In the death, on December 22, 1935, of Julius S. Weyl the Jewish community of Philadelphia and, in a measure, the larger Jewish community of America has lost one of its most wholesome, one of its most circumspect personalities. This loss will be felt both within the house of Israel and in the greater outer community, for Julius S. Weyl graced both tables. Both Jews and non-Jews not only looked to him with admiration and with deep affection but as well for guidance, especially in their relationships with each other. Paraphrasing the old adage, it may be said of him that everything of importance to his fellow-man was of interest to him. This interest he expressed in a way that invariably left a profound impression upon those affected.

Julius Stern Weyl was born in Philadelphia on June 25, 1871, the third child of Nathan and Emilie (Stern) Weyl. He was one of a pair of twins; the other being a girl, named Alice, who did not complete her first year. Of the two parental strains, the writer is informed, the maternal pre-dominated in him physically. He had the brown eyes and the dark hair of his mother’s family.

His childhood was marked by no special event. His father died in January 1880, when Julius was eight and a half years old. By this time, the family consisted of six children. Owing to protracted ill health, and his consequent absence from his business, his father, Nathan Weyl, was practically bankrupt at the time of his death. For the support of the family there was only the proceeds of a small insurance policy. His mother, with six small children, ranging in age from twelve to two, and possessed of neither capital nor business experience, was really helpless.

At this stage, her mother, Henrietta (Adler) Stern, took matters in hand. She was then about sixty-five years old,
had borne and reared nine children, all of whom survived her when she died seventeen years later, and had shared considerable business misfortune with her husband, Julius, who had died in 1870, since which time her third daughter and second son had married and two sons had gone to other cities to live. Into this family, came Emilie Weyl and her six children.

Julius attended the public schools in the neighborhood. When he had gone through the twelfth grade, at the age of thirteen, he was admitted into the Manual Training School which had just then been organized.

When he left this school, some two or three years later, he went into the shop of the watch-case factory of H. Muhr’s Sons, where he remained for less than two years, leaving to work for his uncles in the printing business of Edward Stern and Company. Dissatisfied either with the business or the position which he held, he left it after a comparatively short time, and went to Pittsburgh, where he secured a position with I. H. Silverman, who was then the local representative of the General Electric Company. This position Weyl held for several years.

Somehow the lad was finding it difficult to adjust himself. He returned to Philadelphia, where among other jobs, he worked for a while as a road salesman for a soap manufacturer. In 1899, he returned to the printing house of Edward Stern and Company, which had grown considerably in the interim. In the same year, Harry Stern, who had been largely responsible for its progress, went to Wilkes-Barre, leaving the business in the hands of Edward Stern and Maurice N. Weyl, Julius’ older brother. This time, Julius appears to have found himself, and he soon became an invaluable asset to the company.

Those who were associated with him in business tell of his brilliance as a salesman. His extraordinary capacity for making friends was invaluable. His ready resourcefulness, both in work and action, made accomplishment of material results easy and rapid. During his connection with Edward Stern and Company, he was offered an important interest in a successful manufacturing business. Although the material reward which was offered far exceeded anything which
might have been expected from the printing business, he preferred to remain with his family.

In the same year that he joined Edward Stern and Company the second time, he married Miriam, only child of Louis and Linda (Wolf) Sailer. The young couple lived with the Sailers until 1908, when Julius bought the property in Elkins Park (a suburb of Philadelphia) in which he lived the rest of his life. There were three children, of whom the two elder, Emilie and Louise, now Mrs. Philip W. Amram and Mrs. Alan Kirschbaum, are still living. The youngest child, James, died in May 1935.

Reared in a thoroughly Jewish home—a home that combined the beauties of Japhet with the qualities of Shem—it was not until later in life that his people got the full benefit of his rich personality. This fact is traceable to his natural dislike of the public gaze and to his reluctance to holding public office. No one who appealed to him for aid was turned away. Often, where mere money was involved, he did not take the time to ascertain the validity of the claim made on behalf of this or that cause. As an extremely busy person, he felt it was cheaper in terms of time and energy to give without questioning, than to examine details. Always he preferred to place his faith in his fellow-man. This attitude he never abandoned.

Though his public activities were numerous—all too numerous to list here—his major service to his people consisted in his efforts on behalf of the Jewish Publication Society, more especially in the establishment of the Society's press, and in the campaigns for the raising of funds for overseas Jewish purposes, through the agency of the United Jewish Appeal, of which he was Philadelphia Chairman from 1934 until his death.

Julius Weyl was a member of the governing board of the Jewish Publication Society from 1920 to his death. Throughout this period he evinced a deep interest in all the books that were published, in the mechanical phases of their production, as in their subject matter. Like so many others, he looked forward to the day when the Society would reach out to many times its present number. This expansion he believed to be absolutely essential, not nearly as much for
the Society as for the American Jewish community. Without underrating the importance of scholarly works, indeed anxious to see more of them published, he felt that popular books should be provided to meet the needs of the rank and file of the Jewish people, and to satisfy those non-Jews who are sufficiently interested to desire information. These books, he always emphasized, should be accurate as to subject matter and attractively printed. He had no patience with the counterfeit and with the slovenly.

His greatest service to the Society he rendered in connection with the establishment of the Hebrew Press. His thorough knowledge of all the intricacies involved, his complete mastery of printing in its various ramifications were put at the disposal of the Society. To his interest and cooperation, in great measure, may be ascribed the high position the Hebrew Press of the Jewish Publication Society now enjoys.

Julius Weyl was a peace-loving man. He was especially eager that peace should prevail among the various groups within the Jewish fold. It irritated him to see so many disintegrating forces at work, so much emphasis placed on the controversial rather than on the common issues. Only by laying aside those matters on which there is disagreement and concentrating on those activities on which there is complete accord, he would often say, would American Jewry be in position to make its maximum contribution to the betterment of world Israel. A positive attitude of this kind, he felt, would of itself furnish a solution to many of the problems vexing world Jewry’s leadership. This attitude he helped and, in large measure, succeeded to introduce into the Jewish communal life in Philadelphia, certainly insofar as concerned fund-raising for foreign purposes.

When, in the Spring of 1934, he was invited to lead the United Jewish Appeal, as the combined campaign for the Joint Distribution Committee and the United Palestine Appeal was called, his personal affairs were requiring a great deal of his time, and there were other matters occupying his mind. Yet he accepted the duties and responsibilities of the office, because, he later confided to the writer, he believed the position would give him an opportunity to
work for the solidifying of the Jewish community and the promotion of a spirit of harmony.

By common consent, the campaign he conducted during that year was one of the finest spiritual adventures in the history of the Jewish community of Philadelphia. Commenting on this effort, the *Jewish Exponent* said editorially at the time of his death: “Assuming leadership at a time when disunion was rife and economic conditions unfavorable, Mr. Weyl, thanks to his extraordinary qualities, was able not only to reach the goal set for that year—an achievement considered almost impossible—but actually to rally around him all the varying forces, instilling a sense of harmony, a greater feeling of kinship, and a desire to provide a maximum of service, in this way welding the heterogeneous and at times conflicting groups and factions into a more united community. This he was able to accomplish with dignity and in keeping with the spirit and the sense of duty, never permitting an appeal to vanity, to flattery and to the other ‘tricks of the trade’ often resorted to in communal ventures of this type.”

In the spring of 1935, when he was asked again to head a city-wide united effort on behalf of the Joint Distribution Committee and the United Palestine Appeal, he explained that, though willing to do so, he did not consider the procedure practical. His suggestion was adopted that there always be two leaders, equally sharing the responsibility, each to serve two years so that there would always be one who will have benefitted by the experience of his senior, in position to carry on intelligently while a successor is being initiated. The sudden and prolonged illness of his son, followed by death, gave immediate evidence of the wisdom of his course. Viewed in the light of Mr. Weyl’s demise seven months later, this precautionary measure seems almost prophetic.

Julius S. Weyl was not of the demonstrative type. He never sought attention and he abhorred flattery for himself and for others. His was the direct, matter-of-fact approach to any problem for the moment concerning him or those with whom he was cooperating. A fine sense of humor, a disarming repartee, ability to reach out for fundamentals, a genuine desire to serve so as to produce the most good,
an unusual measure of fellowship, complete self-effacement—these were his contributions whether to an assembly of printers, where he held high office and was recognized as master craftsman, or to a meeting of the country club, to the charity association, or to the oft-controversial meetings to discuss matters pertaining to Palestine. Julius Weyl was a plain person—plain in thought, plain in talk, plain in action, plain in his association with his fellow-man. It was this simplicity, this home-like atmosphere that endeared him to the hearts of all and enabled him to live and to accomplish as abundantly as he did.
TWENTY-FIVE YEARS OF JEWISH EDUCATION
IN THE UNITED STATES

BY ISRAEL S. CHIPKIN
Educational Director, Jewish Education Association
New York City

The recent anniversary celebrations of the founding of the Teachers Institute of the Jewish Theological Seminary of America, the Bureau of Jewish Education in New York City, and the Yiddishe Folkshulen in this country acquire special significance because they mark the completion of twenty-five years of organized communal endeavor on behalf of Jewish education in America. They also call attention to the variation in approach by the various elements in the community towards the solution of this important problem. The occasion invites a discussion of the progress which Jewish educational activity has made during the past twenty-five years, and an examination of its multiple character and tendencies. Before entering into this discussion, and the better to evaluate the progress made, it is well to restate the problem.

THE PROBLEM OF JEWISH EDUCATION IN AMERICA

Jewish education in America is essentially a process in social adjustment and cultural self-preservation. This process bears both an American and a Jewish aspect. In its American aspect it seeks the harmonious integration of the Jew, whether as an individual or as a group, into the social pattern and cultural life of America. In its Jewish aspect, it aims at cultural self-preservation of the group and at enrichment of personality in the individual. Specifically, this process becomes a problem in groups survival, character development, and effective citizenship in a democracy.
Jewish education, like all education, has always been a process of adjustment to environment, physical and social. In the case of the Jew, the locale of the environment has changed frequently. On his own soil or in the ghetto the Jew could in some measure control his environment, create his own social patterns and maintain his own cultural values. In Western civilized countries, where, as an individual, he enjoys full political and civil rights, he has lost the sustaining and motivating influences of Jewish group life. Many of its bonds have been completely severed or weakened. As a result, in these countries the Jew has found himself caught up in a one-sided process of assimilation, accepting without discrimination the social patterns and cultural values of the environment, but offering very little of original character in return. There were many individual Jews who accepted this one-sided process of assimilation and made a virtue of it. Their Jewishness was reduced to an insignificant minimum. Many abandoned it altogether. This one-sided process seemed to work well when the number of individuals to be assimilated was comparatively few and ample time was allowed. It did not work so well when larger numbers of individuals were affected. The environment could not or would not hasten this one-sided process of assimilation without exacting certain consequences. Escaping one's Jewishness led to the weakening of Jewish group life, to the abandonment of its standards and responsibilities, to the undermining of the virtues of Jewish home life, to the annihilation of Jewish cultural values, to the loss of the sense of one's own dignity or social value, and to the development of a maladjustment psychosis.

The personality of the individual Jew and the character of Jewish group life have suffered because assimilation has been erroneously conceived as a one-sided process of adjustment to the environment. Advances in the theory and practice of education emphasize the fact that this process of adjustment must be two-sided. It is essentially a process of give, as well as take, and is described by John Dewey as follows: "Ultimately social efficiency means neither more nor less than the capacity to share in a give and take of experience. It covers all that makes one's own experience
more worthwhile to others and all that enables one to par-
ticipate more richly in the worthwhile experience of others."\(^1\) Jewish education is, therefore, the wholesome process or cor-
crective influence, which seeks the enrichment of the per-
sonality\(^2\) of the individual Jew and calls forth the social re-
sponsibilities and spiritual manifestations of Jewish group 
life, so that both individual and group may be integrated harmoniously into the American environment by contribut-
ing creatively to its social patterns and cultural values. 
From this point of view, Jewish education is also a process of Americanization\(^3\) and an expression of American democracy.\(^4\) It is a force for intelligent and effective citizenship. 
It supplements the work of the public school and emphasizes the respect for individual and group differences. It encour-
ages the voluntary organization of citizens for cultural and idealistic purposes.\(^5\) It helps to correct individualistic and materialistic tendencies to which democracy may fall prey. 
In sum, it is a contributing spiritual force in American life.

**The Nature of the Jewish Educational Process**

The American aspect of the Jewish educational process has been indicated. This aspect will gain in meaning and comprehensiveness as its Jewish aspect is revealed in detail and intimacy. As already explained, from a distinctly Jewish point of view, this process has a twofold aim. On

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2. "Whether called culture or complete development of personality the outcome is identical with the meaning of social efficiency whenever attention is given to what is unique in an individual . . . . Whenever distinctive quality is developed, distinction of personality results, and with it a greater promise for social service which goes beyond the supply in quantity of material commodities. For how can there be a society really worth saving unless it is constituted of individuals of significant personal qualities."—Ibid.
4. "If democracy has a moral and ideal meaning, it is that social return be demanded from all and that opportunity for development of distinctive capacities be afforded all."—John Dewey, *Democracy and Education*, p. 141–2 f.
6. "In view of the high ethical and spiritual implications of the Jewish civilization, an American Jewish child who has the advantage of a Jewish training of the proper kind has his sympathies broadened, his tastes refined and his striving socialized."—M. M. Kaplan, *Judaism as a Civilization*, p. 482 f.
the one hand, it seeks the harmonious development and cultural enrichment of the individual Jew and, on the other hand, it fosters Jewish group life through a program of communal organization and activities, and through the promotion of Jewish idealism and cultural values.

The individual Jew is primarily the product of the public school and the general environmental influences. The Jewish school and Jewish group life are the supplementary forces which help to complete this product and to improve its quality. We must never lose sight of the fact that the Jewish educational process is only a tributary current in the general educational process to which the individual Jew and non-Jew are constantly subjected. Both the public school and the Jewish school are, in the words of Dewey, "steadying and integrating agencies." "It is the function of the public school," he says, "to coordinate within the disposition of each individual the diverse influences of the various social environments." The Jewish school shares in this function, supplementing and complementing the work of the public school. "For each group exercises a formative influence on the active disposition of its members." The measure of success of either of these schools depends upon the degree each reflects and, in turn, influences its respective social environment. In the educational process we may not forget the role of the environment. To quote Dewey again: "The environment consists of those conditions that promote or hinder, stimulate or inhibit the characteristic activities of a living being... We never educate directly, but indirectly by means of the environment. Whether we permit chance environment to do the

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6 "Any education given by a group tends to socialize its members but the quality and value of the socialization depends upon the habits and aims of the group."—J. Dewey, Democracy and Education, pp. 95-6.

7 "The American public school calls upon other agencies, primarily the home and religious organizations to complete the socialization of the child. The purpose of Jewish education should be to qualify the child to meet with an ethical and affirmative attitude all of life's situations and relationships."—M. M. Kaplan, Judaism as a Civilization, p. 484.

work or whether we design environment for the purpose makes a great difference."

It becomes manifest, therefore, that for the Jewish educational process to function properly in the life of the individual Jew, it requires a motivating environment or Jewish group life which would "supply the milieu essential to experiencing the reality and worth of Jewish values." As stated by Hugh Hartshorne: "It is the community that educates, because ultimately it assimilates." To foster Jewish group life, then, and to make all activities that constitute Jewish life contribute to the educative process becomes the function of the Jewish school. In other words, the development of a cultured and integrated Jewish personality requires the cultivation of an integrated Jewish community life. The creation of Jewish values necessitates the establishing of corresponding standards of Jewish community conduct; and the promotion of Jewish idealism calls for an organized and enlightened Jewish public opinion. To quote Dr. M. M. Kaplan once more, "It is absurd to claim that Judaism can exist without a Jewish community."

Having set forth the twofold aim of the Jewish educational process, we may now consider its content. This expresses itself in a complexity of form, method and point of view. Concretely, the Jewish educational process deals with agencies, instruments and personnel that reflect the interests, attitudes and philosophies of the several elements which constitute the totality of Jewish group life in this country. In this comprehensive view are included the growing child, youth or adult, and all forms of direct or indirect Jewish educational influences. The discussion which follows

8 Ibid., p. 22.

"The development within the young of attitudes and dispositions necessary to the continuous and progressive life of a society cannot take place by direct conveyance of beliefs, emotions and knowledge. It takes place through the intermediary of the environment. . . . It is truly educative in its effect in the degree in which an individual shares or participates in some conjoint activity. By doing his share in the associated activity, the individual appropriates the purpose which actuates it, becomes familiar with its methods and subject matter, acquires needed skill and is saturated with its emotional spirit."—Ibid., p. 26.

9 "The function of Jewish education is to qualify the child or youth to play his part, and to cooperate with his fellow Jews, so that Jewish life, as represented by its network of institutions and organizations will produce a whole, integrated and creative personality."—M. M. Kaplan, Judaism as a Civilization, p. 483.
has been strictly limited to a consideration of formal elementary Jewish education, although passing reference may be made to some forms of secondary, advanced or informal education. Any phase of the Jewish educational process deserves more ample treatment than is possible within the space limitations of these pages. The elementary phase of Jewish education has been chosen because, so far as community effort is concerned, it has probably received more attention in the past quarter of a century than other phases of this process. Let us then proceed to examine the facts, tendencies and progress of elementary Jewish education for the past twenty-five years in the light of the thoughts expressed above.

Comparison of Facts (1910–1935)

Status of 1910–11

What are the comparative facts for the years 1910–1911 and 1935–36? First, what was the status of Jewish elementary education back about 1910? That was the time when Jewish immigration into this country was at its highest. The immigrant was too preoccupied with problems of economic security and social adjustment to be able to give much attention to the upbringing of his child, except to send him to the free public school. He was only too happy to take advantage of this marvelous opportunity to give his child the benefits of an education denied to himself in his home country. He sought to give his child a better deal than he had enjoyed himself, and looked forward to the day when his grown-up son would find his place in the commercial, industrial or professional world and share freely in the political and social life of America. He eagerly sought to Americanize himself and especially to acquire the English language. In his struggle for existence and adjustment he found occasionally the helping hand of a Jewish charity organization, an Americanization agency, or a landsmannschaft society. He found, also, that his economic struggle and his new environment interfered profoundly with his own religious and cultural life. There was no Jewish community to aid him in this respect. He
could attend, for worship purposes, some of the existing synagogues. For the most part, however, he set up his own _chevras_, or religious societies. So far as the Jewish education of his child was concerned, he had to satisfy himself with obtaining for him the minimum essentials of _Ivri_ (mechanical Hebrew reading of prayers), _Kiddush_ (ceremonial blessings), and _Kaddish_ (Mourner's prayer) from a _melamed_ (teacher) who conducted his own little private class in some unsanitary, cheaply rented room, (_Heder_), or peddled his wares in the homes of his pupils. The tuition rates were reasonable and thus the stigma of charity was avoided. For the poor, there were a few ill-housed Talmud Torahs supported by Jews in the neighborhood. Their program of studies called for daily attendance and a more intensive course than that offered by the _Heder_, but the results obtained were no better. There were two parochial schools where pupils did make some progress in Biblical and Talmudic studies, but this was accomplished at the expense of English studies and the health of the children.

On the other hand, American Jews or those economically established belonged to existing congregations who provided through their respective Sunday schools another course of minimum essentials, consisting of Biblical stories, ethical precepts, attachment to the congregation, and English instead of the Hebrew prayers.

The consequences of this state of affairs led to serious moral breakdown in the ranks of the rising generation and in Jewish home life. In New York City, the police charged Jewish youth with a high percentage of criminality. These conditions are referred to by a commentator of those days as follows:¹⁰ "The lack of religious instruction and consequently of all religious idealism, the inevitable weakening of moral restraint which threatens to result from it, the terrible cleavage between parents and children, and the consequent loss of parental authority which has thus brought about the materialization of Jewish life, which is the crying contrast to all Jewish traditions and is particularly dangerous in an environment with a highly developed industrial life, all these facts, added to the natural solicitude for the

preservation of Judaism, could not fail to arrest the attention of all those who were seriously interested in the welfare of the Jewish community in America. Numerous symptoms heralded this awakening of American Jews to one of the prime necessities of Jewish life. For the first time, in several large cities, systematic endeavors were made to collect educational statistics as the first step to cope with the problem."

In the United States

One of the first statistical articles of its kind, written by Dr. Samson Benderly of Baltimore, appeared in the *Jewish Exponent* of Philadelphia in 1908. On the basis of figures in the *American Jewish Year Book*, Dr. Benderly calculated that the Jewish population of the United States in 1908 was approximately 1,800,000. Of this number 360,000 were children of elementary school age. About 100,000 or 28% of these children received some form of instruction. The pupils were distributed as follows: About 40,000 or 39% in hadarim or with melamdim at home; 26,560 or 26% in 235 Sunday Schools taught by 1,277 teachers; 26,216 or 26% in 236 Talmud Torahs (daily schools) taught by 705 teachers; 9,550 or 9% in 92 Congregational (2 or 3 sessions per week) schools taught by 444 teachers. In all, therefore, 563 schools and 2,426 teachers outside of hadarim and melamdim. Of the 260,000 receiving no instruction, Dr. Benderly figured that about 170,000 were girls.

Estimated figures for the country at large do not, however, present a correct or complete picture of the situation. Such a picture is better revealed thru the facts for individual communities, where according to reports only one-fifth to one-third of the Jewish children received Jewish instruction. It will prove useful to consider the facts for the New York community, where half the Jewish population in America is located, not only because more reliable figures are available but because in that city the first real attempt was made to organize Jewish educational endeavor on a com-

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10a Dr. Benderly includes in this number ages 6 to 16. If he used ages 6 through 14, this number would probably be 300,000, and this proportion would be 34% instead of 28% or roughly 30%.

11 J. H. Greenstone, *Jewish Education in the United States* in *American Jewish Year Book* 5675, p. 120.
munal basis. To be sure, attempts at centralizing or co-
ordinating Jewish educational activity were made prior
to 1910; but these represented the efforts of certain national
agencies or of a local group of schools of a certain type.
The New York Kehillah undertaking in 1909 represented
all elements of the Jewish population.

_In New York City:_

After making a study of the deplorable educational sit-
tuation in the city, the Kehillah, led by Dr. J. L. Magnes,
set up a Bureau of Jewish Education and appointed Dr.
Samson Benderly as its Director. Its purposes, briefly
stated, were as follows:

1. To study the Jewish educational forces in New York
City with a view to cooperation and the elimination of
waste and overlapping.

2. To get in touch with the best teachers and workers
and to organize them for their material and spiritual ad-
vancement.

3. To carry on a propaganda in order to acquaint the
Jews of New York with the problem of Jewish education
and with the means of solving it.

4. To operate one or two model schools for elementary
pupils for the purpose of working out in practice the various
phases of elementary Jewish education.

The 1910 study for New York City was reported on by
Rabbi Mordecai M. Kaplan, chairman of the Kehillah
Committee on Jewish Education. According to its esti-
mate, there were 170,000 Jewish children of school age in
the city. (This figure was later corrected to 200,000). Of
this number, about 42,000, or not more than 21 of of each
hundred, were receiving some form of Jewish instruction,
and of these pupils one-third were in hadarim or with
melamdim "whose sole purpose was to eke out some liveli-
hood which they could not earn otherwise." The Talmud
Torahs, even the best of them, were in great financial
distress, their buildings ill equipped and unsanitary, their
teachers poor and underpaid, their textbooks unsatisfactory
and foreign, and their pupils "dropping out" all the time.

12 A. M. Dushkin, _Jewish Education in New York City_, p. 103 ff.
In other words, these hadarim and Talmud Torahs were "more of a liability than an asset to the community."

To grapple with the chaotic conditions disclosed, Dr. Benderly attracted to the Bureau a number of young college men and women whom he proceeded to train professionally for their respective tasks in the field of Jewish education. Together, under his leadership, they set out "to increase the demand for Jewish education, to organize this demand, to raise funds, to train men and women, to publish textbooks, to experiment with curricula, methods and management."

Although the work of this Bureau was technically confined to New York City its effect upon the course of Jewish education during the ensuing years was nationwide. A full and fitting estimate of its work cannot be undertaken here. A brief quotation from a statement by one of the younger men associated with the Bureau may, however, be in place:

"The story of the Bureau of Jewish Education is an unfinished one. It has brought to Jewish education in America some tested knowledge, a few devoted personalities, and some basic principles for future effort. But above all, it has brought it the determination to make the whole community realize that quickly, in our own day, must the chaos and the dearth of resources in Jewish education be eliminated, and that order, purpose and plenty must be introduced into the Jewish education of our children, if the Jewish people is to continue to live as a self-perpetuating community in America."

Fortunately for the work of this Bureau, there was set up in New York City about the same time, in 1909, a Teachers Institute, for the training of teachers and supervisors in Jewish schools. Thru the beneficence of Jacob H. Schiff, this Institute was opened as a department of the Jewish Theological Seminary of America; and Professor Mordecai M. Kaplan was made its principal. Close and harmonious cooperation between this Institute and the Bureau made possible the development of a profession and a science of Jewish Education in America of which more will be said later.

18 A. M. Dushkin, Jewish Education in New York City, p. 127 f.
PRESENT STATUS

What is the present status of Jewish education in the United States? How does it compare with that of a quarter of a century ago, and what developments have taken place during these years?

1) In the United States

Despite the accumulation of educational statistics, reliable data are not available which would help us obtain a picture of the Jewish educational situation for the United States today. We must resort again to estimates. It is well, then, to quote once more the same authority, Dr. S. Benderly, who recently prepared some figures in consultation with educational executives in a number of cities.¹⁴

He offers the following enrollment figures: There were about 800,000 Jewish children of elementary school age in 1935. Of this number approximately 200,000, or 25%, attend Jewish schools as compared with about 30% in 1910. 110,000 pupils, or 55%, are in the weekday schools, as compared with 35% in 1910; 3,000, or 1.5%, in the parochial schools; 75,000, or 37.5%, in Sunday Schools as compared with 26% in 1910, and 12,000, or 6%, receive private weekday instruction, as compared with 39% in 1910.¹⁵a (Figures for parochial and private instruction in 1935 are probably underestimated).

The following are Dr. Benderly's estimates of the cost of Jewish education. Including teacher training and central supervision and administration by local Bureaus, a total of

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¹⁵ This figure includes 236 daily school (25%) and 92 two session schools (9.3%)-reported by Dr. Benderly.

¹⁵a S. Benderly, Jewish Exponent, Jan. 17, 1908 and J. H. Greenstone, Jewish Education in the United States, in American Jewish Year Book 5675, p. 120. Roughly the population per capita cost would appear to be about $1.29 for 1935 as compared with 55c for 1910, or more than twice as much. On the basis of the 1913 dollar value, these costs would amount to 92c for 1935 and 58c for 1910. These calculations are based on following figures: Jewish population 1910—1,800,000; 1935—4,500,000—$1,000,000 in 1910 is equivalent to $1,050,000 in 1913; $5,825,000 in 1935 is equivalent $4,160,000 to in 1913. The index for the 1913 dollar in 1910 was approximately 95; in 1935 it was 140, as reported in the Cost of Living Bulletin for April, 1936, published by the U. S. Bureau of Labor Statistics. Because these figures are based on estimates they should not be regarded as conclusive.
$5,825,000 was spent in 1935, as compared with over $1,000,000 estimated for 1910. He distributes the expenditures as follows: The education of the 110,000 children attending the weekday schools cost approximately $3,850,000 per year, or $35 per pupil. (In 1910, $8 per pupil was considered a desirable goal.) The education of the 3,000 pupils in the parochial schools cost about $300,000 per year, or $100 per capita. The education of the 75,000 pupils attending Sunday Schools cost about $750,000 per year, or $10.00 per capita, and the education of the 12,000 receiving private weekday instruction cost about $600,000 per year, or $50 per capita. About $125,000 per year is spent on teacher training schools, and about $200,000 per year by various Bureaus and national organizations for central administration and supervision.

Whence are these funds derived? Dr. Benderly arrives at the following figures: About $4,145,000, or 71%, of the total comes from tuition fees, membership dues, and other local organizational charges; about $1,000,000, or 17%, comes from local philanthropic sources; and about $680,000, or 12%, from central communal, national, or Seminary agencies. Total, $5,825,000. In addition, Dr. Benderly figures that Jewish educational institutions throughout the country represent a total investment of more than $20,000,000.

Insofar as teachers and principals are concerned, he suggests that they number approximately 7,000 and are distributed as follows:

a) About 2,500 teachers in the weekday schools, with a register of 50 children per teacher in charge of two or three classes, and an average salary of about $1,300 per year.

b) About 500 teachers in the parochial schools, private instruction and hadarim, with an average register of 30 per teacher, and a salary of about $1,500 per year.

c) About 3,750 Sunday school teachers, with an average register of 20 children and a salary of $125 per year.

d) About 250 principals, not including those of smaller schools where head teachers function as principals.

Dr. Benderly then suggests an analysis of the number

of school units among which the 200,000 pupils and the
7,000 teachers are distributed.

a) 110,000 pupils are probably found in about 1,000
supplementary weekday schools, each with an average
register of 110 children and over two teachers.

b) 3,000 pupils are found in 12 parochial schools, each
with an average register of 250 pupils and 7 teachers.

c) 75,000 pupils are found in about 800 Sunday schools,
each with an average register of about 100 pupils and 5
teachers.

