

REVIEW OF THE YEAR 5706  
(1945-1946)

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	PAGE
INTRODUCTION. By Harry Schneiderman.....	115
<b>I. THE UNITED STATES</b>	
Religion. By Ahron S. Opher .....	121
Education and Culture. By Uriah Z. Engelman .....	136
Social Welfare. By H. L. Lurie.....	157
Servicemen and Veterans. By Louis Kraft.....	164
Anti-Jewish Agitation. By Ellen H. Posner.....	172
Combatting Anti-Semitism. By Samuel Spiegler.....	188
Interfaith Activities. By Louis Minsky.....	196
Overseas Relief and Rehabilitation. By Geraldine Rosenfield.....	202
Immigration and Refugee Aid.....	218
Zionist and Pro-Palestine Activities. By Benjamin Shwadran.....	227
<b>II. LATIN AMERICA.....</b>	
<b>III. BRITISH COMMONWEALTH</b>	
A. Great Britain. By Joseph Leftwich.....	258
B. Canada. By David Rome.....	272
C. Union of South Africa. By Edgar Bernstein.....	281
D. Australia and New Zealand. By Phyllis R. Rosenberg.....	287
<b>IV. WESTERN EUROPE. By Maurice Goldbloom</b>	
A. France.....	289
B. Belgium.....	294
C. The Netherlands.....	295
D. Luxembourg.....	297
E. Italy.....	298
F. Switzerland.....	299
G. Sweden.....	300
H. Denmark.....	301
I. Spain and Portugal.....	301
<b>V. CENTRAL EUROPE</b>	
A. Germany. By Geraldine Rosenfield.....	302
B. Austria.....	316
<b>VI. EASTERN EUROPE. By Henry W. Frankel</b>	
A. Union of Soviet Socialist Republics.....	322
B. Poland.....	334
C. Czechoslovakia.....	349
<b>VII. SOUTHERN EUROPE. By Eugene Hevesi</b>	
A. Hungary.....	359
B. Rumania.....	364
C. Bulgaria.....	367
D. Yugoslavia.....	370
E. Greece.....	371
<b>VIII. PALESTINE</b>	
General Review. By Lotta Levensohn.....	372
Anglo-American Committee of Inquiry. By Henry W. Levy.....	395
<b>IX. INTERNATIONAL EVENTS. By Sidney Liskofsky</b>	
Human Rights.....	424
Refugees.....	436
Reparations.....	445
United Nations Relief and Rehabilitation Association.....	448
War Crime Trials.....	453

# REVIEW OF THE YEAR 5706<sup>1</sup>

## INTRODUCTION

When World War II came to an end a year ago, elation and hope filled the hearts of all men of good will in every land. That there was to be an end at last to the slaughter of human beings and the destruction of material things was a thought that filled men's hearts with thanksgiving. At the same time, the hope was universal that the steps already taken to create a world organization for the maintenance of peace and security would bear fruit in a program for the elimination of the economic, social, and political causes of strife between nations. Both the elation and the hope were short-lived. The surrender of Germany and Japan did not bring an end to war. A new and bloody conflict broke out in the Far East, threatening to spread widely; China, which had so courageously fought for its liberation for so many years, was threatened and is still threatened with civil war. Moreover, in a number of countries, internal political conflict, for a time, seemed to portend armed strife.

As for the outlook for future world peace, those who expected great things from the new United Nations organization found progress disappointingly slow. The new machinery worked far from smoothly and much precious time and effort were required for merely mechanical operations. Furthermore, there appeared to be sharp and apparently irreconcilable differences of principle and policy among the great Powers who had borne the brunt of the war against the Axis, and there were ominous signs that the One World for which so many had hoped was far distant.

The Jews of the world shared with their fellow-men the elation, the hope, and the disappointment which followed one another in quick succession during the first year of peace. But they also had special reasons for elation and hope and, alas, for disappointment. Their joy that the end of hostilities would bring an end to the implementation of Hitler's maniacal program for the extermination of the Jews of Europe was tempered with deep sorrow for the millions who had been the victims of human sacrifice in gas chambers and crematoria.

<sup>1</sup> The period covered by this review is from June 1, 1945 to May 31, 1946. It is based on reports in the Jewish and general press of the United States and a number of foreign countries. For other important events the reader is referred to the Supplements to the Review of the Year.

Jews were filled with hope that the surviving remnant would be the first object of the care and solicitude of the victors, as they had been the first object of the fury of the nation responsible for unloosing the war on the world. Jews hoped, also, that, having experienced the ruinous and destructive effects of anti-Semitism on individuals and nations, the first year of peace would see not only the beginnings of, but also considerable progress in efforts to rid the world of this scourge. Finally, the Jews of the world thought they had reason to hope that because they had been made to suffer so cruelly as the symbol of the ideals which the Nazis had sought to destroy, and because they had loyally fought shoulder to shoulder with the forces seeking to defend and preserve these ideals, the civilized world would carry out pledges solemnly made to establish in Palestine a national home for the Jewish people.

These Jewish hopes, too, were doomed to dismal disappointment. After a full year of peace, a hundred thousand Jews of Europe who had survived are still herded into camps in which they are progressively deteriorating morally and spiritually, if not physically. Their numbers are being daily increased by fugitives from recrudescing anti-Semitism in Poland, Slovakia, and Hungary, and Polish Jews who had found refuge in Russia and are leaving that country. In Western Europe, anti-Semitism, though slowly on the wane, is still impeding the restitution to Jews of positions and property of which they had been robbed by, or at the behest of the German invader. As for the national Jewish home in Palestine, the prospect is bleak, even though the government of Great Britain, the mandatory power, is in the hands of the Labor Party which had given unequivocal pledges that it would use its best endeavors to resume the implementation of the Balfour Declaration which had been ruthlessly interrupted by the Conservative government's adoption of the notorious White Paper in 1939.

However, though it was pitifully slow, some progress was made in dealing with the problem of the uprooted and homeless Jews living in camps in Germany and Austria. Great credit is due the President of the United States for his active and sympathetic interest in the plight of these unhappy people. His action in sending Earl G. Harrison to investigate their situation; in proposing to the British government, in line with Mr. Harrison's recommendation, the immediate transfer of the 100,000 to Palestine; his directive to administrative officials to facilitate the immigration to the United States of such of the displaced as are eligible for admission under existing law; his influence in bringing the proposal by the British

government for setting up the Anglo-American Committee of Inquiry; and his pledge to support the implementation of the recommendations of that Committee,—all these and other signs of a sincere desire to do something about the situation of the displaced are deserving of unreserved commendation. Unfortunately the proposal for the transfer of displaced persons to Palestine is inextricably bound up with British policy in the Near and Middle East,—a policy which the British believe must be based on the maintenance of the so-called Imperial lifeline. Because of this complication, the effectuation of the recommendation of the Anglo-American Committee of Inquiry for the transfer of 100,000 displaced persons before the end of 1946, is meeting with difficult obstacles. As these lines are being written, it is being reported that the British Government has decided to espouse a scheme for the partition of Palestine into Jewish and Arab areas, and that the transfer of the displaced will not be effected unless this scheme is accepted on behalf of the Jews of the world. This new development as well as the proposal that the United States government undertake the proposed transfer of the 100,000 from Europe to Palestine are bound to be the subjects of protracted controversy, resulting in further delay in the solution of the problem of the displaced.

The matter of displaced persons and refugees was recognized early to be a problem for the United Nations which, at sessions of the General Assembly, the Economic and Social Council and the Special Committee on Refugees, sought means to help the displaced and the stateless. Plans for a new international refugee organization have been drawn up for submission to the next session of the General Assembly during the coming year. The main task of the organization would be to encourage and assist the repatriation of displaced persons, but there is no provision for the migration of the Jews of Eastern Europe, for whom repatriation is almost impossible.

As has already been indicated, the problem of the displaced is becoming more and more acute by reason of the addition to their numbers of Jews who had remained in, or returned to the countries in which they had resided before the war, because they found conditions in these countries intolerable. Poland is the chief reservoir of these recruits to the ranks of the homeless. The appalling experiences of the Polish people under Nazi domination have failed to teach the lesson that national solidarity is essential to progress, especially at a time when the task of physical rebuilding requires maximum manpower and cooperation. The old hatreds and cleavages have survived. The Jews are being made the victims of the

opposition of conservative and reactionary elements to the radical government which has been established with the approval of the Soviet Union. In many places, Jews who have returned have been so harassed that they have been forced to leave the country. In other places, there have been outbreaks of mob violence against Jews. In July the most serious of such outbreaks took place in Kielce. The government recognized that such disorders are tantamount to insurrection, but it appears to be too weak to prevent the outbreaks. Under these lamentable circumstances, it is profoundly disappointing that so exalted and influential a person as Cardinal Hlond declined to condemn the Kielce outrage but, instead, made a shocking statement which contained the implication that because the outrage was politically motivated, it was not as despicable as one motivated by racial antagonism.

In Rumania, the situation is similar to that in Poland except that the Leftist government appears to have better control of the country, and there were, therefore, no significant outbreaks of violence. However, here too some of the opponents of the regime make the Jews the scapegoat for its acts and, recently, a leader of one of the opposition parties ominously advised Jews to refrain from political activity. In other countries within the orbit of the Soviet Union, where the same political tension prevails, reactionary elements exploit anti-Jewish feeling. In Slovakia, some newspapers publish anti-Jewish articles, and disturbances occur from time to time. In Hungary, the situation is similar, but it is aggravated by the resistance to the struggle of Jews to secure the return of personal property of which they had been plundered by the pro-Nazi regime.

Statutes outlawing anti-Semitism are worthless in countries where the governments are too weak to enforce them. Thus in Rumania the hostility of the people is strong and outweighs the effectiveness of such a law passed recently. The de-nazification process in Germany has not yet appreciably reduced anti-Jewish hatred, and displaced persons suffer from the enmity of the local population; in some cases American and British soldiers show in their attitude toward the displaced a lack of sympathy, if not hostility, resulting from infection with the virus of anti-Semitism. Russia, which thought it had eliminated anti-Semitism, found it necessary to take vigorous educational and stern legal measures to stamp out the anti-Jewish feeling which the Nazis had engendered during their occupation of the country.

Only in Western Europe has the tradition of liberalism managed to overcome the propaganda of the war years. Although French

fascist groups were able to arouse anti-Semitic sentiment on the question of property restitution, yet, on the whole, the French people is free of the disease and the government is vigorous in its opposition to all forms of minority persecution. The situation is similar in the Low Countries. In Italy the anti-Semitic laws have been revoked and both the government and the people appear to have rid themselves of anti-Jewish feeling.

These conditions render the resumption of free Jewish immigration to Palestine an urgent and vital necessity for the very preservation of the Jews of Europe. Their ties with the past having been destroyed by the murder of relatives, and their future threatened by bigotry, poverty and violence, the Jews of most of the Central and East European countries desire eagerly to establish homes elsewhere. Almost everyone of the Polish, Slovakian, Hungarian and Rumanian Jews have expressed the conviction that only in Palestine will they be able to breathe freely. The Jews of Bulgaria and Yugoslavia appear to feel that there is promise for survival in these lands.

In the meantime, Palestine, the object of the aspirations of hundreds of thousands of European Jews, is the center of a violent and complex political struggle. The apparent reluctance of the British government to antagonize the Arabs of the Near and Middle East by opening the doors of Palestine to the sorely beset Jews appears to have exhausted the patience of many Zionists. Desperately in need of a refuge in Palestine, survivors of concentration camps found ready allies among the Jews there in efforts to enter the country despite British prohibitions. Armed Jewish groups protected the unauthorized landings of the immigrants.

At the same time, as a demonstration of protest against what they regard as the dilatory tactics of the British, extremists among the militant Zionist groups have embarked on a campaign of sabotage which has been increasing in violence. This campaign has continued despite the condemnation of the Jewish Agency and despite the expressed opposition of Jews, both Zionist and non-Zionist, outside of Palestine, against tactics which, in the opinion of many, can result only in the alienation of world public opinion from a cause which has enlisted widespread sympathy in Europe and in America.

