist" thinking and practice. Creative speculation in theology had been pretty well restricted to the Reconstructionist group (this may be explained not only by its exceptional leadership, but also by the semi-traditionalist allegiances of Conservatism, which left the way open for dissent, at the same time obliging "dissenters" to account for their views). It was impossible as yet to gauge the influence of such a theology upon popular thought. Rabbi Joseph Zeitlin's *Disciples of the Wise* (Columbia, 1945) disclosed the impact of modernism upon broad sections of the American rabbinate outside the avowedly modernist Reform group. But the appearance of a number of expository works revealed the increasing alertness of representatives of the several schools of thought to the necessity of reaching the public. Rabbi Milton Steinberg's volume *Basic Judaism* (Harcourt, 1947) was not only widely acclaimed but apparently widely read as well. Although presenting the traditionalist and modernist viewpoints from a neutral position, it succeeded in underlining the divergences between the two even more sharply than their "basic" agreements, such as they are. The Orthodox position was broadly and authoritatively presented by Professor Meyer Waxman, in his *Handbook of Judaism* (Bloch, 1947). The Education Department of the Agudath Israel Youth Council issued eight titles of a series of Jewish Pocket Books (published by the Spero Foundation), among which several, notably *Science and Judaism*, by Rabbis Harold Leiman and Joseph Elias, and *Social Order—the Jewish View*, by Rabbi Elias, sought to approach modern issues from the Orthodox standpoint. To these must be added the earlier volume by Rabbi Robert Gordis, *Conservative Judaism* (Behrman, 1945), representing the traditionalist position within Conservatism. From the Reform side similar literary activity was indicated in the announcement of the forthcoming publication of a comprehensive statement by Professor Samuel S. Cohon.
These were but a few of the current theological works. A complete bibliography of recent publications, including periodical literature, would offer striking evidence of the growing interest in religious and theological problems among American Jews. Though original thought was still meager, these writings revealed an increasing self-awareness and militancy which were bound to stimulate creativity, and to align larger sections of the community more consciously and thoughtfully with the religious parties. A “modern traditionalism” was emerging to compete with an unmodified “modernism” for the allegiance of American Jews, at a moment when it was being increasingly acknowledged on all sides that the distinctiveness of Jewish life in America must reside essentially in its religious pattern.

Law and Ritual

The debate over the role of rabbinic law in American Jewish life continued. For Orthodoxy the law was fixed and central. The establishment of the state of Israel presented a challenge which Orthodoxy somehow had to meet, since the traditionalist position in the “Holy Land” might influence strongly religious thought on this side of the Atlantic. Opposition to the “secularization” of Israel was being pressed not only by the Yishuv’s religious leaders, but in America as well. This was evidenced in the discussion at the convention of the Rabbinical Council of America (Orthodox) in May, 1948, of “The Effect of a Jewish State upon the Galut.” In the midst of the rejoicing, there was a clear note of concern lest a disregard of “the law” by the new state confront Orthodoxy with a “major obstacle.” The issue, of course, lay out of the hands of American Jewry, and the Orthodox community could only await developments with apprehension. However, the centrality of Israel as the source of religious authority was endorsed when Rabbi Uri Miller, president of the Rabbinical Council, proposed in April, 1948, that the Chief Rabbinate in Palestine be
accepted by American Jewry as the central authority in Jewish law.

Meanwhile American Orthodoxy prepared to strengthen its bulwarks at home. The Union of Orthodox Jewish Congregations and the Rabbinical Council stepped up their campaign for the observance of the ritual dietary law, enlisting an increasing number of food-producing and processing firms under the supervision of their Kashrut Commission (which listed all the food products and detergents entitled to display the U insignia in each issue of Jewish Life, the official Orthodox publication). It brought pressure, in most instances successfully, on national organizations to instruct local chapters to provide kosher meals at public functions, and distributed thousands of pamphlets stressing the importance of adhering to the Jewish dietary laws. (The degree of public interest in kashrut was indicated by the lively and protracted debate in the letter columns of the National Jewish Post on the merits and demerits in our day of a strict observance of the dietary laws.) In the metropolitan New York-New Jersey area the Sabbath Observance Council, sponsored by the Orthodox rabbinical and lay organizations, sent out a mobile "Pulpit on Wheels" to distribute literature and present speakers at street corners to emphasize the desirability of Sabbath observance. Similar efforts were being planned by newly organized chapters in various sections of the country for the coming year. In many communities Orthodox rabbis were reported to be vigorously combatting the widespread practice of permitting physicians (often non-Jewish) to perform circumcisions, and to be insisting on the necessity of having a mohel officiate. However, the readiness of Orthodox leaders to make concessions to the times so long as the basic law was not infringed was indicated by the decision of the Halakha Commission of the Rabbinical Council to permit the donation of the eye of a deceased person to an eye bank for corneal transplantation, despite the traditional abhorrence at the mutilation of the dead and the utilization of any object detached from a corpse.
The Conservative group, which permitted a wide diversity of practice under a formal policy of adherence to the traditional corpus of Jewish law, also wrestled with this problem (and with its collective conscience), but with no more conclusive results than in the past. Bowing to the insistent pressure of American mores, and following the Reform lead, Conservative congregations had generally abolished the women's balcony and had for some time been seating families together. But this concession had not been accompanied by an acknowledgment of a formal change in women's status, although the principle of equality continued to plague the conscience of Conservatism. Further concession seemed called for. Rabbi Robert Gordis, former president of the Assembly, proposed in a magazine article the introduction of a ritual according women as a group a place in the Torah service. When this suggestion was challenged by correspondents as another evasion of the equal rights of women, Rabbi Gordis fell back on the Conservative dissent from too rapid and precipitate a change in Jewish law or tradition.

On March 30, 1948, the Rabbinical Assembly convoked a special conference on Jewish law at the Jewish Theological Seminary. The discussion revolved around the very practical problem of how to amend or revise the law in conformity with modern needs, with special reference to the acute and perennial problem of the agunah, the widow whose husband's death has not been properly attested to and who consequently may not remarry. In the absence of a universally recognized supreme judicial body, the Assembly found itself still unable either to make its own revisions on the basis of need, or to accept the traditional practice and sacrifice "modernist" scruples. Two "practical" suggestions (or hopes) emerged from this Conservative conference: first, that in the new state of Israel there might be established a new "Sanhedrin," a supreme judicial body which would dedicate itself to the task of making "our holy laws operative normally in the life of a normal people"—a proposal which aroused some fear lest a twentieth-century Sanhedrin might lack sufficient understanding of the problems of the tra-
ditional Jew outside of Palestine to resolve present-day conflicts; second, that a "Jewish Academy" be established in America, consisting of selected rabbis, scholars and laymen who would regularly discuss all phases of Jewish doctrine and practice, without laying any claim to the authority of the ancient Sanhedrin. "Its first task shall be to lead and guide the Conservative movement in a nation-wide 'repentance' effort, calculated to re-establish a minimum of observance among the members of our congregations."

But the *agunah* remained without relief. "Those who wish to modify the marriage law by new and radical legislation must recognize that legislation requires authority, which we have not and which no other existing body of rabbis can now claim," the conference concluded, adding somewhat disingenuously that the Jewish marriage laws as they now existed were flexible enough to prevent undue hardship for the *agunah*.

While wrestling with the problem of adjusting Jewish law, the Rabbinical Assembly added to its New York Beth Din courts of Jewish law in Philadelphia and Chicago, to deal with the interpretation of Jewish law under the guidance of the Assembly's Law Commission. (It need hardly be pointed out, of course, that these courts were not recognized by Orthodox Jewry.) In many local communities Conservative rabbis assumed the responsibility of furthering "an appreciation and reverence for Jewish law," although the formal distinction between "custom" and "law" generally conceded by Conservatives and particularly stressed by the Reconstructionists left a wide area for interpretation and emphasis.