The total number of school units is about 2,200, of which
1,000 are probably located in the 10 largest Jewish com-
munities of the country, and the remaining 1,200 through-
out the rest of the country.

A comparison of these figures with those offered by Dr.
Benderly for 1908 discloses noteworthy progress in securing
information as well as in educational achievement, but,
because they are based on estimates, they are subject to
correction. Hence, it is practically impossible to present a
true and meaningful picture of the Jewish educational
situation for the country as a whole.

2) In New York City

It is better to resort once more to a description of the
situation in a single community. And again, we choose New
York City for the reasons stated above when we considered
the facts for 1910. What therefore, are the facts for New
York City for the year 1935? Because of their availibility
we can examine them in greater detail.

a. Enrollment.—On the basis of figures gathered by the
Jewish Education Association in New York City and
reported in a recent study\(^16\) on Jewish education in New
York City, it is estimated that there are approximately
325,000\(^17\) Jewish children of elementary school age (6 to


\(^{17}\) Dr. Berkson uses the figure 283,204 which represents the total number of Jewish
children attending the public school system only. He also gives the figure 62,492 repre-
senting the number of pupils in various Jewish schools, exclusive of those attending
Heder, or with melamdim. Hence, he offers the figure 21.9% as representing the propor-
tion receiving Jewish schooling.
14). Of these, about 75,000, or 23%, receive some form of Jewish instruction. About one-half of these are in 300 Hebrew Weekday Schools (Talmud Torahs); 17.7% in 36 Sunday Schools and Sunday School Departments; 6% in 16 All-Day Schools (Yeshibah and Private Progressive Schools), and 9.1% in 124 Yiddish Weekday Schools. The aggregate enrollment in the 476 organized schools is 62,500 pupils. The guess is that, in addition, between 10,000 and 15,000 children, or about 17% of those receiving any form of Jewish instruction, receive it in hadarim or from melamdim at home.

Let us compare these figures with those for 1910. In that year about 21% of Jewish children of elementary school age received some sort of Jewish instruction, as compared with the present 23%. In 1910, there were under 14,000 or 33% pupils attending 468 Hadarim; today, the number is about the same, but the ratio has dropped to about 17%. In 1910, over 28,000 attended 114 organized schools and were distributed as follows: about 21,800, or 52%, in 83 weekday schools; about 5,670, or 13.6%, in 29 Sunday Schools; and 600, or 1.4%, in 2 All-Day (parochial) Schools. In other words, the proportion of those attending organized schools has increased from 67% to 83%, and the number of organized schools has increased from 114 to 476. The percentage of those attending Hebrew weekday schools has remained about the same, except that there have been added the Yiddish weekday schools, which claim about 9% of the pupils. The number of organized weekday school units, including Hebrew and Yiddish, has grown tremendously (83 to 424). Altho the number of Sunday School units has also increased, thanks to the Sunday departments of Congregational Schools, the proportion of Sunday School enrollment has not grown materially (4%). The number of all-day schools (parochial and private progressive) has grown to 16; but the ratio of enrollment has increased less than 5%, which is a trifle higher than in the Sunday Schools.

There has also been a decided increase in the number and proportion of girls receiving a Jewish education. Except

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for the numbers attending the Sunday schools, girls were almost entirely neglected by the other schools in 1910. In 1935, girls constitute about one-third of the Jewish pupil enrollment. More than half of the Sunday School enrollment is female, and about one-fourth of the weekday school enrollment is female. This proportion seems to have remained about the same during the past twenty years. Only two of the parochial schools have admitted girls, and recently a special girls' school of this type has been opened. Altogether girls constitute 10% of the parochial school enrollment. In the private progressive schools they are more than half of the number.

Another advance over 1910 is in the provisions made for the high school age group. Very few, if any, pupils in 1910 were recorded as attending high school classes, although there may have been some pupils who had reached the high school level of studies in the all-day, or parochial school, or in the Sunday school. In 1935, out of 140,000 boys and girls of high school age (15 to 18), over 3,000, or about 2.5%, attended some high school class for Jewish instruction. Many Sunday schools and some all-day school have instituted high school departments; there are four Yiddishist high schools, and some of the Hebrew week-day schools have high school classes. Most of these schools have cooperated with the Bureau of Jewish Education, which conducts these classes as a part of the Hebrew High School of New York City, with an enrollment of approximately 600. These classes meet in one central place on Sundays, and twice a week, separately, in local neighborhood schools. About half of the pupils in this High School are girls. The Bureau is also conducting a Junior High School department.

A very notable development in the direction of adolescent interest in Hebrew studies is the teaching of Hebrew in a number of public high schools in New York City, where a student may elect it as one of his foreign languages. Today 1,400 boys and girls are studying Hebrew in six of these High Schools. The high school age group has not been as carefully studied as the elementary school age group. Hence the data are meagre. But much Jewish educational activity of an informal character has developed amongst Jewish youth. Mention should be made here of the many
youth organizations whose programs include religious, Zionist or cultural interests. It is calculated that at least 10,000 young people in New York City belong to these organizations, and that about 50,000 more enter the various Y's and Jewish community centers for recreation and other purposes.

In reading estimates for general enrollment in the Jewish schools, caution must be exercised against possible erroneous impressions. It is, for example, wrong to conclude that the number of children who receive a Jewish education in any community is limited to those who are counted in school at any particular time. Instead of 23% for New York City in 1935, it would be more correct to say that probably 70% of the children have received or will receive a Jewish education during their school age. The unfortunate aspect of this education is that it is short-lived. The "dropping out" reported in 1910 still persists, even if not to the same degree. In 1916, about 70% of the pupils were reported as "dropped out." In 1933, the figure was 45%. The number of pupils who stayed less than one year was reported as 61.5% in 1916, and 56% in 1933. Both in 1916 and in 1933, therefore, the average child stayed in school less than one year. The proportion of those who stay until the fifth grade seems to be about the same for both years, only 5%. The total number of these exceptions seems, however, to be much greater to-day, because we now have a Hebrew High School and more high school classes than we had in 1916.

Another erroneous impression to be avoided is that the percentage of enrollment for the city at large is the same for all neighborhoods. Quite the contrary is the fact. For example, the variation for neighborhoods in 1935 ranged from 10% to 65%, depending, in all likelihood, largely upon the number of school age children in the neighborhood, the period of Jewish settlement in it, and the economic status of the parent.

It should also be remembered that the outstanding fact about changes recorded between 1910 and 1935 is that progress continued until about 1929-30, when the economic depression set in. With it went a decline in almost all phases of the educational situation, which ceased about
1933, when slight improvement was once more recorded, especially in enrollment.

Finally it should be noted that the findings for New York City, while most instructive, do not necessarily reflect the situation in other communities, although many resemblances may exist.

b. Teachers.—Improvement is recorded both in the training and the service of the teachers. Their number in organized schools has increased from 650 in 1910, to 1,380 for 1934. In Sunday Schools, the number of teachers has increased from 217 to 326 outside of 280 in Sunday School Departments; in the Hebrew weekday school, it has increased from 433 to 736, to which should be added 159 teachers in Yiddish weekday schools and 159 teachers in the all-day schools. One of the most important educational advances in this period is in the training and selection of teachers, especially for the Hebrew weekday school. Community pressure, through the Bureau of Jewish Education, and the development of several teacher-training schools made this change possible. Besides the Teachers Institute of the Jewish Theological Seminary, which trained teachers for the Hebrew weekday schools as well as for Sunday schools, there developed later the teachers training department of the Yeshivah College, the Herzliah Teachers Academy, the Training School for Sunday School teachers organized by Reform congregations, and the Yiddish Lehrer Seminar for preparation of teachers for Yiddish schools. In contrast to the woeful old type of melamed of 1910, we find today a host of well trained and modern teachers who have attended American colleges and professional schools, both secular and Jewish. Recent studies have revealed that the average age of the teachers is about 30. They are older in the parochial and Yiddish schools. About one-third of them have been born in this country, and more than 50% have been in this country more than 10 years. Very few have been here less than 5 years, except those in the parochial and Yiddish schools. The majority have studied in American universities, and have had more than five years of teaching experience. About one-third of the teachers in the Hebrew weekday schools are women. More than half of the teachers in the
Sunday Schools are women. Jewishly and professionally the Sunday School teachers are less prepared than those in the weekday schools.

As for teachers' remuneration, there has been an increase from an average of $460 per year in 1910, to an average of $1,250 in 1934 for 20 hours teaching per week. In 1930 the average was about $1,650. The depression not only reduced the salaries, but caused teachers much suffering because of delayed and unpaid salaries. While a few teachers may still be receiving about $2,000 some have been reduced to as low as $500. Compare this figure with the average of $2,900 received by teachers in the public elementary school. On the other hand, there are principals of Hebrew schools who receive between $2,000 and $3,500 per year, a position and a salary unheard of in 1910, before community interest in Jewish education was developed.

From these facts it will be noted that Jewish teaching has become a profession. It still has its insecurities and low standards, but its members are seeking to correct these faults. There are today five teachers associations, representing various types of schools or training institutes from which they come. Every qualified teacher must be certified by a Board of License which enjoys the cooperation of schools, teacher training institutes, teacher organizations, the principals' association, and the Jewish Education Association.

c. Finances.—What are the comparative fiscal facts? First, what are the comparative costs?

Since only teaching costs are reported for 1910, we shall consider similar costs in 1935. In 1910, the annual per capita cost for teaching in the One-day School was $3.50; in 1935, it was $10. For teaching in Hebrew Week-day schools the per capita costs were $7.29, and approximately $22, for 1910 and 1935, respectively. The per capita teaching cost in Hadarim was reported as $13 for 1910, and estimated at $20 in 1935.

We must remember that the teaching costs in 1935 are only about 60% of the total expenditures in a school. There are other expenditures such as operation and repair of
school plant 15%, administration 12%, debt service 6%,
textbooks and extension activities 7%. Wherever there is
fund raising, it costs between 10% to 15% and usually
reduces the ratio of the other costs, and increases the actual
annual per capita costs. In the Hebrew and Yiddish week-
day school, for 1935, the total per capita cost, including
all items, averaged $35; in the All-day schools they
averaged about $120.

The actual total spent on elementary education, in 1935,
was approximately $2,500,000, distributed as follows:
Hebrew Week-day Schools, 50.4%; All-day Schools, 21.6%;
One-day Schools, 6%; Yiddishist Schools, 10%; and
Hadarim, 12%. In addition, another $200,000 was spent
on high school classes, teacher training, and central agency
activities. It is difficult to compare these figures with the
total expenditures for 1910 because of insufficient data
regarding the latter. On the basis of certain figures in the
1910 report, it is the writer's guess that a total of about
$575,000, including all items, was probably spent on Jewish
Education in New York City in that year, and that one
third of that sum went for hadarim instruction, and nearly
three-fifths for Talmud Torah instruction.

Where did these funds come from? In 1910, practically
all funds came from parents and local donations. In 1935,
according to estimates, 45% came from tuition fees, about
43% more from local sources such as membership dues,
synagogue offerings, local campaigns, etc., and the remain-
ing 12% from central sources such as Federation and the
Jewish Education Association. Of course, the total income
from each of these sources was higher before the depression
set in, as were the ratios of income from parents and local
neighborhoods. For example, while in 1928 the standard
tuition fees were $3 and $4 per month, in 1935 they were
$2 and $3 per month, with actual collections even lower.

19 S. Benderly, A Survey of the Financial Status of the Jewish Religious Schools of New
York City, 1910.
20 For 38 subsidized schools only, the Jewish Education Study, 1936, by I. B. Berkson
reports income as follows: 35% from tuition fees, 35% from local sources and 30%
from central agencies.
21 Ben Rosen, Survey of Jewish Education in New York City, 1928.
Whereas, in 1928, the free cases were 20% of the total, in 1935 they rose to 32%.

d. Central Communal Agencies.—Reference has already been made to the establishment of the Bureau of Jewish Education, in 1910, by the New York Kehillah, in order to remedy the existing chaotic conditions in Jewish educational activity in the city. This Bureau was a community undertaking. One of the first steps taken by the Bureau was to obtain a fund of $250,000 with which to subsidize existing schools in order to raise their standards. With this limited sum it was possible to offer subsidies only to a selected number of Talmud Torahs in the form of scholarships for children whose parents could not pay for their tuition, provided the number of such children did not exceed one-third of the total attendance. In return for this assistance, the affiliated Talmud Torahs agreed: 1) to increase the teachers' salaries according to scale, 2) to employ licensed teachers only, 3) to follow the adopted curriculum, 4) to raise tuition fees after investigation by and advice from the Bureau, 5) to transfer tuition fee collection work to the Bureau, and 6) to transmit financial and educational data to the Bureau for research purposes. With the coming of the War there followed the breakdown of the Kehillah and its several departments. In its place in 1917 a Federation of Jewish charitable institutions was organized for Manhattan and the Bronx, and the Brooklyn Federation which had been organized in 1909, began in 1918, to include some of the Jewish schools amongst its subsidized institutions. The Bureau of Education and six of the larger and better schools, thru a joint Board of School Aid. were subsequently (1917) affiliated with the Manhattan Federation. These schools received in 1935 between 60% to 95% of their respective budgets or 78% of their combined budgets from Federation, but because of the latter's policy not to interfere with the autonomy of any of its affiliated institutions, the Bureau could no more exercise any direct influence over any schools excepting those conducted directly by it, like the High School or


There are, in addition, a total of six schools in orphanages and recreational institutions also supported by Federation.
Florence Marshall Girls Schools. Indirectly, its textbooks and other activities did continue to exert an influence. The Brooklyn Federation, too, agreed to subsidize in part five Brooklyn schools to whom it contributed in 1935 between 21% and 53% of their respective budgets, or 33% of their combined budgets.24

What happened to this dozen so-called Federation Schools? Originally considered the largest and best in the city, they lost in size and in quality with the shifting of the population. Supporting directors and those who could afford to pay higher tuition fees moved away from the neighborhoods. Those who took their places represented the poorest classes. These schools continued to exist primarily for the benefit of the poor and, thru the bounty of Federation, but not without aid from parents and local sources. On the other hand, what was to happen to the nearly three hundred additional schools which also required financial aid or supervision, since no central agency for Jewish education existed? It should be noted that while it is the admitted function of Federation to care for the needy, yet only 5% of the New York Federation budget and 6.6% of the Brooklyn Federation budget were spent on the Jewish educational needs of the community.

Besides the problems of financial aid and supervision the community was confronted with the irksome question of the unschooled. Stimulated by the Bureau, the Jewish Education Association, a special organization of laymen which took for its main problem the task of reaching the unschooled, was established in 1920-1. With this undertaking was bound up a program of propaganda amongst adults and children, and a system of scholarship payments for children whose parents were unable to pay for their tuition. Gradually, this Association, too, demanded from schools receiving such scholarships the maintenance of certain standards. These included 1) sanitary and safe quarters, 2) maintenance of financial and educational records, 3) employment of licensed teachers, 4) supervision by a responsible Board of Directors, 5) a minimum register of 150 pupils. Incidental to these requirements, the Association encouraged local fund-raising, contributed toward repairs of build-

24 There are also two schools in other institutions supported by Brooklyn Federation.
ings, and set up a mortgage service to lend funds to aid in the construction of new buildings, a department of statistics and information, and, in cooperation with teachers' and Principals' organizations and lay Boards, a Board of License. The Association also cooperated with the Bureau of Jewish Education in the introduction of the teaching of Hebrew in the public High Schools, and with Federation, the Zionist Organization and civic community agencies, in mass projects involving children's activities. It developed an important women's division known as Ivriah, which assisted in annual registration campaigns for increased enrollment, in the offer of annual prizes for attendance and progress at school, and in the organization of Jewish activities and study groups for its own members residing in many neighborhoods. The Association granted scholarships annually to about 40 to 75 schools, but the total number of schools which it served one way or another exceeds 200. It gradually earned for itself in the mind of the public, a position of community responsibility for Jewish educational endeavor. This resulted in demands beyond its means, which fact offered further proof of the community need for such an agency.

We may now ask how much did all the central agencies together contribute to the schools? Before the depression, their total contributions amounted to close to $500,000. In 1935, the total amounted to about $200,000 in scholarships and subsidies. Mention ought also be made of the Yiddishist schools, which, tho self-supporting on the whole, nevertheless, do receive educational assistance and occasional financial aid from their own respective central bodies such as the Shalom Aleichem Folks Institute, the National Arbeiter Verband, the Workmen's Circle, and International Workers Order.

e. Types of Schools.—The facts and figures recorded thus far refer to five general types of schools, namely: the Hebrew Week-day school, the One-day school, the All-day school, the Yiddishist week-day school, and the Heder. All these types existed in 1910, but their character and programs have assumed more definite form since then. A brief explanation of the work and program of each of these general types, and their respective subdivisions is, therefore, in order. No
attempt is made here, however, to treat any of these types historically. Such treatment can be found in the references indicated.25

1. The Hebrew Week-day School.—The most prevalent type, as evidenced by the figures, is the Hebrew Week-day school. It includes at least 300 schools and 50% of the enrolled pupils, most of whom remain less than two years, and only about five percent of whom get as far as the fifth grade. About two percent may get beyond the sixth grade. Its pupils attend from three to five times a week, excluding Friday, but including Sunday morning. On week-days, classes meet for one or two hours, sometime between 4 and 8 P. M. The number of hours of instruction per pupil varies from five to twelve, and a teacher instructs between two to four classes. The vast majority of the classes meet five times a week for an hour and twenty minutes per day, or an hour and a half per day, making the total time for the week come to six hours and forty minutes or seven and one-half hours.

Because it meets after public school hours, it is referred to as a supplementary week-day school.26 It is also known as the Hebrew week-day school, because it prescribes the teaching of Hebrew texts and language. In addition, its teachings are influenced by a religio-national point of view, and its pedagogy by a modern American approach. Where Hebrew is not sufficiently mastered by pupils to be used in conversation, English is the language of translation, explanation and discussion, although Yiddish may be used in the more backward schools.

Its curriculum includes, besides Hebrew, the study of biblical texts, sometimes selections from Rashi and talmudical texts, the celebration of Jewish holidays, practice in Hebrew prayers and ritual as used in home or synagogue, some Jewish history and biography, something of current

25 I. B. Berkson, Jewish Education Study, N. Y. C., 1936 (to be published) contains a full description of each type of school and its respective divisions.
A. M. Dushkin, Jewish Education in New York City, Chap. III.
S. Dinn, Judaism in a Changing Civilisation, pp. 183 to 205.
26 A. M. Dushkin, Jewish Education in New York City, Chap. X.
events and Palestine, singing, and extra-curricular activities such as arts and crafts, student organization, assemblies, children's synagogue, school paper and occasional participation in local charitable, community, Palestinian or civic events and enterprises. Sometimes, where demanded, Yiddish is added as a second language to be learned for reading and writing purposes. The teacher in this type of school has usually had good Jewish, American and professional training. Nevertheless, as has already been indicated, despite the prevalence of this type of school, very few of its pupils stay long enough to master the Hebrew texts or the Hebrew language, and the rest of the curriculum, except perhaps the mechanical reading of the Hebrew prayers.

Without entering into an examination of the reasons for this phenomenon, it is well to remember that the Hebrew Week-day school in New York City is still in the process of finding itself. In 1910, it began with models imported from abroad which were the expression of foreign environmental situations and conditions. The heder was a private enterprise and the Talmud Torah, the community's provision for the poor. Through the impetus given by the Bureau of Jewish Education, the new American type of teacher, the synagogue and community center organizations, Jewish community interest and especially the new American environment, the old models have gradually given way to newer American formulations which are still in the making. An attempt has been made to preserve Jewish content and tradition and, at the same time, to reckon with child life and the social, economic and cultural demands of the American scene. This evolutionary and searching process is well illustrated by the following division of the Hebrew Week-day schools, as Dr. Berkson found them in his recent study of New York City:

1) The Heder type, with 10% of the pupils
2) The Intermediate between the heder type and the Talmud Torah type, with 20% of the pupils
3) The Talmud Torah type, with 45% of the pupils
4) The Intermediate between the Talmud Torah type and the Synagogue type, with 20% of the pupils, and

I. Friedlaender, Past and Present "The Problem of Jewish Education in America."
5) The Synagogue type, with 5% of the pupils. What are the distinctive characteristics of each of these sub-divisions of the Hebrew week-day school? Briefly stated they are as follows:

By the heder type we do not mean the private heder, which will be discussed separately. The heder type of Hebrew week-day school is a school conducted under community or synagogue auspices. Its teachers are very much like the old-fashioned melamdim. It holds sessions daily from 4 to 8 P. M.; its pupils receive from about 7 to 12 hours instruction per week. The program of studies stresses fluency in Ivri (Hebrew) or mechanical reading of the prayer book, and includes the repetition of blessings in Hebrew; the translation into Yiddish of Bible selections from adult texts, usually the portion of the week read in the synagogue; exercises in the reading and writing of Yiddish; preparation for Bar Mitzvah with the usual cantillation; readings from the Pentateuch and the Prophets; and a Bar Mitzvah speech in English or Yiddish, or both.

The Talmud Torah type is better organized and employs a more modern type of teacher. It, too, is conducted under community or synagogue auspices. Its pupils receive instruction five times a week for a total of between six hours and forty minutes and twelve hours. Its teachers teach two, three or four classes. Its emphasis is upon the Hebrew language and Hebrew texts, and the conversational method is used. It too, dwells on fluency in the mechanical reading of the Hebrew prayer book. Its curriculum includes, in lesser or greater measure, practically all of the subjects listed for the Hebrew Week-day school. English explanations are frequently used, and, in some schools, Yiddish reading and writing are taught. History is most often taught from Hebrew texts. There are extra-curricular activities. Those pupils who complete the six-year course in the better Talmud Torahs, cover the Pentateuch, partly in children’s editions and partly in the original text, and also some selections from the earlier and later prophets. They can read simple stories in Hebrew and understand simple spoken Hebrew, but write it with difficulty. They

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28 E. Gamoran, Changing Conceptions in Jewish Education, Chaps. IV and VII.
know something of Jewish biography, Jewish history, current Jewish events, Palestine, and Jewish songs. They have participated in Jewish festival celebrations, synagogue services, and in Jewish community and Palestinian projects. They have learned to contribute to some of the existing community and Palestine funds. Some of them continue their Jewish studies on the secondary level.

The Synagogue type of Hebrew Week-day school is an infrequent one in New York City. It is a well organized school and employs a modern qualified teacher, usually of the younger element. It is conducted under synagogue or congregational auspices. Its pupils meet for instruction on Sunday and usually one or two times more during the week. Its teachers conduct three or four classes. In its program of studies it seeks to prepare the child for synagogue services and for congregational life generally. Its curriculum includes the translation from the Bible into English, some Hebrew, customs and ceremonies, biblical stories in English, ethical precepts, some Jewish history, current Jewish events, Palestine; extra-curricular activities include participation in some occasional community projects. In point of view, it resembles very much the Sunday School, except that it offers a more intensive program. There are some commentators who have made a distinction between the Talmud Torah type and the Synagogue or Congregational type of Hebrew Week-day school insofar as their stress on religious instruction is concerned. The facts for New York City do not offer any evidence of such differences.

The two Intermediate types referred to need no further elaboration. It would indeed be difficult to classify exactly many of the schools, because of the admixture of elements and resemblances among them. It is important to note once more, however, that 45% of the pupils of the Hebrew Week-day school are in the better organized Talmud Torah type, attending five times a week and receiving between approximately seven to twelve hours instruction per week. Another 40% of the pupils are in the intermediate types closely resembling the Talmud Torah type. In other words, we may agree with Dr. Berkson's estimate of the progress made by the Talmud Torah type, when he says,
"Although the reorientation of the course of study in the direction of the needs of American Jewish life is not adequate, nevertheless, during the last twenty-five years, there has been a definite improvement in the courses, methods of teaching and achievement in the typical Talmud Torah. The addition of the Hebraic element, it should be understood, has meant a vast improvement both in the spirit and in the method of teaching, and the best Talmud Torahs today are well organized schools with little resemblance to the Heder-like institution of the same name which prevailed in New York City twenty-five years ago."

2. The One-Day School.—The One-day school claims second position to the Hebrew Week-day school in the number and proportion of pupil enrollment. It derives its name from the fact that its pupils attend but once a week, on Sundays; in a few rare cases on Saturdays. It is modelled after the American Protestant Sunday School, and has practically no Jewish antecedents. It is primarily the creation of the Reform congregations in this country. Since 1910, the Reform Sunday schools increased from 29 to 36, while conservative congregations opened 70 Sunday School departments for children who do not attend their week-day school departments. A total of 5,000 pupils attend these Sunday School departments. Together, Sunday Schools and departments have an enrollment of 13,500, which represents only 4% increase since 1910.

There have been some modifications in the character of this school during the past twenty-five years. Its pupils still come for a two-hour session on a Sunday, but it has more paid teachers than in 1910. Unfortunately, while possessing a good American education, very many of them, are still poorly equipped from a Jewish or professional point of view. The curriculum of the one-day school includes

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29 A. M. Dushkin, Jewish Education in New York City, Chap. XI.
30 Lotz and Crawford, Studies in Religious Education, Chap. XI.
Bible stories and selections, some Jewish history, ethics, customs and ceremonies, prayers, some Hebrew, current events, singing; there are also extra-curricular activities. Pupils are prepared for synagogue service and for congregational life.

A number of important changes are noticeable in the curriculum of some Sunday schools. The teaching of Hebrew as a language has been introduced. Palestine lore and life, too, are now given a place. A series of modern texts for pupils and teachers prepared by the Department of Synagogue and School Extension of the Union of American Hebrew Congregations have replaced the namby pamby ones of earlier days. A few schools have classes meeting once a week in addition to Sundays. The graduates who complete an eight year course in the higher standard one-day schools have a fair knowledge of biblical stories and selections from the Pentateuch, the Prophets and Hagiographa, of customs and ceremonies and basic principles of the Jewish religion. They have acquired a fair introduction to Jewish history, and the ability to read and translate selected Hebrew prayers in the Union Prayer Book. They know some Jewish stories and current events through reading “Young Israel” and library books of Jewish interest. On the other hand, the average school may show the same results for Bible and history but not for the other subjects. To quote Dr. Berkson again, “the change is in the direction of eliminating the theological, moralistic and dogmatic attitude and basing the instruction on a more pedagogic approach . . . Both the Talmud Torah and Sunday School are gravitating—from two opposite directions—toward a middle ground viewpoint.”

Compared with the week-day schools, the one-day schools have demonstrated a power to hold their pupils for a longer period of time. Most of them stay for more than four years and as many as 30% complete a six-year course. This holding power may be due less to the attractiveness of the curriculum than the convenience, the minimum requirements, the class standing, the social pressure and the family ties which this type of congregation has developed over many years.
3. The All-day School.—The all-day school is so-called because its pupils attend all day, receiving both their secular and Jewish training under the same auspices. It is not supplementary to, but a substitute for, the public school. Because it is an expression of the orthodox religious viewpoint and because it resembles the separate Catholic parochial school, even if only in some respects, it too has been referred to as the Jewish parochial school. It has also been called the Jewish private school. It is legally recognized by the Board of Regents of the State of New York and satisfies the compulsory attendance laws. Prior to the establishment of the public schools, a number of congregations conducted all-day schools in this country. In 1910 there were only two schools of this type in the city; today there are 16. Their total enrollment has grown from 600 to 4,500 which represents a proportionate increase of nearly 5%. On the whole, most of its pupils remain for about 3 years, while about 10% complete the six-year course.

The character of this school has undergone a number of changes. There are now three types of all-day schools instead of one. One is known as the Old-type Yeshibah, with Yiddish as the predominant language of instruction; the second is known as the Modern-type Yeshibah with Hebrew as the predominant language of instruction; the third, altogether different, is known as the Private Progressive-type, with English as the primary language of instruction.

Although it has borrowed the name from its famous precursor in European and other centers of Jewish learning, the Yeshibah, whether of the old or the new type, is truly a New York City product. Only advanced students could enter the European Yeshiboth for the intensive study of the Law or the whole talmudic literature. In this city, these institutions are known as the “little yeshiboth.” In them, children receive an intensive elementary Jewish education and are introduced to the study of Talmud as soon as possible.

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A. M. Dushkin, *Jewish Education in New York City*, Chaps. II and X.
32 E. Gamoran, *Changing Conceptions in Jewish Education*, Chap. V.
The old type Yeshibah, of which there are seven with a total registration of 2,000, requires its pupils to attend daily, except Saturdays, from 9 A. M. to 3 P. M. for Jewish studies, and from 4 to 7 P. M. for secular studies. Lunch is served in the school, at the cost of the parents. On Fridays, Jewish studies end at noon. On Sundays, no secular subjects are taught. In all, pupils receive 28 hours of Jewish instruction per week. The language of instruction is Yiddish, except that in some of these schools, Hebrew is substituted for Yiddish in the upper grades. Its curriculum includes the study of the Bible in the original, the Rashi commentary, talmudic texts, Hebrew as language, some Jewish history, practice in the observance of ritual, customs and ceremonies, and synagogue services. Reference to Palestine and current Jewish events may be quite incidental. These schools admit no girls and, in only one instance, is a woman teacher employed. Most of the teachers are elderly men, talmudic scholars, who received their own training abroad. Graduates of this type of school know the Hebrew prayer book very well, and can recite much of it by heart. They have intimate knowledge of the Hebrew text of the Bible together with its Rashi commentary, and of the prophetical writings; they have covered about fifty pages of talmudic texts with commentary, and have mastered the style sufficiently to be able to read and interpret portions by themselves; they have studied Hebrew grammar and, in some cases, can also write a little Hebrew; they are thoroughly at home in Jewish ritual, customs and ceremonies. Two of these schools have High School departments with an aggregate register of 300, but most graduates from this type of school enter the High School department of the Yeshibah R. Isaac Elchanan, frequently referred to as Yeshibah College.