The problems confronting the Jews of Europe and the struggle for the reopening of Palestine engaged much of the attention, and a very large part of the activity of Jews of the British Commonwealth and of the American continent. The Jewish populations of these

lands are mobilized in a huge effort to bring material relief to the homeless and uprooted. In many countries, especially the United States and Great Britain, there was vigorous activity also in the political sphere. Leading organizations testified before the Anglo-American Committee of Inquiry and though differing in their view on Zionism, all supported President Truman's proposal. Efforts were also made to secure for surviving victims of Nazism the restitution of property and reparations for damage. In Great Britain and in the United States, Jewish organizations were instrumental in securing closer attention of governments to the situation of the displaced. Jewish organizations in these countries are also formulating provisions to be proposed for inclusion in forthcoming peace treaties for the equality of all citizens, and the recognition that their rights as human beings are subject to international control. At the same time, progress has been made toward the implementation of the international protection of human rights envisaged in the Charter of the United Nations. The Economic and Social Council of the United Nations has set up a Commission on Human Rights with instructions to draft measures for the implementation of the human rights provisions of the United Nations Charter.

In the midst of preoccupation with these vitally important activities, the Jewish communities of the British Commonwealth and of the Americas are busily engaged in dealing with domestic concerns,—combatting anti-Jewish movements, promoting educational projects aimed at improving intergroup relations, strengthening communal institutions for the religious, educational, cultural and social welfare needs of the communities. The Jews of Great Britain are burdened with the additional task of physical reconstruction of synagogues and other communal buildings destroyed during the war.

Communal reconstruction and reorganization are going on also in stricken lands on the European continent. Despite many setbacks and drastically reduced means, wherever Jewish groups survive they are almost instinctively turning to the rehabilitation of their community life. This determination for group survival is a good augury for the future.

HARRY SCHNEIDERMAN

August 1, 1946

## I. THE UNITED STATES

### RELIGIOUS ACTIVITIES

By AHRON OPHER<sup>1</sup>

The Year of Victory brought with it the problems of re-conversion and readjustment in the religious as well as in all areas of life. The primary issues confronting the Jewish community were those which it shared with its Christian neighbors: securing the peace of the world. The Jewish religious bodies therefore worked in concert with the Christian groups in presenting the message of religion to the statesmen of the country.

Following the San Francisco Conference of the United Nations, the Synagogue Council of America, along with the Federal Council of the Churches of Christ in America and the National Catholic Welfare Conference, published a joint review of the Achievements of the United Nations Conference in the light of the recommendations of the religious bodies. This statement, titled "San Francisco Goals and Achievements," while praising the charter of the United Nations Organization, pointed to some of its shortcomings, including the problems of universal disarmament, of dependent peoples and the veto power of the permanent members of the Security Council.

The problems arising out of the discovery of atomic energy occupied the attention of the religious bodies. The moral stake in the use and control of atomic energy was the subject of a tri-faith conference of theologians held in New York under the auspices of the Federal Council of Churches, the National Catholic Welfare Conference and the Synagogue Council of America. There was concurrence of opinion on the need of international control of atomic energy and the strengthening of the machinery of peace. Representatives of the three faiths joined with the Federation of Atomic

<sup>1</sup> Rabbi, Congregation B'nai Jeshurun, Paterson, N. J.; Assistant to the President, Synagogue Council of America.

Scientists in a movement to moralize the use of this gigantic force. The Synagogue Council of America issued a statement urging the transfer to the United Nations of knowledge and control of atomic energy and its outlawing as a weapon of war. The Council also endorsed the McMahon Bill, placing control of atomic energy domestically in the hands of a civilian commission.

In anticipation of the trials of the war criminals, the Synagogue Council of America declared in March 1945 that crimes committed by the Nazi government or any state against its own nationals must not be regarded as being beyond the realm of international morality. In a message sent to Justice Robert Jackson and the State Department, the Council stated "The cause for which the United Nations are fighting is fundamentally a recognition that the moral law must govern all human relations and is binding upon all men and nations." The State Department acknowledged this principle as the policy of the War Crimes Commission.

In considering the treatment of defeated Germany, the Central Conference of American Rabbis affirmed the hope that the victorious Allies will be guided by justice rather than by vengeance in the treatment of defeated nations and that "a reeducated German people can in time become a worthy member of the families of mankind." Similarly, the Union of American Hebrew Congregations, at its 39th Biennial Convention in March 1946 adopted a resolution declaring that Judaism teaches that "atonement characterized by sincere repentance and good deeds will be followed by the forgiveness of God and man."

The Rabbinical Assembly of America, the Central Conference of American Rabbis and the Synagogue Council of America joined with Christian bodies in declaring the opposition of the religious communions to peacetime military conscription and urged the postponement of action on this measure until peace had been declared officially.

### **Industrial Peace**

V-day brought to the surface the great tensions in labor-management relations in this country. The religious bodies of all denominations were deeply concerned with the moral implications of industrial peace. The Labor-Management

Conference, convoked by President Truman, invited representatives of the three communions to present the view of the religious bodies at its public hearings. The Synagogue Council of America participated in this representation. The Council also joined with representatives of the Protestant and Catholic bodies in endorsing the full employment bill and other measures designed to raise the moral standards in economic life. The Central Conference of American Rabbis adopted a resolution favoring full employment legislation.

The outstanding example of joint action by the three faiths in the area of economic life was a two-day conference of representatives of the Social Justice Commissions of the Federal Council of Churches, the National Catholic Welfare Conference and the Synagogue Council of America held in Brooklyn in February. The conference achieved concurrence on the following subjects: Minimum Wage, Full Employment Practices, Labor Unions and Employers Associations. A subcommittee representing the three faiths was entrusted with the task of preparing a joint Catholic, Protestant and Jewish statement on economic justice. The statement is expected to be released this year.

### **Veterans and Returning Chaplains**

The religious interest and welfare of returning servicemen was a subject for consideration by many Jewish religious bodies. The Union of American Hebrew Congregations recommended that all congregations affiliated with it grant a year's free membership to veterans and make available to the returning members of the armed forces and their families all the services and facilities of the Synagogue. Similarly, the United Synagogue of America initiated a program of religious activities for returning servicemen and their families.

The question of priority of returning chaplains to available rabbinical posts in the country remained the policy of the Emergency Placement Committee of the Central Conference of American Rabbis and the Union of American Hebrew Congregations who advised congregations seeking the services of Rabbis of this policy.

During the second world war 311 chaplains have served in the armed forces of the U.S. of whom 147 or 47 per cent were Reform, 96 or 31 per cent were Conservative and 68

or 22 per cent were Orthodox. Eight chaplains died in the service and about 230 had been separated by the end of June. It is estimated that with the maintenance of the peacetime army, 64 Jewish chaplains will be required.

### Relief and Rehabilitation

The conclusion of the war in Europe brought the American Jewish community face to face with the catastrophe which had befallen its brethren overseas. The fate of European Jewry therefore became the major concern of the American community. The religious bodies took an active part in the work of rescue and rehabilitation.

The Vaad Hatzala, the rescue committee sponsored by the Union of Orthodox Rabbis of the United States and Canada, conducted a program of rescue on a large scale in German occupied Europe.<sup>1</sup> The Union of Orthodox Rabbis announced the convening of a world congress of Rabbis in New York in August and initiated a 2½ million dollar campaign for the purpose of aiding in the reconstruction of Jewish religious institutions in Europe. The Agudas Israel, the world organization of Orthodox Jews, called a conference of delegates from 25 nations on September 12, 1945, and adopted a program of aid to European Jewry.

In response to an appeal of the Consistoire of French Jewry, the Synagogue Council of America initiated a synagogue adoption plan whereby Jewish communities throughout the United States were requested to adopt Jewish communities of France and aid in the restoration of their religious life to full strength and dignity. This was the first step in a plan to aid in the religious rehabilitation of European Jewry.

In cooperation with the Joint Distribution Committee, the Synagogue Council and its constituencies asked the religious communities to assist in the sending of food, clothing and religious articles to European Jewry.

Great interest was shown in the thousands of Jewish children who have been kept in the custody of non-Jewish homes and institutions in France, Holland, Belgium and other

<sup>1</sup> For details of this program see section, "Overseas Relief and Rehabilitation," elsewhere in this Review.

European countries and exposed to proselytization. At the request of the Synagogue Council of America, the J. D. C. made a survey of the numbers and conditions of these children, seeking ways of saving them for the Jewish people.

The War Department requested each of the three religious bodies to designate a representative to serve as liaison between the religious forces in Germany and the armies of occupation. The Synagogue Council of America designated Rabbi Alexander S. Rosenberg of Yonkers, N. Y. as the Jewish representative.

### **Palestine**

The grave situation of the Jews of Eastern and Central Europe, which came to light upon the Allied occupation of these countries, focused attention upon Palestine as a haven of refuge. President Truman's request of the British government to admit 100,000 European Jews into Palestine was hailed by every section of the community including the religious bodies.

At the initiation of the Chief Rabbinate of Palestine a day of Prayer and Mourning for the suffering remnants of European Jewry was proclaimed by the Synagogue Council of America and the Union of Orthodox Rabbis and observed throughout the country. Similar observances were held several times during the year with the recurrent theme of rescue of the surviving remnants and their admission into Palestine. Rabbinical convocations were held in the larger cities in the effort to move the religious conscience of America to prevent the frustration by Great Britain of Jewish hopes in Palestine.

The creation of the Anglo-American Committee of Inquiry on Palestine and the condition of the Jews in liberated Europe, stirred the American community greatly. The Synagogue Council of America was asked to appear before the Committee of Inquiry and present the views of the religious bodies. The Council declined the invitation stating that it considered it "unfortunate that in this tragic hour for the Jewish people, when it must be apparent to all the world that the remnant of European Jewry which has survived the Nazi murder program, should be expedited on its way to Palestine, a Committee of Inquiry should have been appointed to ascertain facts which have been published and

republished and incorporated in official records of both the governments of Great Britain and the United States." A Committee of Jewish chaplains presented a memorandum to the Committee of Inquiry detailing their experiences among the Jews in the displaced persons camps and pointing out that nearly all of them are anxious to go to Palestine. The Union of American Hebrew Congregations at its 39th Biennial Convention endorsed the previous decision of its Executive Board to remain within the American Jewish Conference and adopted a resolution of neutrality on the question of political Zionism.

Cooperation between the religious groups in this country and in Palestine was demonstrated by the transfer of the Yeshurun Synagogue Center of Jerusalem, by the United Synagogue of America, which held title to it, to the Jewish National Fund. The Jewish Theological Seminary of America created a commission of its faculty to attain closer relationship between American Jewish scholars and those of Palestine and Europe, with the view to establishing a system of exchange professorships with the Hebrew University of Jerusalem.

### Religious Observance

On the American scene there was a noted interest in religious life. All national religious bodies, seminaries, and many individual congregations, undertook vast building and expansion programs. The Yeshiva University, the Chicago Yeshiva, the Jewish Institute of Religion, the Jewish Theological Seminary, the Union of American Hebrew Congregations and the Hebrew Union College initiated fund-raising campaigns appealing to the community for support of their programs of expansion. In many localities new synagogue buildings were planned and existing synagogues proceeded with the enlargement of their facilities.

The actual adherence of American Jews to their religious faith was questioned in some quarters. A survey, conducted by the National Opinion Research Center of the University of Denver, indicated that only 18% of the Jews attend religious services at least once a month in contrast to 65% of the Protestants and 83% of the Catholics. The publication of these figures made a deep impression upon the Jewish

community. The Synagogue Council of America questioned the accuracy of the conclusions and the reliability of the methods used in the survey. In a communication addressed to the National Opinion Research Center, the Council pointed out that synagogue affiliation and attendance in the Jewish community differs in some respects from the Christian groups. It was therefore suggested that on all such undertakings, the agency desiring to survey Jewish religious life ought to consult the official religious spokesman of the Jewish community.

A lively controversy was stirred up in the Jewish press and in Jewish religious circles by a public statement of Dr. Louis Finkelstein, president of the Jewish Theological Seminary of America, to the effect that American Jews are deserting their faith and streaming into the fold of Christianity by wholesale conversions. The general reaction to this statement was that it was alarmist and defeatist and did not accurately portray American Jewish life.

In anticipation of the forthcoming government census, the Jewish religious census was considered by the Conference on Jewish Demography, representing 33 national Jewish organizations, and the American Jewish Committee, the Jewish Statistical Bureau and the Synagogue Council of America. In joint conference of these agencies, called at the behest of the Synagogue Council of America, plans were presented with the view to ascertaining accurately the data on Jewish religious life in this country.

A leaflet entitled *Synagogue Attendance and the Sabbath*, designed to stimulate religious adherence among the Jews, was published by the Synagogue Council of America and distributed in many tens of thousands throughout the country. Many secular fraternal and educational agencies distributed the leaflet through their affiliates.

Several national Jewish bodies who planned events on the Sabbath were reminded by the Synagogue Council of the resolution requesting Jewish organizations not to violate the Sabbath publicly. Similarly, several manufacturers and trade unions with a large Jewish membership, were requested to permit their Jewish employees to absent themselves from work on the Sabbath and religious holy days.