The problem of the law concerned the Reform rabbinate as well, though its impact upon them was far less drastic and far-reaching. Reform, which did not recognize the binding quality of Jewish law and had freely disregarded the legal and ritual codes, had in recent years restored some phases of discarded ritual practice. In 1944 the Hebrew Union College Press published *Reform Jewish Practice and Its Rabbinic Background,* by Solomon B. Freehof. This work,
whose purpose was "to describe present-day Reform Jewish practices and the traditional rabbinic laws from which they are derived," indicated an interest in establishing some connection with the legal tradition without in any way compromising the historic position of the Reform movement. At the June, 1947, convention of the Central Conference of American Rabbis the most hotly debated issue was the re-acceptance of a traditional point of Jewish law, though the debate was based on religio-sociological rather than legalistic considerations. A resolution to the effect that "the Central Conference of American Rabbis does not sanction mixed marriages between Jew and non-Jew, without conversion, and it therefore calls upon the members of the Conference to discourage such marriages and to refrain from officiating at them" [italics ours], was barely defeated by a vote of seventy-four to seventy-two. Instead, the Conference reaffirmed its resolution of 1909 declaring that mixed marriages "are contrary to the tradition of the Jewish religion and should therefore be discouraged by the American Rabbinate."

It was thus by an extremely narrow margin that the Conference resisted the pressure to become itself a "law-making" body, and adhered to its consistent policy of refraining from imposing "official" restraints and obligations upon its membership. It may be prophetic that the attempt to forbid mixed marriages under any circumstances was largely made by the younger rabbis, while the older group, most of whom declared they never officiated at mixed marriages, preferred to maintain the freedom of action in special cases allowed by the 1909 resolution. The convention also approved a series of recommendations concerning various aspects of conversion and marriage.

Somewhat similar were the moves within the Reform and Conservative rabbinites to develop "Codes of Rabbinic Ethics," "Principles of Relationship between Congregations and Rabbis" and "Standards of Jewish Practice" for lay congregants. These efforts reflected an acknowledgment of the prevailing lack of adherence among American Jews to certain minimal ethical and ritual requirements which might
be presumed to represent the basic position of each of these movements. The Central Conference of American Rabbis had been concerned with this problem for some years, and despite its reluctance to "legislate," because of the moral sanctions implied, each convention debate found it moving closer to the goal. At one of the symposia attending the ceremonies at Cincinnati marking the inauguration of Dr. Nelson Glueck as president of the Hebrew Union College, in March, 1948, Rabbi Maurice Eisendrath deplored the failure of American Jews to observe even a minimum standard of religious practice. Despite his earlier opposition to any such action, Rabbi Eisendrath declared that he had been reluctantly driven to the conclusion that some sort of "discipline" ought to be expected of Reform congregants, and that the time was approaching when the rabbinate would have to elaborate a code and educate the laity to its observance.

A "Code of Ethics and Guide for the Rabbi" underwent final editing during 1947-48, before submission to the Conservative Rabbinical Assembly for adoption. A similar "Code of Ethics and Guide for Synagogue Officials" was recommended for adoption by the United Synagogue of America. The Reconstructionist movement had already circulated its own code of practice some years earlier.

The editing and publication of "official" prayerbooks must also be regarded as falling within this same area, since a uniform ritual serves educational and cohesive as well as liturgic purposes. The two volumes of the *Union Prayer-Book*, used by all Reform congregations, underwent revision in 1940-1945. In 1946 the Rabbinical Assembly published a *Sabbath and Festival Prayer Book*, being used at the time of writing by 185 congregations; the current new printing was to contain transliterations of some of the more important prayers and hymns; a *Daily Prayer Book* was in preparation. The Reconstructionist *Sabbath Prayer Book*, which aroused such a violent reaction in Orthodox circles, appeared in 1945. During the current year the Rabbinical Council announced the completion of a "traditional Hebrew prayer-
book with a modern English translation," which it was hoped "will become the official Orthodox Siddur for American Israel."

**Intensification of Religious Life**

The intensification of religious life was not limited to rabbinic debate. The Central Conference of American Rabbis not only protested vigorously against the "secularization" of Jewish life, but joined with the Union of American Hebrew Congregations in the annual "American Jewish Cavalcade," which sought to strengthen religious understanding and loyalties among the laity; forty-two cities were reached by the thirty-seven speakers who participated in the project. The tour of Rabbi Leo Baeck, president of the World Union for Progressive Judaism, who addressed meetings in eleven cities under the sponsorship of the Cavalcade, provided an especially moving experience for many, and elicited much favorable publicity. Rabbi Samuel H. Goldenson, on his retirement from Temple Emanu-El, New York City, devoted himself entirely to conducting a Cavalcade of his own, visiting thirty-nine communities throughout the United States from January through May, 1948. An intensive campaign to "win the unaffiliated" resulted in the formation of twenty-seven new congregations, many begun with the aid of subsidies from the Union; thirteen of the congregations were in the West, and fourteen in the East. The Union of American Hebrew Congregations reported a total membership of 359 (over 100,000 families), as compared with 344 on June 1, 1947; in 1940, the number of affiliated congregations had been 305 with a family membership of some 59,000.

The almost universal practice among Reform congregations of suspending religious activities during the summer months came under attack at several meetings of congregational presidents held in various sections of the country. An increasing number of congregations conducted services during the summer under the leadership of the rabbi, or, in his
absence, of lay members. Some congregations experimented with techniques for keeping in touch with vacationing congregants and with children at camps through the mails. At Temple Emanu-El in New York a daily late afternoon service was resumed after a lapse of a half century or longer.

Equally disturbed over the spread of secularization, the Conservative rabbinate at its June, 1947, convention in New York sharply attacked the community center for having weakened the role of the synagogue in the community and for fostering an ethnic-cultural rather than religious view of Jewish life. The Rabbinical Assembly gave serious consideration to a proposal to convert the Conservative synagogue into a synagogue-center, with executive director, director of education, director of youth and club activities and director of social and recreational programs, and to provide these directors with the physical facilities to carry on a fully integrated community program. The serious, practical and communal difficulties which lay in the way of such a scheme prevented immediate action, and the entire project was turned over to a committee for further consideration. That the centers themselves were alive to this problem was indicated in the new Statement of Principles adopted by the Jewish Welfare Board in May, 1948. Whether and to what degree the charge of secularization was justified, and how it could best be dealt with were moot questions of pre-eminent concern in the present stage of Jewish religious and communal development.

In order to give its program more effective local expression, the Assembly established six regional offices. The United Synagogue added eight new regional offices to the four previously established, thus greatly increasing its capacity to serve its member congregations. The total membership of the United Synagogue, reported in May, 1948, to the biennial convention at Chicago, numbered 317 congregations, an increase of 67 in the course of two years. The Cantors Assembly, organized by the United Synagogue in February, 1947, reported a membership of seventy-eight; its primary function for the present was to set up standards to govern
the activities of cantors and their relationship with synagogue officials.

The Orthodox community followed along the lines laid down by Reform and Conservatism. The convention of the Rabbinical Council held in New York in May, 1948, in considering various practical phases of the rabbi's function in the synagogue and the community, made it apparent that the pattern of rabbinic service established by the other groups had been accepted by the Orthodox rabbinate as well. Acting in conjunction with the Union of Orthodox Jewish Congregations, which held its fiftieth anniversary convention at the same time, plans were developed for the creation of commissions to organize regional groups "for the effective implementation of Orthodox Jewish ideals," and to establish a department of synagogue activities, under the joint sponsorship of the rabbinic and lay bodies and of the affiliated yeshivot. The Union reported that its membership had reached the figure of 500 congregations.

Religious Education

Jewish education is being treated in detail elsewhere in this volume, and there is no need to attempt to cover similar ground here. This report will therefore limit itself to a consideration of certain particularly pertinent developments in the field of religious education.