There is no doubt that the founders of this old type Yeshibah were interested in preserving scholarship and piety in Jewish life, and sought to withdraw from what they regarded as a contaminating, baneful environment which threatened all that was precious and holy in Jewish tradition. Yet they welcomed with equal interest the secular studies which would prepare the youth for adult life in the world outside the Yeshibah, namely, the economic or civic world.
The graduates of the secular department usually enter the public High Schools with high ratings. There is evidently a select type of pupil who remains in this type of school, one with a high grade of mentality. Some also seem to stand up well under the physical strain involved. But this old type Yeshibah is gradually giving way to a more modern type which reckons more with the health of the child, with his American environment, and with more modern tendencies in Jewish life and in pedagogy.

The Modern type of Yeshibah, of which there are six with a total registration of about 2,000, also requires six days attendance, exclusive of Saturdays, but its schedule calls for fewer hours per day and is divided as follows: The hours from 8:30 A. M. to 12 P. M. (or 1 P. M.) are devoted to Hebrew studies; one hour is allowed for rest and lunch; and the hours from 1 (or 2) up to 4 (or 5) are set aside for secular studies. In the Hebrew studies, the main emphasis is upon the knowledge of Hebrew and of Hebrew literature, the Bible with Rashi commentary including the prophetical books and Hagiographa, and also on a fairly good introduction to elementary talmudic texts. Beginning with the third grade, the language of instruction is usually Hebrew, otherwise English is used. On the whole, the Talmud Torah curriculum is followed here and with better results because a child receives from 18 to 20 hours of actual Hebrew instruction. The teachers are usually Hebraist scholars, with good European, American and pedagogic training. Women teachers are employed in this type of school, especially in the lower grades. There is one special girls school of this kind and two others admit girls, who constitute about 15% of the register. In the main, parents who send their children to this type of school are concerned about three things,—to give their children a really thorough course of Jewish studies, a more normal schedule than the Talmud Torah permits, and a better Jewish school environment. There goes with these also participation in, and familiarity with, all forms of Jewish religious and national activity. Graduates from the elementary school departments enter their own high school departments, or that of the Yeshivah R. Isaac Elchanan. Many of the graduates of their secular
departments, enter the public High Schools with high ratings. There is still a further development of the all-day school, which, while retaining some of its aims, produces a type so different as to make it really distant from the others. It is referred to as the Private Progressive School.

The Private Progressive Jewish School is so designated because it is influenced by the example of some well-known privately owned or endowed progressive secular schools. It is a school conducted on the basis of progressive educational principles and is maintained almost exclusively by the parents. There are three such schools in the city, with a total register of 370, more than half of whom are girls. These schools are only a few years old and are still in their experimental stages. They meet in well-do-do orthodox or conservative synagogue centers. The pupils come from American Jewish parents who can afford the high costs involved, and who seek for their children an integrated program of general and Jewish studies within the regular normal public school schedule. They seek to avoid the arbitrary division in schools, in schedules, in studies, in emotions and in spirit. They desire the development of a well-balanced, integrated Jewish personality, that belongs fully to the American scene. Their endeavor is to produce a school environment and program of activity which would resemble the normal American-Jewish social environment.

Needless to say, English is the language of instruction, but Hebrew is a part of the regular curriculum and schedule and not separate and apart from it. Similarly, Jewish history, Jewish literature, customs and ceremonies, festival celebrations, Palestine, current Jewish events, singing, arts and crafts are all interwoven and correlated with general subject matter and general current events. Children are prepared for home life, synagogue life, community life, and civic life. The activity program and the project method are employed as in any modern progressive school. Most of the teachers are women, and many are non-Jewish, selected purposively for that reason, in order to reproduce the American social environment more naturally. All teachers are chosen because of their special training and abilities. Usually, the principal and staff of these schools enjoy the guidance
of an educational expert associated with Teachers College, Columbia University. A few pupils who have already reached graduation have shown proficiency in both secular and Jewish studies. Their knowledge of Hebrew can compare favorably with that of some of the Talmud Torah graduates, but not so well with that of the Yeshibah graduates. This type of school will be watched for its possibilities by educators both Jewish and general, but must always remain the opportunity of the exclusive few.

All these all-day schools are essentially institutions for the few and the select. They are financially prohibitive to the masses and cannot readily become the typical community school. There will evidently be a sufficiently interested minority within the community who will make every sacrifice to maintain them. It will not be at all surprising that these schools will supply that contingent of intensively trained Jewish youth who enter our higher schools of Jewish learning.

4. The Yiddishist Week-Day Schools.—The Yiddishist school is an extraordinary development in Jewish educational endeavor in America. In 1910, there was but one such school in existence in New York City, which had been organized that year by the Poale Zion, organization of so-called labor Zionists. In 1935, there were 124 Yiddishist schools in the city with a register of approximately 7,000, representing 9.3% of the total pupil enrollment in all Jewish schools and divided into four groups. This school is the Jewish expression of the Yiddish labor groups in this country. Their classes meet regularly daily, except Saturdays, for one hour, between 4 and 8 P.M., and sometimes on Sunday morning. These schools approximate the retentive power of the Hebrew Week-day schools. Except for one group, most of these schools have a nationalist secular approach to Jewish group life, seeking cultural survival through the medium of the Yiddish language, the connecting link of the masses of East European Jewry.

A. M. Dushkin, *Jewish Education in New York City*, Chap. X.
Most of the subjects in the curriculum are practically the same for all groups, except the Communist. There are “only minor distinctions between the curricula of the other groups. Those types which do not include the Hebrew language in their elementary schools do so in their high school curricula. Some may attempt to inculcate a favorable attitude towards Zionism, Socialism or some other issue; others may prefer the non-partisan attitude. But as to Yiddish, Yiddish literature, Jewish folk-lore, these have always been and still are the backbone of the Jewish secular school.”

To these might be added singing, current events, arts and crafts and extra-curricular activities. This school’s viewpoint is defined as “one which sees great national and educational possibilities in language, literature, history, holidays, etc., with all the emotional halo surrounding such experiences, though without the admixture of purely religious ritual . . . It stresses those folkways which bear directly on our historical development and survival as a cultural entity.”

The schools have divided among themselves because of differences in attitude towards Hebrew, Jewish nationalism, and party control. Each of these groups has a secondary school and a summer camp. The Yiddish Lehrer Seminar trains teachers for three of them, although it is conducted under the auspices of one of them.

1) The earliest group of schools was organized under the auspices of the National Workers Alliance which had united with the Poale Zion. It now conducts 17 schools with a registration of approximately 750 pupils. It is also responsible for the Lehrer Seminar. Its program of studies includes Hebrew in the upper and high school classes, Jews in other lands, and the ideals and works of the Federation of Labor in Palestine. While they favor socialism and cooperative endeavor, they do not identify themselves with revolutionary class struggle ideology.

2) An offshoot of the above group of schools is that which is known as the Shalom Aleichem Folk schools, united under the direction of the Shalom Aleichem Folk Institute. The break took place in 1916 and was caused by a division of


attitude towards Hebrew, and Party control. To-day there are twenty of these schools with a combined registration of 1,200 pupils. Hebrew is taught in the advanced grades or in the High School department. Their emphasis is on folkways rather than on proletarianism. They give preference to "general nationalistic and progressive spirit rather than to narrower forms of propaganda," political or otherwise. The Institute conducts a High School, advanced classes for graduates of the High School, and a summer camp, and publishes books and a magazine for children.

3) Another group of schools is conducted by the Arbeiter Ring or Workmen's Circle, a trade unionist fraternal organization, which, though technically non-partisan favors socialism but is opposed to revolutionary communism. This organization has undergone a radical change in attitude. Originally opposed to Jewish national or religious activities, it has gradually joined in active support of Jewish relief enterprises, Labor Palestine and even the establishment of Yiddish schools. This was the organization whose members in earlier years, delighted in desecrating Jewish holy days by conducting balls on Yom Kippur, and the like. Today, this organization conducts in New York City, 37 schools with a combined register of about 2,400 pupils, the largest number of any of the Yiddishist groups. The official curriculum includes, in addition to subjects mentioned previously—the celebration of certain Jewish, American, and labor holidays. Hebrew is included in High School classes. This organization also conducts a secondary school, publishes a monthly, and has just opened teacher training classes of its own.

4) Different from all the others is the group of schools supported by the International Workers' Order, which is definitely a communist organization. They were originally associated with the Workmen's Circle but separated in 1926 over the issue of Communism. These schools removed most of the subjects in the curriculum outlined above, but retained Yiddish and some Yiddish literature. They began with an antagonism to everything Jewish not approved by communists, but have recently introduced some changes by adding to their program of studies some phases of Jewish
history and a broader view of Yiddish literature. This group has today 50 schools and approximately 2,500 pupils.\textsuperscript{36} It also has a High School department and publishes an educational monthly.

The Yiddishist week-day school or the secular laborite school, has during its existence fulfilled an important function which may be summarized in the words of the author previously quoted:

“These schools, at the beginning, found support only among socialists of a distinctly Zionist or nationalist leaning. The other Jewish socialist organizations—the majority of the Jewish radical circle—were strictly opposed to any form of Jewish education . . . The first objective of the movement to win over the Jewish radical to the idea of the necessity of Jewish education, was more or less successfully achieved.”\textsuperscript{37}

5) \textit{The Heder}.—The Heder and the itinerant Melamed need no further description here. They have been referred to previously. They are direct importations from a set of social, economic, political and cultural conditions which were deplorable. No doubt, the heder had its use in the ghetto community, but it is very doubtful whether it ever was an educational institution that did credit to the child or to the community as a whole. In this country too, no doubt, the heder and the itinerant Melamed served their purposes during early Jewish settlement and subsequent periods. At best, they represented the commercial, individualistic exploitation of the Jewish instinct toward survival. It is no credit to Jewish parents or to Jewish group intelligence that they were willing to sacrifice child and money to such exploitation. It is not necessary to dwell on the

\textsuperscript{36} There is an opinion that this particular group of schools, because of their negative attitude to Jewish life, cannot really be considered in a discussion of Jewish education. They are included here as a matter of record and for realistic considerations. They do reach many of our children and even their negativism is a matter of concern to the Jewish community. And besides, time and events do have peculiar ways of affecting changes.

unsanitary conditions of the Heder, the uncouth Melamed, the painful and shameful struggle between child and elder, the baneful effects upon two generations of Jews who grew up in hatred of things Jewish.

The startling fact about the heder and the itinerant melamed is that they still persist, even after twenty-five years of community effort. To be sure, there has been a drop in the estimated number of Hedarim and melamdim since 1910. The proportion of pupils receiving this kind of instruction has dropped from 33% to probably 17%, but their total numbers are still large,—between 10,000 and 15,000 in 1935 for New York City. There may be even more; there are no reliable data available. Parents pay as much as twenty to forty or fifty dollars per year for such instruction, the net result of which is to give the child the ability to read mechanically some Ivri, and, frequently, in addition, an emotional disturbance that may require a life-time to remedy.

The persistence of this type of Jewish education points to its evident usefulness. Is it not possible then for organized community effort to explore and exploit this usefulness? In some instances intelligent private endeavor has taken advantage of this blind demand of parents. As a result of the depression, when community effort failed, there sprang up in the city a number of modern hadarim or private Hebrew schools meeting in vacant shops and remodeled buildings, and managed by modern teachers who had lost their positions in communal institutions. Today it is conservatively estimated that there are 75 hadarim or private schools of this kind with an enrollment of about 3,500. The itinerant melamed is gradually yielding his place to a modern, young, American home-visiting private tutor. Both new types of teachers receive respectable fees for their services. These facts point to the need for further organized community effort to extend the scope of the services rendered by communal schools and their teaching staffs, so that the community may claim both child and funds, so readily offered by the parent. The links between home and community school, between parent and the community teachers need still to be forged. Only intelligent community leadership and social pressure may produce these desirable results.
One notable experiment in this direction has already been undertaken by the Central Jewish Institute and with unexpected success. Under this plan, the Central Jewish Institute employs a staff of teachers who meet groups of four to six children, two or three times a week, in the homes of one of the parents. An attempt is made to reach especially those children who attend the Cejwin (Central Jewish Institute) camps in the summer. Studies include Hebrew, history, customs and ceremonies, Bible, current Jewish events, etc. The methods employed are adjusted to the age of the children. Occasionally the children are introduced to the social life of the institution itself. The plan has worked well in some groups and poorly in others. It requires more materials, more specially trained personnel, and more experimentation, but shows exceptional promise.

f. Secondary Education.—Progress has no doubt been made since 1910 in the organization and development of High Schools and High School departments in the various types of schools described above. The enrollment has grown from practically nothing to 3,000, or about 4.8% of the total pupil enrollment in 1935. In itself this number does not show much expansion. Yet it is important because of the development it represents in the curricular studies in the classes of the elementary schools. Even if a small number complete the accepted six-year course of study, there is awareness of goals to be achieved and ground to be covered. There is purpose and planning, gradation and graduation. We must remember no Talmud Torah graduated pupils in 1910. The existence of a High School department serves as a standard for elementary school work. What, therefore, are the standards of existing High Schools or High School departments?

Let us consider first, the Hebrew High School conducted under the auspices of the Bureau of Jewish Education. Graduates from about 95 out of 300 Hebrew week-day schools attend this High School. It is usually the school with the higher register that has a graduating class. In 1935, only 125 of the schools had a register of 100 or more. For the smaller schools, the Bureau has set up the Florence Marshall Junior High School, which consists of third or
fourth year grades, and classes preparatory to the Senior High School. Thus, a three-year elementary course becomes possible in the smaller schools. Girls constitute about 50% of the Senior High School. It offers a four-year course, and its curriculum includes a complete course in Jewish history, selections from the original texts of the Prophets, Hagigographa, Apocrypha, Mishnah, Agaddah, medieval and modern Hebrew literature, liturgy, customs and ceremonies, Palestine, Jewish music, current Jewish events; there are also many extra-curricular activities. An opportunity is given for participation in community or Palestine projects. Classes meet three times a week for ten periods.

Besides this Hebrew High School, there are independent High School departments in a few more Hebrew week-day schools. There is also the Herzliiah Hebrew Academy High School department which receives the graduates of some of the schools. The course in this Academy calls for daily attendance and offers a more intensive Hebraic program.

Together all Hebrew Week-day High Schools and departments have a register of less than 1,000 or about 25% of the total Hebrew Week-day school enrollment.

The all-day schools too, have their High School classes. Until recently most of them would send their graduates to the secular High School of the Yeshivah College, where they would continue their Biblical and talmudic studies. By an arrangement for local branches, seven of these schools have instituted, this year, High School classes of their own, which are credited at the talmudic division of the Yeshivah College. The pupils in these classes attend daily and receive as many as twenty hours instruction per week. They study biblical texts, including the Prophets with commentaries. They cover about fifty pages of talmudic text with commentaries per year. These texts represent selections from various tractates. In some, modern Hebrew literature is taught. The language of instruction is sometimes Yiddish and sometimes Hebrew. The course of study is expected to be four years.

Sunday Schools have had graduation and High School departments in this city for a longer period of time. Of course, this does not apply to all Sunday Schools. Only 21
of them have high school departments, with an approximate register of 1,300 pupils or 15% of the total Sunday School enrollment. The typical course lasts three years and meets for two hours on Sundays. Some classes may also meet once more during the week, for the study of Hebrew. The curriculum includes most of the subjects offered in the elementary department, except that they are studied more intensively and on a maturer level. They are religion, the ritual, Bible, including selections from Prophets, Hagiographa, and a general appreciation of its literary and spiritual values, Jewish history, general Jewish literature, contemporary Jewish life, current Jewish events, Hebrew, and a host of extra-curricular activities.

All four of the Yiddishist groups conduct High School classes, where the subjects studied in the elementary classes are continued. Except in the communist group, Hebrew is offered in all these advanced classes. All other subjects are naturally pursued more intensively and with maturer treatment. The combined register in these high school classes is about 600, or 9% of the total Yiddishist school enrollment.

Reference has already been made to the teaching of Hebrew in the public High Schools. Where such courses are offered, they cover three years study of Hebrew language and literature. Of course, all religious text material is omitted from this course. The students in these classes attend five times a week for one period per day. Instruction is similar to that employed in the teaching of any other modern foreign language. Jewish as well as non-Jewish students have taken this course. The progress they have made has been most creditable. A student who completes the three-year course can read selections from modern classical writers, can understand simple Hebrew conversation, and read simple Hebrew stories or essays. New text books were prepared for these classes with the aid of the teachers of Hebrew in the public High Schools, the Bureau of Jewish Education, and the Jewish Education Association.

Another group of adolescents reached by the Bureau of Jewish Education should be mentioned here. They come from clubs of Jewish cultural interests, often meeting inside
the High Schools. They ask for literary and aesthetic materials to be used by them in their clubs, as well as for classes for Jewish studies. Special Sunday afternoon classes are held for these students in the Hebrew High School building where they can study Jewish history, literature, Palestine customs and ceremonies, current Jewish events and singing. In addition, informal social gatherings, festival celebrations, debates, symposia, motion picture exhibits, etc., are arranged in accordance with the interests manifested.

To sum up, secondary Jewish education for the High School age, as reflected in the several types of classes discussed above, shows promise of further growth. More particularly, it gives meaning to the work done in the elementary classes. The respect for thoroughness, for knowledge of original text, for Jewish learning and for continuous study may yet be restored among Jewish youth of America. Furthermore, a group of young people is being prepared with Jewish knowledge and intelligence which they can bring to the service of their people and country, as professional or lay leaders.

Summer Camps

Notice must be taken of another new development in Jewish educational endeavor. Private summer camps for recreational purposes have been known for a long time and have been spreading in number. Community or Jewish institutional camps have also been in existence for many years. Their purpose has been mainly charitable, to offer opportunities for recreation in the country to the city children of the poor, especially during hot summer days. A new type of camp is being developed under communal auspices. It is a non-profit, Jewish educational enterprise. The children come from the various Hebrew schools. Their parents pay maintenance rates, and a definitely Jewish educational program of activities is introduced together with the regular recreational activities. The most important educational significance of these camps is the Jewish atmosphere or environment in which the children live, play, and study as normal human beings, and in which both Jewish and American influences are harmoniously
integrated. The outstanding camps of this kind in New York City are the group known as Cejwin Camps, founded by the Central Jewish Institute in 1919, and successfully directed by Albert P. Schoolman. These Cejwin Camps have become a model for other Jewish institutional camps. The Bureau of Jewish Education subsequently founded a Hebraic camp for adolescents and young people, which later widened its scope to include younger elements for whom a specific Jewish program is provided. Many a private camp has since introduced Jewish educational features or programs, and a number of Jewish institutional and charitable camps, too, have added Jewish educational elements to their recreational programs. About 2,500 to 3,000 children attend the two camps named above for a period averaging between five to ten weeks. The extraordinary cultural and spiritual possibilities of such summer experiences in the lives of the growing children need not be elaborated upon here.

There is still another innovation which has been tried in a number of recreational institutions in the city under the guidance of the Jewish Welfare Board. Children who cannot go to the country camps are organized into camp groups, and are offered the recreational facilities of the Center buildings as well as excursions to parks and suburban areas. Jewish educational elements are interwoven into the general activity programs of these groups. This innovation, still in its experimental stage, is progressing satisfactorily. The summer camp idea, if it spreads, may affect the entire trend of development in Jewish educational work of the future.

Pre-School Education

This field of Jewish educational endeavor has not been much explored. The Bureau of Jewish Education has, for a number of years, experimented with materials and methods for this age group. Mothers received guidance and materials in connection with the preparation for Jewish festival celebrations at home. They then sought to utilize this material and preparation for the teaching of their children at home. Though the depression put a temporary
end to this experiment, some of the materials are still used in the lower classes of the Sunday schools.

A number of Hebrew Week-day schools and Sunday Schools have tried kindergarten classes with varying success. This type of work requires especially trained persons and specially prepared materials, as well as facilities of its own. Such work requires careful community organization and guidance. A new experiment in this direction is being prepared by Ivriah, the women’s division of the Jewish Education Association. With the aid of a special kindergarten fund, they hope to develop a “kindergarten—first and second grade” school for children between the ages of four and eight. This school will be known as the “Beth Hayeled” (The Home of the Child) and will endeavor to introduce the child to a Jewish environment, to elements of Hebrew and to the secular subjects which are required for entrance into the third grade of the public school. By this plan it is intended that the child establish, under enjoyable circumstances, a foundation for future Hebraic studies and, at the same time, lose no time in his public school career. It is expected that this experiment will begin during the coming year.

ADULT EDUCATION

If all the informal influences and processes of Jewish education, to which adults and older youth are subjected during the year, could be controlled and measured, it might be said that many thousands of them receive a Jewish education. Among these influences and processes are those associated with 1) community activities such as Federation, Welfare Fund, Joint Distribution Committee, Palestine, and other campaigns; 2) membership in Jewish organizations, philanthropic, religious, social, fraternal, educational, economic, etc.; 3) attendance at synagogue services or lectures, community Center lectures, concerts, meetings, dinners, clubs, etc.; 4) reading of Yiddish or English-Jewish papers, magazines, books, etc. There are a host of such activities which leave information with the participating individual, stir his emotions, and lead him to deeds of Jewish significance. Just ordinary participation
in various forms of Jewish group life has its educational and social values.

There are also some semi-formal activities of Jewish youth organizations to which reference has already been made. Among these organizations are those societies or chapters affiliated with Young Judaea, League of the Jewish Youth, Young People's League, Young Israel, Menorah, Avukah, Masada, Junior Hadassah, Hashomer Hazair, Junior Mizrachi, Aleph Zadik Aleph, and many others. These several youth organizations have produced a vast literature of periodical bulletins, syllabi, brochures, pamphlets, magazines, outlines, courses of study and even books. They have engaged in their own research work, study groups, summer institutes, training courses and classes. Quantitative measurement of the output of these organizations has always proven elusive. There is no doubt, however, that they have proven constructive Jewish educational forces, and have served as training laboratories for many a community worker, professional or lay, and for the development of informed, intelligent and socially-minded Jews.

On the other hand, it is possible to make some estimate of the formal Jewish educational activities for adults in New York City, if these include only regularly organized schools and classes, communally or centrally directed. Among the first adult schools of this kind may be mentioned the Israel Friedlaender Classes founded in 1919, and subsequently named after the martyred teacher, Prof. Israel Friedlaender (1922). These Classes form the Extension Department of the Teachers Institute of the Jewish Theological Seminary of America, and offer three-year or four-year courses. They were established to satisfy a demand for study groups developed among the leaders and members of the several educational youth organizations, such as mentioned above. Classes were formed in Jewish history, Hebrew, Hebrew literature, Bible, post-biblical literature, Palestine, Jewish religion, Jewish philosophy, contemporary Jewish life, Talmud, and similar courses. These Classes spread to a number of Y’s and community centers, and have been duplicated by various names in a number of communities. Despite the effects of
the depression, and perhaps because of the disturbing anti-Jewish agitation in Germany and elsewhere, and also because of Palestinian influences, the number of schools and classes of this type has grown. Today there are at least ten such known and recognized schools in New York City with a combined enrollment of about 2,500. The fact that students pay tuition fees and that the schools are conducted on an academic basis is testimony of the sincerity of interest in them. They are known by various names such as, Institute, Academy, College, or School for Adult Jewish Studies. Recently, four of the prominent Jewish women's organizations in the city joined to form a Women's Institute of Jewish Studies to help them carry on their Jewish work more intelligently. If, to these schools and classes were added the many formal study groups conducted in synagogues of all divisions, and in community centers in the city, it would be safe to estimate that about 10,000 adults a year engage in some form of Jewish study.

These adult schools and classes may all be grouped under the motto of the Israel Friedlaender Classes, namely: "Torah Lishmah" (study for its own sake). There is still another school in the city which belongs to this category, and which, in a sense, is superior to them or at least more advanced in Hebraic standards. It is the Seminary College of Jewish Studies, conducted as a department of The Jewish Theological Seminary and directly associated with its Teachers Institute. In fact, it is a development of the activities of this Institute. As the Teachers Institute grew, it set ever higher standards for the training of teachers and sought consciously to limit the number of candidates admitted. It did not wish, however, to deny those who came from the Hebrew High Schools the opportunity to continue their Hebrew studies. An academic department thus developed whose students outnumbered those in the teacher training department. By act of legislature, the name "Seminary College of Jewish Studies" was given to this department in 1931, with power to grant academic degrees. A four-year course, requiring 120 credits, entitles the successful graduate to the degree of Bachelor of Hebrew

Literature. There is also provision for higher degrees. Students attend Sunday afternoons and two evenings a week, or fifteen periods per week. They come after working hours or after secular college classes, in the same spirit as do the other students engaged in Torah Lishmah. The existence of this Hebrew College and its student body is perhaps the most encouraging testimony to the measure of progress which organized community effort on behalf of Jewish education has scored during the past quarter of a century.

**PROFESSIONAL SCHOOLS**

The standards of Jewish scholarship, Jewish leadership and the spiritual life of a Jewish community have frequently been determined by the number and the standing of the rabbinical schools in its midst. New York City is privileged to house three outstanding, well-known rabbinical training schools, namely, the Jewish Theological Seminary of America, the Yeshivah Rabbi Isaac Elchanan (Yeshivah College), and the Jewish Institute of Religion. They represent respectively the Conservative, the Orthodox and the Reform approach to Jewish religious life. Their respective staffs include some of the most illustrious scholars in the world of Jewish learning, and they produce not only rabbis but also eminent contributions to the science of Judaism. The library of the Jewish Theological Seminary is the largest of its kind in the world, and its collections of rare books, manuscripts, documents and historical materials are both priceless and matchless.

All three institutions are selective in their admission of students. Admission requirements include advanced Jewish knowledge and secular college training. Like certain Catholic or Protestant denominations, the Yeshivah conducts its own secular college department. In case of the other two Seminaries, a candidate must have completed his baccalaureate work before admission. The depression brought a limitation of admissions and more advanced requirements. In earlier years, the Jewish Theological Seminary admitted students into its preparatory department before they were graduated from college. The development of high schools and colleges for Hebrew studies has
made it possible for these rabbinical schools to foster Jewish scholarship on a higher level. Despite their high standing, it cannot be said that their graduates are as yet fully prepared for their practical, individual and community problems. This aspect of rabbinical preparation will, no doubt, see improvement with the passing of time. The Hebrew Union College of Cincinnati (Reform) has not been mentioned here only because it cannot very well be included in a report for New York City, although its influence most certainly extends to New York as to other parts of the country. As for its standing and significance, it should certainly be included with its sister institutions in New York.\textsuperscript{39} It should be added, in all fairness, that all these rabbinical schools belong to American Jewry as a whole, rather than to any particular community. The Jewish community in New York City cannot be fully credited with their existence, nor assayed in terms of their spiritual or scholarly values.

Rabbinical training schools have existed before 1910, and they have grown in capacity and quality since then. The most important progress to be recorded here, however, is that of the Jewish teacher training schools. They have developed high academic standards and have increased in number both in New York City and elsewhere. The fore-runner of them all is the Teachers Institute of the Jewish Theological Seminary of America, whose twenty-fifth anniversary was celebrated recently.\textsuperscript{40} The progress made by this institution and in the training of Jewish teachers generally since 1910, can be judged by the change in admission requirements. It is a fact that graduates of the Teachers Institute of earlier years would not now qualify for admission. A candidate for admission today must be a graduate not only of a public high school but also of a Hebrew high school, and must, in addition, possess personality qualifications desirable in a teacher of children. A graduate of the Teachers Institute is required to complete a five-year course

\textsuperscript{39} There is also the Hebrew Theological College of Chicago, which ordains Rabbis and which is conducted more like a European Yeshibah than like the rabbinical seminaries mentioned here.

\textsuperscript{40} S. Dinin—Twenty-five Years of Teacher Training. \textit{Jewish Education}: Vol. VII: 1. p. 25.
in addition to his ten years of preliminary Jewish and general schooling. This course requires intensive study of the several sections and books of the Bible, of the Hebrew language and literature, including modern, medieval and historical branches, of Jewish history including historiography, of talmudic selections, and of religion and ethics. In addition, there are courses in educational theory and practice which include methods of teaching Hebrew, history, Bible, customs and ceremonies, current Jewish events, arts and crafts, drama, music and cantillation. Where skills are necessary, they, too, are taught. A student in this department is expected to concentrate on his Jewish and professional training. Special arrangements have been made with Teachers College, Columbia University, for students who are awarded a Bachelor of Jewish Pedagogy degree by the Teachers Institute to obtain the degree of Bachelor of Science in Education from Columbia, in five years. According to this arrangement, the student attends two full years of study during the daytime at the Institute. During the third and fourth years, he is required to attend part time at the Institute, to devote part time to pupil teaching, and also to take thirty credits of work at Teachers College. During the fifth year, he is required to take a complete year's work at the College, continue his pupil teaching, and take one or two courses on Sunday at the Institute.