A calendar of Jewish holy days and religious festivals for the years 1946-49 was prepared by the Synagogue Council

of America and sent to all public educational institutions, school boards and government agencies for guidance in regard to absences of Jewish students and employees, and the possible arrangements of dates for examinations, registrations, assemblies, etc., so as not to conflict with these holy days.

A sensation in the Jewish religious scene in this country was created by the proclamation of excommunication issued by the Union of Orthodox Rabbis of the United States and Canada against Rabbi Mordecai M. Kaplan for the publication of his *Sabbath Prayer Book*. In the excommunication edict, the Union of Orthodox Rabbis accused Dr. Kaplan of expressing "atheism, heresy and disbelief in the basic tenets of Judaism." After adoption of the edict at a gathering of the members of the Union on June 12, 1945, Dr. Kaplan's *Sabbath Prayer Book* was burned before the assembly. This action on the part of the Union of Orthodox Rabbis was condemned in official statements issued by the Rabbinical Assembly of America, the Central Conference of American Rabbis, the Alumni Association of the Jewish Institute of Religion and many other Jewish bodies and individuals.

A new prayer book, designed for Conservative synagogues, was published by the Rabbinical Assembly of America as the first uniform and official prayer book of the Conservative branch of American Judaism. The publication of a book of prayers for use by Jewish patients in hospitals was undertaken by the Synagogue Council of America and will appear shortly. The abridged prayer book, prepared by the Committee of Army and Navy Religious Activities of the National Jewish Welfare Board, contributed toward a rapprochement between the different religious sections of American Jewry, according to the testimonies of returning chaplains.

### Religious Education

The question of religious education in the public schools remained a burning issue in the American community. Protestants and Catholics continued to deplore the neglect of religion in the public educational system and to urge the extension of released time throughout the country. Jewish groups, while cooperating with the released time

program where it functioned, viewed the program with reservation and fear and were particularly distressed by the continued introduction into the public school program of sectarian teachings, particularly in connection with the observance of Christmas.

The so-called Kingston Affair climaxed the continued resistance and resentment on the part of Jewish religious leaders to the teaching of Christmas carols and the Nativity story in the public schools. On November 30, three Rabbis in Kingston, N. Y. protested these practices to the local superintendent of schools and as a result this matter received national publicity. The spokesman for the Rabbis was compelled to resign his post and his congregation publicly disavowed the Rabbi's stand. Accordingly, the Synagogue Council of America issued a ban on the Kingston congregation, forbidding Rabbis to accept the vacated post. Only after the congregation had exonerated the Rabbi and pledged its loyalty to the religious leadership was the ban lifted.

At a meeting of the representatives of the Synagogue Council of America and of the National Community Relations Advisory Council, the question of religious instruction in the public schools was discussed and it was agreed that a joint committee of the religious bodies and the defense agencies be established for the purpose of giving information and guidance to communities in which questions of released time, dismissed time, teaching of religion in the school buildings and all matters affecting this question may arise.

The Rabbinical Assembly of America issued a strong statement in January opposing religious instruction in the public schools, whether in the form of released time or any other form, and emphasizing the separation of church and state as a basic tenet of American democracy. The American Education Fellowship, in a conference held in New York, went on record as opposed to released time religious education for school children as violating the American principle of separation of church and state. Many Protestant and Catholic spokesmen, however, deplored the "religious illiteracy" of the bulk of American youth and called for a greater emphasis on religious instruction. The released time program was extended into 46 of the 48 states of the Union and into 1,860 school districts. The celebrated Champagne case, where a free-thinking mother contested the right of the state to per-

mit children to be released during the public school session for religious instruction, was defeated in the 6th Illinois Circuit Court. Similarly, the Chicago Superior Court upheld the constitutionality of the Chicago Board of Education's practice of releasing pupils from the school to attend religious education classes, against the charge of the Chicago Civil Liberties Committee.

The need for the spiritual undergirding of the educational process was stressed during Religious Education Week, which was endorsed by President Truman in a statement urging that "the religious education of the country's children be fostered and extended."

In the Jewish community too, Religious Education Week was observed and parents were urged to enroll their children in religious schools. The Union of Orthodox Rabbis of the United States and Canada opened the Repentance Week with a proclamation emphasizing the loss of the religious reservoir of our brothers in Europe and calling on American parents to enroll their children in Hebrew parochial schools to preserve "Jewish religious and spiritual life" in this country. The Union sponsors the united Yeshivoth composed of 88 Hebrew schools with an enrollment of 17,000 in the United States.

The United Yeshivoth also announced plans for the establishment of an agricultural and technical Yeshiva high school. This plan was endorsed at a conference of Jewish farmers from New York, New Jersey, Pennsylvania and the New England area. The New York Federation of Reform Synagogues announced a seven per cent increase in enrollments in the religious schools of its congregations.

The Hebrew Union College, the oldest Jewish theological school in the country, celebrated its 70th anniversary in November with a three-day conference on American Judaism and democracy, calling for a resurgence of the vital spiritual forces and historic traditions embodied in Jewish religion and American democracy. Plans for expanding the Yeshiva College of New York were initiated. Permission from the State Board of Regents was secured to broaden the curriculum into a full-fledged university. The Jewish Theological Seminary and the other seminaries also announced extension courses, particularly in the fields of education and social work. A Committee on Training Jewish Social Workers

was organized under the auspices of welfare, educational and religious agencies, for the purpose of creating a school or training program for Jewish communal workers. The Federation of Jewish Men's Clubs sponsored a Laymen's Institute as part of the adult religious educational program of the United Synagogue.

The former home of Felix M. Warburg, at Fifth Avenue and 92nd Street in New York, was turned over to the Jewish Theological Seminary to house its museum on Jewish religious and cultural objects.

### **Radio Activities**

In the field of radio, the Eternal Light program carried by the National Broadcasting Company and sponsored by the Jewish Theological Seminary, presented Jewish religious and historical dramatizations. The Message of Israel, sponsored by the Jewish Laymen's Committee, continued to present weekly religious services over the American Broadcasting Company. The Synagogue Council of America participated in a weekly interfaith religious program broadcast over the Mutual network entitled "Faith in our Time."

### **Interfaith Activities<sup>1</sup>**

The outstanding interfaith project, sponsored by the Federal Council of Churches and the Synagogue Council of America, in cooperation with 17 other major religious denominations, was the United Church Canvass, designed to stimulate church and synagogue attendance and to promote support and interest in the religious institutions of the community. This year's Canvass, the 5th since the inauguration of the project, was conducted in 32 states, 300 communities participating. A panel of judges consisting of Bishops Oxnam and Tucker and Rabbi Herbert S. Goldstein selected the five communities showing the best effort in this year's Canvass and awarded them tokens of distinction. The Public Relations Association presented the United Church Canvass with an award for the best performance in public relations in the field of religion for the year 1945. Dr. Stanley Stuber,

<sup>1</sup> The reader is also referred to the special section, "Interfaith Activities," elsewhere in this Review.

Dr. John Quimby and Rabbi Ahron Opher received the award for the United Church Canvass in a public ceremony held in Washington and presided over by the Secretary of Agriculture.

Another project of nationwide scope sponsored jointly by the Federal Council of Churches, the National Catholic Welfare Conference and the Synagogue Council of America was National Family Week, May 5-12, initiated by the three faiths four years ago and designed to strengthen the spiritual foundations of family life. This project was endorsed by the President of the United States and received the cooperation of various government agencies.

The Central Conference of American Rabbis again sponsored an Institute of Judaism in which 100 members of the Conference participated. The Institute, which was held at the Jewish Institute of Religion in New York City, denounced all racial discrimination and pleaded for all the oppressed people in the world. A statement adopted by the Institute urged fair employment practices, called for legislation preventing racial discrimination in housing, educational institutions, immigration and naturalization.

In connection with the Emergency Housing Campaign, the President of the United States appointed the president of the Synagogue Council along with representatives of the Catholic and Protestant faiths to cooperate in a program to share the housing with returning servicemen.

Again at the invitation of the President of the United States, Rabbi Herbert S. Goldstein was appointed a member of the Famine Emergency Council to work out a food conservation program in this country in order to spare enough food for shipment to starving people overseas.

Similar cooperation of the religious bodies was secured in the program of the U. S. Employment Service, designed to alleviate unemployment among returning servicemen.

### **Relationship Between Religious and Secular Bodies**

The religious bodies, through the Synagogue Council of America and its constituencies, cooperated with the National Jewish Welfare Board in a program to secure data of Jewish participation in the war effort.

Similar cooperation was given to the Joint Distribution

Committee in its campaign to aid in the physical and spiritual rehabilitation of the Jewish survivors in Europe. When asked by the War Department to name a Jewish religious representative in the American occupation zone, the Synagogue Council chose a member of the staff of the Joint Distribution Committee. A joint Jewish Welfare Board-Synagogue Council Consultative Committee was set up to effect a closer rapprochement between the center movements and the synagogues in the country. A Ner Tamid Committee, comprising representatives of the Synagogue Council of America and the Jewish Committee on Scouting, was established for the purpose of bestowing awards for religious merit on Jewish scouts. The America Jewish Congress asked for and received the cooperation of the Synagogue Council of America in the fight against discrimination in educational institutions and in employment. The American Jewish Committee cooperated with the Synagogue Council of America in such projects as the National Family Week and the United Church Canvass. The Jewish War Veterans, the Anti-Defamation League and other secular bodies frequently consulted the Synagogue Council of America on matters of religious import.

Despite these gestures of cooperation, there continued an undercurrent of tension between the religious and the secular forces in American Jewish life. This tension was manifested in San Francisco when the Synagogue Council of America tried to bring about a rapprochement between the various Jewish groups which came to speak for Jewry at the United Nations Conference. It was manifested in the reaction of Rabbis to the Anti-Defamation League Civic Service program designed to raise the ethical and spiritual life of American Jews. It was manifested in continued conflicts between the center movement and the synagogue leadership nationally and locally. This tension was the theme of a statement of resignation submitted by this writer to the delegates of the Synagogue Council of America at the plenary session of April 10th. The statement reads in part:

Historically the leadership of American Jewry came into the hands of secular organizations and individuals who are not of the synagogue. These bodies and individuals have organized a network of institutions and

agencies which have for a long time conducted all Jewish philanthropic, communal, political and defense programs and activities which, in the Catholic and Protestant communities, are conducted under the aegis of the church. The voice of the Synagogue has been so weak and its leadership so docile that the religious institutions of American Jewry have wielded a very insignificant influence in these areas of Jewish communal life. Because of the ineffectiveness and the fragmentation of Jewish religious life in this country, the secular organizations have even encroached upon the areas directly related to the moral and spiritual life of our people. . . .

We accept tacitly the strange situation of American Jewish life where the JWB controls the religious life of our men in the armed services, the ADL is undertaking a program for the enhancement of the religious and moral life of American Jews, the American Jewish Committee is presenting the Jewish holy day programs on the radio and the American Jewish Congress is handling religious instruction in the public schools of the country. However effective some of these programs may have been under secular leadership, they have certainly been without the influence of the religious bodies and have become the 'vested interest' of agencies outside of the sphere of the synagogue. This has given American Jewry a strictly secular complexion and has contributed to the concept of the Jews as an irreligious group.

This statement was given much attention in the Anglo-Jewish press and made a deep impression on Rabbis and religious leaders in the country. The delegates of the Synagogue Council rejected the resignation and adopted the following broad program of action:

- 1) Stimulation and advancement of religious life in the American Jewish Community and assistance to world Jewry in agreed areas. This would include such activities as (a) Plans, programs and functions that would draw our people to the synagogue and religious life. (b) Cooperation with organized and unaffiliated

sections of the Jewish community to achieve this purpose in their ranks. (c) Defending the right of Jews to observe their religion in educational institutions, government agencies and in industry. (d) Stimulation of religious education, both for the young and the adults. (e) Combatting such malpractices as mushroom synagogues and resort services, free lancing in the rabbinate and undignified advertising and soliciting of religious institutions, etc. (f) Support of religious needs and institutions of European communities.

2) Representation of the totality of religious life in American Jewry: (a) Before the government. (b) Within Jewish secular agencies, philanthropic, educational and defense organizations. (c) In cooperation with the Federal Council of Churches and the National Catholic Welfare Conference. (d) In such civic endeavors which require religious representation, as the Scout movement, Veterans associations, etc.