In 1947-48, the theological seminaries followed a path calculated to make them the central professional training institutions of the Jewish community. The energy they displayed indicated a deep conviction and determination among all branches of Judaism that the community should be religiously oriented and guided. It would be a mistake, however, to see a solely parochial motivation behind this program of expanded religious education on the higher level. More important, there was a growing conviction in Jewish religious circles that Judaism's message, suppressed in recent centuries

1 See article on Jewish Education, p. 148.
by the inner struggle for adjustment in a changing world scene and the sheer physical struggle to survive, must now be extended to a universal audience for which it is intended. Together with the Yishuv in the new Israel, American Jewry felt it had the opportunity and duty "to strengthen and apply religious ideals and spiritual values in all relationships," so that Judaism might help point the way out of the current crisis in world affairs. To this end, the seminaries undertook the major burden of responsibility for providing an adequately trained leadership.

Coincidentally with the inauguration of its new president, the Hebrew Union College embarked upon the first stages of a far-reaching program of expansion. Among the innovations were: a Department of Human Relations, designed to bridge the gap between religion and the social sciences; a Department of Graduate Christian Ministers, to provide an opportunity for non-Jewish clergymen to become acquainted at first hand with liberal Judaism and its proponents; a Department for Graduate Jewish Studies; a radio workshop; the American Jewish Archives, directed by Professor Jacob R. Marcus; a summer institute for rabbis; a program of training for lay leadership at the college and in various centers throughout the country; a traveling museum; fellowships for young Christian ministers and theological students, as well as for young rabbis. In New York City, a new School of Sacred Music was to be opened in the Fall of 1948 in co-operation with the Society for the Advancement of Liturgical Music. This school, which would represent another significant advance in Reform's changing attitude toward ritual, and specifically toward the place of the Jewish musical tradition, would operate in conjunction with the School of Religious Education opened in New York in the Spring of 1947. (The Jewish Theological Seminary, also, had under consideration the establishment of a Cantors Seminary.) In addition, the amalgamation of the Hebrew Union College and the Jewish Institute of Religion was consummated, with the latter to continue in existence as an adjunct training school for rabbis in New York and a College of Advanced Studies.
The West Coast, which had been developing rapidly as a center of Jewish life, acquired two major educational institutions, both located in Los Angeles. The Union of American Hebrew Congregations, with the financial aid of Haskell W. Kramer, organized a College for Jewish Studies under the direction of Rabbi Leonard Greenberg. The West Coast University of Judaism, an offshoot of the Jewish Theological Seminary comprising two schools, also came into existence, with the help of Louis Rabinowitz. Rabbi Jacob Kohn was appointed dean of the graduate school, and Dr. Samuel Dinin dean of the school of education; Rabbi Simon Greenberg, acting president of the Jewish Theological Seminary for the academic year 1948-49 during the leave of absence of the president, Professor Louis Finkelstein, would also serve as director of the Los Angeles institution. It should be noted too that *The Eternal Light* radio program, sponsored by the Jewish Theological Seminary, received the Ohio State University Institute for Education by Radio award for the third consecutive year.

The Yeshiva University, which previously announced the establishment of several professional schools, began the construction of a new building to house undergraduate classes. Since this structure was being erected with state aid which required a non-sectarian policy of admissions and instruction, this venture posed interesting new problems.

*Brandeis University*, opening under Jewish auspices at Waltham, Mass., in the Fall of 1948 with Dr. Abram L. Sachar as president, also constituted an interesting venture in the integration of Jewish and secular studies.

The congregational organizations were active, as usual, in publishing educational and propaganda material. It may be worthy of note that both the Orthodox and Conservative groups issued a number of pamphlets on holiday observance addressed to adults; the Reform group added several items to its excellent series for preschool and kindergarten children, also dealing with holiday observances. The Rabbinical Council sponsored the publication of *The Unfailing Light*, the
memoirs of the late Dr. Bernard Drachman, an outstanding leader of American Orthodoxy for close to a half-century.

The objection to sectarian observances in the public schools became somewhat more vocal. In a number of communities, individual rabbis and rabbinic associations (notably the Union of Orthodox Jewish Congregations and the New York Board of Rabbis) protested against the singing of Christmas carols and other such religious activities. The released-time program met with universal condemnation from organized Jewish religious agencies, which joined, through the Synagogue Council, in supporting the McCollum case before the Supreme Court.¹

**Palestine and Overseas**

The establishment of the state of Israel was greeted with universal satisfaction and acclaim, save for the note of dissent sounded by the American Council for Judaism, which continued to profess alarm over the danger of conflict between Zionist and American loyalties, and insisted that Judaism must be professed solely as a religious faith. However, there were a considerable number of defections from its ranks, including some of the few remaining rabbis, on the ground that with Israel's independence the Council had lost all reason for continuing its struggle against Zionism, and that the Council had failed to develop a positive religious program. Several of its chapters were reported to be considering the advisability of disbanding.

A noteworthy project was sponsored by the members of the Rabbinical Assembly, who financed a visit by Rabbi Kalman Friedman to his former community in Florence, Italy. During his stay of several months early in 1948, Rabbi Friedman helped reorganize congregational and communal affairs, and introduced several features of congregational life familiar to the American synagogue. He returned with the proposal that "rabbis of Conservative training should be sent

¹ See p. 221.
to organize European communities and synagogues" which in his judgment were ready to pursue the Conservative pattern and program. From the Jewish Theological Seminary came a report that the rabbinical students there, possibly influenced by such a suggestion and eager to co-operate in Jewish constructive efforts, had agreed to spend a year in the service of the Jewish people, either in Europe among the displaced persons, or in newly re-established communities, or in Israel on the soil or in the service of the state. Those who could not go overseas were to perform such service in small communities in the United States, or in "intensive study."

Social Justice

Issues affecting social justice and civil rights remained in the forefront of religious thinking. All religious groups commended the report of President Truman's Committee on Civil Rights, and expressed the hope that the President would set up a permanent commission to safeguard the civil rights of American citizens and of political, social and religious minorities. The Rabbinical Assembly and the Central Conference of American Rabbis voiced their opposition to the enactment of a program of universal military training. In a statement issued by the Rabbinical Council, the Orthodox rabbinate urged the elimination of discrimination because of race, color or creed in industry and education, with special reference to the Negro, and expressed the hope that the government would take measures to combat the rising cost of living.

Among the Conservative and Reform rabbinate there was discontent over the policy of piling up pious but unheeded statements. At the instance of the Rabbinical Assembly, a new Commission on Social Action was projected jointly with the United Synagogue, to bring lay and rabbinic representatives together on issues of social justice, and to be "a commission for action rather than merely for the issuance of pronouncements."
The Joint Commission on Social Action established by the Central Conference of American Rabbis and the Union of American Hebrew Congregations came into being in February and adopted a ten-point program on social action for education within and outside the liberal Jewish fold and for co-operation with like agencies of other religious and secular groups, to further international peace, social justice and inter-racial harmony. Meanwhile, the Commission on Justice and Peace of the Central Conference of American Rabbis published statements on "Judaism and Race Equality" and "Judaism, Management and Labor," and sponsored an Institute on Judaism and Civil Rights at St. Louis in April, 1948, which also produced a statement fully covering the issues involved.

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CULTURAL ACTIVITIES

By Sholom J. Kahn

Our subject is the dynamic and growing pattern of Jewish creative activities in America, and the present article is in the nature only of an exploration of general areas and forms still in the making. Though the concept of culture employed has been restricted to literature and the arts, an attempt has been made to represent as many segments of Jewish life as possible. Since the United States, as the largest of surviving Jewish communities, may be expected because of its unique history and position to develop a character peculiarly its own, the criteria which have determined whether a creative product should be included as "Jewish" have been rather broad and flexible. Such an approach, it was hoped, would have the virtue of comprehensiveness.
LITERATURE

The People of the Book were creating and reading books in America during the period under review, as always, but with an increased tempo indicating a spiritual stock-taking in the aftermath of the recent World War.