Not only has this Teachers Institute raised the professional requirements of the Jewish teaching personnel, but it has also influenced the general trend of Jewish education in this country. Members of its faculty have produced books on educational philosophy and methodology, as well as text books for the elementary and secondary grades. In all of its work, it has cooperated with, and profited by, the work of the Bureau of Jewish Education. The joint efforts of both of these organizations, to which should be added the influences of Teachers College of Columbia University, have produced a group of devoted men and women who have continued their Jewish and professional studies. Today, a number of them occupy the most important administrative, supervisory and academic posts in the
Jewish educational field in this country. Two of them have filled important educational positions in Palestine. A number of younger men hold positions as principals or center executives. A number of them have contributed to the science, literature and philosophy of American Jewish education. Together they have developed Jewish educational endeavor to the level of professional activity.

There is still another type of Jewish educational progress to which the Institute has contributed. Through the Israel Friedlaender Classes, it offered professional training to those who wished to serve as Sunday School teachers or as club leaders. The increasing significance of the club as an educational instrument created the necessity for trained leaders for this type of work. In this branch of activity the Institute cooperated with individual Y's and community centers as well as with the Jewish Welfare Board.

The example of the Teachers Institute has led to the founding of additional teacher training schools in New York and elsewhere, not all of which maintain as high a standard. Only the two additional ones in New York City, recognized by the Board of License, will be mentioned here. The Yeshivah Rabbi Isaac Elchanan has a teacher training school which offers a five-year course. It admits students of 15 years of age who have completed a course in the elementary Yeshibah, or two years at the Hebrew High School and two years at the secular high school. It stresses

41 Dr. Isaac B. Berkson, until recently the Director of the Jewish school system in Palestine, instructor in Jewish Education at Jewish Institute of Religion, and Lecturer in Education at College of City of New York; Dr. Barnett R. Brickner, Rabbi of Euclid Avenue Temple, Cleveland; Israel S. Chipkin, Registrar, Israel Friedlander Classes, Seminary College Jewish Studies, also Lecturer in Religious Education, Teachers College, Columbia University; Dr. Alexander A. Dushkin, in charge of the Education Department of the Hebrew University, Palestine; Dr. Azriel Eisenberg, Director, Bureau of Jewish Education, Cincinnati; Dr. Abraham N. Franzblau, Professor of Education, Hebrew Union College, Cincinnati; Dr. Emanuel Gamoran, Educational Director, Synagogue & School Extension, Union of American Hebrew Congregations; Dr. Jacob Golub, Director, Jewish Community Center, Harrisburg; Dr. Simon Greenberg, Lecturer in Jewish Education, Jewish Theological Seminary of America; Dr. Leo L. Honor, Director, Board of Jewish Education, Chicago, Director, College Jewish Studies, Lecturer in Jewish Education at Chicago University; Ben Rosen. Director of Associated Talmud Torahs, Philadelphia; Albert P. Schoolman, Director, Celwin Camps, Dr. Mordecai Soltes, Director of Education, Jewish Welfare Board. All these men were trained in the Teachers Institute of the Jewish Theological Seminary of America.
talmudic requirements both at admission and during the course of study. The latter includes intensive study of Hebrew and Hebrew literature, of the Bible as well as of Jewish history. All subjects are taught in Hebrew. A student takes twenty-five hours per week, the first three years. He takes his secular studies in the afternoon. During the last two years, he has time free for observation and practice study. During the second and third years the student takes theoretic courses in education at the Yeshivah College. A graduate must successfully complete his course, his practice teaching, and two years of secular college work. The standards of this training school were established in 1932. Its graduates are in demand, especially in orthodox schools. Young Israel, an organization of orthodox youth, has recently united with this school to offer evening classes for adults.

The other training school, namely the Herzliah Academy, was recognized only very recently by the Board of License, after it advanced its standards. It offers a four-year training course, and requires, for admission, graduation from a public high school and the equivalent of a two-year course in a Hebrew high school. Its course includes the subjects mentioned above, but instead of emphasis on talmudic studies it stresses mastery of Hebrew language and literature. It requires fourteen periods of attendance per week for the first two years, and sixteen periods during the last two years. Students are urged to attend a secular college and specialize in education. Pedagogy courses as well as all other courses are given in Hebrew. A half-year of practice teaching is required as part of the four-year course leading to the teacher’s diploma. This institution also conducts a four-year high school department and evening classes for adults.

While these training schools serve the need of the Hebrew weekday schools, the Yiddish Lehrer Seminar, which has been previously mentioned, serves the needs of the Yiddishist schools. While two more training groups have recently been established, they may not be classed with this Seminary, which is an academic institution seeking to maintain high standards and doing parallel work to some of the teacher training schools named above.
There is still another training school for Sunday school teachers, formerly conducted as a branch of the Hebrew Union College in Cincinnati, but now maintained cooperatively by the Reform congregations of the city, under the direction of a committee of rabbis. Its three-year course resembles very much that of the Israel Friedlaender Classes and other institutes for adult education. Its special significance lies in the fact that the congregations which it serves have recognized the need for properly trained Jewish teachers in Sunday schools.

The training schools for teachers have stood side by side with the rabbinic schools in striving towards higher standards of Jewish learning and towards better trained leadership. They have served especially in transmitting Jewish knowledge to children and to adults. Without community understanding and support, they could hardly accomplish their purpose.

As Jewish community life has developed in this country, the need for qualified service and trained leadership has been increasingly felt. The Jewish social and charitable agencies especially have experienced the need for workers whose training included not only general education and professional technique, but also more definite Jewish information, understanding and background. Working with the Jewish clientele required some sympathetic appreciation of its social background and historic experiences. This need found ultimate expression in the Graduate School for Jewish Social Service, which, like some of the other institutions whose scope is national, is located in New York City. The specific courses in Jewish history, Jewish philosophy and Yiddish would in themselves help to establish its Jewish educational orientation. But its courses of study go more deeply into Jewish analysis, and application of practical case work and theoretic social studies. The existence of a professional school for Jewish social workers is further evidence of the progress made towards Jewish community awareness and responsibility for the quality of Jewish group life in the democracy called the United States of America.
SIGNIFICANCE OF FACTS FOR NEW YORK CITY

We have lingered over the facts for New York City, because developments there have been fuller and more conscious. These, in turn, have influenced and even controlled in many ways the local developments in Jewish communities throughout the country.

Tendencies Revealed in American Jewish Education

What general tendencies in American Jewish education are revealed by an analysis of the comparative facts and figures for the twenty-five year period just reviewed?

In following the lines of development from 1910 to 1935 we notice, on the whole, an upward trend, which would indicate improvement in quantity and quality. We should be careful, however, not to misjudge this trend and its meaning. In the first place, a closer examination of the facts for all the intervening years and not only for the end years of the twenty-five year period would disclose that the lines of development are not always continuously upward. On the contrary, they are broken, zigzag lines, showing backsliding as well as progress. In the second place, improvement limited to the few does not reflect the condition of the many. For present purposes, however, we shall accept the curve of development indicated in detailed studies for New York City as applicable in a general way to the country at large. This curve of development shows general advance, until about the year 1929-30, when the economic depression set in. After that year, there is a rapid decline until about 1933, when a slow continuing rise begins. The total decline represents a backsliding of ten to fifteen years of achievement in quantity and quality. The figures for 1935 would, therefore, not show the extreme points of achievement in the twenty-five year period. For this very reason they may be the more typical of the general situation. Insofar as judging of the many in the reflected light of the few is concerned, there is one comforting thought: these few have standards which they have shown possible of achievement and which can be made to serve as goals for the many. Fortunately, the facts of the several
studies reveal that, where standards of achievement have not been left entirely to individual effort, but have enjoyed community interest and support, they have been pursued by ever-increasing numbers.

It is this community interest or approach to American Jewish education which is probably the outstanding tendency, or line of development, during the past twenty-five years. That is the conclusion of the several studies which have been made during this period. Parallel to this tendency, and incidental to it, there is revealed another. It is the raising of Jewish educational activity to the level of professional service. As a consequence of both these general tendencies, we note the expansion of the scope and content of American Jewish education and the emphasis upon personality development as well as upon the improvement of Jewish group life. Let us examine each of these tendencies in some detail.

Community Interest and Approach.—Community interest in and approach to American Jewish education during the past quarter of a century have been expressed in two directions. In the first place the community has shown concern for, and on behalf of, Jewish educational endeavor. In the second place, it sought a place for itself in the content or the process of Jewish education.

Community concern on behalf of Jewish education has manifested itself in a number of ways. First and foremost, of course, through the establishment of community Bureaus or Boards of Education. Today there are at least a dozen communities where such a central agency for Jewish education was organized through community effort. Through these agencies, the community has sought to coordinate the work of existing educational institutions, to offer them supervision and standards of administration and teaching, to build or improve school buildings, to organize the various elements on behalf of the unschooled and the youth, to

42 New York City (1910), Boston (1918), Philadelphia (1920), Chicago (1923), Baltimore (1921), Pittsburg (1922), Indianapolis ( ), Milwaukee (1929), Buffalo (1931), Detroit (1926), St. Louis (1926), Cleveland (1924), Cincinnati (1926), Jewish Education Association, New York City (1921).
stir up interest in the Jewish population for Jewish education, and to raise the necessary funds with which to carry on the activities of the central agency as well as to provide for the poor. In other words, it has sought to create organized responsibility with which to replace individualistic, chaotic conditions.

These central agencies for Jewish education have usually been affiliated with local Federations or Welfare Funds, which raised and supplied the necessary funds for central activities, school subsidies or scholarships. In the case of New York, the funds of Federation were supplemented by those raised by the Jewish Education Association. In other places, such an association took the place of a non-existent Federation or Welfare Fund. Not only have local Federations and Welfare Funds added Jewish educational work to their respective programs of responsibility, but the recently formed National Council of Jewish Federations and Welfare Funds has included a Jewish educational section among its affiliated groups. Jewish cultural ideology and activity have become important, integral elements in the programs and annual meetings of the National Conference for Jewish Social Service. Contrast these facts with the dominant attitude in 1912, when it was regarded as strange for Dr. Judah L. Magnes to present the subject of Jewish education before a conference of social workers.

Preceding the establishment of a central agency for Jewish education, community interest has frequently expressed itself through the conduct of a local survey, so that adequate and intelligent steps might be taken in the organization and direction of community effort on behalf of Jewish education. Not only have preliminary studies of this kind been made, but supplementary ones, too, like those in New York City, in order to evaluate work done by existing central agencies.

One of the important community activities, conducted by the local central agency for Jewish education or by a local rabbinical seminary and with special community encouragement, has been the training school for teachers and club leaders. It would appear almost axiomatic that community interest in Jewish education cannot be expressed
or maintained without the services of properly trained personnel.

A further expression of community interest in Jewish education is the range of special provisions by the major and minor groupings in the community, through central agencies of their own, to carry on their distinctive program for Jewish living. Thus we find that the Reform group has its Synagogue and School Extension Department in Cincinnati, which offers guidance and materials to Sunday schools. The United Synagogue of America, representing the conservative group, offers similar assistance for those affiliated with it. The Union of Orthodox Congregations has shown its interest in the work of the Yeshivah College, but has not yet gathered strength enough to help local orthodox schools. The subject has, however, claimed the attention of its conventions. The Yiddishist groups have both their local and central agencies, which sometimes extend even financial assistance. This group of schools has not, in the past, received much aid from the local Bureau or central agency for Jewish education. Sometimes they themselves have refused such aid. The fact that a community central agency does exist has stimulated them to organize their own type of school work. On the whole, the community agency has given most of its attention to the Hebrew weekday school and the Sunday school which reach most of the pupils.

We come now to another aspect of community interest in Jewish education. It may be called a selfish or self-perpetuating interest. Federation, its affiliated agencies, organizations working for Palestine upbuilding, and their affiliated agencies, organizations representing international needs and problems of Jews, synagogues, higher schools of learning, and other organizations, all wish to continue their existence and their functions. They all seek a youthful following which would take over the activities and responsibilities of older members and leaders. Many of them not only establish their youth auxiliaries, but ask that children in the schools learn about their respective purposes and programs and that they make financial contributions towards the causes they represent. Thus, new subjects have gradually found their way into the curriculum of the Jewish
schools. These subjects might be called Jewish Community Civics and Jewish Current Events. Through these subjects pupils keep in touch with the passing local and international Jewish scene; become acquainted with, or participate in, various Jewish movements; develop the habit of self-taxation for Jewish causes; learn about the local Jewish community, its needs, its organization, its leaders; and share in various community events and projects.

This type of community interest in Jewish education is a long way from the very elementary concern to prevent criminality in the Jewish child and to avoid the consequent disgrace to Jewish adults. There is no doubt that community interest in Jewish education can help to prevent criminality; but it can do much more—it can help to enrich personality.

Professional Development.—Effective group life is not possible without intelligent leadership. Efficient community service is unattainable without trained workers. It is to be expected, therefore, that community interest in Jewish education should demand properly prepared teachers. For that reason, two of the first projects undertaken by central educational agencies in the several communities have been the setting up of a teachers' training school and the requirements for the certification of teachers. There are at least nine recognized training schools in the several communities. All except Gratz College in Philadelphia and the Teachers Institute of the Jewish Theological Seminary of America were organized since 1917. A recent study of these schools has recorded the progress made in the training of teachers. All except one of these institutions require for admission, graduation from a public high school and from a Hebrew high school or its equivalent. Even this exception makes up the inequality in the requirements for graduation,

44 Three in New York; one each in Philadelphia, Baltimore, Boston, Pittsburgh, Chicago, Cleveland. Others of lower standard are not included here.
by requiring students who wish to qualify for Hebrew weekday school teaching, to complete a total of from ten to fifteen years of Hebrew studies, and four years of general college work. In other words, the preparation required for Hebrew teaching is practically twice as much as that for public school teaching.

The work and standing of these training schools will be better appreciated in their relationship to the needs of the community and to conditions of the American environment. It is worth noting that, to date, five of these schools have succeeded in making arrangements with one or more local colleges and universities for accrediting their students for Hebrew studies pursued in the Jewish training schools. Especially significant are the arrangements between the Teachers Institute of the Jewish Theological Seminary and Teachers College, Columbia University, to which reference has already been made. After five years of required attendance and practice teaching, the candidate receives degrees from both institutions.

The place of Teachers College, Columbia University, in the profession of American Jewish education is unique. For the man is the profession it is difficult to think of Jewish education without reference to the influence and direction exerted by that institution and its leading personalities, including Dean James E. Russell, Professors Dewey, Kilpatrick, Thorndike, Strayer. It is to this institution that most of the men now occupying the leading posts in the field of Jewish education have gone for their advanced professional training. It is there that they were introduced to the science of education generally, and to the philosophy of American education in particular. It is there the men were guided in the application of scientific fact and standard to the problems and content of American Jewish education. It is there candidates were given advanced degrees for theses, dealing specifically with the philosophy and practice of American Jewish education. It is there that the Department of Religious Education established special courses in Jewish Education for advanced students. It is equally worth noting that the academic work done by the men in this new field earned the praise of the college authorities. The recognition given by this college to American Jewish
education has, no doubt, made it easier to obtain similar recognition in other universities, like Harvard, University of Chicago, and New York University, where some of the men prepared theses in the field of American Jewish education. Thus, from the very beginning of the professional training of the leaders in Jewish education, a definite attempt was made to integrate general education and Jewish education, traditional training and scientific training, the American scene and Jewish group life.

Wider Service of Teacher Training Schools.—The teacher training schools have served the Jewish community in broader fields than in the Hebrew weekday schools. They have offered Jewish studies and technical training for teaching in Sunday Schools, and for leading clubs or conducting mass activities of a Jewish character in schools, synagogues or centers. They have provided advanced collegiate Hebrew studies for those select numbers who have successfully completed their earlier studies. In addition, they have supplied the necessary Jewish knowledge to intelligent adults, who sought background and objectives for their Jewish living. To these classes have come lay leaders and workers from youth organizations and from social, religious, and communal societies. Out of these classes have also come leaders and members of communal organizations, synagogue, school and center boards. Thus, Jewish education has brought Jewish organizational activity and Jewish lay leadership together.

Schools need not only teachers, but principals and supervisors as well, for a school system requires direction, supervision and administration. Provision, albeit inadequate, for the training of personnel for these advanced positions has been made in some of the institutions. As previously mentioned, most of the executive and supervisory positions in the country are now occupied by men who received their training in the Teachers Institute of the Jewish Theological Seminary and the Bureau of Jewish Education in New York City. There are, of course, others who have received their Jewish training elsewhere. In all cases, these men have received their advanced technical training in one of the American universities.
The Profession of Jewish Education.—Together, all the men and women thus trained constitute the membership of the Jewish education profession. In fact, they have created the National Council for Jewish Education, whose membership has, for the past ten years, been limited to executives, supervisors, textbook writers, training school instructors, and to those who have given evidence of creative achievements in the several branches of Jewish educational activity. The Council conducts annual conferences for the discussion of theory and practice, research and experimentation, in American Jewish education. It is now one of the associate bodies of the National Conference for Jewish Social Service. During the year, it publishes a professional magazine and carries on certain practical or research projects through its committees. One of these committees is now engaged in formulating standards for teacher training schools.

Even for the comparatively brief period of existence the American Jewish educational profession may point with justifiable pride to a body of professional literature produced by its members and to the development of special content and methodology. Besides the quarterly Jewish Education published by the Council, there are the Jewish Teacher and the Jewish Leader, issued by the Synagogue and School Extension Department of the Union of American Hebrew Congregations, and the Jewish School Quarterly; issued by the United Synagogue of America. There are numerous textbooks and books for home reading published by the local bureaus and by the national agencies mentioned.

The Bureau of Jewish Education in New York City has been the forerunner in the preparation of textbooks and other materials for the teaching of Hebrew, Jewish history, festivals, and songs. The Department of Synagogue and School Extension has been publishing a most splendid series

It is interesting to note, at this point, that side by side with this educational group there has grown up a body of executives and supervisors in the Jewish community center field who are organized into a national group and are also associated with the National Conference of Jewish Social Service. They, too, approach their activities as professionally trained workers and are stressing more and more the Jewish educational and cultural approach to their purposes and programs.
of textbooks for the teaching of Hebrew and history, books for home reading, guide books for teachers, syllabi and outlines which are used not only in Sunday Schools but also in many weekday schools. A. H. Friedland of Cleveland has produced a series of booklets in Hebrew for home reading, which fills one of the most important needs for children of our schools. Chicago has given us the individual goal lessons in Hebrew, and laboratory materials for the study of Jewish history. Philadelphia has prepared curricular materials and youth literature. Similar contributions have come from other communities. Private authors and publishers, as well as the Jewish Publication Society, have been stimulated indirectly to prepare texts or reading materials for children, youth, and adults. And the real work in this branch of American Jewish education has only begun.

Perusal of the Jewish Education magazine will help the reader to realize the technical or scientific approach of the profession to its respective tasks. Definite attempts have been made to determine objectives, evaluate achievements, through development of tests and measurements, and to improve methodology. More thoroughgoing studies of philosophic or scientific character are to be found in the doctors' and masters' dissertations already referred to above.47

Advances made in the general field of education have found their application here and there in the Jewish school. The child-centered school, the activity program, the project method, the laboratory method have their experimental foci and loci in Jewish educational work as well. Jewish educators are seeking ways to make the Jewish school an aid to social adjustment and a source of aesthetic, creative and recreational expression for the Jewish child.

47 Among them are: Dr. A. M. Dushkin's study of "Jewish Education in New York City"; Dr. I. B. Berkson's "Theories of Americanization"; Dr. E. Gamoran's "Changing Conceptions in Jewish Education"; Dr. S. Dinin's "Judaism in a Changing Civilization"; Dr. A. N. Franzblau's "Religious Belief and Character Among Jewish Adolescents"; Dr. J. L. Maller's "Feshing of Jewish History"; Z. Scharfsteins "Methods of Teaching the Bible"; and others.
Expansion of Scope and Content

Community interest and professional development have contributed to the expansion of the scope of Jewish education and to the intensification of its content.

Increased Attendance.—From the figures, we have learned that there have been increases in the total number of pupils receiving some measure of Jewish education and in the relative ratios in attendance at various types of schools. Strangely, this tendency does not seem to affect the proportion of those receiving a Jewish education in the United States. In fact, this proportion seems to have declined. The reported figure for 1935 is 25%. It has been variously estimated during the twenty-five year period at from 25% to 30%. In New York City, the relative proportion of those receiving instruction does not change much. It was 21% in 1910 and 23% in 1935.

More substantial changes, however, have taken place in the distribution of pupils among the schools. For the United States the increase in one-day-a-week schools is from 26% to 37.5%, in Hebrew weekday schools from 35% to 55%; in Hadarim attendance there has been a decrease from 39% to 6%. There are no comparative figures for the all-day or for the Yiddishist schools. For New York City, the one-day-a-week school shows an increase from 13.6% to 17.7%, not a material difference; the Hebrew weekday school shows a slight decrease from 52% to 50%, an insignificant change; the Heder shows a considerable decrease, from 33% to 17%, while the all-day school shows an increase from 1.4% to 6%. The Yiddishist school had an attendance of 9.3% in 1935 with no reported figure for 1910. To sum up, in the country at large, the relative attendance in both the one-day-a-week school and the Hebrew weekday school increased at the expense of the Heder, while in New York City the attendance in the one-day-a-week school and the attendance in the Hebrew weekday school have retained their relative positions. On the other hand, the all-day schools and the Yiddishist schools have gained. It would seem that these gains were made at the expense of the Heder. This would not be quite correct.
The Hebrew weekday school, too, has replaced the *Heder* in many cases. It is very likely that both the all-day school and the Yiddishist school drew some of their pupils from the ranks of those who might otherwise have gone to the Hebrew weekday school.

Attendance of girls at the Jewish school has grown. In New York City, girls constituted one-third of the total enrollment in organized schools, one-fourth of the Hebrew weekday school enrollment, more than half of the Sunday school pupils, and about half of the Yiddishist school pupils. Even the all-day schools have girl pupils.

*School Buildings.*—Figures have been quoted in earlier pages showing the great increase in the number of school units, especially in the weekday schools, both Hebrew and Yiddish. This fact calls attention to the great advances made in the number and construction of school buildings. Sunday Schools have begun slowly to ascend from basement vestry rooms into well-constructed ventilated classrooms in the new synagogue edifices or their adjoining school buildings. By comparison, however, it would seem that the Hebrew weekday schools, whether under autonomous or synagogue auspices, have fared better than the Sunday Schools in provision for modern school facilities. Unfortunately, there are no comparative studies from which substantiating data might be offered, except empirical evidence which is abundant. Dr. Benderly estimates that $20,000,000 are invested in Jewish school buildings in the United States. In New York City, the Jewish Education Association has, during the more prosperous years, encouraged new construction and repair of buildings through a special revolving fund, known as a Mortgage Corporation, which advanced loans on low interest charges. The Jewish Welfare Board has guided its many affiliated Jewish centers in making adequate and modern provision for classroom facilities. All-day schools in New York City, too, have erected modern school buildings. The Yiddishist schools, on the other hand, lacking the necessary financial resources, have been meeting generally in remodeled and makeshift classrooms in private residences, tenement dwellings or empty stores.
Diversity in Types of Schools.—Another evidence of growth in the scope of Jewish education is the diversification of the types of schools. The character and program of each type have already been described. The fact that the various elements in the community have differences in viewpoints, and that they are willing to organize for the expression, development, support and transmission of these viewpoints, adds to the richness of thought and content in Jewish life and reminds us of emphases and elements in both though and content which a one-sided dominant type might neglect or suppress. We are apt to forget that, after all, to quote Dr. Berkson, "The Jewish instruction received at the Jewish school is in a sense the extension of the family tradition. It is much more bound up with family life than the education of the public school." That these so-called minority groups and their respective viewpoints have vitality has been demonstrated during the depression years, when they alone seemed to be holding their numbers or even increasing them.

We have observed that the growth of the all-day school and the Yiddishist school has not impaired the expansion of the one-day school or the Hebrew weekday school. Only the Heder suffered. It could not withstand the impact of community interest. On the other hand, the others gained because of this impact. Both the one-day school and the Hebrew weekday school have remained the dominant types in American Jewish education. Together they probably reach more than 90% of the pupils in the country, and about 70% in New York City, where the Heder is still holding on. More significant than growth in numbers is the direction of the changes which have been taking place in their schedules, objectives, curricula, teachers, organization auspices, and financing.

What has been happening to the Sunday School? Perhaps the most characteristic description of the changes in this type of school may be found in the names by which it has more recently been called, the Religious School or the One-Day School.

48 It may be that the estimate for Heder attendance is too low. In that case, this figure would be lower.
The Sunday School.—The Sunday School may be symbolical of, but not synonymous with, the religious school in America. There have been other types of Sunday Schools. It is, however, definitely a one-day school. There has developed a very distinct tendency to make it a Jewish religious school of more than one day attendance and to make the one-day school more broadly religious and more intensively Jewish. It is reported that today more than 20% of the Jewish Sunday schools in the country have added one or two weekdays to their schedules. Some of the more progressive schools of this type have introduced important curricular changes by adding the teaching of Hebrew, modern Palestine, and what has been referred to above as community civics. They operate in accordance with principles of modern education, including the activity program, projects, and school and society relationships. Not only the Synagogue life, but the broader Jewish community life, made more meaningful through a richer Jewish content and tradition, are reflected in the studies and school life of the pupils. With this enriched program have come professionally trained, more Jewishly cultured, more devoted and inspired teachers, better texts, more expert direction and more interested synagogue sponsorship and parental support. As previously suggested, these changes represent the strivings of, and the goals set by, the few. The vast majority are still clinging to the old-type Sunday School. Nevertheless, a number of them have, under the influence of the Department of Synagogue and School Extension, begun to introduce new subjects and vitalizing methods, even though they cannot change from the one-day schedule.

What is the probable future of the Sunday School? It is idle to make predictions. Its future should be regarded in the light of Jewish group life in America and its development. The school has always reflected the group life. In early Hebraic times, Jewish group life was national. It became ghetto life in exile lands, and it became congrega-


tional life in lands of emancipation. In America, in the earlier days of settlement, Jewish congregations assumed full responsibility for the total education of their children, just as Christian congregations did. With the advent of the public school and state responsibility for the secular and vocational education of all children, denominational congregations assumed the specific responsibility for denominational teachings. Most Jewish congregations of the time followed the Protestant example and adopted the one-day (Sunday) school, which they found convenient and adequate for the transmission of their doctrines. Their curricula included primarily theologic doctrine, moralistic precepts, practice of limited ritual, Bible stories, and biblical quotations, all in English.

That Jewish congregations followed the Protestant example, rather than the Catholic, is no accident. Most of them were under the influence of dominant intellectual movements in Germany of the middle of the nineteenth century, which found their expression in Jewish Reformism. Influenced, perhaps too strongly, by the spirit of these movements and by the externalities of behavior of their neighbors, the content of Jewish congregational life shrank to limited worship activities in the vernacular, and pressing charitable demands on behalf of their Jewish brethren. Community life was coincident with congregational life. On the other hand, this restricted congregational life brought with it certain useful values. It stressed family loyalties and responsibilities to the congregation. The rabbi and the lay leader exercised personal authority. The children belonged to the congregation as well as to the home. The rabbi as well as the parent was responsible for their spiritual welfare. The child was born into, brought up in, and ever afterwards watched over, by the congregation. It is for this type of group life and for these activities that the congregational school prepared the child. The one day a week was sufficient and Sunday was so convenient, practical and fashionable. This is the tradition of the Jewish Sunday school. Did it work? In some respects, yes. In others, no. Children stay in Sunday School over an extended period, but—acquire little knowledge of Jewish content.
The Congregation and Expanding Community Life.—
Changes have taken place in Jewish group life in America. The congregation is no more an isolated unit and a province unto itself. Jews have multiplied in number and so have congregations. With the advance of science, distant places have become near ones. Distances between congregations and individual Jews have begun to disappear. Some Jews do not even belong to a congregation. A more inclusive form of group life became inevitable. The Jewish congregation was once more becoming the congregation of Israel, or the Jewish community. The intellectual movements of the nineteenth century were giving way to scientific and pragmatic movements of the twentieth century. Religion was becoming less theological and dogmatic and more socialized and spiritual. History, language, literature, tradition, cultural strivings in their evolutionary concepts have begun to assume new meanings for explaining group differences and origins, for stimulating group consciousness and group loyalties, for widening world outlook and fostering the brotherhood of man. With changing world events, Jewish problems and interests transcended the limited areas of congregational organizations and they joined in many community projects. Theoretic and practical situations aroused the need for widening of congregational horizons and for the acceptance of the idea of community organization. The congregational organization is still needed for its influence over, and contact with, family life; but problems and activities which affect all Jews, regardless of congregational affiliation, call for community organization and responsibility. The congregation becomes the local chapter of the community and the training ground for child, youth and adult in his responsibilities to the totality of Jewish group life, traditional, local or international. The socialization of the individual into Jewish group life thus becomes the next step towards his more general socialization into the civic and national life of the country as a whole.