3) To speak for the whole of Jewry in religious matters to the community: (a) In radio. (b) In Holy Day messages and other occasions where the message of Judaism as a whole should be presented to the country. (c) In calling upon the community to observe special occasions. (d) In contact with similar religious leaderships of European and other communities in religious matters

4) Defense: The whole field of the defense of Jewish religious beliefs and practices which would include such areas as textbooks, stage, screen and radio, literature, pulpit and rostrum and legislation, where Judaism is attacked. This would involve a whole department to work independently but in close cooperation with the secular defense agencies.

5) Interfaith activities; This would involve cooperation with Christians on religious activities such as Bible Week, Family Week, Scout religious emblems, religious pronouncements on social justice and other moral issues facing the country.

## EDUCATIONAL AND CULTURAL ACTIVITIES

By URIAH Z. ENGELMAN<sup>1</sup>

A survey of developments in Jewish education in America for the year 1945-46, was conducted in the spring by this writer for the *American Jewish Year Book*. In connection with this inquiry, questionnaires were mailed to 466 cities. Replies were received from 135 communities, including most of the larger cities. These communities were distributed over 36 states and had an aggregate Jewish population of 3,516,450, or 73.7 per cent of the total Jewish population in the country. The polled communities constitute, therefore, a very satisfactory sample and the information they yield offers an adequate picture of the present status of Jewish education in the land. This information includes data on enrollment in the Jewish weekday and Sunday schools, the number and length of sessions, the extent of the teacher shortage, curtailment or intensification of programs, new developments in Jewish education, and other related details.

The major fact culled from the data tells that the interest in Jewish education shown by the American Jewish community in the war years has not only been maintained in the past year, but has been extended and intensified. This is revealed first of all in the increased enrollment in the Sunday, weekday and in the all-day schools; in the intensification of the curriculum of many weekday and Sunday schools through increasing either the number or length of their sessions; in the renewed emphasis on the Hebraic element in the curriculum; in the extension of the departments of education by the Jewish institutions of higher learning; in the larger appropriations by community funds for Jewish education, and last but not least, in the opening of a Department of Jewish Education by the American Jewish Committee.

The facts on the debit side of the Jewish educational inventory for the review year, point to the great shortage of qualified teachers and principals for the Jewish schools.

<sup>1</sup> Research Director, American Association for Jewish Education.

This shortage worked as a blight on existing and proposed educational programs in many cities. Coupled with this shortage, and exerting a similar influence, especially in the smaller towns, is the inadequate, obsolete and unaesthetic physical facilities in which most of the Jewish schools are housed.

### School Enrollment

In 1940, Dr. Golub estimated the total enrollment in all Jewish schools at 190,000 (180,000 in the elementary schools and 10,000 in the high schools). The estimate was based on reported enrollment in 26 large cities. Two years later, Mr. Ben Rosen raised this estimate to 200,000. The present estimate, which is based on returns from 135 communities, places the number of children enrolled in all Jewish schools, Sunday and weekday, elementary and secondary, at 231,028. The number is probably larger since the high school and parochial school registration included in the above figure covers only cities which reported such data. The above total may be broken down as follows:

The Sunday school enrollment in 1945-46 was 120,365. This was calculated on the basis of returns from 135 cities which reported an aggregate enrollment of 60,028 pupils; and on estimates for the unreported communities based on a pattern of registration found in 129 communities outside the large metropolitan centers.

For estimating the enrollment in the Jewish weekday schools the same technique was used. Ninety-four communities reported an aggregate registration of 69,999. Including the unreported communities the total enrollment in the Jewish weekday schools of the country was 110,663.

The prevailing notion that most of the weekday afternoon schools are of the two or three-day-a-week type, is not borne out by the facts gathered for this survey. Of 296 weekday afternoon schools, distributed over 91 communities, and reporting on the number of sessions their schools meet per week, 88 schools or 29.7 per cent conducted five sessions a week, 79 or 26.6 per cent met four times a week, 71 or 23.9 per cent, three times and 58 or 19.6 per cent twice a week.

Similarly, the largest enrollment was claimed by the more

intensive type of school. Thus, the five-day-a-week schools claimed 9,985 students or 36.2 per cent of the total weekday school enrollment in the 90 cities, the four-day-a-week schools had 7,298 students or 26.5 per cent of the enrollment, the three-day-a-week schools 8,165 or 29.6 per cent, and the two-day-a-week schools 2,067 or 7.6 per cent of the enrollment.

### Increased Enrollment in Sunday Schools

Sunday school enrollment increased in 1945-6 in most cities throughout the country, if the polled sample of 90 cities is a fair indication of the situation in general. Of the 90 cities which reported enrollment both for 1945-6 and 1944-5, sixty-one communities or 68.5 per cent reported increases; 17, or 19.1 per cent declines, and 11 indicated no change.

SUNDAY SCHOOL ENROLLMENT FOR CITIES  
REPORTING FOR 1945-6 AND 1944-5

Number of Cities	Population	Enrollment	
		1945-6	1944-5
37	less than 1,000	2,590	2,286
27	1,000 - 3,000	2,786	2,595
6	3,000 - 5,000	708	652
12	5,000 - 15,000	5,850	5,378
4	15,000 - 25,000	3,691	3,776
3	50,000 - 100,000	5,406	5,063
1	100,000 and over	6,993	6,882
90		28,024	26,632

In New York the registration in the Reform Sunday Schools, according to the report of the New York Federation of Reform Synagogues, has increased from 7,285 in 1945, to 7,822 in 1946, an increase of 7.3 per cent. For the ninety polled cities the increase was only 5.2 per cent.

### Increased Enrollment in Weekday Schools

The weekday school enrollment has increased more than seven per cent the past year according to the 78 cities which have reported enrollment for the years 1945-46 and 1944-45.

The afternoon schools of all types participated in the increase. The two-day-a-week schools, however, claimed the largest proportionate increase of 23.7 per cent, followed in order by the three-day, four-day and five-day-a-week schools.

WEEKDAY SCHOOL ENROLLMENT FOR CITIES  
REPORTING FOR 1945-6 AND 1944-5

Types of Schools	Number of Communities Reporting	Enrollment		Increase Per Cent
		1945-6	1944-5	
Two-day-a-week schools.....	30	1,615	1,224	23.7
Three-day-a-week schools.....	21	1,511	1,399	8.0
Four-day-a-week schools.....	30	5,782	5,360	7.8
Five-day-a-week schools.....	28	6,162	6,032	2.1
TOTAL.....		15,070	14,015	7.0

### Secondary Hebrew Education

Hebrew education on a secondary level has shown a slight increase during the past year. The Marshalliah Hebrew High School, conducted by the Jewish Education Committee, had an enrollment of over 500 and a graduating class of 50 students, a record number. For those graduates who are preparing to enter a teachers' seminary, the Teachers Institute of the Jewish Theological Seminary conducted during the year an intensive course in the Hebrew language.

The Herzliah Hebrew High School graduated 75 students, most of whom enrolled in the Herzliah Seminary. The Herzliah's Junior High School Department was expanded during the year.

The registration for the Hebrew classes of the public high schools has increased during the review period six per cent. Hebrew was taught in 15 senior, 2 junior and 2 evening high schools. Of the New York colleges, Hebrew was offered last year at the New York University, Hunter College, Brooklyn College, Columbia University and the New School for Social Research.

According to a paper read by Dr. Abraham I. Katsh, professor of education at New York University, at the Conference of the National Council for Jewish Education, held at Atlantic City, May 26-29, 1946, at least 261 colleges and universities outside of New York City accept Hebrew as meeting the school's language requirements, while at least 95 colleges and universities (exclusive of theological schools and seminaries) throughout the United States teach Hebrew.

### Yiddish Schools

During the past year, the Yiddish Schools celebrated their 35th year on the American scene. The first Yiddish schools were organized in 1910 with the avowed aim of combatting the cosmopolitan-assimilationist moods that prevailed within the Yiddish-speaking circles of that time. Following the First World War and the Russian Revolution, and reflecting a more leftist orientation within the Jewish working classes, the Yiddish schools attenuated the Jewish phase in the curriculum and emphasized the proletarian and the international elements. Since the middle thirties, the ideological motivation of the Yiddish school has become increasingly a desire to cultivate in the child an appreciation of Jewish values through greater emphasis on the study of the Jewish holidays, the Bible, the Hebrew language and customs and ceremonies. Among the reasons for this development are the influence of the growing anti-Semitism in Central Europe, the worsening of the Jewish political and economic situation in Poland and, mainly, a feeling of greater rootedness of the Yiddish-speaking element in the American soil. The Yiddish school, unlike the Hebrew school, is usually affiliated with an existing central national organization.

During the school year 1945-6, the Workmen's Circle conducted 92 schools, 37 in New York City and 55 outside New York, with an aggregate enrollment in the elementary division of 5,030, in the pre-school department 195, and in the Yiddish high school classes 385. The total enrollment in all the Workmen's Circle Schools was 5,610. The Sholem Aleichem Institute operated during the review year 23 Yiddish schools, 16 in the city of New York and 7 in other cities.

Their combined registration in the elementary schools was 1,200 pupils, in the kindergarten, 105 and in the high school department 140, a grand total of 1,455.<sup>1</sup>

### Personnel Shortage

The shortage of trained teachers and executive personnel has been very acute during the past year. The extent of this shortage was disclosed in two surveys made during the month of April 1946. One survey was made on behalf of the *American Jewish Year Book*, the other on behalf of the American Association for Jewish Education and the National Federation of Hebrew Teachers. These surveys embraced 107 communities, distributed over 35 states. They formed 10.9 per cent of the 967 principal Jewish communities recorded by the U.S. Census of Religious Bodies in 1937, i.e., those having one or more congregations. The conditions of teacher shortage in these communities should thus be fairly indicative of the situation in the country as a whole. Of the communities surveyed, 69 (or 64.2%) reported shortages; 28 (or 35.8%) reported no shortages, and 12 did not answer. The proportion of communities in the sample lacking teachers is undoubtedly larger than 64.2 per cent, since some of the communities which have failed to answer should also be included in that category. Assuming that the proportion of shortages (64.2%) yielded by the sample is characteristic of the country as a whole, there will be at least 620 principal communities which will need trained teachers in the coming year in order to operate with any degree of efficacy their Jewish religious educational programs.

The major Jewish seminaries and teachers colleges, (Herziah Hebrew Teachers Institute, Teachers Institute of the Jewish Theological Seminary of America, Teachers Institute of Rabbi Isaac Elchanan Theological Seminary, Teachers Institutes of Baltimore, Pittsburgh, Boston and Chicago, Gratz College, Philadelphia), had altogether 41 graduates in the spring, 1946.

<sup>1</sup> Data for the schools conducted by other organizations were not available at the time the report was being prepared.

This failure of the Seminaries in the larger cities to produce Jewish teachers, has compelled many smaller Jewish communities to embark on their own teacher training programs. Among the communities which announced and began to implement such plans were St. Louis, Missouri; Cincinnati, Ohio; and Buffalo, New York.

### Growing Community Interest in Jewish Education

An interesting expression of community concern with Jewish Education during the period under review is the establishment of the Department of Education by the American Jewish Committee. This Department is a natural, though retarded, development of the American Jewish Committee's forty years preoccupation with the defense of Jewish rights. The Department will endeavor, through a program of educational activities which will emphasize the sustaining values of the Jewish heritage, to bolster the "inner defenses" of the Jews. Mr. Israel B. Rappoport, writer and educator, was appointed educational consultant. The department convened a Conference on Jewish Adjustment in New York, December 1945, which was attended by thirty leading Jewish educators, sociologists and historians. The Conference pointed out the need for formulating some guiding principles for American Jews which would help towards achieving a balance between Jewish distinctiveness and integration into the American scene. It recommended that the American Jewish Committee establish a Commission for the study of the basic problems of Jewish adjustment in America. The Department plans to publish a series of pamphlets which will aim to orient the readers in regard to their Jewishness in the modern world. The first of the series, *Education for Living as American Jews*, appeared in May 1946.

Community interest in Jewish education has expressed itself during the past year in many other ways. The New York Federation of Jewish Philanthropies has assumed the financing of the Jewish Education Committee's activities for a period of three years. In Schenectady, Atlanta, Hartford, Conn., and Camden, N. J., plans were prepared for establishing community agencies of Jewish education as soon

as personnel is available. Educational community surveys were carried out during the review year by the American Association for Jewish Education in cooperation with the local communities, in Hartford by Mr. Judah Pilch, in Schenectady and Pittsburgh by Dr. Israel S. Chipkin, in Yonkers by Dr. Aharon Kessler and in Passaic by Mr. L. Ruffman. Community surveys comprising all phases of Jewish community life: education, recreation, social service, fund raising and public relations, were carried out in Wilmington, Del. and in Albany by the Council of Jewish Federations and Welfare Funds in cooperation with the American Association for Jewish Education, the Jewish Welfare Board, and the National Community Relations Advisory Council.