New Books

In their variety, the new books reflected the problems and themes uppermost in the minds of American Jews. A number of refugees and others began the process of recording and exploring the harrowing experiences of Nazi persecution in Europe, especially the destruction of Polish Jewry, the situation of the displaced persons, and the migrations to Palestine and elsewhere. Works worthy of note were Zvi Kolitz's The Tiger Beneath the Skin: Stories and Parables of the Years of Death, and Marie Syrkin's Blessed Is the Match: The Story of Jewish Resistance; other authors wrote of Auschwitz, Birkenau, Buchenwald, Dachau and Poland during and after the war.

American Jewry also began putting into books the stories of its participation in the war. Two volumes of the collective record appeared under the title of American Jews in World War II: The Story of 550,000 Fighters for Freedom; less formal treatments included personal experiences of individuals ranging from Marines to USO entertainers.

Many writers were also busy recording and evaluating their personal experiences in peace-time America. That some of these had been happy was clear from the number of books of nostalgic memoirs, of which Charles Angoff's When I Was a Boy in Boston and William Manners' Father and the Angels were typical. Ann Birstein, Class of '48 in Queens College, Flushing, N. Y., won the Dodd, Mead Intercollegiate Fellowship for 1948 with a first novel, tentatively entitled Fruit of His Goodness, written in a similar vein.

Among the Jewish poetry of the year were Karl Wolfskehl's

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1 For a complete listing of books of Jewish interest in English published in the United States, see the bibliography in this volume, p. 527.
1933: A Poem Sequence, published in the original German accompanied by an English translation, and the posthumous Poems of Samuel Greenberg, rescued from oblivion through the accident of their having influenced the work of Hart Crane. Karl Shapiro showed an increased awareness of his Jewishness in his Trial of a Poet. Jacob Sloan was a relatively new voice, Jewish both in the subjects of his own verses and in his many translations from Yiddish and Hebrew.

Involved in the spiritual self-discovery of the American Jew was a return to the classic sources of his tradition. First and foremost was the Jewish Bible. During the course of the year publication was begun of a series of thirteen or more volumes by Solomon Goldman dealing with the Jewish Bible, under the general heading of The Book of Human Destiny, to include translation, commentary, historical analysis, bibliography, and notes. The first to appear was The Book of Books, published jointly by the Jewish Publication Society and Harper & Bros. A Bible for the blind in Hebrew Braille was in process of publication by the Jewish Braille Institute of America. In the Jewish Pocket Books series, published by the Agudath Israel Youth Council of America, other classic works were reprinted in cheap editions, including Judah ha-Levi’s Kuzari and Nathan Birnbaum’s Confession.

Also deserving of notice was a striking literary trend toward increased concern with the problems of anti-Semitism and intermarriage. This type of material proved to be extremely popular and commercially profitable, and Hollywood began to explore its possibilities.

Less commercial and more profound were the products of a growing group of young writers who described Jewish experiences on a high literary level. Saul Bellow’s The Victim was praised for its subtlety and solidity, as were Delmore Schwartz’s stories.

Jewish Publication Society

The Jewish Publication Society¹ completed sixty years of

¹ A full report of the Society’s activities may be found on p. 841 of this volume.
activity with a busy year of production. Biography and history predominated among its publications: Cecil Roths' *The House of Nasi: Doña Gracia; Essays in Jewish Biography*, by Alexander Marx, whose seventieth birthday was celebrated; Solomon Grayzel’s *A History of the Jews*, a one-volume history for general use; and Abram V. Goodman’s *American Overture*, a pioneering exploration of the status of early Jewish settlers in America, in addition to Marie Syrkin’s *Blessed Is the Match*.

**Schocken Books**

An outstanding contribution to the cause of Jewish books in America was made by the appearance, beginning in October of 1946, of Schocken Books.

Carrying on a tradition already well established in Europe and Palestine, this distinguished house published twenty-two volumes in whose number are such important works as Gershom Scholem’s *Major Trends in Jewish Mysticism*, Martin Buber’s *Tales of the Hasidim: The Early Masters* and two fine anthologies: *In Time and Eternity*, edited by N. N. Glatzer and *Röyte Pomerantsen*, edited by I. Olsvanger. In addition, Schocken Books continued its program of printing the complete works of Franz Kafka. The twelve volumes published in the Schocken Library series included classics, writings of the recent past, and the works of living authors. Among the authors were Heinrich Heine, Solomon Maimon, S. Y. Agnon, Bernard Lazare, and Sholom Aleichem, and the subjects ranged from prayer, through essays, autobiography, and history, to humor and fiction.

Schocken Books were models of beautiful book production: The American Institute of Graphic Arts chose two of them, Roman Vishniac’s *Polish Jews: A Pictorial Record* and Leo Baeck’s *The Pharisees*, for exhibition among the fifty best books of the year.

**Scholarship**

The wealth of Jewish scholarship this year was impressive both from the point of view of completed achievements and the number of important projects in progress.
Of permanent value were Saul Lieberman's critical edition of a newly published Maimonides manuscript, from the famous geniza discovered by the late Solomon Schechter, Hilkhot ha-Yerushalmi ("Laws of the Palestinian Talmud"); Harry A. Wolfson's two-volume Philo: Foundations of Religious Philosophy in Judaism, Christianity, and Islam, an epoch-making book which will probably result in profound re-evaluations of early Christian and Moslem history; and the completion of Chaim Tchernowitz's Toledot ha-Poskim, a monumental three-volume history of the Jewish codifiers.

Basic works of more general and timely interest included Mordecai M. Kaplan's The Future of the American Jew, a thoroughly documented volume applying the Reconstructionist analysis to the current scene, and two popular but solid attempts to present the essentials of Judaism to the American public: Milton Steinberg's Basic Judaism, and Meyer Waxman's Handbook of Judaism.

Biblical studies were represented by the American Biblical Encyclopedia Society's publication of Volume 12 of its Torah Shelemah ("Complete Torah"), under the editorship of Rabbi Menachem M. Kasher, and Dropsie College's announcement of a projected new edition of the Apocrypha. Yale University initiated the publication of a Yale Judaica Series with Samuel Rosenblatt's translation of Saadia Gaon's Emunot Ve-Deot ("Faith and Dogma"). Basic reference works in progress included the encyclopedia, Judaism and the Jews, sponsored by the American Jewish Committee and under the editorship of Louis Finkelstein; the Central Yiddish Culture Organization's Jewish Encyclopedic Handbooks, now under the editorship of A. Steinberg, and the one-volume encyclopedia, The Jews, under the editorship of Guido Kisch.

There were many signs of increased interest in the study of American Jewish history. In February, 1948, it was announced that the National Jewish Welfare Board had become the sponsor of the fifty-six-year-old American Jewish Historical Society: Volume 37 of the Society's Publications was issued and plans for expansion of activities were announced. Chief among the projects of the American Jewish Historical Society
under its new sponsorship will be the setting up of an institution in the Washington building of the Jewish Welfare Board to be known as the American Jewish Museum, with Isidore S. Meyer, librarian of the AJHS, as curator, and the publication of a new quarterly.

The Hebrew Union College set up a department of American Jewish Archives and began collecting documents from individuals, concentrating on material relating to the West and Mid-West. The Jewish community of Charleston, South Carolina, assigned two scholars, Charles Reznikoff and Uriah Z. Engelman, to put its local history into book form. Finally, clarification of some of the problems involved in the writing of such history was sought at a conference on “The Jewish Experience in America — How to Record It, How to Interpret It,” sponsored by *Commentary* magazine on May 22-23, 1948. Among the historians who participated were Carl Bridenbaugh, Lee M. Friedman, Hyman B. Grinstein, Oscar Handlin, Arthur M. Schlesinger, and Max Weinreich.

In the academic field an all-time high of 68 Hillel Foundations and 117 Counselorships was indicative of Jewish cultural awareness on the campus; credit courses in fields of Jewish learning were added to the curricula of many colleges and secondary schools. Israel Matz established the Sidney Matz Teaching Fellowship in Jewish Culture and Education at New York University.

**Jewish Book Council**

The outstanding organized effort to disseminate Jewish literature was made by the Jewish Book Council of America, under the sponsorship of the National Jewish Welfare Board. With the co-operation of the World Federation of YMHA’s, similar projects were initiated in South America, England, France and South Africa.