The expanding scope of interest and activity of the congregation would naturally be reflected in its school. To what extent has that happened? Only to the extent described above. There is no doubt that changes in curriculum, method, schedule, function can be found in many Sunday
Schools. But we must remember that most congregations have not fully responded to changing intellectual and sociological movements. The family tradition of the congregational Sunday School has, no doubt, helped to keep the child over an extended number of years and has retained him within the congregation in later life as well; but at the same time this tradition has left the child Jewishly impoverished, has substituted ignorance and superficiality for thoroughness and mastery of the sources of Jewish knowledge, which were the stamp of the traditional Jewish student. It has tended to parochialize instead of socialize his Jewish interests. It has done one more thing, quite accidentally perhaps, but nevertheless, significantly: the congregational Sunday School has become a place for the socially and economically select. It has almost become the exclusive religious school for the upper classes. To be sure, there are a number of poor children belonging to the congregation or outside of it who can be found enjoying the privileges of the select, but they may be regarded as the exception that proves the rule. There are also Sunday Schools maintained by some congregations entirely for the poor. This is a form of charity which has been a longstanding practice in these congregations; but it does not alter the class character of their own schools. This character has developed with the economic rise of the membership of the early congregation. It is natural for families as well as for congregations to hold on to their exclusive traditions. This may also explain why in some places Reform Sunday Schools have not increased their numbers. However, congregations are changing and so are their Sunday Schools. Even the Protestants are responding to the new influences of the times and are adding weekday sessions and vacation classes to their regular Sunday Schools.

The Hebrew Weekday School.—We may now discuss the tendencies in the Hebrew weekday school whose origins and development are different from, although related to, congregational life in America. It is by far the most popular school so far as numbers are concerned. It is the most representative of mass interest in Jewish education. Its roots are imbedded in the Jewish tradition of learning, whence it
derives its vitality. Its physical antecedents are European; but its present form and status are definitely shaped by the American environment. It represents the groping of a living people for a new form which would, nevertheless, preserve a cherished tradition and the essence of its spiritual being.

The American Hebrew weekday school is unlike the European Heder and Talmud Torah because it is conceived as supplementary to the public school, the benefits of which were denied the Jews of Eastern Europe. The public school has become an element of Jewish consciousness in America. It claims the major interest of the American Jewish child and parent. The Hebrew weekday school is an outgrowth of this consciousness in whose stream Hebraic, European and American currents are mixed. The Hebrew weekday school, as conceived by the American Jewish educator, is neither an importation nor a local imitation. It is an attempt at an original formulation. Unfortunately, this formulation is still very imperfect and requires much experimentation.

The tenacious attachment of the Hebrew weekday school to traditional values is expressed in its insistence on the study of the Hebrew language, the Hebrew prayer book and the Hebrew Bible, and the celebration of Jewish festivals and regard for religious practices. The historic experience and yearning of the Jewish people is expressed in this school through the inclusion in its curriculum of Jewish history, literature, Palestine lore and activity. The American Jewish environment, civic life and the world scene are reflected through those subjects and activities which have been called Jewish current events, Jewish community civics, and extra-curricular activities.51

51 The following is a formulation of subject matter and point of view of the Hebrew weekday school by a group of leading Jews in New York City, contained in the Jewish Education Study, 1936, by I. B. Berkson:

The subjects of study include "Bible, Jewish religious concept, practices and institutions, Jewish literature of various periods, Hebrew, Jewish history, Jewish current problems, Jewish life and affairs in other lands, Palestine, etc."

"The instruction would be motivated by the desire to aid Jewish children to an understanding and appreciation of Jewish spiritual and cultural ideals, to enable Jewish children through the medium of this instruction to take their place in the Jewish and general community with a maximum of happiness, self-respect and dignity, in conformance with the highest ethical standards of the Jewish and American tradition; to develop among Jewish children, with due regard to the wishes of the parents, loyalty to Jewish religious concepts, Jewish observances and the Jewish way of life."
How effective has this school been in practice? On the whole, its achievement to date must be rated as very low. Practically every element of the above program of studies has been poorly executed in most schools. Lacking community guidance and standards, there are today almost as many degrees of achievement in some communities as there are school units. Each school unit has stressed those elements in the curriculum nearest to the experience and understanding of its leaders and teachers. There has been lacking that expert guidance which would unite the various elements of the curriculum into a harmonious whole which would be expressive of the culturally and spiritually integrated American Jewish group life. Despite its disappointing shortcomings, the Hebrew weekday school has, nevertheless, earned merit through its pioneering and blind experimentation and through the faith which it still commands in large numbers of parents. We must not forget that it has supplied a percentage of students for an increasing number of high school classes and teacher training schools. As already explained, there have been a few Hebrew weekday schools which have led the way for others to follow.

What have been some of the shortcomings of this type of school? First and foremost, it would appear that the schedule requiring attendance four afternoons a week and Sunday morning is altogether too burdensome. Yet, in New York City, the adjustment of schedule seems to retain the five-day-a-week plan and to abandon the hours after six or seven in the evening. Approximately seven hours per week appear to be the standard requirement. Should this become the case, a new schedule will most likely become the practice, giving the same number of hours, but requiring attendance only three days a week. There may be a more intensive schedule for advanced students. It is in this direction that the Sunday School, too, is moving. This schedule will balance better with the public school hours and with the aesthetic and recreational activities of the Jewish child.

One of the reasons for this heavy schedule is the emphasis on linguistic learning. It takes time to learn a language and its literature. To cope with this difficulty, various experiments have been tried. The teaching of Hebrew has
been tried with pre-school children, with specially selected children, and with high school pupils. There has been individual instruction and summer instruction. From all these trials some things are being learned, and ultimately a more normal language schedule will be devised.

A fundamental change in the character of this school took place when greater emphasis upon Jewish life of the present was added to interest in Jewish life of the past. As previously pointed out, this change is due primarily to community interest and professional approach to Jewish education. Dr. Benderly once expressed his criticism as follows: "Instead of putting the emphasis on tomorrow, education lingers too long on yesterday . . . Jewish education has been not so much a preparation for the future as a prevention of the break between the past and the future."

This change in emphasis is due, in part, to the introduction of new methods of instruction, to the use of English as the medium of conversation, to the substitution of activities for mechanical recitation, to the substitution of joyous Jewish experience for dull memorization, to the application of book knowledge to Jewish living processes. This methodology has also made possible aesthetic and recreational activity as an integral part of the Hebrew school program. The effect of these several changes in the best schools has been to bring public school and Hebrew school procedures closer, and to promote a greater integration of spirit.

Another difficulty bound up with the Hebrew weekday school is its costs. As improvements in standards are made, costs rise. The parent must carry the main burden of these costs. Despite the much cheaper rates of the Sunday School, the majority of Jewish parents have preferred the values of the Hebrew weekday school, even at higher rates. The traditions of Jewish learning and skhar limud (the payment of tuition fees) have been more potent than the lure of lower costs and ignorance. Improved administration may help to lower ultimate costs; but the will to life and intelligence will have to express itself in financial sacrifice of parent and community.
Communal and Congregational Auspices

We may now raise the question of auspices. Has the Hebrew weekday school fared better under autonomous and communal auspices or under congregational auspices? "Autonomous" refers to that school which belongs to a school society and is managed by a Board of Directors elected by the members of the society. Usually, most of the responsibility for policy and funds rests in the Board. A synagogue and also cemetery provisions may be under the control of this school Board; but the organization is not called a congregation. In communities where there are central agencies and federations, many or most of these schools receive community funds. Frequently these schools are referred to as "communal" in contradistinction to those that are conducted under congregational auspices. In the latter schools, it is the congregation that is presumably responsible for policy and funds. In reality, the Board of Trustees of the congregation carries practically the same responsibilities as the Board of Directors of the autonomous or communal school. There is still another type of communal school, sometimes referred to as "institutional," because it meets in and is governed by the institution with which it is associated, like an orphanage or a communal center. So far as policy, point of view and program are concerned, there are no discernible differences, except, perhaps, in some conservative synagogues which conduct a three-day-a-week school for the benefit of members of the congregation, and whose objectives are those of the congregational life described above in connection with the Sunday School. The point of view of the communal school and its program of study may be characterized as Hebraic-religio-national. This is also true of the five-day-a-week congregational school. Both schools, especially in New York City, admit all children, poor and rich, regardless of their parent's affiliation, and may receive funds or educational services from the central communal agency.

During the past twenty years, there has been a definite tendency for schools under congregational auspices to multiply. In New York City, for example, in 1917 less
than 24% of the schools were under congregational auspices; in 1928 the proportion had increased to 56%. Outside of New York City, it is estimated 75% of the schools are conducted under congregational auspices. What are the probable reasons for this development? Some of them are purely economic or accidental, and others have been discussed in connection with the Sunday school. As Jews move into a new neighborhood they require facilities for religious, recreational and school purposes. They are encouraged to erect one building which would provide all these facilities. They find the congregational form of organization the most useful, and then proceed to appoint a staff which usually includes a rabbi-center-executive and teachers, as well as other workers supervised by the rabbi. If the neighborhood is very large, more functionaries are appointed and the division of labor is more pronounced. Thus, a congregational school may have a special principal, or the rabbi may be in charge. The school in such a center, being less burdened with debt charges, can claim a greater measure of self-support.

What are the advantages of congregational auspices? As has already been explained the congregation deals with family units; it can claim their loyalties and the rabbi can establish certain personal bonds with the members of these families. But we must distinguish between these new neighborhood congregations and the earlier exclusive congregations. The newer ones are definitely communal institutions so far as policies and programs are concerned. Families move away and join the new neighborhood centers or congregations. As a matter of fact, it is becoming increasingly difficult to distinguish between what is known as the Jewish community center and the congregational center of a neighborhood. Even the names are very much alike, except for the technical fact of congregational auspices.

What shortcomings, if any, have the schools under congregational auspices evinced? During the depression, lacking communal support, they proved less stable, their standards fell and their teachers suffered most. Salaries were most severely reduced, or positions and back salaries were lost altogether. In many cases, in New York City, congregations turned over their school facilities to their
staffs for the private conduct of schools, while they tried to keep synagogue and mortgage together.

An outstanding fact about the congregational school seems to be its size. While it has increased in numbers, the average register has decreased. Thus, in 1917, the average register of such a school in New York City was 240; in 1935 it was 125. In New York City, in 1935, 58% of the Hebrew weekday schools had fewer than 100 pupils, 24% had between 100 and 200 pupils, while only 7% had a register of 300 or more. It is true that the communal school has also lost in size, its average register in 1935 being 250 or over, but most of the congregational schools had a register of about 100. The very small ones were usually conducted under congregational auspices. The difficulties in gradation, scholastic progress and school organization where the register is small are quite apparent. Frequently, it may also mean a poorer calibre of teacher.

It becomes clear that forced distinctions between communal and congregational schools are quite artificial, that the new congregational school is as much in need of communal guidance and encouragement as any other type of school, and that standards in any type of school must deteriorate without community interest. Central communal agencies have, therefore, cooperated with congregational schools as with any other, offering them the service for which they found most need. They have been helped with teachers of general subjects and teachers of special subjects, in matters of supervision, pupil registration, attendance, collection of fees, the organization and coordination of advanced classes, junior and senior high school classes, extra-curricular activities, and even scholarships and financing.

In his article on Jewish education in the American Jewish Year Book for 5675, Dr. Julius H. Greenstone makes the following historic observations concerning communal responsibilities and congregational auspices: . . . . "Ever since Simon b. Shatah (70 B.C.E.) and Joshua b. Gamala (64 C.E.), the Jewish community carried the responsibility for Jewish education of the poor child especially . . . . The Talmud Torah and the heder were not religious schools in the sense in which the term is understood today, except
insofar as the whole life of the Jew was religious . . . The Bible and the Talmud were studied for their intrinsic values . . . The congregational school became the unit of Jewish education in America. It was practically unknown in Eastern Europe . . . There is need for both congregational and communal types in this country . . . The need for free communal schools unattached to any congregation was realized early in the nineteenth century. The first attempt to supply the same was made in Philadelphia mostly by women members of the Mikve Israel Congregation who were under the dominance of Isaac Leeser . . . The first free Sunday school was established in that city in 1838 under the direction of Rebecca Gratz . . . Some of the wealthier congregations in the large cities also realized their obligations to the general community and opened free or mission schools in the poorer sections."

The community responsibility for Jewish education is, therefore, an historical tradition of Jewish group life. The congregational school is a part of community responsibility. The community needs for Jewish education should constitute a part of the obligations of Jewish congregations.

A SYSTEM OF JEWISH EDUCATION

From the survey of the facts concerning the various types of schools and their progress, we learn that not only have we a diversity of elementary schools, but that also there are secondary schools, schools of college standing, professional schools, and educational provisions, formal and informal, for the pre-school age child, for the youth and the adult, for the home and for the Center. The blind groping and the chaotic conditions are gradually giving way to some direction and orderliness. A community system of Jewish education in America may be in the making.

Intensification of Content.—Community interest and professional development in American Jewish education have helped to make its content more intensive and diversified. In the first place, pupils stay longer at their studies; more of them complete the required courses of study; more of them continue their studies in secondary and advanced
schools. Sunday Schools have augmented their curricula and have increased their schedules. The limited or "intermittent" Hebrew weekday school is becoming the goal of the future American Jewish school. Even the present Hebrew weekday school shows improvement in its holding power. Thus, the number of its "dropped" cases has fallen from 70% in 1916 to 45% in 1935, and the number of "left" cases which had remained in school for less than one year, fell from 61.5% in 1916 to 56% in 1933. The minority schools have added new subjects of study. Hebrew has penetrated practically every type of school and is being taught as a living tongue. And living Palestine, too, has found its way into all these schools. Greater attention is given to Jewish history and contemporary Jewish life than heretofore. More creative educational activity is being added to book learning. Greater efforts are being made towards the integration of traditional and American values, and more textbooks and educational materials are being prepared from that point of view. On the whole, there seems to be a clearer definition of purposes and direction in American Jewish education than there was a number of years ago, due largely, no doubt, to a greater Jewish community consciousness and the demands of community opinion.

This is not the place for any inquiry into the causes for the greater self-awareness of Jewish group life in America. No doubt, world events, Nazism, and the Palestine renaissance have had their due influences. We should not, however, fail to recognize the natural processes that have tended to bring communities of Jews together to raise the standards of their own group lives and to offer their children the values of a rich historic, cultural experience which they may explore for their own spiritual welfare and for that of society generally.

ENRICHMENT OF PERSONALITY AND GROUP LIFE

The test of any system of education is the quality of personality it produces within the individual and the character of group life or social environment it develops. If community interest and professional development have
made any contribution to Jewish education, it should be reflected in the quality of Jewish personality and in the manifestations of Jewish group life. There are no available tests with which to measure this contribution. The best that we may do under the circumstances is to discover the direction of Jewish educational work and to analyze the thinking of its trained leaders. In both these respects we find that there is definite emphasis on, and conscious striving towards, the enrichment and integration of personality in the individual Jew and towards the organization of Jewish group life on the basis of cultural and spiritual expression.

To be able to adjust an inherited historic culture and faith to modern civilization, to be capable of withstanding the shock of disappointing world events, and to discover personal dignity, as well as meaning and virtue in life and in the universe, the trained American Jewish educator seeks to develop within the child, youth or adult, a sense of security which comes with the feeling of belonging to a group that is worthwhile and with the experience of historic growth. He seeks to cultivate in the rising generation the behavior of self-respect which comes through a knowledge of one’s revered past, through one’s dutiful participation in the present, and through one’s idealistic aspirations for the future. In seeking to render Jewish living a joyous and idealistic experience for the growing youth, the Jewish educator hopes, through the medium of Jewish group life, to prepare him more adequately to meet the problems of American civic and political life, of world Jewry, of economic readjustment, of minority existence and of international peace. He hopes to make Jewish living a medium of aesthetic and recreative expression, as well as for cultural expansion. For, Jewish education does widen the horizons of time, space and content. The development of this type of living personality is, however, almost totally dependent upon a nourishing and stimulating social environment. Hence the imperative necessity for organized Jewish group life.

Jewish group life is, after all, an extension of Jewish family life. It cannot be fostered without a sense of loyalty and of responsibility and without the tradition of intelligence. It requires organization, direction, leadership,
support, standards, service. Through them, the individual Jew finds the opportunities and compulsions for belonging, sharing, social participation, self-taxation, training and study, standards of behavior. Through this group life he shares the experience of democratic control and responsibility and cultivates community consciousness, which in turn gives significance, vitality and potency to group ideals. It is this community consciousness which can foster the spiritual expression of Jewish group life and its preservation as a distinctive and distinguishing cultural contribution to American democracy.

"Education," says Dr. Dushkin, "is the spiritual procreative power of a people—its guarantee for the future . . . Education in its widest meaning of 'transmission of group consciousness and of common civilization from one to another,' seems to be that bond of union among American Jews that has the greatest promise for the continuity of Jewish life . . . . This interdependence of group welfare and the education of the young is possibly even more binding in the case of the Jews than among other peoples . . . . The Jews must make up for lack of 'normal' social forces by a degree of self-consciousness, a clearness of purpose and of ideal beyond that of other peoples. Self-consciousness is the price which the Jews must pay for living an international life, and this price can be paid only through education" . . . Because American Jewish communal life is not "civic-political, but international-religious," education becomes the sole dependable force for communal integrity in this country. "The answer to the challenge of freedom, which American Jews will make in the course of the next century through the education of their children and through the organization of their communal life, will be of profound importance to the Jews of all lands."

OUTSTANDING PROBLEMS

From the writer's description of tendencies in American Jewish education as revealed by a comparison of facts and figures for 1910 and 1935, one might possibly paint a roseate picture of progress in the present situation. Such a picture would not be justified by the facts. The writer
was concerned with tendencies during the past and with the possibilities for the future, rather than with the problems of the present. No doubt progress has been achieved; but the present situation, especially because of the effects of the depression, would not show much that is encouraging when compared with facts for fifteen years ago. One cannot be very sanguine over the fact that the relative enrollment in elementary Jewish schools in most communities has not reached beyond twenty to twenty-five percent of children of school age, or even the optimistic thirty per cent for the country at large, figures with which we began in 1910. Nor can one be cheerful over the fact that, when seventy to seventy-five percent of the children are reached, most of them stay in the Jewish school less than one or two years. It is not possible to boast of schools whose schedules call for so little or for so much as to lead to superficial knowledge and little appreciation of Jewish content and values, or to physical and spiritual disabilities and to disavowal of cultural and communal allegiance. Nor may we find comfort in the treatment we have afforded our teachers, whose adequate training we have begun to demand, but who are doomed to insecurity, abuse, disillusionment and charity in old age, after making personal sacrifices of their careers in the interest of Jewish community welfare and Jewish ideals.

Nor can we view without concern the deteriorated conditions of our school buildings which jeopardize the life and health of our children. We certainly cannot look on with equanimity as foreign ideals and aspirations claim the thoughtful, the idealistic, or the suffering in the ranks of our youth, while Jewish values and Jewish ideals are regarded by them as ancient, forbidding, strange, narrowing and restrictive. Perhaps the only progress made is in the measure of curtailment of the heder, the melamed and his wares. We may also be grateful for the evidences of community interest and organization in Jewish education; but how excessively distant are these beginnings from a real awareness of responsibility, of organization, direction and coordination! How few are the lay leaders who understand and are willing to assume their respective share of
communal responsibility for the educational problems and tasks confronting American Jewry!

Before concluding let us, therefore, list some of the outstanding problems of the present:

1) We have the problem of the unschooled. We need concerted communal action to reach them and to follow after them.

2) We require courses of study and schedules which will integrate public school and Jewish school activity and still leave room and time for the aesthetic and recreative activities of child or youth life. These courses of study need clearer and more functional objectives, and the minimum essentials of curricula must be advanced, especially in the one-day schools. Courses of study, schedules and methods employed need to be so designed as to hold pupils until graduation and after.

3) School provisions for adolescent and for pre-school age are in their embryonic stage. More experimentation, educational materials and school types are required for the various age groups. This applies to both formal and informal educational procedures. The club and the Jewish center have by no means been properly explored or exploited for their Jewish educational possibilities. They probably offer the greatest promise of future educational activity and Jewish community life.

4) There is need for a host of new textbooks, American in style and approach, as well as for a vast library of children's and youth literature in English and in Hebrew, for home reading and for classroom purposes.

5) The home once more needs to be made the natural stimulus and environment for Jewish values, ideals and the tradition of Jewish learning. Sabbaths and Festivals must offer the joyous experiences of Jewish living at home, in the school, and in the Center. The mother, too, must become a Jewish teacher and guide to her child.

6) The status of the teacher must be radically improved. He is the most important element in the whole process of education. All progress of the future may rest in the measure of change which will be achieved in the position of the teacher. To be effective as a stabilizing, integrating
and spiritual force in the life of his pupils, he requires, in addition to proper training, a certain measure of security and the possibility for a life of self-respect. He may not require wealth; but he needs the wherewithal to live as a normal human being, to provide modestly for his family, to continue his professional growth and to live happily with his pupils. The respect for the teacher and the learned man needs to be restored to Jewish life.52 Today the salary of many a trained Jewish teacher has been reduced almost to that which the melamed received in 1910 or 1915. During the depression, some congregations liquidated their obligations by legally voiding their indebtedness to teachers, leaving them and their families to face the consequences. Teachers require some measure of community responsibility for tenure of office, some protection against sickness and old age, and some provisions for a salary schedule or advancement in economic, professional and social status.

The plight of the teacher has been forcefully described by Dr. Benderly:

"No one can adequately describe the cruel sufferings of the teachers in the weekday schools during the past four years. Many a teacher was at his post in the classroom while hungry, reluctant to return home after his daily task to face his hungry children. It is only because of the general economic upheaval of the past few years that the Jewish community could shamelessly permit such sacrifices. Let it be in the record that if the Jews of America should ever want to honor some of their fellow-Jews who stood up for a worthy cause, it will have to be the Hebrew teachers, who, during these distressing years, filled the breach in Jewish education with their hungry bodies. The prestige of the Jewish community requires that this sacrifice should cease and that those who are expected to integrate the Jewish life of our children should be given at least a living wage."53

Contrast the position of the public school teacher in New York City with that of the Hebrew school teacher. As already pointed out, the American Jewish teacher must

52 Yoreh Deah—243:6 "It is a sin to treat a scholar with contempt."
undergo practically twice the measure of preparation required of the teacher in the elementary public school. His daily task, too, is a more difficult one. He has more children to teach, more classes to meet, almost as many subjects to impart, which include a strange language, literature and history, more fitting for the adult mind than for the child. His children are tired, after coming from the public school where they spent the best hours of the day and their best energy. He must give as much preparation to his work as the public school teacher, and frequently more. He has many more extra-curricular duties than the public school teacher. He meets his children in clubs, festival celebrations and synagogue services. To do his work well he must concentrate all his thought, energy and time on his profession and Hebrew school duties. And what are the rewards? The public school teacher enjoys all the better conditions of service here indicated and, in addition, receives an average salary, in 1935, of approximately $2900 per year; for the Hebrew school teacher the average salary is approximately $1300, and frequently lower. What young man or young woman with ability will care to enter or remain in this type of community service? Our children must, then, be exposed to the only type of teacher who will remain, namely, the melamed of 1910. Accordingly, what becomes of all our grand ideals and programs discussed in this review? Can we blame the younger men and women who have been subjected to the vagaries of this anarchic situation, if they turn their professional organizations into unions, struggling to correct these conditions by demanding respect for standards, for decency in board-teacher relationship, and central communal responsibility?

What little progress we have made in the attitude towards the Jewish teacher can be judged from the following statement by Dr. Greenstone, written in 1914: “It is essential that teaching in the Jewish religious schools become an honorable profession, commanding the respect and the appreciation of the community expressed in adequate remuneration. The salaries of the Jewish religious school teachers should be proportionately higher than those of
the secular school teacher, because the qualifications demanded of the former are greater."

In the adjustment of the position of the Jewish teacher of the future, his functions, too, may be subject to change. His influence and activity may have to reach from the class into the home, as it is now beginning to penetrate the club, the center, and other community agencies. The parent and the teacher must become greater partners in their common task of rearing an American Jewish generation. In the meantime, we must hope that enough pioneering spirit may yet be found in the ranks of our youth to buffet the uncertainties, the adversities and even perversities of a systemless "system of Jewish education" and an irresponsible, unorganized community life, in order to rectify the errors and failures of their elders and in the hope that Jewish group ideals and traditions may reassert themselves in Jewish education. These younger men and women will bring to this service their dynamic personalities and will create their own dynamic positions which will assure to Jewish teaching the status of a respected profession.

7) The economic position of the Jewish teacher is, of course, bound up with the status of Jewish education finances generally. Ways must be found for the balancing of income and costs in American Jewish education. In our search for such a solution, we must remember that governments could not possibly finance their systems of education without the power of taxation. A system of Jewish education must necessarily be based upon voluntary contributions and self-taxation. It must resort to the forces of group conscience and group tradition.54

Experience has shown that nearly 50% of the income of a weekday school can be derived from parents, that nearly 40% more can be obtained from some neighborhoods, and that the balance is supplied from central community funds. The costs, on the other hand, include about 60% for the instructional charges, about 30% for building repairs and

54 The biblical injunction (Deut. IV:9) "And thou shalt teach them to thy children and thy children's children," has been heeded devotedly by generations of Jews for thousands of years. With it has grown the tradition of "Skhar limud" (tuition fees).

Yoreh Deah 246:1—"The duty of studying Torah rests upon every Jew. One who cannot learn himself must make it possible for others to learn."
operation of school plant, and the balance for debt service and cost of collecting funds. The balancing of these educational finances is like that of any financial undertaking. There is either more income or lower costs. So far as the costs are concerned, there may some day come relief from charges for debt service and mortgages. Through community organization there may also be a certain reduction in collection costs. In an ideal community set-up all collection functions and charges would be properly allocated to the central agency. It is not likely that instructional or operating charges can be reduced. In fact, the former need to be raised.

So far as income is concerned, all sources can be increased. It is not too much to expect parents to pay for the current charges of instruction, including salaries of teachers and principal. If these charges amount to 60% of the costs and parents have in the past contributed as much as 50% of the total budget, it should not be impossible to obtain the additional 10%. The probability is that this 10%, and in some schools another 10%, represent the losses due to non-payment by poor children, and are paid for out of neighborhood collections or from central funds or from both. If our rough calculations be correct, the 40% collections from neighborhood resources cover 30% for repairs and operation charges and 10% for the poor, or for debt and collection charges. On the other hand, the 10% or more received from central funds may be used to cover the cost of non-paying children. In this connection we must remember that central funds may be equitably, but not equally distributed among all schools. There are some neighborhoods where the poor concentrate, and where neither parents nor neighborhood can contribute their share of the costs, and, hence, their children become the charges of their entire community.

We see definitely, therefore, where we must lay our emphases for the future financing of the Jewish "school system." Holding parents to their proportionate responsibilities, the community through its local and central agencies must assume its responsibilities for the poor.\textsuperscript{55}

\textsuperscript{55} \textit{Hoshen Mishpat} 16:3—"Where a teacher is not supported by the parents of his pupils, but by the community as a whole, all the members of the community must contribute towards his salary in proportion to their means."
Since it is the congregational organization which is becoming the local agency of the community, it must fulfill its share of the community obligation, both to the poor and to the teacher. The shameful practices during the depression years must not recur. We must remember the Rabbinic dictum that "the sanctity of the House of Learning is even greater than that of the synagogue."\(^{56}\) It is the local agency or the congregation that provides the physical facilities for the children, youth and adults of the neighborhood; but it must become the duty of the central fund-raising agency to cooperate with, guide and coordinate the efforts of local agencies in their fund-raising.

There are still other functions which belong to the central community agency for Jewish education. They belong to that category for which neither parents nor local agencies can be held responsible. They involve community supervision, coordination, organization, experimentation, provisions for teacher training and advanced education, the stimulation of community interest and support, the preparation of textbooks and the development of youth movements and community consciousness. Dr. Benderly has called attention to the fact that, in 1935, out of a total expenditure by Federation and Welfare Funds amounting to $10,000,000, only 5.5% was allotted to Jewish education, and of that sum only $150,000 (1.5%) was spent on the special community functions of Jewish education. Community agencies and leaders cannot risk the great economic and spiritual waste which the communities are suffering for lack of adequate central direction and coordination. Ultimately all aspects of Jewish community life are bound to be affected.

8) In addition to the several problems listed, there is one that does not lend itself so easily to solution. It requires a multiplicity of organizational activities and a long process of education and preparation. It is the problem of cultivating the necessary lay leadership for Jewish education. The steps taken by teacher training schools to provide classes

\(^{56}\) *Yoreh Deah* 2:10:17.

*Yoreh Deah* 259:2—"Funds given for a synagogue may be diverted by the community for the needs of a school, even against the will of the donors, but funds of a school may not be diverted to the use of a synagogue."
for training of leaders and for the development of an adult Jewish education movement are most laudable; but, for immediate practical purposes, it is present lay leadership which must beget its successors and also become the teachers in the school of community experience. They must preach as well as practice the idea of Jewish community responsibility for Jewish education. In some communities this method has met with satisfying results.