Growing community awareness of the importance of Jewish education is also revealed in increasing community allotments to Jewish education. A study of allocations by federations and welfare funds for Jewish education for the years 1942-44, prepared by the Department of Research of the American Association for Jewish Education, shows that the relative increase in appropriations for Jewish education was more than twice as large as the increase in the total amount budgeted during these years by the welfare funds for local needs. In 1942 the federations and welfare funds in 45 cities allocated for Jewish education \$795,098 out of the total amount budgeted for local needs; in 1944 the aggregate sum allotted for Jewish education in 56 cities was \$1,130,931, an increase of 42.2%. During this period the total amount budgeted for local needs in these cities rose from \$12,470,648 to \$14,724,662, an increase of 18.1%. The share, however, allotted for Jewish education by the federations and welfare funds out of the total budgeted for local needs has risen from 6.5% in 1942 to 7.6% in 1944.

Among the developments in Jewish education aiming at the stabilization of the profession was the introduction of community plans for licensing of teachers in Cleveland, Buffalo, Baltimore and Cincinnati. A Retirement and Pension Plan was adopted last year by the Jewish Education Committee of New York. This is the culmination of a project begun more than 15 years ago. The plan was officially inaugurated April 1, 1946. It included as charter members 156 teachers of 32 schools. The sum of \$60,000 was set

aside for the purpose of past service credits to cover a maximum of 14 years and past service for the charter members. To be eligible for the plan a teacher must hold a permanent license, be between the ages of 30 and 55, and serve in a school approved by the Jewish Education Committee. Similar plans with slight variations are being introduced in Chicago and Cleveland.

Another recent development aiming at strengthening the position of the Hebrew teachers in America is the organization in May 1943, of a national federation, which now has 1,200 members in 30 cities. The aim of the Federation is to help improve the economic position of the Jewish teachers in America, and to place teaching on a professional basis. The executive secretary of the Federation is Zvi Gladstein.

An important step in the consolidation of the forces of Jewish education in New York City was taken by a number of Talmud Torah leaders, who in cooperation with the Jewish Education Committee, have organized the Associated Talmud Torahs of New York under the chairmanship of Barnette E. Kopelman. The Association will aim to promote the interests of the Talmud Torahs as the traditional week-day school for American religious education. A similar effort for greater cooperation was made last year by the Metropolitan Council of the United Synagogue of America. It established a joint Board of Education whose aim is to raise the educational standards of congregational schools affiliated with the United Synagogue. Also, the New York Federation of Reform Synagogues which comprises 34 congregations, each of which conducts a religious school, has adopted a number of recommendations with a view to raising the standards of their schools.

Ivriah, the women's division of the Jewish Education Committee, has re-organized as an independent organization and will in the future help in the establishment of foundation schools and classes throughout the city. With the cooperation of the Jewish Education Committee and its kindergarten department, which is headed by Miss Miriam Heller, it has instituted a program of kindergarten teacher training.

Another development of considerable community interest is the organization last year by Mrs. I. Shomer, under the aegis of the Jewish Education Committee, of the United

Parent-Teacher Associations which has a membership of 68 Parent-Teacher Associations in as many schools throughout the city.

### The Arts in the Schools

The teaching of the arts in the Jewish schools has been stimulated by the various art departments of the Jewish Education Committee of New York. About five-and-a-half years ago, before the Department of Music was organized under the leadership of Harry Coopersmith, only 12 weekday afternoon schools in the entire city of New York had professional music teachers. This year the number of such schools has grown to 65. In addition, many Sunday schools and 25 released time classes have professional music instructors. Jewish music in the Jewish schools, according to a paper read by Harry Coopersmith at the New York Pedagogic Conference of Principals and Teachers of various ideological groupings, held during January 25-27 at the Jewish Teachers Seminary, serves a double purpose: it gives the child a pleasurable experience with Jewish life, and serves as an emotional release for counteracting the depressing effect the tragic occurrences in Jewish life have on the Jewish child. The teaching of Jewish music was intensified last year by the Board of Jewish Education of Chicago. It conducted, in cooperation with the Allied Jewish School Board, two city-wide inter-school music festivals.

The Philadelphia Council on Jewish Education established a music department modelled along the lines of the Music Department of the Jewish Education Committee, headed by a full time professional director. It has also established a pedagogic library which contains a good Jewish music collection.

The study of painting, sculpting, and art craft as a regular school activity is being accepted by an increasing number of schools each year, if the annual number of entrants to the Spring Art Exhibits held by the J.E.C. in the Educational Hall of the American Museum of Natural History is a criterion. The exhibits were arranged by Temima Gezari, full-time art director of the J.E.C., who also conducts regular

art classes for teachers in service. At the first exhibit, only 25 schools participated; at the second the number almost doubled; at the last exhibit, held during April 18–May 5, 1946, 75 schools took part. An interesting feature of this exhibit was a collection of 50 children's paintings flown in from Palestine.

During the past year the J.E.C. established a Jewish Children's Theater of New York, which gave 12 Sunday afternoon performances of Yaakov Cohen's dramatic poem, "The Cave of the King" adapted by Mr. Citron, the director of school dramatics of the J.E.C. A Dance Department under the directorship of Dvora Lapson is contributing much to the teaching of the Jewish dance in a large number of Jewish schools in the city.

### Reports from Communities

The reports from most cities tell of attempts at maintaining and even intensifying programs, despite the great shortage of teacher and executive personnel. In the communities of Allentown, Memphis, St. Louis, Denver, Springfield (Mass.), Norristown, Pa., the number of sessions and the hours of instruction in the weekday schools were increased. While in Bethlehem, Pa. and New London, Conn., a ruling made it obligatory for children nine years of age to attend weekday schools, Sunday schools were open only to children under nine and over 14 years of age. In Omaha, Nebraska and in Denver, Colorado, central Hebrew high schools were organized. Hebrew kindergartens were opened in Buffalo, St. Louis, Schenectady, Lakewood, Trenton, Bronx, Brooklyn and several other places. In the State of Oregon, there were Jewish schools only in Portland, but during the past year schools were organized in three more communities, Astoria, Eugene and Salem.

In a large number of communities, New York, Buffalo, Newburgh, Syracuse, Middletown, N. Y.; Wilmington; Akron, Cincinnati, Pottsville, Allentown, Bethlehem, Norristown, Pottstown, Pa.; Phoenixville and Lansdale (eastern Pennsylvania); E. St. Louis, Ill.; Long Branch; Milwaukee and in a number of other cities, inter-school affairs embrac-

ing all the school elements in the community were held. In Denver consecration ceremonies for new enrollees in the Jewish schools was made a matter of city-wide observance.

During the past year, the Chicago Board of Jewish Education developed its audio-visual department and reference library as well as its artcraft workshop. It conducted a Youth Camp Avodah, with farm labor, character training and Jewish education as main features. The Board purchased a new building in which the administrative offices, library and the College of Jewish Studies are housed. New educational buildings were also dedicated in St. Louis, Mo., Pittsburgh, Pa., Indianapolis, Ind., and East St. Louis, Ill.

The Board of Jewish Education of Baltimore extended its services to the Reform Sunday Schools with a view of establishing a Department of Reform Jewish Education. The Board issued new texts for elementary and secondary Jewish schools and conducted a testing program (achievement, I.Q., etc.) on a city-wide basis.

During the past year the Jewish Education Committee has initiated a new plan for supervision of New York schools. This plan envisages the division of the city of New York into a number of districts, each one having its district office. This plan will enable the district supervisory staff to work with all the schools in the area. *World-Over*, the rotogravure magazine for children, published by the Jewish Education Committee under the editorship of Deborah Pessin, has become a 16-page juvenile magazine with a circulation over 40,000, distributed mostly among schools. The J.E.C. has also established a Public Relations Department, with Norton Belth, as full time Director. The program of this Department is to coordinate the various public relations and publicity projects of the J.E.C. as well as to stimulate public interest in Jewish education. One of the projects launched by this Department is a series of radio dramatizations in cooperation with Protestant and Catholic school groups.

### **National Organizations for Jewish Education**

The American Association for Jewish Education has expanded its program during the past year. In response to requests received from many communities, for assistance in

reorganizing their educational systems, the Association organized a Department of Educational Consultation headed by Doctor Aharon Kessler, formerly executive director of Young Judaea. During the year the Association introduced the School Adoption Plan, the aim of which is to establish through direct correspondence, fraternal relations between American and European children and to enable American Jewish children to supply European schools with school materials, books and gift packages. With the cooperation of the World Jewish Congress, the Commission on European Jewish Cultural Reconstruction, OSE, and other organizations, it secured the names of over 300 schools in Europe and assigned them to the Jewish Education Committee and to Bureaus throughout the country for "adoption" by local schools.

The Department of Research and Information of the Association published a number of studies during the year dealing with salary scales of teachers in Hebrew high schools, financing of central agencies of Jewish education and Welfare Funds contributions to Jewish education, and other subjects. It also cooperated with the Council of Jewish Federations and Welfare Funds in making over-all community surveys.

The Commission on Jewish Education continued its pioneering in the field of Jewish educational literature. It published *A History of Jewish Art* by Dr. Franz Landsberger, which gives an account, for the first time in the English language, of the history of Jewish art from its earliest beginnings to our own time. The Commission issued recordings of two Biblical plays with accompanying music for use in school assemblies: *The Birth of a Leader* and *Crossing of the Red Sea*.

The National Academy for Adult Jewish Studies has been reorganized as the central agency for adult Jewish education for all members and their families affiliated with conservative congregations. It conducted during the review year programs in 132 conservative congregations, which had an enrollment of about 3,500 men and women. Institutes of Jewish Studies for Adults were organized in 83 congregations. The publications of the National Academy during the past year dealt with subjects of interest to veterans. The following tracts were published: *Out of Uniform and Then What?* and *To*

*Those Who Have Fallen—A Memorial*, both by Chaplain Ben Zion Bokser; *The Soldier Comes Home* by Chaplain Morris Adler; and *Going Home* by Chaplain Harry Zwelling. Over 400,000 copies were distributed. The National Academy held a conference on "New Directions for Adult Jewish Education" at the Jewish Theological Seminary on March 24, 1946, and the Third National Laymen's Institute during the period of June 17-23.

The Board of Higher Education of the Union of Orthodox Rabbis and the Rabbinical Board of Greater New York, which was organized in 1945, conducted an extensive enrollment campaign for the Yeshivah schools. The United Yeshiva Foundation established seven new Yeshivahs. On February 10, this Foundation held a conference of Jewish farmers for the purpose of organizing a Yeshivah Agricultural Trade High School.

Torah Umesorah conducted nine parochial schools during the school year 1945-46 with an aggregate enrollment of 387 students. Three of the all-day schools were organized during the year. In addition, it established four kindergartens with a total enrollment of 72 and two new afternoon weekday schools.

The Jewish Chautauqua Society, sponsored by the National Federation of Temple Brotherhoods, continued to spread information about the Jew and Judaism among non-Jewish students and teachers in college circles throughout the United States and Canada. During the period of July 1, 1945, to April 30, 1946, Jewish Chautauqua representatives visited 351 campuses in every state of the union and Canada. In the Summer of 1945, the experiment, begun the preceding year, of supplying teachers on Judaism to Christian church camps of various denominations, was continued. Teachers were sent to 27 camps from Massachusetts to California. More than 5,000 Christian young people were reached last year in this fashion. In most instances, the rabbis lived in the camp with the students for a full week. During the review period, the organization supplied 4,826 volumes on Judaica to 201 college libraries. In the fall of 1945, the Chautauqua Society instituted two resident lectureships, one at Howard University in Washington, D.C., with Rabbi Hugo Schiff, giving accredited courses in both the Theological

Seminary and the College of Liberal Arts, the other at Hood Theological Seminary in Salisbury, North Carolina, with Rabbi Philip Frank as lecturer.

### Other National Organizations

The Union of Orthodox Jewish Congregations of America organized a national society of men's clubs under the name of "Kohelles" and a national society of junior congregations under the name of "Ner Mitzvah." To service these two groups the Union of Orthodox Jewish Congregations published monthly *Torah Sermonettes* and *This Month in Jewish Life*.

The National Federation of Temple Brotherhoods experimented during the summer of 1945 with a "Fifteen Minute Treasure Plan of Jewish Education," prepared by Dr. Ernest R. Jacob. The Plan contained a detailed day by day volume and page outline for 15 minutes reading in Bible, American Jewish history, Jewish literature and Jewish personalities. The Federation also published in the fall of 1945 the first pocket diary for Reform Jews.