The annual Jewish Book Month was observed in 1947 from November 8 to December 7, and 1,756 organizations in 426 communities participated, as compared with slightly more
than 1,300 in 1946. November 15, 1947, was designated as Jewish Book Sabbath. On November 30, the popular Eternal Light radio program was devoted to the celebration; in addition, short wave broadcasts of Jewish Book Month programs were beamed abroad in French, Spanish, Yiddish and English.

In addition to the tri-lingual *Jewish Book Annual*, the Council published a bimonthly review, *In Jewish Bookland*, under the editorship of Mortimer J. Cohen. A Book Recommendation Contest was held to stimulate ideas about books of Jewish content; and plays and booklists were distributed.

In order to encourage the growth of Jewish libraries, the Council initiated a plan for granting citations of merit to institutions whose libraries met certain requirements. On the basis of a survey made in 1947, criteria were formulated, and, at the annual meeting of the National Committee of the Council held on May 19, 1948, eighteen libraries were awarded citations. The Council also reported the growth of Jewish book shops throughout the land.

A relatively new development was the growth of book-selling agencies modeled after the Book-of-the-Month Club: i.e., the Jewish Book Club and the Jewish Book Guild of America. Seventeen titles were distributed by the Jewish Book Guild during the year, and books dealing with the Palestine situation, with Jewish history (Sulamith Ish-Kishor’s *Everyman’s History of the Jews*), and with biblical themes (Konrad Bercovici’s *The Exodus*) were especially popular.

**Hebrew and Yiddish**

The Jewish word in America has suffered neglect, partly because its alphabet has been forgotten by so many. Nevertheless, a solid nucleus of Hebrew and Yiddish cultural activity remained, nourishing small but significant minorities.

The impact of events in Palestine created an increased demand for modern Hebrew cultural expression to supple-

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1 For more complete treatments of books in Hebrew and Yiddish, see those sections of the *Jewish Book Annual*. 
ment more traditional forms associated with the synagogue and the school, and Hebrew organizations tried to meet the challenge. Chief among them was the Histadruth Ivrit of America (the National Hebrew Culture Organization).

The Hebrew Arts Committee, after about a decade of pioneering, was transformed into the Hebrew Arts Foundation and sought wider community participation and backing. *Ani Ma’amin* (“Credo”), a new sort of program created for this purpose, utilizing a Hebrew script with explanatory notes spoken in English, was first presented on May 23, 1948, starring Burgess Meredith as narrator. *Pargod* (“Curtain”), the theatrical group, rehearsed two plays, Bialik’s *Tom Ha-Shishi Ha-Katzar* (“The Short Friday”) and Pinski’s *Ha-Yehudi Ha-Nitzhi* (“The Eternal Jew”), to be presented the following year.

The basic idea of the Hebrew Arts Foundation has been that the spirit of Hebrew culture can best be conveyed by utilizing all the creative arts. This idea has taken root in various parts of the country, in Chicago, where a Festival of Jewish Arts was conducted by the College of Jewish Studies, and in New Haven, where the Friends of Hebrew Culture and Arts was organized. Los Angeles, too, had its Festival of Jewish Arts, and a Hebrew Arts Institute program was under the direction of Shlomo Bardin.

To accommodate increasing numbers of adults who were interested in the study of Hebrew, the Zionist Organization of America published and distributed *Hebrew Self-Taught*, by Zevi and Ben-Ami Scharfstein, which proved to be a popular text.

Hebrew Month was celebrated during April, 1948, opening with a cultural evening, March 28, 1948, dedicated to the works of Zalman Schneur, in celebration of his sixtieth birthday. Especially effective organs of Hebrew cultural expression for youth were the summer camps, Camp Massad and Kibbutz Kaitzi, the latter modeled on a Palestinian collective colony.

Tarbuth (“Culture”), the women’s Hebrew society, devoted special programs to music and art (Saul Raskin spoke on “Jewish Art”). The American Fund for Palestinian Institutions, headed by Edward A. Norman of New York, ran a
banquet-concert at the Waldorf-Astoria (November 13, 1947),
featuring Leonard Bernstein, for the benefit of the Palestine
Philharmonic Orchestra. Among the outstanding Hebrew
visitors of the year were a number of Palestinian editors, who
were honored by a banquet at Freedom House, New York,
and Ernst Simon of the Hebrew University, who was Visiting
Professor at the Jewish Theological Seminary.

Hebrew publications in the United States included a double
volume (32–33) of Ha-Tekufah (“Epoch”), issued by The
Goslava and Abraham Joseph Stybel Foundation for Hebrew
Literature, which included some prose and verse on American
themes: Aaron Zeitlin’s collected poems, in two volumes;
Harry Sackler’s Ha-Keshet B’anani (“The Rainbow in the
Cloud”); J. Ovsay’s Ma’amarnim ʿater Reshimot (“Essays and
Sketches”); I. Rabinowitz’s Ha-Safrut Be-Mashber Ha-Dor
(“Literature in a Time of Crisis”); an Israel Matz Foundation
volume of letters by Hebrew writers; a collection of
Daniel Persky’s popular pieces, entitled Ivri Anokhi (“I Am a
Hebrew”); and Zevi Scharfstein’s Totsre Sifrut Ha-l’eladim
Shelanu (“Creators of Our Children’s Literature”). Hebrew
translations of Shakespeare’s plays were published by Hillel
Bavli (Antony and Cleopatra) and Simon Halkin (King John).

In the periodical field, Yeda Am (“Folk Lore”), a journal,
under the editorship of Yomtov Levinsky and G. Kresel, and
two issues of Alil (“Crucible”), a magazine of literature and
criticism, made their first appearance.

A Guggenheim Fellowship, granted to Reuben Wallenrod,
Hebrew author, to enable him to write a book on the develop-
ment of modern Hebrew literature, indicated the extent to
which modern Hebrew culture had gained recognition from
the general American community.

In the Yiddish area the Central Yiddish Culture Organiza-
tion (CYCO) and the Yiddisher Kultur Farband (YIKUF)
published and circulated new Yiddish books and pamphlets.

During the year, the Yiddish Scientific Institute (YIVO)
conducted a course on “Trends in Jewish Thought from 1750
to the Present”; a series of public lectures including a series
on “The Poet and Language”; a symposium on “The Ac-
tivities of the Jewish Documentation Centers”; a program about “Three Years of the Kovno Ghetto”; and an exhibition on the theme of “Jewish Children in Europe after World War II.”

Published by YIVO were the Yiddish edition of Max Weinreich’s *Hitler’s Professors*, and the first volume of Jacob Shatzky’s *History of the Jews in Warsaw*.

Some other Yiddish volumes worth noting included the *Sefer Hashabos* (“Book of the Sabbath”), translated from the Hebrew by I. J. Schwartz; the first volume of B. Ravkin’s *Yiddishe Dikhter in America* (“Yiddish Poets in America”); S. Katsherginsky’s *Khurbon Vilno* (“Destruction of Wilno”); and *Kiddush Ha-Shem*, a collection of literary and historical material dealing with Jewish martyrdom, edited by S. Niger.

Several Yiddish courses, taught by Nathan Susskind and Max Weinreich, were introduced into the curriculum of the College of the City of New York. The occasion was celebrated at City College on October 16, 1947, with a Yiddish program featuring dramatic readings by Maurice Schwartz.

**Translations**

There has been increased recognition of the need for cooperation between Hebrew and Yiddish organizations, writers and scholars, and for more and better translations from both literatures into English.