9) Lay leadership is, of course, dependent in a large measure on professional leadership. Our teacher training schools have made significant progress. It would be incorrect to leave the impression that they are carrying on their own publicly-announced programs. In some communities, especially in New York City, they have not yet recovered from the effects of the depression. Their staffs and courses have been reduced to half or a third of their former offerings and effectiveness. Salaries have not yet even "turned the corner" for these teachers. The important practical aspects of pedagogic training, which involve skill, practice, and critical guidance have been almost completely curtailed. Training of personnel for advanced positions has practically disappeared for want of academic provision, as well as for want of candidates who are quite frankly discouraged from specializing in a career which may lead to unhappiness. Yet the professional leader of today is fully aware of the dearth of scientific information, tested experience and trained personnel in the field of American Jewish education. What has been done thus far is praiseworthy, but has only opened up the field. The possibilities for further investigating and evaluating processes and products in the field are infinite. There is need for more testing and measurement, for more historical information, for more techniques, for clearer objectives and thought, for better results. There is need also for better cooperation and finer mutual understanding of positions and functions amongst professional social workers, educators and rabbis.

10) Finally, there is the problem of problems, community building. The need for community consciousness, community organization and community responsibility has been duly stressed in connection with all other problems previously discussed. There is no need, therefore, for
its further elucidation. It can be brought about only through the close cooperation of lay and professional leadership, through joint thinking and planning and through the procedures of American democracy which will place upon the masses of Jewish population in each community their full measure of responsibility. Schools, Jewish centers and synagogues must become the centers of Jewish community thought and action. Federation and welfare funds, too, must become more community-minded and not merely institution-minded. We must restore once more to Jewish group life the teachings of the Sages: Al Tifrosh min Hatzbur, "Do not separate thyself from the community."

**Conclusion**

The review of facts and tendencies in the field of American Jewish education for the quarter of a century just ended reveals that, although American Jews may blunder and hesitate, they will, nevertheless, assert their will to life and intelligence as Jews. This will has expressed itself through intensification of group consciousness and through community organization. However slow the process may have been, the recognition accorded Jewish educational endeavor through central community funds and efforts is due in large measure to the community planning begun in 1909 in New York City.

**Personal and Communal Influences**

It is no mere accident that many of those who were identified with the Kehillah have also later continued as leaders in the movement towards a communal program and communal responsibility for Jewish education. By word and example, they have demonstrated the effectiveness of personality and leadership in Jewish group life. Lay and professional leaders combined to lend reality to a vision. The dreams which Dr. Samson Benderly dreamed in Baltimore for many years came to life in New York City. His courage and his persistence moved mountains of inertia. The force of his energy and ideas reached into many communities.
and resulted in the profession of American Jewish education. By his side stood men and women who contributed inspiration, thought, service, means, leadership. The contributions made to Jewish education in New York City by Dr. Judah L. Magnes, Prof. Israel Friedlaender, Prof. Mordecai M. Kaplan, Miss Henrietta Szold, Jacob H. Schiff, Louis Marshall, Felix M. Warburg, Bernard Semel, Israel Unterberg and others, awakened Jewish communities in many parts of the country. To these contributions should be added the services of a group of younger men invited by Dr. Benderly to give their careers to the profession, as well as the labors of a host of teachers and principals, native- and European-born, whose idealism, self-sacrifice and achievement constitute the records for this review.

The record of progress in American Jewish education would not be complete without reference to the encouragement, financial assistance and leadership of the rabbinical seminaries throughout this period. The training schools for teachers founded by them and their cooperation with central communal agencies for Jewish education, together with the inspiration and teaching of their faculties, have helped to raise the standards of Jewish learning for both classroom teacher and pupil. Significant, too, is the recognition given to educational courses in the training of rabbis. Jewish education in America owes much to the encouragement, understanding and efforts of men like Dr. Solomon Schechter, Dr. Kaufman Kohler, Dr. Cyrus Adler, Dr. Bernard Revel, Dr. Stephen S. Wise, Dr. Julian Morgenstern. Similarly, it is indebted to the services of rabbis, old and young, throughout the country, who have roused their worshippers, year in and year out, on behalf of Jewish education.

Nor could this account be written without due recognition of services, means, and leadership of vast numbers of laymen associated with local school boards, synagogues, centers or central agencies, and without reference to the indispensable assistance rendered by the Jewish press, both English and Yiddish. The latter reaches especially the parents of pupils attending the Hebrew and Yiddish weekday schools and the all-day schools. Attendance at these schools and their financing, are traceable, in very
large measure, and sometimes altogether, to the active encouragement given by the Yiddish press through its news, editorial, and special feature departments.

Another important influence in the course of development of American Jewish education is the Zionist movement. It stirred large numbers of Jewish youth in this country with magnetic forcefulness. A remarkable tribute to its effectiveness as an educational medium is the number of circles, organized and unorganized, it penetrated. Through concern for its practical problems it caused the preparation of a large and important Zionist and Jewish literature for youth. It has most certainly revived curricular interest in Hebrew, in Palestine and modern Jewish life. It has sent forth halizim to Palestine. It has also stimulated many to enter the rabbinical and teaching professions, and has produced outstanding leaders in Jewish activities in America. It has affected Jews, regardless of their religious or partisan affiliation.

Need for American Jewish Education

Jewish education is the process of Jewish living. To make it a conscious, purposeful process is to stress its social, intellectual and qualitative aspects. It helps the individual Jew in his adjustment to a world of struggle and conflict, it offers him intellectual and emotional poise, it raises his human self to the status of a spiritual entity by refining his impulses and cultivating his aspirations.

It gives value, virtue and creative vitality to Jewish community life. Without it, the Jewish community has no continuity, no reason or purpose. Without it, Jewish group experience becomes a liability instead of an asset, to its members and to the country of which it is a part, for instead of seeking the standard for, and raising the level of, the conduct of its members and its institutions, it permits them to deteriorate, and their chance behavior or individual error becomes the stamp of quality of Jewish group life. Instead of becoming a force for law, order, intelligence and self-respect, this anarchic group existence becomes a source of unhappiness and disgrace. Our sages long ago strongly
condemned a community that did not provide Jewish education for its youth, even suggesting its destruction. Jewish education is the soul of Jewish community life, whose creative spirit it breathes and emanates.

What other contribution to American democracy, in terms of loyalty and appreciation, can American Jews offer than a self-conscious, self-respecting, responsible Jewish community life, helping individual Jews to attain higher cultural and social values, and thus to become desirable and interesting neighbors? If the separation of Church and State has meaning, it implies an obligation for cultural and spiritual activity upon each faith and its communicants, from which sphere of influence the state has withdrawn. If the respective fellowships of the faiths are to fail in their obligations to the individual and to the state, there can be no further reason for their toleration. America has offered Jews, not only as individuals, but as a group, freedom and opportunity to preserve and to express their peculiar historic heritage. Will they, in turn, offer it to America as a mummified museum piece, or will they plant it as an Eitz Haim, a life-giving tree, in the soil of America?

Jewish education possesses not only socializing and Americanizing values, but universal and international significance, as well. We have already referred to the world outlook and to the sense of worthwhileness which it can offer the Jew, as individual or as group. It can also contribute to the stabilizing and pacifying influences of which the world is sorely in need today. Judaism can flourish best in democratic countries, and in a state of international amity. It stresses the prophetic vision of world peace and social justice. Jewish existence is impossible in a permanent state of oppression and exploitation, no matter what the form—social, religious, economic or political. Judaism has taught the dignity of man and respect for his being. It sought to protect the weak against the strong. By the very experience of its adherents it has demonstrated its belief not only in the human or divine rights of the individual, but also in the recognition of group rights. It has

57 Yoreh Deah 245:7—"A city without a teacher should be put under a ban until the inhabitants thereof appoint one. If they persist in not appointing a teacher, the city should be destroyed for the world exists only through the breath of shool children."
asserted that weak nations or minority nationalities have their corporate rights and duties, especially in the areas of culture and spirit, and that they are entitled to a place on this earth, as well as in the sun. In sum, Jewish education helps to relate the individual and the community to the universal causes which stir men's hearts and minds, and to share in the movements towards a better humanity and a happier world.
THE MIGRATION OF JEWS IN RECENT YEARS

BY JOHN L. BERNSTEIN

The recent political and economic changes in many European countries have for many Jews accentuated the necessity of forsaking their fatherlands and of seeking havens of refuge where they may build new lives for themselves and their children.

The economic condition of the Jews in Poland has been aptly described as "stabilized misery." The agricultural crisis, the uninterrupted drop in the price of land products, and the impoverishment of the peasants have all contributed to the virtual annihilation of the trade and industry in which many of the Jews of Poland were heretofore engaged. They remain without any means of subsistence, and emigration is their only chance and hope.

The events in Germany have added a new group of Jews whose only salvation is to grasp the wanderer's staff and to go in search of new homes. It is known that the National Socialist Party of Germany, as a matter of policy, undertakes, from time to time some action against the Jews, so that their inclination to migrate will not relax. There is no doubt that a systematic activity is carried on to create a state of uncertainty in order to force as many Jews as possible to emigrate.

On every European train, on every boat leaving European harbors, one finds these wanderers. Many of them have no definite destination; their journeys are not planned; they are in a state of flight rather than of migration; they go from country to country in the hope of eventually finding some place where they can settle permanently.

At the same time, the very political and economic changes which compel them to leave the countries of their birth also close to them the gates of lands which in the past have afforded hospitality to hundreds of thousands of people driven to emigration by persecution, oppression and poverty.
Notwithstanding all these difficulties, thousands of Jews are on their way, and many of them, largely because of the efforts exerted on their behalf by Jewish philanthropic agencies, do find homes where they are secure in their lives and property, and where they are enabled to earn the means for their subsistence.

Where are these havens of refuge? How many of the wanderers have succeeded in finding them? What are the laws and rules of admission? What aid do they receive from the Jewish philanthropic agencies? These are some of the questions which this brief survey endeavors to answer.

This survey concerns itself with Jewish migration since 1933, the year in which the Jewish exodus from Germany began.

Conservative estimates, based largely upon official statistics, place the total number of Jewish migrants, during the three years since 1933, at 200,000. It is estimated that 48,000 Jews left Germany during the year 1933. Many more left during the years 1934 and 1935. Poland furnished an emigration of 16,847 in 1933, 19,026 in 1934, and 19,616 in 1935, or a total of 55,489 in the three years. Conditions in Latvia, Lithuania and Roumania have compelled many additional thousands of Jews to migrate.

EUROPEAN COUNTRIES OF IMMIGRATION

When the German Jewish exodus began, in 1933, the countries adjacent to Germany were naturally the first to feel the influx. Responding to its tradition of liberty, France waived for a considerable time the requirements of passport and visa, and as a result most of the German refugees have gone to that country. Many of them still remain there, and have established themselves in trades or commerce. It was, of course, realized from the very beginning that France could not possibly absorb all of the immigrants who came there, and that the hospitality extended to them by the French Government was for a limited period only. Strenuous efforts were, therefore, begun immediately to evacuate as many immigrants as
possible to other countries. About 5000 went to Czecho-
slovakia, the same number to Holland, 3000 to Belgium, 
and a smaller number to Denmark, England, Switzerland, 
Austria, Italy and Luxemburg. These countries also, because 
of unfavorable economic conditions, could absorb per-
manently only a small fraction of those who entered; the 
rest were afforded only temporary asylum, but were pro-
hibited from engaging in any gainful occupation.

A considerable number of Jews, about 3000, entered Spain 
during the three years. Aliens in that country have no right 
to engage in gainful occupation without a special permit from 
the Ministry of the Interior. Such permits are issued only 
with the consent of the Labor Unions. In general, only arti-
sans and small business men have an opportunity of earning 
a living. Professional men must be citizens before they can 
secure licenses to practice. Citizenship can be obtained 
only after five years of residence in the country.

We thus see that only a small fraction of Jewish migrants 
have been able to settle permanently in European countries. 
An overwhelming majority had to seek homes on other 
continents, principally Asia (Palestine), North America 
(United States and Canada), South America, and Africa.

OVERSEAS COUNTRIES

PALESTINE

By far the largest number of Jewish migrants were per-
manently settled in Palestine. During the years 1933, 1934 
and 1935, a total of 123,786 Jews entered Palestine under 
the various classifications of immigrants admitted to that 
country. Included in that number were 22,747 Jews from 
Germany. The Palestine Government granted additional 
immigration certificates for some of the German refugees.

While the Palestine immigration law contains provisions 
involving no less than twenty categories into which applicants 
are divided, the bulk of the Jews from Germany, Poland 
and other eastern European countries desirous of settling 
in Palestine fall into the following five categories:
1. Category A (1), the so-called capitalist class, which includes persons with a capital of one thousand pounds and upwards.

Applicants qualifying under this category have no difficulty in obtaining visas, as no quota restrictions are placed on such immigrants. Such an immigrant is entitled to take with him his wife and children under eighteen (in case of unmarried daughters, no age limit) and in many cases also his parents.

2. Category A (2): Members of liberal professions, (doctors, dentists, pharmacists, lawyers and so forth) possessing a capital of not less than 500 pounds.

Applications of persons in this category must be approved by the authorities at Jerusalem. Since the professional field in Palestine is overcrowded, the Palestine authorities in many instances refuse the visas on the ground that there is no need for the particular applicant in the country. The Jewish Agency at Jerusalem, however, at the request of the local Palestine offices, makes strong representations to the authorities in every case. It must be noted, however, that even upon arrival in Palestine, a professional must abide by the local Palestine laws governing his profession before being permitted to practice there. Physicians, for instance, are subject to the limitation of the number of licenses to practice prescribed by the Government each year.

3. Category A (3): Skilled workers possessing a capital of not less than 250 pounds.

Applicants in this category must prove that they have been employed as skilled workers for a number of years. However, their applications must first be referred to the authorities in Jerusalem who approve them only if, in the opinion of the authorities, the applicant will not compete with the existing workers in his line. Such applicants, however, if skilled in a trade connected with the building line or a new industry in process of development, have a fair chance of being admitted.

4. Category C (Labor Schedule): Halutzim, persons between the ages of 18 and 35 who are granted Certificates
by the local Palestine Bureau. Applicants under this category, are not required by the Government to be in possession of money.

The number of applicants admitted under this category naturally depends upon the number of certificates placed at the disposal of the local Palestine Bureau, who select the applicants seeking admission. Recipients of certificates under the Labor Schedule are entitled to take with them their wives and children under eighteen. Recently a substantial number of certificates have been included for unmarried men only.

5. Category A (4) Persons with a minimum income of four pounds per month.

This category involves mostly applicants who have relatives able to execute a bond guaranteeing their support for the duration of their stay in Palestine. This category applies only to persons over the age of fifty-five years. American residents who have elderly relatives in Europe can execute such bonds in their behalf upon depositing with a surety company a substantial amount of cash as security, which money remains with the company for as long as the immigrant resides in Palestine. The category includes applicants having a permanent secured income from property in Palestine or from insurance.

Of course, it is most advisable that all those residing in Germany, Poland and other countries, desirous of emigrating to Palestine, get in touch with the Palestine Bureau (known as Palästina Amt) in their respective cities, which will classify them, and furnish them with all necessary assistance and advice. German Jewish refugees should apply to the Palestine Bureau in the respective countries of their present domicile.

All travelers, except tourists, are required to submit the following medical documents:

1. Certificate of successful vaccination for smallpox.

2. Doctor's certificate that applicant is in good physical and mental health, and not suffering from any contagious disease.
Following is an outline of the steps which American residents must take who wish to bring their relatives from Germany to Palestine under Category A (1) Capitalist Class:

a. The sum of $5000.00 is to be deposited in a Palestine bank in the name of the relative, with instructions that this amount be paid to him over the counter upon his presenting himself in person at the bank. In the event of a refusal by the Palestine Government to grant the visa, or if for any other reason the relative cannot enter Palestine, the money is returned to the American resident.

b. An affidavit has to be executed by the American resident and forwarded to the relative in Germany, wherein he declares his intention of making the relative a gift of $5000.00 for the purpose of enabling him and his family to emigrate to Palestine.

c. The affidavit has to be submitted by the prospective immigrant to the Government authorities in Germany with an application for permission to receive the gift. As a rule such an application is granted. The relative in Germany is required to pay to the German Government the following tax on a gift of one thousand pounds, or $5000.00 (approximately 14000 R.M.), the size of the tax depending upon the relationship of the recipient to the donor:

1. Parents and children—tax free;

2. Grandchildren—on the first 10,000 R.M. tax free, on the balance 5%;

3. Grandparents, brothers, sisters and their children (nephews and nieces)—on the first 2000 R.M. tax free, on the balance 7½%;

4. Cousins, parents-in-law and their children—the first 2000 R.M. tax free, on the balance 10%;

5. All others not related, sixteen percent.

d. A copy of the American bank order transferring the deposit to the Palestine bank should be submitted to the Palestine Department of the Zionist Organization of America. The bank in Palestine, in turn, has to forward a notice to the relative in Germany confirming the opening of the deposit.
Upon submitting the above stated documents to the British Consulate in Berlin, or in the city nearest to the applicant’s place of residence, he will receive the required visa for himself, wife and children under eighteen.

e. The amount of one thousand pounds or $5000.00 must be deposited in the name of the head of the family. A deposit in the name of the wife or other member of the family will not be acceptable for the purpose.

f. There is also a possibility of bringing over relatives or others residing in Germany to Palestine on the basis of a bond executed by an American relative, and issued by a bank or surety company, guaranteeing the relative a weekly support of five dollars for the duration of his stay in Palestine. However, such bonds are applicable only to persons over the age of fifty-five years, single women of any age, and children under eighteen.

g. It is advisable that American residents, before taking any steps in the matter of bringing their German relatives to Palestine, communicate with the Palestine Department of the Zionist Organization of America, 111 Fifth Avenue, New York City.

UNITED STATES OF AMERICA

During the period under review, 12,759 Jewish immigrants entered the United States for permanent residence, and 10,003 for temporary stay.

Prior to the World War, the United States of America was the principal haven of refuge for the oppressed peoples of the world, and the Congress of the United States was pervaded by the spirit which actuated the Founders of the Republic to make this country an asylum for those who sought liberty and opportunity. While, during this period, laws were passed which tended to keep out the physically and mentally unfit, and the criminal classes, these laws were aimed at regulation and not restriction of immigration.

With the conclusion of the War, a new principle was adopted. Immigration was not only to be regulated, but restricted and limited as well. In 1921, the first quota law was put on the statute books, and in 1924, a second and
more drastic quota law was passed. According to this law, the annual quota of any nationality is two percent of the number of foreign-born individuals of such nationality residing in the United States, as determined by the United States census of 1890, with a minimum of one hundred for each nationality.

In 1927, the law was further amended by limiting the number of immigrants to the United States to 150,000 annually, and by basing the proportionate quota for each nationality on the number of inhabitants in the United States in 1920, having the same national origin.

As a result of these laws, the following are at present the annual quotas of the more important nationalities:

<table>
<thead>
<tr>
<th>Nationality</th>
<th>Quota</th>
</tr>
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<tbody>
<tr>
<td>Austria</td>
<td>1,413</td>
</tr>
<tr>
<td>Belgium</td>
<td>1,304</td>
</tr>
<tr>
<td>Czechoslovakia</td>
<td>2,874</td>
</tr>
<tr>
<td>Danzig</td>
<td>100</td>
</tr>
<tr>
<td>Denmark</td>
<td>1,181</td>
</tr>
<tr>
<td>Estonia</td>
<td>116</td>
</tr>
<tr>
<td>France</td>
<td>3,086</td>
</tr>
<tr>
<td>Germany</td>
<td>25,957</td>
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<tr>
<td>Great Britain and</td>
<td>65,721</td>
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<tr>
<td>North Ireland</td>
<td></td>
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<tr>
<td>Greece</td>
<td>307</td>
</tr>
<tr>
<td>Hungary</td>
<td>869</td>
</tr>
<tr>
<td>Irish Free State</td>
<td>17,853</td>
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<tr>
<td>Italy</td>
<td>5,802</td>
</tr>
<tr>
<td>Latvia</td>
<td>236</td>
</tr>
<tr>
<td>Lithuania</td>
<td>386</td>
</tr>
<tr>
<td>Netherlands</td>
<td>3,153</td>
</tr>
<tr>
<td>Norway</td>
<td>2,377</td>
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<tr>
<td>Poland</td>
<td>6,524</td>
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<tr>
<td>Roumania</td>
<td>295</td>
</tr>
<tr>
<td>Russia</td>
<td>2,784</td>
</tr>
<tr>
<td>Sweden</td>
<td>3,314</td>
</tr>
<tr>
<td>Switzerland</td>
<td>1,707</td>
</tr>
<tr>
<td>Yugoslavia</td>
<td>845</td>
</tr>
</tbody>
</table>

“Nationality” under the quota law means country of birth, and not that of citizenship. Thus, a citizen of France, born in Poland, although residing in France, and going to the United States from that country, is considered within the Polish quota.

In 1930, President Hoover instructed the United States consuls abroad that because of the vast number of unemployed in the United States, the provisions of the Immigration Law with regard to persons likely to become public charges should be strictly construed.

This instruction, the statutory restrictions, and the strict interpretation by consular officials of the various other provisions of the Immigration Act, have combined to reduce immigration to the United States far below the authorized 150,000 per year.

Thus, during the past five years (1931-1935) more aliens left the United States than the number who entered the
country. Departures exceeded admissions by 103,654, an annual average of 20,731, as compared with an excess of admissions over departures of 1,120,617 for the previous five years, or an average of 224,123 per year.

Jewish immigration was also considerably reduced. During the five years beginning with 1926, and ending with 1930, the total net Jewish immigration to the United States was 61,988, or an average of 12,397 per year, whereas in the past five years beginning with 1931, the total net Jewish immigration was 19,847, or an average of 3,969 per year.

Among the Jews who entered the United States during 1933-1935, a total of 4,364 who gave Germany as their last place of residence were permanently admitted, and 1,181 were admitted temporarily. The exact number of German refugees is not ascertainable for the reason that many gave France as their last country of residence. It is to be noted, of course, that many German refugees were born in countries other than Germany.

The following classes of immigrants are not affected by the quota laws. They are designated as "non-quota" immigrants, and may be admitted to the United States in any number.

1. The wife of a citizen of the United States;

2. The husband of a citizen of the United States, by marriage occurring prior to June 1, 1928;

3. The unmarried children, under twenty-one years of age, of a citizen of the United States;

4. An immigrant previously admitted to the United States who is returning from a temporary visit abroad;

5. An immigrant who continuously, for at least two years prior to his admission, has been carrying on the vocation of minister of any religious denomination, or professor of a college, academy, seminary or university (and his wife and unmarried children under eighteen years of age), who seeks to enter the United States solely for the purpose of carrying on the same vocation.

6. An immigrant who is a bona fide student, at least fifteen years of age, and who seeks to enter the United States
solely for the purpose of studying at an accredited school, college, academy, seminary or university, approved by the Secretary of Labor. Such immigrant may remain in the United States only during the time that he is attending school, and cannot engage in any gainful occupation.

7. A woman who was a citizen of the United States, and who, prior to September 22, 1922, lost her citizenship by reason of her marriage to an alien, but who is unmarried at the time of the application for an immigration visa.

8. Immigrants who were born in Canada, Newfoundland, Mexico, Cuba, Haiti, Dominican Republic, Canal Zone, or any independent country of Central or South America, and their wives and their unmarried children under eighteen years of age.

The following classes of immigrants are entitled to preference within the quota:

1. Immigrants who are the fathers or mothers, or husbands by marriage occurring after May 31, 1928, of citizens of the United States;

2. Persons who are skilled in agriculture, and their wives and dependent children under the age of eighteen years;

3. The wife of an alien resident of the United States;

4. The unmarried children under twenty-one years of age of an alien resident of the United States.

In order to secure admission to the United States of non-quota and preferred quota immigrants, a petition must be filed by the American relative with the Secretary of Labor, upon forms furnished by the Secretary of Labor.

These petitions, among other things, must contain proof that the petitioner is able to, and will, if necessary, support the immigrant, to prevent such immigrant from becoming a public charge. Unless such a petition is filed, and the admission of the immigrant is approved by the Commissioner General of Immigration, and authorization to issue such visa is given by the Secretary of State to the American Consul, the Consul is not permitted to issue a visa to a person in any of these classes.
Immigrants who are within the quota, make their applications directly to the consular officer abroad. Such applicants have a fair chance of obtaining an immigration visa (if the quota applicable to them is not exhausted), if they are physically and mentally fit, have no criminal record, have no contracts of employment with any individual or firm in the United States, and are not anarchists, or persons who believe in, or advocate the overthrow of government by force or violence. They must prove to the satisfaction of the consular officer that they are not likely to become public charges. The possession of a reasonable amount of money or property goes a long way to prove that fact. Affidavits by relatives in the United States showing a fair financial condition and ability and willingness to support such immigrants until they should become self supporting, are given consideration by the consular officers, provided that the statements in such affidavits are corroborated by certificates from banks, commercial credit reports, certified public accountants' audits, certificates by insurance companies as to life insurance carried by the relatives, and by receipts for income taxes paid, corroborating the relatives' claim as to earnings.

Immigrants who are in the United States as visitors, tourists and students, may make an application for permanent admission. Such application, however, cannot be made in the United States, but must be made to an American consular officer in a foreign country. The usual practice is to make such application in a country adjacent to the United States, such as Canada, Mexico, Cuba or Bermuda. These applicants are, of course, subject to all the laws and regulations governing the admission of aliens as above outlined.

**Canada**

During the period under review about 2300 Jewish immigrants entered Canada.

Immigration to Canada is not governed by any statutory numerical restriction, but is limited by the number of immigration permits issued from time to time by the Canadian Department of Immigration.
The applicant for admission must have a birth certificate, a certificate of good moral character, and a police certificate of good behavior. He must also have an affidavit of support signed by a relative. Very often the relative is required to post a bond of $250.00 or $500.00. Agriculturists, possessing $1000.00 or more, are admitted without any difficulty.

**Latin American Countries**

**Argentina.**—During the period under review, 7336 Jewish immigrants entered Argentina. An applicant for admission to this country must present, besides his passport, a police certificate, a certificate that he is not a vagrant or a beggar, and a health certificate, all of which must be approved in advance by the Argentine consul. In general, it must be said that immigration into Argentina is, at present, limited to near relatives and agricultural workers.

**Brazil.**—During the years 1933, 1934 and the first six months of 1935, a total of 7937 Jewish immigrants entered Brazil. At first, skilled laborers were permitted to enter without limit. Later, only immigrants with first class tickets, and possessing about $200.00 were admitted. Since August 11, 1934, immigration has been limited to relatives of first degree (husbands, wives, parents, and children under age).

**Chile.**—During the period under review about 220 Jewish immigrants entered Chile, a country which has practically no immigration regulations. There is room here for people who understand the work of manufacturing candles and glass, and for building workers, and there are opportunities in the following industries for immigrants with some capital: Manufacture of agricultural machines and tools, frozen meat factories, production of wood alcohol, manufacture of wine, manufacture of pasteurized milk, and the fish industry.

**Colombia.**—During the period under review a small number of Jewish immigrants entered Colombia. Although Polish and other East European immigrants are subject to a quota which is very small, there are possibilities for
German immigrants. Each immigrant must deposit 200 Colombian pesos. There is room for artisans, small tradesmen, home workers, and for persons possessing at least 5000 francs, with which to engage in small industry. There is no room for peddlers. Applicants must have a passport, medical, vaccination, and good conduct certificates, and a recommendation from some philanthropic institution recognized by the Government.

**Cuba.**—During the period under review about 1212 Jewish immigrants entered Cuba. Each immigrant must be physically and mentally fit, have a certificate of good moral character, and must possess $200.00 in cash. Children accompanying their parents are exempt from the money requirement.

**Paraguay.**—About 325 German refugees entered this country during the year 1935. Ordinarily immigration is limited to agricultural workers. However, carpenters, shoemakers, tailors, knitters and other artisans, are likely to earn a living. Wages and earnings are very low, but so also are living expenses.

**Uruguay.**—During the period under review about 1500 Jewish immigrants entered Uruguay. The immigration regulations of this country require that each immigrant have at least $250.00 in cash. Relatives of the first degree, that is, parents, sons under twenty-one years, unmarried daughters of any age, wives and husbands are not subject to the cash requirement.

**Union of South Africa**

During the period under review about 2500 Jewish immigrants entered South Africa.

Each immigrant must produce proof that he will not become a public charge. Such proof may consist of an employment agreement by a responsible firm, or an invitation from relatives or friends who are financially able to look after the immigrant, or a sum of money which will enable the immigrant to live a certain time in the country without requiring aid. The sum is usually $1000.00 for a period of two years, and may be raised to $1250.00 in case of general unemployment. The sum of money may be
returned earlier, if the immigrant proves that he has established himself. There is no quota for Austrians, Belgians, Danes, Spaniards, Germans, French, English, Dutch, Italians, Norwegians, Portuguese, Swedes or Swiss. For all others there is a small quota. Place of birth and not citizenship is the determining factor. A quota immigrant may receive an immigration permit for six months, and must deposit fifty pounds. Sometimes a larger deposit is demanded.

CHINA

About fifty Jewish families were admitted to China and settled in Shanghai, and 216 Jewish immigrants were admitted to Manchukuo. There are no immigration restrictions or regulations.