The Jewish Braille Institute of America, Inc. is now engaged in a project of printing the entire Hebrew Bible in Braille and the Book of Genesis is now in the process of being printed. It is expected that the entire publication will consist of 16 large Braille volumes, probably taking three years to complete at the cost of \$12,000.

The Jewish Welfare Board has intensified and diversified the educational phases of its program. During 1945 it introduced a Jewish Music Week, and at least 74 communities in 28 different states in addition to Canada and Puerto Rico reported having arranged Jewish music programs. The Jewish Center Lecture Bureau cooperated with the JWB Army and Navy Program Committee, making available artists and lecturers for extended tours at nominal fees. In 1939 there were 703 direct bookings while in 1945 they numbered 1,153. The JWB also organized a Jewish Ceremonial Objects Exhibit, prepared from items loaned by the Hebrew Union College, which it made available to Centers throughout the country.

The educational work conducted by the Zionist Organization of America during the past year was, according to its own report, un-organized and inadequate. It is still in the process of establishing an education department. The educational committee of the Z.O.A. published Dr. Noah Nardi's *Twenty-Five Years of Education in Palestine* and is sponsoring the publication of a volume, *Hebrew Self Taught* by Zvi Scharfstein, in cooperation with the Histadruth Ivrit.

Hadassah emphasized the discussion group in its educational program during the past year. Hadassah regularly serviced its chapters with monthly program kits which covered a wide variety of material ranging from serious discussion pieces to humorous skits, poems, speeches and quizzes; leadership training courses were given to selected persons in various parts of the country; orientation courses and *Hadassah Headlines* went to 8,000 Hadassah leaders; and a National Education Advisory Committee of outstanding Jewish educators was organized under the chairmanship of Dr. Alexander M. Dushkin.

The Histadruth Ivrit, the central organization for the dissemination of Hebrew culture in America, is this year marking its 30th anniversary. During the first 25 years, the Histadruth was supported by a small group of loyal Hebraists. Today it is carrying on a highly ramified program of Hebrew cultural activity in New York City and throughout the country. It has its own publishing house, and in 1945 it averaged the publication of one book a month. Pargod, the Hebrew theater group sponsored by the Histadruth in cooperation with the Zionist Youth Commission, gave performances of *Shlomoh Hamelech V'shalmai Hassandlar* (*King Solomon and Shalmai the Cobbler*) and Tschernichowsky's poetic drama *Bar Kochba*. Two years ago the Histadruth Ivrit organized an all-Hebrew-speaking camp for children and youth in the Pocono Mountains, Pennsylvania. The camp has proved very successful as an educational medium and is now being emulated in a number of cities. The Histadruth Ivrit last year invited Mordecai Halevi, well-known Hebraist and educator, formerly the director of the Cincinnati Bureau of Jewish Education, as director of its activities.

### Youth Organizations

Following the close of the war, the major Jewish organizations intensified their activities among the youth who in the preceding several years were serving in the Armed Forces or in defense work.

The American Zionist Youth Commission revived Masada (The Young Zionists of America) and organized the Intercollegiate Zionist Organization. Its four constituent groups reported increased memberships. Young Judaea closed the season with 26,000 members distributed in over 800 clubs. Its educational work was guided by 800 leaders and sub-leaders and 23 directors.

Junior Hadassah's membership was 15,342, on July 1, 1945, an increase of 2,182 over the previous year. Young Judaea conducted a special leadership training course under the direction of Dr. Aharon Kessler, formerly of Young Judaea, at Camp Young Judaea. A special Palestinian project—a two way gift exchange between youth in Palestine and in America—was carried out.

The Zionist Youth Commission carried on its educational program with the aid of 194 local and 22 regional commissions in 42 states. It organized several educational institutes, leadership training courses which lasted from four to eight weeks in various parts of the country. The Brandeis Camp Institute completed its sixth annual summer season.

Habonim and Hashomer Hatzair, two Labor Zionist youth organizations, conducted their educational activities with the aid of guest educational workers from Palestine. Their educational program emphasized the pioneer spirit of the Histadruth Haovdim and the Kibbutz movement in Palestine while the cooperative summer camp, conducted on the pattern of the Palestinian collective settlement, adapted to the American environment, was their main educational medium. Both groups conducted institutes for training leaders for selected groups of students who came to New York City from all parts of the United States and Canada. The Habonim institute lasted four months and that of the Hashomer Hatzair two months. The institutes offered courses in many phases of Judaism, Zionism and leadership techniques.

The major educational activity of the National Council of Young Israel was its Institute for Jewish Studies in New York City, which offered courses in Bible, Hebrew, Jewish Law and Customs, Jewish Ethics, Philosophy, Contemporary Judaism, Mishnah and Talmud.

In the fall of 1945 Dr. Abraham L. Sachar, head of the Hillel Foundations, was appointed director of the B'nai B'rith Youth Organization. During the year the B'nai B'rith Youth Organization conducted annual national tournaments in oratory, debate, playwriting and book reviews. The themes of all the contests were drawn from Jewish life, history or literature.

### Hebrew Youth Organizations

During the past five years there has been a veritable upsurge of Hebraic cultural activities, going the full gamut of cultural expressions: literature (poetry, prose, the scientific essay), the theatre, music, the fine arts, the Hebrew spoken word. This revival of interest in Hebrew culture was especially strong among the Hebraically educated youth and resulted in the formation of Hebrew youth organizations: The Hanoar for college students and Haivri Hatzair for high school age students. These organizations are conducted under the aegis of the Histadruth Ivrit. The Hanoar had in 1945-6 branches on 15 college campuses with an aggregate membership of about 600. Hanoar publishes bi-monthly a literary Hebrew magazine *Niv*, while a special illustrated Hebrew bi-weekly *Hadoar Lanoar*, edited by S. Rubinstein, is published for children of 8 to 12 years of age.

### Cultural and Scientific Organizations

The Yiddish Scientific Institute (*Yivo*) continued the publication of *Yivo Bleter* and *Di Yidishe Shprakh*. During the year it published the following new books: *Hitler's Professors: The Part of Scholarship in Germany's Crimes Against the Jewish People* by Dr. Max Weinreich (in English), *The Fight Against Gambling in Jewish Literature* by Isaac Rivkind and *Desiderata of Nazi Literature on the Jews* (list of about

500 Nazi books and periodicals on the Jews). The *Yivo* sponsored an essay contest among servicemen and returned veterans on the subject, "My Experiences and Observations as a Jew in World War II." The *Yivo* library obtained a very rare collection of documents, photographs, books and pamphlets from the Nazi archives, pertaining to Jews. It sent several of the documents to the U.S. Chief of Counsel for use in the Nuremberg trials. During the period of January-April 1946, the *Yivo* arranged seven exhibits.

During the season 1945-46, the Jewish Music Forum (The Society for the Advancement of Jewish Musical Culture) held seven public meetings. Scholarly papers (by Artur Holde, Ruth Rubin and Joseph Yasser) and new musical compositions (by Lazare Saminsky, Mordecai Sandberg, Herman Berlinski, Stefan Wolpe, Solomon Pimsleur, Reuven Kosakoff, Gershon Ephros, A. W. Binder and Jacob Weinberg) were presented at these meetings.

The Central Yiddish Culture Organization (The Cyco) published during the year 1945-46: Z. Schneour's *Kaiser un Rebbe*, 2 volumes (3 more volumes of this series are being prepared); S. Ginsburgh's *Meshumodim in Tzarishn Russland* (Converts in Tzarist Russia); H. Levick's *In Treblinke Bin Ich Nit Geven* (I Was Not Present in Treblinka); and the first volume of the *Yiddish Encyclopedia* in English based on the material contained in the volumes *Yiddn* of the *Yiddish Encyclopedia*. In December 1945, it presented the annual awards of the Louis LaMed Fund to Hebrew and Yiddish authors.

The Jewish Publication Society of America published and distributed more books than in any year of its history. It has also printed hundreds of thousands of prayer books and Haggadahs for the Jewish Welfare Board in its program of distributing books to the armed forces. A full report of the Jewish Publication Society's activities is given elsewhere in this volume.

During the period of review the Jewish Book Council of America began to function on a year-round basis. Sixty national organizations interested in books disseminating Jewish culture in Yiddish, Hebrew and English comprised the Book Council. Local chapters were organized in New York, Washington, D.C., Philadelphia, Baltimore and Mi-

ami. Feature articles on Jewish books were released monthly to the Anglo-Jewish press as a new service of the Council. The Jewish Book Month was widely observed in November by Jewish Centers, schools, congregations, public libraries and USO-JWB clubs and other institutions. Materials issued by the Council during the year included a bi-monthly publication, *In Jewish Bookland*, edited by Mortimer Cohen, a series of book lists, a volume, *About Jewish Books* by Philip Goodman, and the *Jewish Book Annual*, with English, Hebrew and Yiddish sections, under the editorship of Louis Rittenberg, Pinkhos Churgin and Moshe Starkman.

### The Higher Institutions of Jewish Learning

On November 16, 1946 the charter of the Rabbi Isaac Elchanan Theological Seminary and Yeshiva College was amended by the Board of Regents of the State of New York, changing it to a University and authorizing it to confer the degrees of Bachelor and Master of Hebrew Literature, Bachelor and Master of Religious Education, Master of Science and Doctor of Philosophy. By agreement with the New York School of Social Work and Teachers College, Columbia University, Yeshiva students will be able to take courses in these institutions for credit towards higher degrees from Yeshiva University. The Harry Fischel School of Higher Jewish Studies of the Yeshiva University was opened on March 31, 1946. The establishment of the School was made possible by a gift of a quarter of a million dollars by the Harry Fischel Foundation.

The Jewish Teachers Seminary and People's University had an enrollment of 130 students. Last year it began the publication of a series of volumes entitled *Jewish Life in America*. The first two publications were issued during the year—one is *Hebrew Education in America—Problems and Solutions* by Uriah Z. Engelman and the other *Occupational Patterns of American Jewry* by M. Goldberg.

Dropsie College for Hebrew and Cognate Learning last fall opened its Graduate School in Jewish Education, leading to the doctorate degree. Dr. Leo L. Honor, executive director of the Board of Jewish Education of Chicago, was appointed professor of education.

The Herzliah Hebrew Teachers Institute commenced on December 1, 1945 its 25th year of activities in the field of secondary and higher Hebrew education in New York City. It was founded in 1921 by the Hebrew educator and poet, Moshe Feinstein. This year it received a charter from the University of the State of New York, granting it the status of a Hebrew Teachers Institute.

The enrollment in the Teachers Institute and Seminary College of Jewish Studies increased 25 per cent during the past year. The Seminary expanded its Arts-Education Department. Courses in music, crafts and the dance were integrated into the curriculum by relating them to the subject matter of history, Bible and literature. On the graduate level the Seminary conducted graduate courses in Hebrew, Bible and Talmud in cooperation with the Board of License of the Jewish Education Committee.

New Hillel units were established at Adelphi College, Long Island, Wayne, Detroit, University of Arizona in Tucson. The B'nai B'rith Hillel Foundation at present comprises 136 units, five of which are in Canada and one in Havana. The Hillel educational program included credit courses, discussion groups, classes, forums, interfaith activities, dramatics, music, etc. Nine universities—Illinois, Texas, Iowa, Alabama, Oklahoma, Purdue, Connecticut, Northwestern and Maryland gave academic credit for the courses taught at the Foundation. Several of the Hillel units issued their own publications such as *Divrcnu* at Indiana and *Hillel Perspectives* published jointly by the chapters at Harvard University, Radcliffe College and Massachusetts Institute of Technology.

The New York University Jewish Culture Foundation extended its program of credit courses in Hebrew language, Jewish life and literature.

## SOCIAL WELFARE

By H. L. LURIE<sup>1</sup>

With the problems of transition from war to peace determining the basic tasks of the nation, Jewish social welfare organizations were taking stock, re-examining their aims, beginning long time planning, and raising capital funds required for institutional building. The feeling of working under conditions of emergency pressure and uncertainty which had characterized the depression and war years, was beginning to disappear. Crisis and emergency were, however, still the dominant condition overseas and the concern of American Jewry was being expressed in phenomenal increases in the funds raised for overseas need and settlement in Palestine, and in expansion of professional services and participation in movements dealing with overseas problems.