An organization which works towards both these goals, the Louis LaMed Foundation for the Advancement of Hebrew and Yiddish Literature, continued to make its annual awards: Yiddish prizes for 1947 went to the poetess-novelist Kadie Moladowsky for *Dovid Ha-Melekh iz Aleyn Geblibn* (“Only King David Remained”), a book of verse, and to S. Miller of Los Angeles for *Dor Haflagah* (“Divided Generation”), a novel; Hebrew winners were A. S. Yahuda, for *Ever Ve-Arov* (“Hebrew and Arab Civilization”), essays, and Simon Halkin, for *Al Ha-I* (“On the Island”), verse; and English winners were Martin Buber, for *Tales of the Hasidim*, (translated by Olga Marx), and Irving A. Agus, for *Rabbi Meir of Rothenburg*. 
Other agencies which worked towards the goal of translation included the American Fund for Palestinian Institutions, whose quarterly *American Fund News* presented various aspects of Jewish culture in Israel to the English-reading public, and Histadruth Ivrit, which published one issue of an English periodical called *Hebrew World*.

Translations of the year included Samuel Y. Agnon’s *In the Heart of the Seas* (I. M. Lask, Schocken), Bachya ben Joseph ibn Paquda’s *Duties of the Heart* (Moses Hyamson, Bloch), and Sol Liptzin’s collection of stories and articles by Peretz (Yivo Bilingual Series). An event eagerly awaited was the publication of the complete poetry of the late Hayyim Nahman Bialik, in English translation, under the editorship of Israel Efros, which was announced by Histadruth Ivrit late in the year.

These were indications of the widespread feeling that the wealth of Hebrew and Yiddish literature, both classic and modern, should be made more fully available in English to American Jews and the American public generally.

**OTHER CULTURAL MEDIA**

To an increasing extent, Jewish cultural organizations and movements made use of the various media of oral, as well as written, communication, supplementing the theater with movie and radio programs.

*Theater*

The season started in late September, 1947, with Maurice Schwartz’s Jewish Art Theater presentation of *Shylock and His Daughter*, a free adaptation into Yiddish of the Hebrew novel by Ari Ibn-Zahav. This retelling of the story of Shylock from the Jewish point of view aroused considerable interest and discussion.

At least twice during the year, the Broadway stage dramatized aspects of the Jewish problem: Ben Hecht’s *A Flag Is
Born, starring Paul Muni, was a melodramatic plea for Zionism, and Jan De Hartog’s Skipper Next to God, starring John Garfield, presented a moral indictment against the Christian world for its treatment of refugees.

An outstanding theatrical event of the year was the six weeks’ appearance on Broadway in May and June, 1948, of the world-famous Habimah Theater troupe. Brought to the United States by the American Fund for Palestinian Institutions, Habimah presented four plays in Hebrew: The Dybbuk, by S. An-ski, The Golem, by H. Leivick, David’s Crown (from Calderon, classic Spanish dramatist), and the Oedipus Rex of Sophocles (Hebrew translation by Saul Tchernichovsky). The Habimah’s coming was rendered doubly dramatic by the declaration of the state of Israel on May 14, and its performances received considerable critical attention from the press, both Jewish and general.

The familiar “Goldbergs,” of radio fame, moved onto Broadway with the production of Gertrude Berg’s Me and Molly, the authoress creating her own lead as Molly.

A number of organizations published and produced plays of Jewish interest, among them The Joseph Play (Agudath Israel Youth Council) and Max Zweig’s Sword by His Side (Zionist Organization of America). Celia Adler toured the country with a group, performing the following Yiddish plays by Jacob Gordin: Die Yosoime (“The Orphan”), Der Kreutzer Sonata, and Mirele Efros.

Movies

The movies and radio also showed an increased interest in Jewish themes this year. The recent European experience was treated in such films as The Search (MGM), The Burning Bush (United Artists), and Peter Viertel’s The Children (United States Pictures). Report on the Living was issued by the Joint Distribution Committee as a report of Edward M. L. Warburg’s trip to investigate postwar conditions in Europe.

Palestine received considerable attention from movie-
makers. My Father’s House was produced by the American team of Meyer Levin and Herbert Kline, and was widely shown throughout the country; the story and some of the scenes in still photographs were also brought out in book form. Also concerned with Palestine were House in the Desert and Look Homeward, Wanderers (both produced for the United Palestine Appeal by Palestine Film and RKO Pathé). The Zionist Organization Film Bureau served as a clearing house for some thirty sound films on Palestine, and the Hebrew Arts Foundation formed a Hebrew Film-of-the-Month Club, with the co-operation of the State Department, the United Palestine Appeal and Palestine Films. The National Jewish Welfare Board also distributed a number of films of Jewish interest.

Among the other movies which touched on Jewish themes and characters this year were The Big City, Robert Nathan’s Bridgit and Body and Soul (all MGM) and My Girl Tisa (United States Pictures).

Radio

In the radio field, the Eternal Light Program, sponsored by the Jewish Theological Seminary, celebrated its third anniversary on October 5, 1947, and for the third consecutive year won the Ohio State Institute for Education by Radio Award as the outstanding program in the field of religious education. Many of its more popular programs, such as the Song of Berditchev, were recorded for wider distribution. Yiddish programs continued to be popular, and occasional programs of Jewish interest produced by the large networks included Arnold Perl’s The Promise (Columbia Broadcasting System) for the United Jewish Appeal, and Morton Wishengrad’s The Passover of Rembrandt van Rijn (National Broadcasting Company), an Eternal Light script. The ZOA recorded two radio programs which were broadcast throughout the land: Palestine Speaks and The Drama of Palestine.

1 For a discussion of motion pictures dealing with intergroup relations, see p. 219.
Lectures and Forums

The lecture, the forum, the conference and the discussion group were popular. Lectures were arranged by the Jewish Center Lecture Bureau, whose members spoke in English and Yiddish on a wide range of topics of Jewish and general interest. The Bureau booked 1,613 lecture engagements in 1947, as against 777 in 1943.

In 1948, the Bureau published a catalogue of model Jewish Adult Institutes, a method of adult education which had been proven popular. As an added service, a Directory of Jewish Organizational Speakers who were available on a non-fee basis was also prepared. The ZOA Speakers Bureau also provided lecturers, as well as artists, on subjects of Jewish interest.

The dissemination of authentic information about Jews and Judaism to America's Christian college youth and faculties was the function of the Jewish Chautauqua Society, a project of the National Federation of Temple Brotherhoods. This was done by providing lecturers, full-term credit courses, books for college libraries, and teacher-counselors for summer church camps. In 1947–48, over 400,000 persons heard 180 lecturers on 430 campuses in every state of the Union. Rabbinic teachers were provided for 140 Christian camps in the summer of 1948.

MUSIC

National Jewish Music Council

Jews have always contributed much to the musical life of America; in recent years, this contribution was greatly stimulated by the annual Jewish Music Festivals and other activities of the National Jewish Music Council, under the chairmanship of Mrs. Frank Cohen.

The Fourth Annual Festival (January 24 to February 22, 1948) aroused so much enthusiasm that it was carried over by many organizations into March; the Synagogue Council
of America designated January 24, 1948, as Jewish Music Sabbath (Shabbat Shirah); fifty-four national organizations co-operated actively; over 350 communities participated, including some in Europe, Asia, Africa, and South America; fifteen major symphonies in the United States, including the Detroit, Indianapolis, Denver and New York Philharmonic orchestras, devoted part or all of an evening to the occasion; and radio programs of Jewish music included a Columbia Broadcasting System Church of the Air program (February 15, 1948), and an Eternal Light broadcast which paid tribute to the career of the late Bronislaw Huberman, organizer of the Palestine Symphony Orchestra, who died during the summer of 1947.

The Festival was the occasion for a large number of public performances, and the Jewish Music Contest stimulated creative composition. Initiated by the National Jewish Music Council in 1947, the contest elicited more than one hundred compositions from all parts of the world. On February 9, 1948, a prize of $1,000 was awarded to Jacques Berlinski, musical director of the Jewish Art Center in Paris, for a symphony entitled *Canaan*, inspired by the biblical story of the departure of Hagar from Abraham; a prize of $500 went to 29-year-old Jacob Avshalomoff, faculty member of the Columbia University music department, for a composition for clarinet and chamber orchestra entitled *Evocations*; and honorable mention went to Alberto Hemsi, of Alexandria, Egypt, for his *Danses Bibliques*.