AID EXTENDED BY JEWISH AGENCIES

There was a time when a person desiring to emigrate packed his grip, or an entire family bundled up its belongings, and set out on a voyage to a new continent. That is no longer possible. At present, it is practically as difficult to leave one's native country, as it is to enter a foreign land. Preparations must be made long in advance. Numerous documents, such as passports, certificates of birth, of marriage, of good health, of good behavior and of military discharge must be obtained. Affidavits of support by relatives residing in immigration countries, together with corroborative proof of their financial standing must be presented to the consul of the immigration country before a visa can be obtained. Many of the emigrants come from countries whose records of vital statistics are in a chaotic state. In many cases, parents have neglected to register the birth of their children. Very seldom are ecclesiastical marriages recorded with the civil authorities. Because of the World War and civil wars, many of the records in administrative offices have been destroyed.

The individual emigrant is subjected to a great deal of
trouble and expense before he can assemble all these documents, and in many cases he becomes the victim of unscrupulous persons who exploit his helplessness for their own gain. The safest course for him is to apply to a philanthropic agency conversant with the immigration laws of the various countries and with the manner of obtaining the necessary documents. The most important Jewish organizations in this field will now be briefly discussed.

**HICEM**

About ten years ago, the Hebrew Sheltering and Immigrant Aid Society of America (Hias), the Jewish Colonization Association (Ica) and the Emigdirect, a European emigrant aid society, combined under the name of Hicem (Hias-Ica-Emigdirect), in order to make migration aid work more effective. The Emigdirect withdrew from the Hicem in 1934.

Since its formation, Hicem has succeeded in establishing offices and bureaus of information in thirty-two emigration, transit and immigration countries, and became practically the only Jewish migrant aid organization. Its principal office is at 35 Rue de la Bienfaisance, Paris. When the German Jewish exodus began, German Jews found in everd European country a branch of Hicem to which they couly turn for assistance and advice.

With the help of Hicem, local committees were organized to render temporary assistance to these refugees until arrangements could be made for their permanent settlement.

The large Jewish aid organizations, such as the American Joint Distribution Committee, the Ica, the Hilfsverein der Juden in Deutchland, the British Fund and the Alliance Israélite Universelle entrusted all migration matters to the Hicem, realizing that its network of information bureaus throughout the world could be utilized to obtain the latest and most accurate information concerning emigration and immigration.

Mr. James G. McDonald, the High Commissioner for Refugees (Jewish and other), coming from Germany, said "Hicem not only has done notable work, but offers one of the best means of pushing forward the large task of liquidating the refugee problem."
Mr. Norman Bentwich, in his book "Refugees from Germany" states that the High Commissioner found a "well established, well ordered Jewish Immigration Agency, the Hicem. It has remained the primary agent for the emigration of the Jewish refugees from Germany."

Precipitate flight and the German exchange laws have prevented many of those fleeing from Germany from taking any appreciable amount of money with them, and a large number did not have sufficient means to pay for their transportation to countries of permanent settlement. Being a service organization only, Hicem had no funds which could be used for the transportation of migrants desiring to go to countries which do not forbid, as does the United States, for instance, the extension of such assistance by Societies. It was, however, enabled to pay out for this purpose, from the beginning of 1933, to the end of November, 1935, the substantial sum of $643,703.89, through the cooperation of various organizations, notably the Ica, which furnished $341,008.23, the American Joint Distribution Committee, which contributed $195,595.65, the British Fund, which contributed $67,949.40, the Comité de Liquidation and the Alliance Israélite Universelle of France which contributed smaller amounts. The Hicem was also entrusted by all organizations interested in German refugee work, with the problem of intervening, on behalf of refugees, when necessary, with the authorities in the countries in which the refugees found themselves, and with the search for countries of permanent immigration.

In countries of emigration, the offices of Hicem help the emigrants to prepare and obtain various documents, give them information as to the possibility for emigration to various countries and obtain reductions in transportation costs. In immigration countries, agents of Hicem meet the immigrants, give them temporary shelter, find work for them wherever possible, and assist them in establishing themselves in small businesses and workshops.

A great deal of investigation and exploration was done by Hicem throughout the Eastern and Western continents during the last three years with a view to placing Jewish individuals or small groups in various countries.
Hias.

This is the name by which the Hebrew Sheltering and Immigrant Aid Society of America is popularly known.

It is a combination of two organizations, the Hebrew Sheltering House, which was organized in 1884, and the Hebrew Immigrant Aid Society, which was organized in 1902. The two organizations amalgamated in 1909. The main office is at 425 Lafayette Street, New York City. It has branches in Baltimore, Boston, Chicago, San Francisco and Seattle. It also maintains an office at Ellis Island.

Its office at Washington, D.C., renders legal aid in appeals from orders of deportation, applications for extensions of temporary visas and for return permits, and gives advice and aid in naturalization and other matters involving Jewish aliens. Hias meets all steamers carrying Jewish passengers, furnishes food and shelter to immigrants and wayfarers, gives information with regard to migration and naturalization matters, helps aliens in obtaining declarations of intention and final naturalization papers, obtains employment for newcomers, searches in the United States for relatives of persons in Europe, prepares affidavits of support and petitions of various kinds, and operates the Hias Immigrant Bank which receives and transmits money from persons in the United States to their relatives abroad.

National Council of Jewish Women

This organization has its office at 625 Madison Avenue, New York City.

Agents of the Council meet unaccompanied women and girls at piers and render travelers' aid service to these new arrivals. It also has a representative at Ellis Island to take care of unaccompanied women, girls and children. The Council also provides naturalization aid and immigration advice to Americans through its local branches, prepares affidavits and other documents, advises with regard to immigration matters, handles immigrant problems referred from agencies abroad and in this country, and provides scholarships for refugee women and girls.
NATIONAL COORDINATING COMMITTEE

This Committee, which was established in 1934 by a number of organizations vitally interested in helping Jewish refugees from Germany after their arrival in the United States, has its office at 221 West 57th Street, New York City, and it serves as a central registry and clearing bureau for all organizations interested in the refugee question, handling special cases for which no other agency will assume responsibility.

The Coordinating Committee secures information from abroad for relatives here who have relatives in Germany or elsewhere abroad, advises committees and professionals abroad with regard to retraining, emigration, and employment possibilities in this country, and advises German committees with regard to type of preparation to be used in educating and retraining young people who plan to emigrate to the United States.

The Coordinating Committee also explores possibilities for employment throughout the United States; advises aliens holding temporary visas who desire to secure the status of immigrant aliens; gives legal advice to aliens threatened with deportation; cooperates with Federal, State and Labor Departments on questions of passports and immigration procedure; and analyzes projects submitted for social workers, musicians, physicians, etc.
The rise to power of the National Socialist Party in Germany and its assumption of control of governmental affairs in that country in January, 1933 brought about a vast revolutionary change in the cultural, social, economic, and political life of the German people. For the Jews in Germany it spelled disaster and for those in other lands it served as a reminder of the fact that even in lands of enlightenment their lot is more or less precarious. The activities of the Nazi regime, in its many ramifications and manifestations, have been the subject of a considerably large literature in many languages.

Owing to the controversies which events in Nazi Germany have provoked, a vast volume of writings has been produced in Germany and elsewhere. Readers who follow these events through the medium of the English language have been able to do so in detailed news reports and their interpretations offered in the columns of newspapers and in the pages of magazines. Symptomatic of the general interest in Nazi-Germany is the output of fiction to which it has given rise. Not only have many books been written on the developments in Nazi Germany, but also a vast periodical literature has grown up on the subject. The disabilities imposed on Jews and liberals, and the radical changes in German culture and outlook have found their expression in other writings as well: historical novels and dramas, short stories and poems.

In the present list an effort has been made to bring together a selected number of bibliographical entries representing various publications in the English language. Each of the recorded titles deals with one aspect or another of Nazi Germany and has a direct or indirect bearing on the Jewish question. While there was no effort to make this list exhaustive of the subject—virtually an impossible task—the iniquities of the Nazi regime, the policy and practices of Hitler and of his henchmen are revealed in the many publications recorded here. They are not all of equal merit but in the notes on the more important entries an endeavor is made to characterize their nature or their value. In this, a direct quotation from the text or an excerpt from a review often proves to be helpful.

While some of the publications recorded represent writings by men with intimate knowledge of the facts derived from residence and investigation in Germany, others are the products of writers who have been content to gather their information from newspapers and similar sources and are unable to add anything of value to their compilation. They all, however, supplement one another in various respects, and their col-
Collective effort serves to present a complete picture of the situation which, in itself, constitutes an indictment of the meanest, the most reactionary and most barbarous revolution of modern times.

It is true that no study of National Socialist teachings and practices would be complete without the reading of the writings concerning Nazi Germany issued by its official spokesmen. Those who wish to gain direct acquaintance with these utterances will have no difficulty of access to sources. Thanks in large part to the industry of the Nazi propaganda office, all the most important writings and speeches of Hitler, Goebbels, Goering, Rosenberg and others, who are now at the helm of Nazi Germany, have been rendered accessible in English, as well as in other languages. This is also true of the texts of the Nazi program and of its official interpretation by Feder, the party programmatician. These and other writings, emanating from writers in the Third Reich, present a picture of a new Germany, reborn out of blood and spirit but devoid of spiritual and ethical values. Yet for obvious reasons it was deemed inadvisable to include them in the present list. Cogent reasons necessitated the omission with very few exceptions of the numerous articles which appeared in daily newspapers and in the Jewish press.

**AMERICAN JEWISH COMMITTEE**

The Jews in Nazi Germany; the factual record of their persecution by the National Socialists. New York: The American Jewish Committee, 1933. vii, 99 p.

An effective handbook containing valuable statistical and other information regarding the activities and position of the Jews in pre-Nazi Germany. For a summary of this publication, see Literary Digest. July 8, 1933. v. 116, p. 20-21.


Offers an analytical summary of the anti-Jewish laws, decrees, and ordinances; a concise description of the number, distribution, and economic situation of the Jews in Germany before the present regime; a brief outline of the methods and material of propaganda which paved the way for the anti-Jewish measures adopted after the accession of the National Socialists to power. Their effects and the attitude of part of the “Aryan” population are likewise described. A special section is devoted to the plight of some sixty thousand Jews and others, who found conditions in Germany intolerable and are trying to find a refuge in other lands.

The voice of religion; the views of Christian religious leaders on the persecution of the Jews in Germany by the National Socialists . . . New York: The American Jewish Committee, 1933. 31 p.

**AMERICAN JEWISH CONGRESS**


The Jewish case against Hitler! New York [, 1933]. Folder of 3 1.

The Jewish case in Germany and America by constitutional decrees, United States, Weimar, Berlin. New York: [1933.] 14 p.

At head of title: 1776-1919-1933.
AMERICAN JEWISH JOINT DISTRIBUTION COMMITTEE


This twelve-page pamphlet is the best description in English of the rehabilitation work of the Jews in Germany.

ANGLO-JEWISH ASSOCIATION. See The persecution of the Jews in Germany.

APPÉL, ALFRED


Reminiscences of an eminent Jewish lawyer. Indicts German public life in the period anterior to the rise of Hitler, showing that the spirit of Nazism was uppermost long before 1933.

ARMSTRONG, HAMILTON FISH

Hitler’s Reich. (Foreign affairs. Concord, N. H., 1933. v. 11, p. 589–608.)

Discusses the early achievements and aims of Hitler’s Reich and the methods employed in its mistreatment of the Jews.


Chap. II: “Wotan and the Jews.”

ARNOLD-FORSTER, W.


Describes the horrors meted out to those who find themselves in German concentration camps, and asserts “that the cruelty and wrong now inflicted by some Germans on their countrymen is not abnormal, but characteristic.”


A description of a visit to a concentration camp in Bavaria. “The electrified barbed wire around that camp ... is a wire around all Germany now ... I have come away feeling that if only the kindly German people could see what I saw in that camp they surely wouldn’t suffer it to endure for another week; and feeling, too, that there is no hope for Germany’s peace or the world’s until this brutal regime is swept away.”

ASHER, ROBERT E.

A Jew protests against protesters. (Christian Century. Chicago, April 12, 1933. v. 50, p. 492–494.)

“Our cry must be a cry not alone against Hitler, but against the world that produces a Hitler.”

BARNES, HARRY ELMER


“Reprinted from the New York World-Telegram, March 27 to April 1st, 1933.”

BARTLETT, VERNON


A personal interpretation the general contention of which is that Nazi-ism is more a racial religion than an aspiration after national domination.

BEARD, CHARLES AUSTIN

Hitlerism and our liberties; a text of address given at the New School of Social Research, Tuesday, April 10, 1934. [New York, 1934] 2 1.
BENTWICH, NORMAN


A thoughtful study of the questions from the point of view of securing action through the League of Nations.

Without passion or prejudice the author tells the story of the forced emigration from Germany of the many thousands who were obnoxious to the Nazi regime for racial and political reasons. In his foreword, written with restraint, Lord Cecil refers to the "criminal insanity" of the present rulers of Germany and to the oppression as "one of the greatest national crimes that have ever been committed."

BERNAYS, ROBERT
The results of three weeks' intensive inquiry. Of all the atrocities committed against the Jews in Germany, he finds that the worst are the regulations directly introduced by the Government. Their purpose is to deprive the Jew of all means of livelihood.

BERNSTEIN, PHILIP S.
Can Hitler be trusted? (Nation. New York, December 27, 1933. v. 137, p. 728-30.)
Describes the display of Hitler government duplicity on the Jewish question.

BILLINGER, KARL, pseud.
In a dramatically presented, personal narrative, a young German Communist tells the story of his experiences in Nazi Germany.
Dedicated "to the prisoners in Hitler's concentration camps" the book gives a description of the sufferings of the prisoners and the brutalities of their guards.

BINCHY, DANIEL A.
Adolf Hitler. (Studies. Dublin, 1933. v. 22, p. 29-47.)
A fair appraisal of the man, the teachings and practices of the party which he leads. The author was Irish Minister to Germany, 1929-1932.

BOARD OF DEPUTIES OF BRITISH JEWS, See The persecution of the Jews in Germany.

BOAS, FRANZ, AND OTHERS.
Aryan and Semite, with particular reference to Nazi racial dogmas; addresses delivered before the Judeaens and the Jewish Academy of Arts and Sciences, March 4th, 1934, in New York City, by Professor Franz Boas, Dr. Maurice Fishberg [and] Professor Ellsworth Huntington. Max J. Kohler, presiding. Cincinnati, O.: B'nai B'rith, 1934. 38 p.
Contents.—Introductory remarks, by M. J. Kohler.—Aryan and Semite, by M. Fishberg.—The causes of Jewish greatness, by E. Huntington.—Remarks of Professor F. Boas.—Appendix: A proposed new penal enactment against racial and religious propaganda, by M. J. Kohler.
A group of very short but authoritative and interesting addresses.
BOLITHO, GORDON

"The Germans keep their Jews as a depressed people by robbing them of their self-respect at every turn."—p. 47.
Chapter V. Heidelberg in Summer—Jews in Germany; Chap. XVIII. The Jewish Boycott; Chap. XXII. Berlin Jews speak.

BONHAM-CARTER, LADY VIOLET (ASQUITH)

A vigorous protest against the cruel mistreatment of Jewish children in the schools of Germany. An Appendix to the publication entitled "Jewish Children in Germany" offers a dossier of cruelties and humiliations showing that, in pursuance of instructions from official quarters, Jewish children must be constantly made to feel their position.

BÖÖK, FREDRIK

A sympathetic appraisal of the developments of the first six months of Nazi rule, pointing out the good sides and condemning the racial excesses.

BOYD, ERNEST
As a gentile sees it. (Scribner's Magazine. New York, October, 1933. v. 94, p. 242-3.)

BRANDAU, HERMANN

A much respected German American denounces the anti-Jewish excesses of Nazi Germany and Nazi activities in America.

BRANDT, ALBERT

A discussion of the Nazi charges against Catholicism and their relation to those which are so often made against Judaism.


An able survey of the extensive Nazi propaganda carried on in many lands. The writer finds that "with an astounding effrontery for the most part, Nazi propaganda is at work throughout the world."

BRAUN, R.

The author's thesis is that "Fascism does not lead to a 'Corporate' or 'Guild, State. Its actions serve the maintenance of finance-capitalism and preparation for new world wars in precisely those capitalist countries where the social contradictions are most likely to paralyse the conduct of new imperialist wars."
BRITT, GEORGE
Describes Nazi propaganda in America and its link with various Fascist movements.

BROWN, BERNARD JOSEPH
“This first edition . . . consists of two thousand copies. A useful reminder of the fact that racial anti-Semitism is scientifically unsound, as well as ethically monstrous”—Jewish Chronicle, Aug. 11, 1933, p. 14.

Brown Book of the Hitler Terror, See WORLD COMMITTEE FOR THE VICTIMS OF GERMAN FASCISM.

BROWN, HARRISON
“Hitler with his ‘race treason’ laws supported by gangster tactics, has raised to the status of a holy dogma the most contemptible and self-revealing of human vices—racial prejudice.”

Germany in revolution. (Fortnightly Review. London, April 1, 1933; v. 139, p. 441–52.)
“Anti-Semitism is not infrequently a form of inferiority complex, and it is not surprising that the persecution of the Jews should be one of the most striking differences between the Italian and German Fascisms.”

The Brown Network, See WORLD COMMITTEE FOR THE VICTIMS OF GERMAN FASCISM.

BROWN, W. NORMAN
The author, who is professor of Sanskrit at the University of Pennsylvania, after discussing available evidence, concludes that the Nazi claim that the Swastika is a purely ”Aryan” symbol is just as untenable as their theory of ”Aryan” racial purity. ”The term ‘Aryan’ or ‘Indo-European’ signifies nothing of race integrity and only a relative degree of cultural uniformity, while the Swastika is far too ancient and general a human property to bear their limited construction.”

BRUCKNER, FERDINAND, pseud. See Tagger, Theodor.

BRUNAUER, MRS. ESTHER (CAUKIN)
Reproduced from typewritten copy.
This is a syllabus rather carefully worked out. ”The author appears to be not unsympathetic to the Hitler régime.”—J. R. Marcus.

BUELL, RAYMOND LESLIE, ed.
New governments in Europe; the trend toward dictatorship, by Vera Michele Dean, W. Diffie, Malbone W. Graham [and] Mildred

"The present volume is based largely on a collection of the [Foreign policy] reports devoted to the new governments of Europe, but revised so as to bring them up to date."—Pref.

Burrows, I.
The intelligent traveler's guide to Germany. New York: Knight Publications, 1936, 64 p.
A travel guide in which the changes brought about by the new regime are given due attention.

Carson, Sally
As its name indicates this novel deals with Nazi Germany. The background is a Bavarian mountain-township with its population accepting Hitler's rise to power. Moritz Weissmann, a Catholic but partly of Jewish blood, finds himself crushed under the juggernaut of racialism. At the outset he is hardly conscious of his Jewish origin; in the end he seems to be essentially a Jew.

Carter, W. Horsfall
Let us understand Germany. (Fortnightly Review. London, July 1, 1933. v. 140, p. 11–21.)
A mild apologia for Jew-baiting.

Cavert, Samuel McCrea
Hitler and the German churches. (Christian Century, May 24, 1933. v. 50, p. 683–5.
"The churches have not, it has to be said regretfully, made any public protest against the injustice done to the Jews."

Chamberlain, Joseph P.
The High Commission for German refugees. (Survey Graphic. New York, April, 1934. v. 23, p. 177–80.)
The function of the Commission is described by the American member. "Recognizing that while the problem largely concerned the Jewish communities, it was not by any means exclusively Jewish."

Chamberlain, William Henry
Full consideration is given to the plight of the Jews in Germany and contrasted with, what appears to be, their happy lot in Soviet Russia.

Charteris, A. H.
Germany and the Disarmament Conference. (Australian Quarterly. Sydney, June 14, 1933. no. 18, p. 69–79.)
"Foreign repercussions of their treatment of the Jews seems to have caused profound surprise to the Hitler Government... It speaks volumes for the naivete and inexperience of the present rulers of Germany that they should have been astonished to learn that Jews have powerful friends."

Clark, Robert Thomson
Writing frankly from the liberal standpoint the author ends his book with this sentence: "And the greatest horror of all is that when freedom went down into
bloody darkness, not one German, not one descendant of Arminius, was taken arms in hand and fighting, except a poor Jewish boy driven crazy by seeing his mother battered into unconsciousness before his eyes."

CLINCHY, EVERETT R.

... The strange case of Herr Hitler. New York: The John Day Company [c1933] 30 p. (On cover: The John Day pamphlets. no. 24.)

Describes the factors and motives underlying Hitler’s antisemitism.

COHEN, ISRAEL


Describes the crushing disabilities that have been imposed upon the Jews in Germany in every sphere of national and social life, and in every branch of cultural and economic activity. "The galling humiliation heaped upon them signify a reversion to the intolerance and barbarism of the Middle Ages."

Jewish tragedy. (Quarterly Review. London, October, 1934. v. 263, p. 252-68.)

A review of the position of the Jews everywhere recording horrible facts such as the numerous desecrations of synagogues and cemeteries in Germany. The anti-Semitic movements, mostly of Nazi origin, in various lands are surveyed.

COHEN, J. P.


The new anti-Semitism in Germany "is not a movement; it is a neurotic reaction of pent-up resentments, brutal instincts, and crude desires" etc.

COLTON, ETHAN THEODORE


Part III (pp. 149-222) is devoted to Nazi Germany.

"Nazi 'racism' has been envisaged at its worst in dealing with the Jews ... Beyond being stupid, the physical mistreatment of the Jews must be rated cowardly. Of all elements in Germany the Jews were least able to defend themselves ... In other directions, the anti-Jewish policy has gone on to extreme objectives."

Why Hitler lasts. (Forum. New York, April 1936. v. 95, p. 232-7.)

"Consider who will rise up to overthrow the Hitler power. The Jews with justified grievances have no chance of resorting to physical reprisal."

CONNING, JOHN STUART


CONWELL-EVANS, T. P.

Impressions of Germany. (Nineteenth Century and After. London, Jan., 1934. v. 115, p. 72-82.)

A defence of Nazi Germany by one who studied and traveled in that land, which does "not ignore the fact that Germany has a Jewish problem."

COUDENHOVE-KALERGI, RICHARD NICOLAUS

Appeal to Europe. (Living Age. New York, June 1933, v. 344, p. 310-11.)

An appeal to all Europeans to bring to an end the double orgy of hatred, injustice and oppression. "German hatred of the Jews came echoing back in foreign hatred of the Germans."
NAZI-GERMANY AND THE JEWS 143

DAHLBERG, EDWARD
A novel dealing with the impact of German Nazism on American Jews, their struggles against it and their growing fear of its coming in America.

DELL, ROBERT EDWARD
The German nightmare. (Nation. New York, October 18, 1933. v. 137, p. 433–5.)
“Everything possible is done to cultivate a military spirit and hatred of foreigners and Jews.”

A critical examination of the causes that have led to Hitlerism and of its effect in every sphere of German life and activity. In discussing the part Jews played in the national life of Germany, Mr. Dell declares that the eminent position they achieved in literature, science, art and the stage afford convincing proof of the intellectual mediocrity of the German people.

“Hitler’s . . . persecution of the Jews is considered to be crazy.”

DIETRICH, JOHN HASSLER
. . . Why Jews are persecuted. Minneapolis, Minn.: The First Unitarian Soc. [, 1933.] 97–111 p. (The Humanist pulpit. ser. 16, no. 7.)
“An address delivered before the First Unitarian Society of Minneapolis, at its regular Sunday morning meeting, May 21, 1933.”
“The infinite pathos of these recent occurrences in Germany comes from the fact that they but summon up before us the age-long persecution of the Jews.” (p. 99).

DOUGLASS, PAUL FRANKLIN
“This volume is an introduction to the mind and method of National Socialism”
—Preface.
Chapt. III. The Racial Mysticism of Alfred Rosenberg;
Chapt. VI. The Christian Jew in the Third Reich.

DUNCAN-JONES, A. S.
The Very Rev., the Dean of Chichester tells of the crisis in the German church due to National Socialism having “proclaimed a gospel which was to deliver man from the tyranny of the machine and an existence without ulterior aims, by uniting him once more with the roots of Folk and Race.”

EINZIG, PAUL
A well-known financial writer exposes the economic aims and fallacies of the Nazi régime.
Chapter VIII. The Economics of Jew-Baiting.
ERMARTH, FRITZ

An attempt to describe contemporary Germany and to demonstrate the concurrent action and spiritual factors which have brought about Germany's transformation from the Weimar republic to the Third Reich. "Hitler has destroyed civil liberties. Forms and habits, dear to many generations—and not least to those who knew and loved the old Germany—have been thrown overboard."—Preface.

FAULHABER, MICHAEL VON, CARDINAL

A vigorous challenge to the dogma of racial religion by the distinguished and learned Cardinal Archbishop of Munich. A fine exposition of the ethical, social and religious values of the religion of Israel, in which His Eminence finds the essence of the doctrine of personal liberty.

FAY, SIDNEY B.
Germany's anti-Jewish campaign. (Current History. New York, May, 1933. v. 38, p. 142-5.)

The author, who is Professor of History at Harvard University and a leading American authority on German affairs, discusses the capitalization by the Nazis of all sorts of hatreds against the Jews.

Is the Nazi revolution ended? (Current History. New York, September, 1933. v. 38, p. 741-747.)

"Hopes of those who thought that the Nazi anti-Semitic campaign would be moderated, once the National Socialists were secure in political power, seem doomed by the increasing restrictions against Jews."

Nazi rally at Nuremberg. (Current History. New York, Nov. 1935. v. 43, p. 205.)


Nazi treatment of the Jews. (Current History. New York, June 1933. v. 38, p. 295-300.)

A survey of the facts and an able effort at interpreting them.

Nazis consolidate their power. (Current History, New York, June 1933, v. 38, p. 358-62.)


FEINER, RUTH

The story of a refugee from Germany who comes to London and finds the problems of adjustment rather difficult.

FEUCHTWANGER, LION
"Germany—a Winter's Tale." (Nation. New York, April 22, 1936. v. 142, p. 505-6.)

Hitler "has led us back to the savagery of the primeval forest, to the time when men banded together in hordes which fell upon each other because each horde considered itself the best."
In this novel Mr. Feuchtwanger analyses the Nazi movement and its protagonists with cool, sometimes cruel, dispassionateness, as though they were contemporaries of Josephus or of the Jew Süss and he makes the age of Hitler appear as vivid as the age of Titus.

FISCHER, LOUIS
Describes the constant humiliation which oppresses German Jews almost as much as their utterly hopeless economic and political position.

FLORINSKY, MICHAEL T.
"National Socialism was taking its youthful followers to that exalted realm where sacrifice for a great national cause was ardently preached in a language, which, if perhaps not always clear or logical, succeeded in touching some deep inner chords of the human heart. The mixture of brutality, racial pride, anti-Semitism, vague radicalism, romanticism and sentimentality proved to be exactly the concoction the young Germany of the post-war period was longing for."

FOX, GRESHAM GEORGE

FRANK, WALDO
"This essay would not have been written at this hour, had it not been for the dark hour of the German Jews." It provoked an interesting discussion. (See New Republic. Jan. 31, 1934, p. 337–338.)

FREEHOF, SOLOMON B.
"... Many Germans today recoil at a Jew, but that disgust has been instilled as a poison into the innocent hearts of children by a persistent and a merciless propaganda. Decent human beings have been sedulously taught to hate each other!"

FRIEDMAN, MARTIN
The philosophic, social and religious implications of the newer anti-Semitism in Germany. (Central Conference of American Rabbis. Year Book, 1934. v. 44, p. 242–264.)

FRY, MICHAEL
An unscrupulous but cleverly written defence of Hitler’s Wonderland containing a chapter on “This Jewish Question,” pp. 86–102.

GARNER, JAMES WILFORD
"In singling out ... the Jews ... and in denationalizing them all without distinction ... to be subjects of the State, although ... not members of it
. . . Such legislation as this will meet with general disapproval, because it is an outstanding example of race discrimination, if it is not in violation of one of the fundamental rights of man as they are generally recognized today and approved by the conscience of mankind."

**GERHARD, GEORGE**


"Since the Hitlerites have been in power . . . Jews are persecuted for the sake of purging the German race."


Two letters, each signed M., reprinted from the Manchester Guardian, May 12, 1933, and May 22, 1933.


"This book is being published in London under the title, Why Nazi?"—p. [2].

Chapter IX: "The Tragedy of the Jews."

An anonymous German writer condemns the excesses of Hitler and in describing the strivings of the German people for unity, equality and economic salvation he points out that the policy of the Nazi extremists has outraged many Germans in Germany.

**GOLDING, LOUIS**


. . . "Such a fury of Jew-hatred broke out as the world has never before witnessed. Yet it is of particular importance to note that this post-war Antisemitism was a product in the defeated countries of the psychology of defeat. As, indeed, none knows better than yourself, dear Herr Hitler."

**GOLDSCHMIDT, ALFONS**


"The history of the martyrdom of the Jews and particularly the present martyrdom of the German Jews."—p. 6.

**GOLDSTEIN, SIDNEY EMANUEL**


Discusses the basis of a Petition to the League of Nations on behalf of German Jewry and outlines an International Convention to outlaw acts of injustice against minority groups.

**GOTTGETREU, ERICH**


**GREEN, MARGARET MINNA**

Eyes right! A left-wing glance at the new Germany; with a foreword by Lord Allen of Hurtwood . . . London [etc.] Christophers 1935, xxiii, 25-238 p.