Dispersion, war casualties and Nazi extermination of overseas Jewry, resulted in the United States becoming the largest world center of Jewish population. Formerly less than one-third of world Jewry, American Jews in 1945 were an estimated 50 to 55 percent of all surviving Jews. There was a growing awareness of the Jewish group contributions to be made to the development of American life.

Acceptance of responsibility which these war-altered conditions placed upon American Jewry was evidenced in such developments as enlarged services to overseas Jewry and Palestine and heightened activity in organizing the American Jewish community. The assumption of increased American responsibility for Jewish needs overseas was attested by the \$100,000,000 campaign goal of the United Jewish Appeal for 1946 as compared with approximately \$35,000,000 raised during 1945, by large increases in the staff work of the J.D.C. and in political action programs of Zionist and non-Zionist bodies on Palestine and European readjustment.

Consciousness of the need for long range programs dealing with Jewish group life and American adjustment was evident in the reorganization of the structure of local Jew-

<sup>1</sup> Executive Director, Council of Jewish Federations and Welfare Funds.

ish community organization, in more comprehensive planning, and in raising large capital sums for expansion of institutions and programs in many communities.

### General Welfare

General economic and social conditions in the United States were helpful to the realization of these trends in Jewish welfare. During the period under review, problems of reconversion were less difficult than had been anticipated. While the change over of industries from war to peace was affected adversely by industrial unrest and unsolved price and wage problems, the levels of production, employment and national income remained high. The pent up demand for consumers goods, reservoirs of savings and the war-delayed needs for building and expansion made the period comparable in prosperity to the war years.

This is illustrated by the fact that thus far in 1946, Jewish family service agencies, like the public welfare services which they supplement, report only minor increases in relief expenditures. Although the bulk of veterans have now been demobilized, the need for service and adjustment thus far has had little impact on the Jewish agencies available for assistance and guidance. Continuing favorable economic conditions were also demonstrated in the unprecedented increases in contributions reported by Jewish welfare funds in the winter of 1945 and spring 1946 campaigns.

The general stock-taking which followed the end of the war revealed many opportunities for improvement and expansion in health and welfare services, and there was a growing acceptance of the philosophy of service programs not merely for a marginal lower income group, but for all classes of the Jewish population.

Stock-taking also revealed marked cultural changes. Economic and general cultural advances for the group evidenced in trends toward white collar and business pursuits, a higher proportion of youth receiving secondary and college education and conditions of social well-being in general were paralleled by changes in cultural practices and religious adherence of concern to Jewish educators and religious leaders. Though statistical data are lacking, a number of observers called attention to the fact that a diminishing number

of American Jews were maintaining active religious affiliations and practices. Some returning chaplains reported relative indifference to religious rituals and the lack of attendance of Jewish soldiers at Jewish services. (At one conference of veterans and chaplains, it was reported that 85 percent of the men had failed to participate in the G. I. religious services.<sup>1</sup> According to another estimate only one-third of the men in service participated in religious services.<sup>2</sup> The latter source also called attention to the increases in mixed marriages especially in small communities and an increasing number of conversions to other religious faiths). The need for careful analysis of tendencies in Jewish cultural adjustment and for cultural programs was projected at a Conference of educators and social scientists called by the American Jewish Committee in December 1945.

### Population

In the absence of accurate statistics, information on Jewish population trends is sketchy. It is not known to what extent the increases in marriage and birth rates noted for the general population are also reflected in the Jewish group. A few local Jewish population studies support the belief that while the number of Jewish aged is increasing rapidly, the number of children is diminishing. Statistics kept by local Bureaus of Jewish Education and children's service agencies similarly indicate a continuing decline in the proportion of children in the total Jewish population group. So far as can be established from general observation, there is stationary or declining Jewish population in the large cities and centers of Jewish population except for migration trends toward California, the southwest and Florida. It is not known, however, to what extent current population studies which report fewer Jews now than in the 1937 estimates (published in *American Jewish Year Book*) are a reflection of actual decline or previous over-estimates.

During the first post-war year there was only a small trickle of immigrant population. The approximately 900 refugees housed at Fort Oswego during the war have been distributed to 65 communities in 19 states. The directive

<sup>1</sup> *Reconstructionist*—April 5, 1946, p. 22.

<sup>2</sup> *Congress Weekly*, April 12, 1946, p. 7.

from President Truman announced early in 1946 which would permit the admittance of approximately 40,000 European refugees during the next 12 month period, was initiated with the arrival in New York City of the first sizable group of Jewish refugees on May 20, 1946.

### **Economic and Social Trends**

During the war-time period general improvement in economic conditions and in employment sharply reduced the volume of economic aid furnished by Jewish social welfare organizations. Relief loads of Jewish family agencies dropped to forty percent of the 1940 volume and new applications for relief or general adjustment services fell almost as precipitately. Jewish family agencies in thirty-four cities reported fifty percent less in relief expenditures in 1945 than in 1940. Early reports in 1946 began to show a slight upward trend in case load and relief cases over the previous year.

The total volume of children under the care of children's institutions and foster home agencies declined from 7,833 at the end of 1940 to 4,724 at the beginning of 1945 with sharp reductions occurring in 1943 and 1944. On the other hand, the number of Jewish aged under care of Jewish institutions remained relatively unchanged during the past five years with new building plans projected for an increased volume anticipated in the future.

There was an increase in the number of patients occupying beds in hospitals under Jewish auspices, but a sharp reduction in out-patient and clinic services. Reflecting improved economic conditions a smaller proportion of Jewish patients were receiving free care, and there was a slight decrease in the proportion of Jews among total patients served.

### **Organization of Community Services**

Central Jewish communal organization has been the result of responsibilities which Jewish communities have been carrying during the past two decades. As compared with approximately sixty cities which during the 1920s had achieved some form of organized Jewish philanthropy or federation of charities, 300 cities in 1945 reported central

Jewish organizations. This was largely the result of the organization of central welfare funds for the support of national and overseas agencies, stimulated by the increasing seriousness and complexity of overseas problems. New federations or community councils resulted from the growing complexities of Jewish group problems and group relationships in the United States.

Organized on a broad basis of participation of individual membership or constituted through individual representatives of local Jewish organizations, the continuing experience of these local agencies and their growing assurance concerning their functions and community needs were reflected in improvements and reorganization. In a number of cities, federations of local philanthropies were merged with welfare funds or with community councils to constitute a central over-all planning and fund-raising body for Jewish programs.

A single central organization is now the general rule in cities with less than 10,000 population. Of 187 member agencies of the Council of Jewish Federations and Welfare Funds in this category, only four cities have two central agencies dividing various communal functions between them. On the other hand, this trend toward centralization has not been completed in most of the larger cities where problems are more complicated and where Jewish communal work is performed by a large number of organizations. Only 20 of the 48 cities with more than 10,000 Jewish population report a single functioning central agency concerned with both fund-raising and general Jewish planning.

One marked aspect of local communal development was evident in the raising of capital funds for health, social welfare and cultural post-war planning. Led by the New York Federation Building Fund Campaign which netted \$13,000,000 in its first year of operation, it is estimated that approximately \$35,000,000 was raised for capital fund purposes for hospitals, community centers, institutions for the aged and religious institutions. Included in this amount is \$5,000,000 for building fund campaigns or improvements in present buildings of YMHAs and Centers in 61 communities reported by the Jewish Welfare Board.

In a large number of cities studies and plans were under way for new or improved institutions for the care of the

aged, chronically ill, and a number of communities without such facilities were exploring needs. In addition to New York City, large capital funds for medical and other institutional developments were raised in Chicago, Philadelphia, Kansas City, Pittsburgh, Baltimore, Cincinnati, Cleveland and other large and intermediate sized cities. Three cities which had not previously established general hospitals under Jewish auspices—Detroit, Minneapolis and Miami—made exploratory studies followed by the raising of funds for such institutions in Detroit and Minneapolis.

### National Organizations

There were few changes in national Jewish organizations or relationships among agencies. The United Jewish Appeal was reconstituted for 1945 and 1946 after a series of difficulties; the National Community Relations Advisory Council of national and local defense agencies continued its work despite criticisms of lack of vigor voiced by some observers and by its former chairman, David Sher, at the time of his resignation. Charges continued to be made of unnecessary duplication and of multiple agencies in some fields of overseas or domestic work.

The Joint Defense Appeal continued as the fund-raising body for the American Jewish Committee and the Anti-Defamation League of B'nai B'rith. Domestic services to immigrants were merged by the National Refugee Service and the Service to the Foreign-Born Department of the National Council of Jewish Women (HIAS was invited to join but declined). The proposal for a national advisory budgeting service was overwhelmingly defeated at the February 1946 Assembly of the Council of Jewish Federations and Welfare Funds but that agency was requested to intensify its fact-finding services.

At its General Session in February 1946, the American Jewish Conference, heretofore limited to emergency overseas political matters, authorized its Interim Committee to explore the question of establishing a permanent body representing national agencies and local communities to succeed the Conference and include American Jewish affairs within the scope of such a permanent body.

## Fund-Raising

Paralleling the other developments in Jewish community organizations, fund-raising results in 1945 showed the influence of favorable economic conditions and the deep interest aroused in Jewish needs both here and abroad. From partial information assembled by the Council of Jewish Federations and Welfare Funds it can be estimated that American Jews raised between \$115,000,000 and \$125,000,000 in 1945 in philanthropic funds for local, national and overseas purposes, largely through central welfare funds and federations.

This total includes the \$35,000,000 raised in local capital fund campaigns, \$35,000,000 raised in 1945 by the United Jewish Appeal (as compared with \$27,000,000 in 1944). Other overseas agencies received close to \$10,000,000 in philanthropic income.

National agencies engaged in health, defense work and cultural and religious activity reported philanthropic receipts between \$11,000,000 to \$12,000,000.

Federations received approximately \$25,000,000 for local health, welfare and cultural services directly through their own campaign efforts or through participation in non-sectarian community chests. The above estimates, based upon reports received by CJFWF from 192 federations and welfare funds, do not include additional sums raised by synagogues for religious purposes, and the non-philanthropic income received by Jewish hospitals, schools, centers and other service institutions. In general, fund-raising in 1945 (aside from capital funds received) showed an increase of approximately 30 percent over the amounts secured in 1944.

With only a part of the campaigns completed, welfare funds are raising two, three and four times as much in their 1946 campaigns as they secured in 1945. With the annual funds needed by local Jewish service agencies, the capital fund campaigns projected by a number of theological seminaries and national hospitals, the building and endowment fund program of Yeshiva University and the campaign for the Hadassah—Hebrew University Medical School as well as increased goals of other overseas service agencies—it is estimated that the campaign goals in 1946 for all needs and capital funds will total close to \$200,000,000.

## SERVICEMEN AND VETERANS

By LOUIS KRAFT<sup>1</sup>

The problems of occupation faced by our servicemen and women throughout the world and the rehabilitation of veterans are the paramount peacetime tasks now before our country. They come in the wake of unremitting hardships of four years of war during which American Jewry united in purpose, coordinated its actions, manpower and resources to contribute unprecedented service toward victory. Only through this remarkable integration of effort by the American Jewish community could so vast an undertaking in behalf of the men and women in uniform have been successful.

Through the National Jewish Welfare Board (JWB) American Jewry's instrumentality for meeting the religious, morale and welfare needs of Jewish personnel in the armed forces, (officially recognized as such by the United States Government since 1917), the monumental needs of our servicemen continued to be met during World War II.

In every phase of its war-time program, JWB's keynote was "Operation Jewish Unity," for through its Army and Navy Division, it directed a network of committees made up on the national level of representatives of 38 affiliated national organizations and other citizens at large, and on the local level by 681 community Army and Navy committees similarly organized. Moreover, the JWB Army and Navy Committee inspired and guided the organization and activities in Great Britain, Palestine, India, Hawaii and Australia through which it demonstrated American Jewry's concern for its servicemen by providing much needed morale building facilities to the distant outposts of the world.

### War Records

JWB has been designated as the official representative of American Jewry in recording for permanent reference Jewish achievement in the armed forces. This research and authen-

<sup>1</sup> Executive director, National Jewish Welfare Board.

tication of Jewish casualties and heroic action is being accomplished by JWB's Bureau of War Records through organization of 1,003 community war record committees and correspondents and twelve state committees.

On July 1, 1945 the Bureau began the compilation of all the information transmitted by the war records committees throughout the United States in anticipation of the publication of the following reports:

a) Population studies to determine the ratio of Jewish men in the armed forces in relation to the total number of all men who served in World War II; b) Various special studies, such as physicians and dentists in the service; refugees, Jews from foreign-born families and other groups; c) As complete a count as possible from all over the United States of Jewish men and women who were casualties in the war, who received awards and who were in the ranks of commissioned officers.