In connection with the Festival, the Council compiled bibliographies of Jewish music (vocal and instrumental), Jewish recordings, and articles and books on Jewish music; and lectures were distributed on “The Scope of Jewish Music,” “Music in Palestine,” and “Music of the Synagogue.”

Among the critical discussions which appeared during the year on the long-continued controversy “What Is ‘Jewish’ Music?” were Hilda Pinson’s report on “The Past Season in New York” (*Menorah Journal*, Winter 1948), which discussed “The Synagogue Music Controversy” between the “traditionalists” and the “modernists”; Kurt List’s discussion of
"The Renaissance of Jewish Music: A Report on Progress" (Commentary, December 1947), which gave the point of view of a modernist; and Abraham W. Binder's article on "Trends in Synagogue Music" (American Hebrew, February 6, 1948).

The Jewish Music Forum provided opportunities for exchange of news and views by its membership, which included composers, performers, and others interested in advancing Jewish music; some of the papers read and discussed at its meetings were printed and circulated in an annual Bulletin.

**Music in the Synagogue**

Musicians of the synagogue, seeking a common core of traditional music which is clearly Jewish in function, organized a Society for the Advancement of Jewish Liturgical Music, drawing its membership from the ranks of Orthodox, Conservative, and Reform Jewry, and aiming at a co-operative effort to raise the standards of Jewish liturgical music.

The United Synagogue of America's Department of Music sponsored an all-day conference on "Jewish Music in the Synagogue" at the Jewish Theological Seminary on February 26, 1947. Over 300 cantors from all parts of the country attended, and the day's activities culminated in a special concert of synagogue music at the Juilliard School of Music. The Hebrew Union College established a School of Sacred Music to train cantors, directors of music, choir leaders, organists, and other musical functionaries of the synagogue and temple, and to foster research and creative work in the field. Classes were scheduled to begin in the Fall of 1948.

Even in the synagogue, however, the field was divided between those who stressed the importance of traditional continuity (Pinchas Jassinowsky, Sholem Secunda, and others) and those who welcomed innovation and modernism, including the work of non-Jews. In the latter category were David J. Putterman and Max Helfman. By way of illustration, the Sixth Annual Service of Liturgical Music by Contemporary Composers, held at the Park Avenue Synagogue on May 7, 1948, under Cantor Putterman's direction, featured premières
of compositions by such varied figures as Douglas Moore, David Diamond (awarded Honorable Mention by the Music Critics Circle of New York), Henry Brant, Suzanne Bloch, Jacob Avshalomoff, Yedidia Gorochov, Jacob Schonberg, and Robert Starer.

Chemjo Vinaver conducted a chorus under the auspices of the newly organized Friends of Choral Art, sponsored by Robert Shaw, Leonard Bernstein, David Diamond, Frederick Jacobi, and others. During the 1947–1948 season the Vinaver Chorus presented a series of three concerts in Town Hall, New York, devoted to music of the Bible, of the Hasidim, and of Palestine; and twelve American composers, Jews and non-Jews, were commissioned by Vinaver to compose choral works on Old Testament themes.

Jacob Weinberg's choral music for "Adon Alarri" was used by the Army Department for a film on Naval Chapels in the Pacific. The Third Annual Ernest Bloch Award for the best new work for women's chorus based on a text from the Old Testament was divided by Norman Lockwood ("Birth of Moses") and Miriam Gideon ("How Goodly Are Thy Tents"); and the prize-winning compositions were premiered at Temple Emanu-El's Three Choir Festival, supervised by Lazare Saminsky, with the help of Karl Krueger, conductor of the Detroit Symphony Orchestra.

Music of Palestine

In addition to the synagogue, Palestine was an important source of musical activity during the year. A large number of young Palestinians were in the United States on concert tours or studying on scholarships. Professor Salom Rosowsky, on leave from the Palestine Conservatoire of Music of Jerusalem, was an outstanding musical ambassador. Besides working on his important book, Cantillation of the Pentateuch, he taught a course in biblical cantillation at the New School for Social Research. The Zionist Organization of America's Education Department launched the publication of a new series of the latest Palestinian music, arranged for voice and
piano by A. W. Binder, under the title of Shire Zion ("Songs of Zion"); and Palestinian songs and dances were important in the cultural programs of all Zionist groups.

Siegfried Landau stimulated the performance of Palestinian music as conductor of the Kinor Sinfonietta, broadcasting regularly from the Brooklyn Museum over Station WNYC. He also conducted the annual "Palestine Night," a regular event of the Carnegie "Pop" Concerts which are part of New York's Spring Music Festival; in 1948, this occasion became also a "Musical Salute" to the newly formed Jewish state of Israel.

Reciprocating the musical inspiration of Palestine, two projects were started in the United States to stimulate the musical life of Israel. The Esco Foundation for Palestine offered a scholarship to the winner of a composers' contest to be held in Palestine, the winner to be brought here for graduate study at the Berkshire Music Center in Tanglewood, Massachusetts. As a result of the efforts of the Palestine Symphonic Choir project, headed by Myro Glass, James Heller, Jacob Weinberg, and others, the Jewish National Fund acquired fifty acres of land for the erection of a music center in Palestine.

"Palestinian Jewish Music" also remained a broad and much-disputed term. At a meeting of the National Jewish Music Council, held in the Jewish Museum on January 12, 1948, Leonard Bernstein discussed "The Problem of Jewish Music." Comparing the development of modern Palestinian music with the early development of American music, he concluded that Palestine would eventually evolve a musical style expressive of the many cultures represented there. However, Mr. Bernstein expressed his belief that, because of our history, there is no distinctive Jewish musical style, and suggested that any music which the listener or creator considers to be Jewish must be called such.

Music for the Folk

Everyday experiences of the folk have always been a source of Jewish musical expression. Ruth Rubin, a member of the American Folk Lore Society, had for some years been exploring
the folk songs of Jews in America, singing them, and lecturing about them. During the past year, she was able to supplement her notebook jottings by means of a recording apparatus, and her collection grew to over 500 items, some 300 of which have never been published. In this manner, Mrs. Rubin was preserving for posterity some of the remnants of European-Jewish culture which have survived in America.

Active in spreading Jewish music throughout the land was the Jewish Center Lecture Bureau, which featured singers, choral groups, instrumentalists, and the Palestine String Quartet. On May 12, 1948, the Bureau held its first annual music audition for the purpose of selecting vocal artists to be included in their listings. Winners this year were Norman Atkins, American baritone; Hanna Kipnis, mezzo-soprano from Tel Aviv; and Ingrid Rypinski, mezzo-soprano from Germany and Palestine.

The Workmen’s Circle Chorus, directed by Lazar Weiner, was outstanding among the many political, social, and cultural organizations which included music in their programs. Although choral groups were most popular, a Yeshiva University Orchestra was formed, under the direction of Alexander Petrushka, a twenty-three-year-old Polish refugee.

Many recording companies, recognizing widespread interest in Jewish music, issued albums of Jewish music during the past year, including: A. W. Binder’s *New Songs of Palestine* (Keynote); Stephen S. Wise and A. W. Binder’s *Prayers and Songs for the Synagogue* (RCA Victor); Dov Arres’ *Haganah* (Night Music); Moshe Nathanson’s *Sing—Palestine!* (Metro); the Palestine String Quartet’s *Hasidic Music and Songs of Palestine*, with Hilda and Josef Lengyel (Stinson); Sidor Belarsky’s *Songs of Palestine* (Besa); Richard Tucker and Sholem Secunda’s *Cantorial Jewels* (Columbia); and Ruth Rubin’s *Jewish Folk Songs* (Disc). *Songs for Jewish Children (Far Yiddishe Kinder)* appeared, and *Shire Gan* (“Kindergarten Songs”) was issued by the Mizrachi National Education Office.

To an increasing extent Jewish composers were seeking Jewish themes (e. g., Aaron Copland’s “In the Beginning”
and Arnold Schoenberg's as-yet-unperformed "A Survivor of Warsaw"), and they were receiving organizational and commercial encouragement. However, there were warnings of the need for higher standards; and that a significant cultural life could develop only after popular taste had been educated to evaluate with objectivity such phenomena as adaptations of Yiddish folk music into pseudo-Zionist marches with Tin Pan Alley lyrics.

**THE DANCE**

The dance, combining the musical and the visual arts, was well represented on the American Jewish scene. Katya Delakova and Fred Berk were the directors of a professional group known as the Jewish Dance Group; they performed and taught at various institutions, as well as preparing a *Jewish Folk Dance Book* for the Jewish Welfare Board. Other outstanding performers were Dvora Lapson, Naomi Aleh-Leaf, of Jerusalem; and Benjamin Zemach, who appeared on the West Coast.

A Jewish Dance Festival was presented at Hunter College by the School of Jewish Studies in New York City on December 13, 1947, with performances by Hadassah, Lillian Shapero, Anna Sokolow, and Delakova-Berk. During the year, the Hebrew Arts Foundation Dance Group, under Alix Taroff, gave performances in a lecture-demonstration program on "The Development of the Jewish Dance." A trend towards the establishment of dance activities as a permanent part of the community cultural program was evident. Typical of the Jewish dance groups established was one in Washington, D.C., under the direction of Batya Heller. These groups presented dance programs in conjunction with the annual Jewish Music Festival.

Corinne Chochem supplied musical accompaniment for Jewish folk dances in the albums *Jewish Holiday Dances and Songs* and *Palestine Dances* (Vox), and Delakova and Berk issued *Jewish Folk Dances* (Ultra).
A landmark in the history of Jewish art in America was the opening of the Jewish Museum, on May 8, 1947, in the former Warburg mansion in New York City, which was donated to the Jewish Theological Seminary by Mrs. Frieda Schiff Warburg.

Continuing a Seminary activity begun in 1904, the Museum expanded its program steadily during the first year of its existence and under the direction of its curator, Dr. Stephen S. Kayser, developed into an institution where Jewish art and culture were living realities.

Jewish living, past and present, was the dominant pattern of the various exhibits. Permanent exhibits included one devoted to the art of the Torah Scroll and the ceremonies connected with it; also, synagogue architecture, the Sabbath, festivals, music and articles of everyday life, for use on various occasions from birth to death, such as circumcision knives, wedding rings, china, silverware and even tombstones. A Junior Gallery exhibited paintings by students in Jewish schools throughout New York City, in co-operation with the Jewish Education Committee of New York.

Among the living Jewish artists represented at the opening exhibition were Ben-Zion, Hyman Bloom, Marc Chagall, Jacques Lipchitz, Elias Newman, Ilya Schor, Max Weber, William Zorach, and Jacques Zucker. During the year, separate exhibits were devoted to the works of M. Adon-Bronstein, Ben-Zion, Oded Bourla, Ellen Colmars, Abraham Levin, Victor S. Ries, Raisa Robbins, Ilya Schor, Arthur Szyk, and David Zak.

As with Jewish music, visitors to the Museum were impressed by the diversity of styles in Jewish art. Torah arks were Egyptian or Italian in style, depending on their country of origin, and some of the silver ornaments were produced by renowned Christian craftsmen of the sixteenth century. Contemporary Jewish artists worked in the modern idiom, even when they treated Jewish themes.

In addition to its exhibits, the Jewish Museum served as a
center for lectures, courses, roundtable discussions, and concerts.

Such architects as Percival Goodman and Eric Mendelsohn were concerned with the problems of synagogue architecture of the future. The Synagogue Architecture room at the Jewish Museum contained models, sketches, and plans of modern American synagogues designed to meet the needs of American Jewish communities; an attempt was made to integrate the contributions of architects, painters, and sculptors into harmonious units. The Union of American Hebrew Congregations sponsored two conferences (in New York and Chicago) to consider means of adapting synagogues to American styles, in continuation of the inevitable process which has taken place wherever Jews have lived.

VISUAL ARTS

Exhibits worthy of note during the year were one sponsored by YIVO on “Jewish Children in Europe after World War II” and one by the Keren Hayesod (“Palestine Foundation Fund”) on Palestine products, in the Museum of Science and Industry (Radio City, New York).

There was an increased demand for the circulating exhibits made available by the JWB. A Catalogue of Audio-Visual Materials was compiled in June 1947, and a Jewish Art Bulletin was issued, describing the circulating exhibits. Over 200 groups throughout the country were supplied with exhibits during the last year. These included Jewish ceremonial objects, photographs, lithographs, etchings, drawings, and illuminated manuscripts. Among the artists exhibited were Marc Chagall, Stanislaus Bender, Isidore Kaufman, Ishkar Ber Ribak, Saul Raskin and others.

The School of Jewish Studies in New York had a special exhibit of art works on Jewish themes from April 3 to 25, 1948. Historical as well as contemporary subjects, including East Side themes, were represented. Among the artists were Albert Abramowitiz, Maurice Becker, Aaron Goodelman, William Gropper and Chaim Gross.
Palestinian themes and influence were again evident. Under the auspices of the American Fund for Palestinian Institutions, a group known as "Artists for Palestine" was formed under the chairmanship of Elias Newman. Leading American artists, Jews and non-Jews alike, contributed their works for presentation to the Art Museum in Tel Aviv after exhibition in this country. J. B. Neumann, art critic and director of the New Art Circle, visited Palestine in the summer of 1947 to select a representative group of art works for exhibition in this country. In addition, a portable exhibit of pictorial panels depicting various aspects of Jewish culture in Israel was prepared and circulated.


A RENAISSANCE OF JEWISH CULTURE?

The nature and state of Jewish culture was a popular theme of discussion this year, not only in literature, music, and the arts, but in more general terms as well. Reflection was stimulated by Elliot E. Cohen's speculations on "Jewish Culture in America" (Commentary, May 1947), and a series of articles which followed in the same magazine. An informal nation-wide symposium was conducted by the Jewish Welfare Board on the same subject. Data were compiled and analyzed for publication by Oscar Janowsky in a volume which constituted a detailed portrait of the state of Jewish culture in the Jewish centers of America in the light of the findings and recommendations of the JWB Survey Commission. As a result of numerous questionnaires and conferences, regional and national, and considerable discussion and debate, A Statement
of Principles on Jewish Center Purposes was finally adopted at the annual meeting of the JWB’s National Council, in May 1948, the first article of which began: “Jewish content is fundamental to the program of the Jewish center.”

But the search for “Jewish content” was not a simple one. Elliot E. Cohen contended that “there is no such thing as pure Jewish culture” and that, given a healthy “culture for Jews,” Jewishness would emerge. Every segment in Jewish life had its own version of Jewishness, ranging from the Orthodox through the Zionist to the extreme left wing; each was vying for the loyalties of Jews, in terms of its own particular cultural concept.

This review could not conceivably mention all cultural events of the year, and unavoidably there are omissions. For not all cultural events are public. Some cultural manifestations were so pervasive that they were taken for granted. Recordings and “lectures” by Jewish humorists, ranging in quality from genuine folk humor to crude vulgarity, achieved sudden popularity. Activities in separate communities throughout the land, such as Chicago, Los Angeles, Cleveland and others deserve more than passing notice, as does the increased demand for Jewish culture in smaller communities, the thousands of American Jewish Middletowns which are so easily overshadowed by the large metropolitan centers, and the impact of such outstanding visiting personalities as Leo Baeck, former Chief Rabbi of Germany.

Finally, the impingement of events in Europe and Palestine on public consciousness must not be overlooked. Our review would not be complete if it failed to mention the many dramatic Jewish advertisements that played a role in popular American culture, particularly those calling attention to the needs of displaced persons.

The general picture last year was one of transition and ferment. If indeed there was no large-scale renaissance, there was an increased sense of awareness; and from the quantity and variety of activities higher standards of cultural life may also be expected to develop in years to come.

1 For fuller treatment see p. 133.