Studies by the Bureau of War Records indicate that 550,000 men and women of Jewish faith have served in the armed forces of the U.S. in the course of World War II, or in military terms, the equivalent of 37 Divisions. Population studies completed in 20 representative American cities demonstrated that the percentage of Jews in uniform was equal to, and in a number of cases was higher than, the ratio of Jews to the general population.

About 17,500 Jewish men and women in uniform have already received citations for valor and merit, many of them posthumously. These men and women hold an aggregate of 33,446 awards. The number of men receiving the four highest awards were: 1 Congressional Medal of Honor; 64 Distinguished Service Crosses; 27 Navy Crosses; 34 Distinguished Service Medals.

In addition, Jewish men and women were the recipients of the following awards: 160 Legions of Merit; 1,115 Silver Stars; 1,656 Distinguished Flying Crosses; 162 Soldier's Medals; 29 Navy and Marine Corps Medals; 3,114 Bronze Star Medals; 10,810 Air Medals; 11,765 Purple Hearts.

Nearly 7,500 Jews are already known to have died in service—6,000 in combat. The total number of all casualties, thus far definitely authenticated, is 23,401.<sup>1</sup>

<sup>1</sup> Returns on casualties are not yet complete.

Jewish men and women served in every type of military activity—on the ground, in the air, on and under the sea. Statistics on over 60,000 men, compiled by war record committees in 181 cities and towns, show that 80 percent were in the Army, 17 percent in the Navy, 2 percent in the Marine Corps, and 1 percent in the Coast Guard. Of those in the Army, one-sixth were in the Infantry, one-twelfth were in other ground force units, nearly three out of ten were in the Air Force, and of these, almost one-fourth were flying personnel.

Twenty-one men of Jewish faith have attained senior rank in our armed forces in World War II. Seventeen were Generals: 6 Major Generals and 11 Brigadier Generals; four were Admirals, or Commodores: 1 Vice Admiral, 2 Rear Admirals, and 1 Commodore.

Thousands of Jewish families have given three or more members to the service. Nineteen families have contributed six members each; 13 have contributed seven members each and four have contributed eight members each.

One family lost three sons in service, while there are known to be at least 46 Jewish families in the country in which two members have given their lives for the United States.

More than one-third of all Jewish physicians of the United States were in uniform. A survey covering all of New York State, eastern New Jersey, and 22 medium-sized communities all over the country revealed that about 60 percent of all Jewish physicians, under 45, in those areas, were in our armed forces. Thirty percent of the Jewish dentists in the New York metropolitan area saw service in the military forces of the United States, according to a study made by the JWB Bureau of War Records.

### Chaplains

Through JWB's Committee on Army and Navy Religious Activities (CANRA), the official agency for recruiting, endorsing and supervising of Jewish chaplains in the service, another inspiring example of unity was achieved in providing an adequate religious program which afforded the solace of faith and hope for Jewish servicemen. When the war ended

there were 288 of the original 311 Jewish chaplains serving in the Armed Forces; 216 of whom were overseas and 72 in domestic posts. Jewish chaplains served in Japan, Germany, Italy, England, France, Belgium, China, North Africa, and in many islands of the Pacific and the Aleutians. They accompanied American personnel in all major invasions and were directly involved in every important aspect of the war development.

Furnishing Jewish religious supplies on shifting battle fronts was a great responsibility. It was met by the establishment of regional supply depots in the United Kingdom, the European and Mediterranean theatres of operation, India and Hawaii, the Marianas and the Philippines for the Pacific area. The attempt was made to stock these supplies by anticipating their needs nine months in advance. For instance, in 1944 some 200,000 packages of matzohs were purchased for distribution overseas for Passover in 1945. As the war drew to a close, 1945 purchases were cut one-quarter to 25,000 packages to provide servicemen in the occupation areas with holiday fare for Passover in 1946.

There were two JWB missions overseas in 1945. Rabbi Philip Bernstein, then executive director of CANRA, and Chaplain Aryeh Lev, then of the Office of the Chief of Chaplains, who has succeeded him at CANRA, were invited to visit the Pacific theatres. Later Rabbi Joseph H. Lookstein made an inspection tour of the European Theatre of Operations at the request of the War and Navy Departments, and attended a chaplain's conference held in Berchtesgarden, "within the shadow of Hitler's lair." Here were discussed ways and means of insuring adequate religious services for men in Europe, solving problems on the spot, improving methods of distributing supplies and raising the morale of the Jewish chaplains and G.I.'s.

As 1945 waned, there was a marked shift in the direction of the work. Jewish chaplains were to be found in increasing numbers in military hospitals and redeployment and separation centers. CANRA's Visiting Committee made more than 500 visits during the war to camps for the purpose of continuous contacts and services in relation to chaplains in the field. It found that its major task was to help arrange for maximum Jewish chaplaincy coverage in the United States.

The most dramatic services rendered by Jewish chaplains in 1945 were in the liberation and redemption of Hitler's shattered victims. Entering with the advancing armies, they were in a position to help long before civilian agencies were admitted. In Europe, particularly, and also in North Africa and the Philippines, they saved innumerable lives and brought spiritual sustenance to many more. Although the whole story may never be written, the essential facts have been prepared for permanent record in Rabbi Lee J. Leviner's booklet *Chaplains to the Rescue*.

Separation of chaplains from the armed forces was slower than the G.I. discharge rate until the end of 1945, when the pace quickened perceptibly, and by July 1946 only 100 remained of the 288 who were in the service when the war ended. It is anticipated that by the end of 1946, 18 will be with the forces in Europe, 15 with the armies in the Pacific, and a handful of navy chaplains at key naval centers. This will necessitate increased responsibility for JWB and its communal resources, including appointment of civilian rabbis, in order to meet the needs in installations without Jewish chaplains.

### Religious Hospitality Centers

As countries overseas were liberated, immediate plans were made for the establishment of religious hospitality centers. In 1945 ten of these units were opened by the Army and Navy Division in what had been the occupied area in Europe and the Philippines. They have been doing an outstanding job for the Jewish G.I.'s—and indirectly for the unfortunate displaced persons, thanks to the cooperation of chaplains and JWB field representatives. Rabbi Isaac Toubin, JWB field worker in Europe, who returned to this country in March 1946, after ten months of service there, reported that in France interest in organizing the Centers, which served both as social and religious centers, was at first lacking in the civilian communities because of their impoverished condition, but, once the initial handicaps of inadequate buildings and facilities were overcome, civilians and G.I.'s alike responded with enthusiasm.

Centers were set up in Paris, Rheims, LeHavre, Frankfurt,

Heidelberg, Berlin, Bremen, Stuttgart, Vienna and Shanghai by the JWB staff and Jewish chaplains.

In visits to various cities in France and the D.P. camps in Germany, Rabbi Samuel Gordon, director of the JWB overseas service, and Rabbi Toubin found that there were no religious materials on hand. At their request, JWB augmented its normal shipment for the military. Similarly a great deal of material originally for military priority was diverted to emergency displaced persons need. This included prayer books, kosher food, phylacteries and even games for children and symphonic recordings for adults in the camps.

The establishment of these centers brought a revival of morale to the fearful, frustrated and war weary men, women and children. Here for the first time since the war started, inhabitants of the devastated cities relaxed for a few hours at dances or the movies, heard lectures, played games or attended services.

### USO

USO, the country's over all representative for meeting the welfare and recreational needs of the armed forces, of which JWB is a member agency, served them in offshore bases in Panama, Hawaii, Trinidad, Porto Rico, Brazil, Alaska, the Philippines and Bermuda.

In addition to USO work at these bases, which will continue for troops of occupation, service in this country will be maintained by USO until the end of 1947 wherever recreational resources are nonexistent or are insufficient to meet the needs of the military in the area. The special service of JWB will, of course, continue permanently in peacetime as it has in war.

On VJ Day JWB served at 181 operations in Continental United States. This represented 11.7 percent of total USO points of service. By December 31, 1945 this figure was reduced to 155 operations or 12 percent of total USO units.

### Hospital Service

One of the most challenging aspects of JWB's Army and Navy program is its hospital service in the United States, which reached a peak in August 1945, as casualties were

brought back from the various war theatres. At that time JWB, through its well integrated hospital department, was serving 155 Army and Navy, General Convalescent and Regional hospitals. This tremendous task was made possible by the coordinated effort of 92 workers—chaplains, civilian rabbis and JWB hospital workers—with 65 volunteer committees covering 194 locations.

Besides caring for religious needs, the hospital department cooperates in aiding physical and occupational therapists as well as Red Cross workers in promoting the readjustment of patients to normal life.

In hospitals which care for blind servicemen at Deshon, Butler, Pa.; Valley Forge General, Phoenixville, Pa.; and Avon, Avon, Pa., Braille prayer books are provided by JWB. At Camp Upton and Mason General Hospital many other occupational therapy supplies, such as lathes, printing presses and carpentry tools, were donated by JWB. In the early days of the program JWB lay committees provided many wheel chairs for patients who lost their limbs.

Although the number of patients in hospitals has been declining since December 1945, 1946 indications are that there is a great need to continue the hospital program.

### Service to Veterans

The vastly enlarged program of service to veterans and their dependents currently being conducted by JWB is the development and outgrowth of experience and skills acquired over the past twenty-five years. The dimensions of the present job, which will extend for many years ahead, is one of gigantic proportions compared to what was required following the first world conflict.

Every phase of the veteran's problem has been encompassed in the JWB program, including service at veterans hospitals, the handling of claims for benefits for disabled men and service to men in military prisons.

Since VJ Day veterans hospital coverage has been increased so that today JWB ministers to the religious and spiritual needs of Jewish patients at 87 of the 97 veterans hospitals. Forty of these institutions are visited by part time rabbis and as the Jewish population in any hospital increases, ar-

rangements are made for similar coverage. Other hospitals are serviced by JWB representatives or by lay co-workers in the community.

JWB, working in cooperation with the Jewish War Veterans of the United States, has been accredited by the U.S. Veterans Administration to handle claims for pensions and other benefits.

Last year (1945), 5,176 claims for pensions were handled by the JWB field staff. Of this number 2,547 awards were granted and a total of \$311,780.03 paid as initial awards. Indicative of the enormous spurt in the claim load are the following figures: in December 1944, the JWB field staff handled 433 pension claims. For the month of December 1945, the number was 707.

Field representatives are not only concerned with the matter of claims and governmental benefits. In 1945, field representatives were contacted for assistance in 8,831 personal service matters, such as requests for employment, vocational guidance, medical attention, financial assistance, recreational and social contacts, adjustment of family problems, child guidance, legal aid and housing. Referrals were made to the proper agencies in each field, and the veteran put in the way of receiving required specialized assistance.

Through field visits by members of the National and field staffs, guidance bulletins and other means, local Jewish Veterans Service Committees have been set up in one community after another so that today 80 cities, which comprise more than 85 per cent of the Jewish population of the country, have been organized and are active in guiding veterans back to civilian life.

Besides caring for the needs of Jewish veterans, these committees participate in and make their contributions to the over-all general community veterans service effort.

### **Women's Division**

The Women's Division of JWB is a combination of nine affiliated Jewish women's organizations representing an army of 250,000 volunteers in 43 large cities. It combines to develop projects for women's groups to serve soldiers and sailors and is another effective demonstration of unity in action. Last

year 125 installations were served through Women's Division projects. These included Serve-A Camp, Serve-A Chaplain (overseas) and Serve-A Hospitality Center (overseas). Highlighting the 1945-1946 program was the "adoption" of hospitality centers by local committees.

The zeal and devotion which characterized this over-all Jewish record of war service, in which 38 national Jewish organizations contributed unstintingly, is one to which every Jew may point with justifiable pride.

## ANTI-JEWISH AGITATION

By ELLEN H. POSNER<sup>1</sup>

While responsible polls have intimated that the rise of anti-Semitic feeling in the United States, as differentiated from anti-Jewish agitation, has halted in the last two years, the professional purveyors of hate have brought about a strong revival of overt anti-Semitism. Largely of American stock and financed by Americans, as compared with the foreign agents and Nazi propagandists before Pearl Harbor, these "nationalists," have been busily promoting bigotry, distrust, dissension and discord throughout the nation. They have also attempted, in the period under review, to coordinate and centralize their forces. They were prepared at the end of the Japanese war to take advantage of the predicted chaotic economic conditions, and to exploit the returning servicemen, the unemployed and all other individuals who felt insecure.

With the termination of war-time restrictions, the number of disruptionists have increased by the addition of new recruits and the formation of new organizations. Their activities have been characterized by a freedom of movement,

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