The author claims that though her book "is no apologia for National Socialism" she finds that the movement "has much that is positive to contribute to the solution of the problems of a distracted world." Hence her weak and unsuccessful effort to explain away the anti-Jewish excesses of Nazi Germany. No wonder then that Lord Allen, in his foreword, declares that "a great deal of what is going
on in the New Germany seems to me to be utterly unworthy of a civilized people. It is indefensible . . . I cannot justify abominable cruelty, the denial of liberty, or the imprisonment of the human spirit . . . We must not tolerate such conduct under whatever disguise of politics, philosophy or religion it is offered."

GREENWOOD, H. POWYS.


"The exclusion of all persons of Jewish blood from the full privileges of the 'Racial State' is a fundamental principle."


An apparently impartial, though unsuccessful, attempt to explain the German revolution and an endeavor to show that insofar as it touched the Jews it "was not a pogrom." The general problem of the Jews in Germany is hardly regarded as a major problem of the Nazi state.


HAIDER, CARMEN.


Claiming the superiority of their own race and pointing to German blood and German soil as the two chief pillars of their society the Nazis were able to make the German middle class accept such an outlook upon life. "A channel for action and release of pent-up feelings was provided in the attack upon the Jews."


Compilation of quotations from speeches, newspaper articles, etc., by leading Nazis, 1933-1934.

The extracts, while not new, range through gradations of extravagance from "A Jew is for me an object of disgust; I vomit when I see one" (Dr. Goebbels, Minister of Propaganda and National Enlightenment in the Reich Government) to "Hitler is lonely. So is God. Hitler is like God" (Dr. Frank, Reich Commissioner of Justice).

HAMILTON, ALICE


The attack on intellectualism goes hand in hand with the attack on the Jews.

HAMILTON, CICELY MARY


Points out that Germany under the Nazis, is becoming a "one-minded nation" . . .

HAUSHEER, HERMAN


"Nazi antisemitism is intimately linked with the growing revolt of the German middle classes, which the events of the post-war years have left poor in pocket as well as in morale."
HEIDEN, Konrad
“This translation has been made from Herr Heiden's two books, Geschichte des Nationalsozialismus (1932) and Geburt des dritten Reiches (1934).”—Translator's note.

Sketches of leaders of the Nazi régime in Germany, in imitation of “Juden sehen dich an,” by J. von Leers.—cf. Foreword. This publication is frankly designed to arraign the Nazi leaders; much of the material serves a wider purpose: light is thrown on the internal quarrels of the National-Socialist Party.

HEINEMANN, Miss

HENRI, Ernst, pseud.

HERRMANN, Lazar
A fine novel and a revealing document by a German Jew now in exile; a love story against the background of the rising Nazi power and the terror that followed. The Jewish tragedy in Germany is set out with dramatic intensity.

Pilgrims without shrine, by Leo Lania, pseud. London: Lovat Dickson and Thompson, Ltd., 1935.
In this novel, the author follows the refugee German Jew into exile who now lives on the edge of things, forming no part of the life of the countries in which he dwells, dreaming of past glories, discussing possible restorations of democratic rule... Among these are many who present the problem of being “German, Jew and Intellectual at the same time—really rather too much of a good thing.”

HERTZ, Joseph Herman
In ancient Egypt and present-day Germany; a Passover sermon by the Chief Rabbi, April 11, 1933. London: Office of the Chief Rabbi, 1933. 14 p., 1 f.
Out of the depths I cry unto thee; sermon preached by the Chief Rabbi at the service of prayer and intercession on behalf of the Jews in Germany, Royal Albert Hall, Sunday, 9th July, 1933. London: Office of the Chief Rabbi, 1933. 12 p.

HIGH COMMISSION FOR REFUGEES (Jewish and Other) COMING FROM GERMANY.
Letter of resignation of James G. McDonald, High Commissioner for Refugees (Jewish and Other) coming from Germany addressed to the Secretary General of the League of Nations with an annex containing an analysis of the measures in Germany against “Non-


HIGH, STANLEY

German program of anti-Semitism. (Literary Digest. New York, November 11, 1933. v. 116, p. 13 plus, illus.)

Practically all the ills of Germany have been blamed on the Jews, but the ultimate source of Nazi hatred is to be found in Hitler himself.

HOFFMANN, CONRAD


"From a Christian point of view we must specifically protest against Hitler's anti-Semitism... anti-Semitism, if carried to its logical conclusions, must sooner or later become a menace to the continued existence of the Christian faith itself."


"It is significant that the Christian world as a whole has protested and is protesting against German anti-Semitism. But much more needs to be done: this anti-Semitism calls for repentance as well as atonement by Christians, for past and present sins committed by Christians against the Jewish people. Evidence of such repentance must be an active manifestation of a Christlike spirit in our relationship to Jews wherever and whenever we come into contact with them."

HOLMES, HENRY W.

Views on the persecution of Jews under the Hitler régime in Germany. (Nation. New York, November 1, 1933. v. 137, p. 511-12.)

The Dean of Harvard's Graduate School of Education declares that: "The present German policy toward the Jews... is wrong. Many of the incidents reported must be regarded with abhorrence."

HOOVER, CALVIN B.

German Capitalism and the Nazis. (Current History. New York, August 1933. v. 38, p. 533-540.)

The widespread terror, an outstanding characteristic of the Nazi régime, and its workings in the forced elimination of Jews from business, are described by an able economist who has made an extensive, first-hand study of conditions in Germany.


Chapt. VI: "National Socialism in Action."

A description of the economic and social factors which contributed to Hitler's success, and an attempt to appraise his economic program insofar as it has yet been revealed.

HUGHES, R. O.


"Hitler supplied the country with a scapegoat for their troubles by blaming them on the Jews, and added racial and religious hatred and prejudice to the other elements of discontent in the country."
Hutchinson, Graham Seton

The author employs all the well-known phrases of the Nazi propagandists and repeats all the threadbare stories about the Jews in endeavoring to prove that "The Jewish movement, Pan-Judaism, by means of the devices of Communism and of Trustification, whose ends of world domination are identical, has gathered strength and wealth from the wholesale poverty and misery of mankind."

Huxley, Julian, A. C. Haddon and A. M. Carr Saunders.

The purpose of this book is to bring together the chief scientific facts now available on the subject of "race" in man. The authors pass understanding judgment upon revolutionary Germany and point out that the German race-dreaming is so brutally logical, proceeding from its twin pillars of wishful-thinking and avarice, pride and passion of domination, that Hitler's Germany threatens to drive Europe by retrogression to the days before Moses.

Isserman, Ferdinand Myron
Sentenced to death! The Jews in Nazi Germany, an opinion based on one month's study in the third reich. St. Louis, Mo.: The Modern View Publishing Co., 1933. 31 p.

"An excellent brief picture of the Jew in present day Germany."—J. R. Marcus.

J. Escaping the German Hell. (Nation. New York, April 26, 1933. v. 136, p. 470.)

Letters, not intended for publication, but their authenticity and the responsibility of their writer are vouched for by the editors of The Nation. They offer a glimpse into the miseries of the Jews in Germany during the early days of Nazi régime.

J'accuse. See World Alliance for Combating Anti-Semitism.

Jewish contributions to modern life and thought in Germany. (Jewish Review. London, June-Sept., 1933, no. 5, p. 24-82.)

Contents: Philosophy, by A. Wolf.—The physical sciences, by H. Levy.—Applied science, by S. Adler.—Medicine by S. Wright.—Literature by V. Grubwieser.—Journalism by G. Warburg.—The theatre by H. Rubinstein.—Music by W. J. Turner.—Law by H. F. Jolowicz.—Commerce by P. Einzig.

Jews and German Science. (New Statesman and Nation. London, April 29, 1933. v. 5, p. 529.)

An anonymous writer calling himself an English scientist proves that "in no country have Jews contributed more to science than in Germany."

Joint Foreign Committee of the Board of Deputies of British Jews and the Anglo-Jewish Association, see The persecution of the Jews in Germany.

Josephson, Matthew
... Nazi culture; the brown darkness over Germany. New York: The John Day Company (c1933). 32 p. (On cover: The John Day Pamphlets. no. 33.)

Deals chiefly with the book burnings of the Nazis and their exiling of prominent artists and scholars, etc.


"Jews, Christians, heathen ... Christians are persecuted for their opinions; Jews for their being. Which is more inclusive. Harder. Therefore their precedence in this foreword."—Foreword.
Kahn, Ernst

Kallen, Horace Meyer
Contents: The struggle for Jewish unity.—Hitlerism! What can we do?

Kandel, Isaac L.
National Socialist ideologies have "assumed the place of the Bible or other sacred writ, and have engendered a type of fanaticism always associated in the past with deeply profound but intolerant religious convictions."

A study of Nazi ideology as motivating factor in Germany's effort to adapt education to the New Social order. "If the recent tendencies in German government and education prove anything, it is that enlightenment and the totalitarian state are incompatible."

Nationalism, Patriotism, and Education in Germany. (Kadelpian Review. Menasha, Wisc. January 1934. v. 13, p. 157-163.)
"The first important reform undertaken in Germany, after the publication of the regulations for the exclusion of non-Aryans from secondary schools and universities, has been the drafting of new Suggestions (Richtlinien) for the guidance of writers of history text books." Henceforth "the stress is placed on the history of the German people as a race" . . .

"Hatred is inculcated against the suspected enemy within and the former enemy without from the childhood up with such venom and barbarism as the world has not yet witnessed. There must be spiritual degeneracy somewhere if as early as the elementary school period children are taught to hate other children."

Kastein, Joseph, pseud. See Katzenstein, Julius.

Katzenstein, Julius

Keun, Odette
The writer blames the European states for their divisions, for lacking justice and generosity in the treatment of the Republic and for the blind way in which they have allowed Nazi Germany to bluff a way again to military predominance.
KING, JOSEPH

The German revolution; its meaning and menace; with a preface by Viscount Snowden. London: Williams & Norgate, Ltd., 1933. 151 p.

An account of developments in Germany since the war, with emphasis on Hitler's rise and the course of the revolution. It has apparently been written with haste and carelessness. The author's statement that "12,000 German Jews served in Germany's forces" represents a serious error. In a letter which the author subsequently issued he said that he meant "died" instead of "served."

KISCH, EGON ERWIN

Under the whip in Germany. (New Republic. New York, April 26, 1933. v. 74, p. 306-8.)

A Czechoslovak journalist whose "reliability as an observer is beyond question" describes the brutalities of the German concentration camps where "the Jews are subjected to the worst atrocities."

KLOTZ, HELMUT, ed.

The Berlin diaries; the private journals of a general in the German War Ministry revealing the secrets of Hitler's seizure of power. London: Jarrolds, Ltd., 1934-35. 2 v. ports.


"This volume purports to be the true story of the betrayal of the German republic by its chosen leaders. In the form of a personal diary that conceals a compilation, the supposed author reveals how the German democracy was done to death by a group of 'gentlemen' . . . The writers . . . are clearly insiders."

Foreword.

The only reference to the Jewish problem contained in these diaries is Hindenburg's letter to the "Centralverein der deutschen Juden" written on August 16, 1932, in which he denounced anti-Semitism and declared that he would do everything he could to prevent any attack or even any slight on the Jews.

KNIGHT, G. E. O.


Contains a list of "undesirable" Jews in Germany which reads like a quotation from Der Stuermer. The author, apparently an avowed propagandist for Germany, finds that the "best possible solution to the present impasse is to treat all Jews as aliens, as indeed they are in tradition, race and culture . . . ."

KOHLER, MAX JAMES


An open letter addressed to Hon. Cordell Hull, Secretary of State, Washington, D. C., April 9, 1933.


Contents.—Precedents for popular protests.—American governmental intercession on behalf of the Jews. The Bernheim Upper Silesia petition before the Council of the League of Nations.—Appendix I. Petition of Franz Bernheim to the Council of the League of Nations.—Appendix II. Resolution introduced by Senator Tydings to the U. S. Senate, Jan. 24, 1934.
NAZI-GERMANY AND THE JEWS

KOSOK, PAUL AND I. GINSBURG


"The author has had . . . the collaboration of Mr. Isidor Ginsburg."—Author’s preface.

LANGE, VICTOR

The new German conservatism. (Canadian Forum. Toronto, Dec., 1932. v. 13, p. 89-90.)

"The ideological creed of the new conservative attitude . . . goes back to the volksdeutsche ideology of Fichte, Stein and Arndt . . . which, in Hitler’s programme, leads to anti-Semitism."

LANGHOFF, WOLFGANG


What principally distinguishes this book is the picture it gives us of the growing opposition to the Third Reich, the first beginnings of organization among the prisoners . . . In its account of cruelty and inhuman treatment the book is depressing; but in the glimpses of prisoners standing back to back it is an encouraging sign.

LANIA, LEO, pseud., see HERRMANN, LAZAR.

LASSWELL, HAROLD D.

The psychology of Hitlerism. (Political Quarterly. London, 1933. v. 4, p. 373-384.)

"Anti-Semitism provided a target for the discharge of the resentments arising from damaged self-esteem; and since the scapegoat was connected with the older Christian tradition, guilt feelings arising from lack of personal piety could be expiated by attacking the Jew."

LENGYEL, EMIL

The Catholic war on Hitler. (Nation. New York, Nov. 6, 1935. v. 141, p. 532-34.)

"German Catholics have reached the conclusion that it is their religious and patriotic duty to resist the Hitler régime, which they regard as that of the anti-Christ." The main difference between Jews and Catholics in Germany seems to be that, while the Jews are legally outlawed, the Catholics are outlawed not in law but in fact.

German culture in exile. (Nation. New York, May 31, 1933. v. 136, p. 607-7.)

The fate of outstanding personalities in German cultural life is described and the sufferings and tortures which many of them underwent are recorded.

German publishing under the Nazis. (Publisher’s Weekly. New York, February 3, 1934. v. 125, p. 569-72.)

A description of the systematic process of elimination of the Jews from the publishing business in Germany and the effects thereof. (Cf. Otto Spatz’s objections and rejoinder by E. Lengyel in Publisher’s Weekly, March 17, 1934, v. 125, p. 1133.)


Contents—New deal. Old deal.—Il Duce presents his corporative state.—The third reich presents its new deal.—The soviet presents their plan.—Some other new deals.
LEWISOHN, LUDWIG


"German nationalism to-day is a revolt against Christianity in its broadest as well as its deepest sense; it is a pagan revolt against the whole of Christian civilization... The Catholic Church is profoundly aware of the pagan character of the German revolution and of its symbolical re-crucifixion of Christ... This is inevitable, since the Nazis openly repudiate the ethics of Jesus in favor of the virtues of their pagan ancestors."


The situation of the Jews in Nazi Germany is described as "unparalleled in history." Mr. Lewisohn's article provoked "a storm" of discussion by Elmer Rice, Martha Gruening, James W. Wise, Isaac Goldberg, Ralph Marcus, Marvin Lowenthal and others.

LICHTWITZ, HANS

Hitler's threat to German Jewry. Translated by Alexander Sukennikoff. (Menorah Journal. New York, April, 1932. v. 20, p. 48-51.)

An interesting prognostication of the fate of German Jewry in the "Third Empire."

LIEBERKNECHT, PETER

A German student speaks. (Nation. New York, Nov. 8, 1933 v. 137, p. 534-5.)

A German student who was a correspondent of the Anglo-American Newspaper Service in Geneva recounts his own observations of Nazi cruelties:

"I have seen students treat Jews with the utmost ferocity without even attempting to understand what they were doing or why they should consider the Jews as enemies."

LIEPMANN, HEINZ


A narrative of the secret struggle carried on in Germany today by the illegal organizations under penalty of death, telling of the dissemination of propaganda, the signs and passwords, the spying and counter-spying, the risks undertaken by the leaders, etc.


Though the book is dedicated "to the Jews murdered in Hitler's Germany" the martyrdom which it describes is nevertheless that of thinking Germans, irrespective of creed or racial origin.


An anonymous non-Jewish prisoner of the Wolzig agricultural school—a Jewish institution—describes the treatment meted out to his fellow students and teachers—mostly Jewish—while in the Oranienburg concentration camp.
NAZI-GERMANY AND THE JEWS

LÖWENSTEIN-SCHARFFENECK, HUBERTUS, GRAF VON

After Hitler's fall; Germany's coming Reich; translated by Denis Woldoch. London: Faber & Faber, Ltd. [1934] xxxvi, 281 p.

Deals sympathetically with the Jewish question: "In the Reich that is to come the Jews will have an especially important task. They form a bridge between the separated nations of the west, and much will depend upon their success in healing disruptions on our Continent."

The real Germany. (Nineteenth Century and After. London, Dec., 1933. v. 114, p. 678–89.)

Anti-Semitism "was the best means of propaganda the Nazis could hit upon, and that in this way a scapegoat was found to bear the burden of all their incompetence."


The author feels in his very core the tragedy of his nation and declares that "The Nazis are doomed to failure ... because their attack is directed against a people who have become a significant part of every civilized community throughout the entire world."


LONDON CITIZENS

... Great Queen's Hall protest meeting, Britain denounces German Jewish persecution, Archbishop of Canterbury's solemn warning, leaders of the nation at historic gathering [London? 1933.] 16 p. illus. (ports.) At head of title: Verbatim report reprinted from the Jewish Chronicle, June 30, 1933.

LORANT, STEFAN

I was Hitler's prisoner; leaves from a prison diary, translated from the German by James Cleugh. London: V. Gollancz, Ltd., 1935. 318 p. port.

A revolting story of "man's inhumanity to man."

LORE, LUDWIG

The Jews in fascist Germany. (New Republic. New York, April 12, 1933. v. 74, p. 236–8.)

"In the final analysis, tragic and ghastly as is the lot of the Jew in Germany today, it represents but one aspect, though perhaps the most important one, of the problem that the German people and the world are facing."


The ways of Nazi politics are as variable as they are unfathomable. How they touch America is recounted by the former editor of the New York Volkszeitung

Nazi revolution at work. (Nation. New York, April 19, 1933. v. 136 p. 440–3.)

A description of Germany's reversion to mediaeval barbarism and of the economic background of the anti-Semitism of the National Socialist movement.


Points out that discrimination against the Jews in Germany was not uncommon in pre-Nazi days, but the National Socialists emphasize their anti-Jewish position, often to the exclusion of all other issues.
LOWENTHAL, MARVIN

German and Jew have lived side by side for over sixteen hundred years; and the tale of their strangely alternating friendship and enmity, cooperation and dissension is one of the most fascinating in human annals. It is a story essential to an understanding of both Nazidom and its Jewish policy and it is presented not as a work of passion or propaganda, but as piece of historical narrative in which, for the purpose of interpreting the present, a brilliant effort is made to relive the past.

MACARTNEY, C. A.

Chapt. XIII. The world problem of minorities. Contains a very sane discussion of the present political situation in Germany. The National Socialist ideal "is false in its fundamental premises, because the pure 'Aryan race' which it seeks to exalt does not exist, and never has existed, and the 'Aryan culture' which it extols is not Aryan at all (nor, in its present mood, is it a culture). It is ugly and destructive, because it preaches a selfishness and a ruthlessness which do not change their character because they are propagated in the name of a community and not an individual. If the Germans are the superiors of the Jews (I write as a member of neither race), it is not by playing the bully that they will show their superiority. If they need room to expand, it is not by reviving the methods of the fourth century A.D. that they will get it.

"National-socialism goes back, in many respects, to the darkest of the Dark Ages."

MCCLATCHIE, S.
Why Germany hates the Jews. (Forum and Century. New York, June 1933. v. 89, p. 374-8.)

"In Germany, nationalism always means anti-Semitism." Admitting that the Jews have contributed to German civilization to an extent far out of proportion to their numbers," the author endeavors to offer a feeble justification for the practices of the Nazis.

MCDONALD, JAMES G.
Letter of resignation . . . See High Commission for Refugees. (Jewish and Other) Coming from Germany.

MACFARLAND, CHARLES STEDMAN

Chapter viii: The Jewish problem and the Aryan legislation.

MAIBAUM, RICHARD

A play of the plight of the Jews in Germany during the early part of Hitler's régime. Produced at the Forty-ninth Street Theatre, New York, Nov. 21, 1933.

MANSFORD GUARDIAN
The Jews in Germany; a ten months' record of the Nazi régime, reprinted from the Manchester Guardian, January 22, 1934. [Manchester, Eng., 1934] 41.

"The Jews in Germany; the process of elimination, reprinted from the Manchester Guardian, January 23, 1934," included.
MARCUS, JACOB RADER


The most comprehensive survey in the English language of the problem of the German Jew which the establishment of the Nazi régime has rendered so acute and so urgent. Demonstrates admirably that the story of Jewish domination in finance, industry and culture is largely exaggerated. Such predominence, where it does exist, is based on quality rather than quantity. The author points out that the German Jews, for the most part, loyally identified themselves with Germany and were upholders of German culture. The book is replete with accurate and well-presented information on all aspects of German-Jewish life and especially on the remarkable achievements of the German Jews in all spheres of cultural, commercial and scientific endeavor.

MARTIN, EDWARD S.


"The Nazis seem to see the Jews all as one family and one kind and are for hitting them all on the head."

MASON, JOHN B.

The Catholic Church and Hitlerism. (Ecclesiastical Review. Philadelphia, April, 1933. v. 88, p. 385–401.)

"The German cardinals, archbishops, and bishops . . . have unanimously condemned a part of the program of the N.S.D.A.P. (National Socialist German Workers’ Party) as being in conflict, in essential points of a moral nature, with the teachings of the Catholic Church . . . It contains in its cultural-political program heresies" . . . It rejects "the revelations of the Old Testament, even the Mosaic Ten Commandments, because they are 'Jewish'."

The Catholic church in Hitler Germany. (Ecclesiastical Review. Philadelphia, October, 1933. v. 89, p. 381–404.)

Nazism has made "it impossible for any faithful and loyal Catholic to give his wholehearted support to it." Catholic ecclesiastical leaders have criticized "the provisions of the Nazi government against persons of "non-Aryan" i.e. Jewish blood."

MATHEWS, BASIL JOSEPH


This account, written from a Christian point of view, of the position of the Jew in the modern world, contains many references to the "ferment" as it has been accentuated by the actions of the Hitler Government. The author's prescription is the spread of a Christian way of life.

MEADE, C. F.


Points out that Hitler's policy towards the Jews and that of the Grand Inquisitor "have been dictated by the same feelings, inspired by like ideas and carried out on almost identical lines."
MEANS, PAUL BANWELL


This comprehensive and scholarly work . . . deals trenchantly and authoritatively with the whole matter of the contemporary evolution of the Protestant church under Hitler, in the foreground of much detailed observation and first-hand data.

MEYER, ANNIE NATHAN


"It is agreed by the Jews of the upper social strata that the protest of a single Gentile is worth more than the protests of hundreds of Jews."

MOELLER VAN DEN BRUCK, ARTHUR


A translation of the programmatic book of a decade ago which the Nazis claim foreshadowed their régime.

MOHME, ERWIN T.

The platform of the Hitler movement. (Journal of Applied Sociology. Los Angeles, 1933. v. 17, p. 409-415.)

"The succeeding planks in the platform, whether expressed covertly or openly, reveal the party's inbred anti-Semitic stand." "Anti-Semitism, in fact, pervades the entire program."

MONTEFIORE, LEONARD G.


"The twilight of the Ghetto descends upon the German Jews, but its dusk is not likely to bring them peace."

MOSK, LONA


What happens in this novel is of minor moment as external plot, but deeply interesting is a study of the terror which gradually takes possession of the German Jewish girl as she realizes that her race is something to conceal in the face of the growing anti-Semitic mood of those about her.

MOWRER, EDGAR ANSEL


"The story of the collapse of German democracy through the Reichstag elections of November 6."—Foreword.


Murphy, James Bumgardner
Adolf Hitler; the drama of his career. London: Chapman & Hall, Ltd. [, 1934]. x. 183 p.
The chapter on the Jewish issue, contentious as it is, must be read with caution.

Myerson, Abraham and Isaac Goldberg
Explains the part German Jews have played not only in the intellectual life of Germany but also in modern culture in general. It does not cover the entire range of Jewish services to Germany's development, as it does not deal with jurisprudence, finance, commerce and industry.

Nazi Germany. (Round Table. London, June 1933. v. 23, p. 512–534.)
A dispassionate discussion of the subject placing the Jewish question in its proper setting.

The Nazi hexenkessel. (Nation. New York, September 6, 1933. v. 137, p. 269–70.)
A personal letter, anonymously published, which describes the boycott of Jews in Germany. The editors of The Nation vouch for its authenticity.

Nelson, Roger B.
Hitler's propaganda machine. (Current History. New York, June, 1933. v. 38, p. 287–94.)
"The keystone of the whole Nazi theoretical arch is the race question. And the race question means anti-Semitism... No effort was spared to make anti-Semitic propaganda effective."

Neuberger, Richard
Germany under the choke-bit. (New Republic. New York, Nov. 15, 1933. v. 77, p. 13–15.)
Nazism at work as seen by an American visitor in Bavaria.

The New Germany. (Nation. New York, October 4, 1933. v. 137, p. 376–9.)
The gruesome torturous experiences of Jews in small German communities are vividly described from personal observation, by an American traveler in Germany.

Neumann, Henry
The Nazis and Jewish "Intellectualism." (Standard. New York, April, 1936. v. 22, no. 7, p. 186–88.)

Newman, Elias
Chapt. III.: The Nazi uprising against the Jews of Germany.

Niebuhr, Reinhold
Germany must be told! (Christian Century. Chicago, August 9, 1933. v. 50, p. 1014–15.) Discussion: v. 51, p. 61–2, January 10, 1934.
An appeal for Christian action on behalf of the Jews and Christian Jews in Germany. "The fact is that all Jewish actions, whether boycotts or protests, are insignificant in their effect compared to what Christian pressure might be able to accomplish."
Hitlerism—a devil's brew. (World Tomorrow. New York, April 19, 1933. v. 16, p. 369-70.)

"Anti-Semitism is merely the tool of its reactionary policies."

NOEL-BUXTON, LORD

In Germany today. (Contemporary Review. London, Oct. 1933. v. 144, p. 400-408.)

An impression of a brief visit to Nazi Germany. Hitler's "peculiar hatreds have given rise to the fervour of governmental action against Jews. . . ."

Religion and the new Germany. (Christian Century. Chicago, June 28, 1933. v. 50, p. 843-45.)

"In dealing with anti-Semitism the church has, again, been so busy preserving its own moral integrity that it had nothing to say to the state."

NORLIN, GEORGE


The author held the Theodore Roosevelt Professorship of American History and Institutions in the University of Berlin during the academic year 1932-33. This represents an address which has been given before many audiences and is that of an eye-witness of the Hitler Revolution.

NOYES, WILLIAM ALBERT


"The dismissal of Jewish professors and of persons who will not distort facts to support the Nazi progress, is universally condemned in our university faculty, quite irrespective of whether we are Jews or not. What has become of your boasted 'Lehrfreiheit'?"—p. 219.

OLDEN, BALDER


A novel of Germany during the persecutions which followed the coming of the Nazis into power. The story centers in the love story of two young people, their early enthusiasm for Hitler's cause and their disillusion.


A historical novel in which is given a vivid, harrowing picture of the spiritual tragedy of a suffering Germany under the Nazi régime. The sufferers are typified in the noble figure of a Jewish writer, who is broken like a fly on the wheel for an incautious word of criticism, and in the end falls victim to the horrors of a concentration camp.

OLDEN, RUDOLPH

A documentary record of the persecution of the Jews in Germany. (Jewish Review. London, Mar.-June, 1934. no. 8, p. 81-87.)

Nazi or Junker? (Nineteenth Century and After. London, April, 1934. v. 115, p. 404-15.)

"The National Socialist Government had no difficulty at all in expelling the Jews or exterminating the Marxists."

OPPENHEIMER, FRANCIS J.


"Hitlerites say they are, and act accordingly, but the facts prove something else."
NAZI-GERMANY AND THE JEWS

PADOVER, SAUL K.
Who are the Germans? (Foreign Affairs. New York, April 1935. v. 13, p. 509-518.)

There is no such thing as an Aryan race; the Germans are neither Aryan nor Nordic nor a race. Modern Germany is a “melting pot” of most of the peoples of Europe. “As for the Jews, they had lived in the Reich, particularly in the Rhineland, as long as the German, having come there either with or soon after Julius Caesar.”

PARMELEE, MAURICE FARR

Part III, chaps. XIX-XXII, of this significant book is devoted to National Socialism and Racialism in Germany. All aspects of Nazi thought and behavior are interestingly described.

PARRY, ALBERT

PASCAL, ROY

An attempt to explain the Nazi revolution not as a nationalist reaction, but for the most part in terms of a sinister plot by capitalists and landowners to regain and to consolidate their power by a wholesale deception of the German people. The social and economic issues are interestingly discussed. The author considers the persecution of the Jews “a fundamental part of the reactionary framework of National Socialism.”

PEASE, FRANK

An interpretation of the Nazi movement in Germany as submitted in a communication addressed to the Chairman of the Committee on Immigration and Naturalization, House of Representatives, Seventy-third Congress, Second Session.

The Persecution of the Jews in Germany. With supplementary bulletins, nos. 1 & 2. London: Published by the Joint Foreign Committee of the Board of Deputies of British Jews and the Anglo-Jewish Association, 1933.

PETROV, PIOTR AND IRMA

A fine study of the factors which led to the sudden fall, and without resistance, of the forces of the German left, before the Nazi attack. The authors find that “the ideology of the Nazis is by no means derived from ... German paganism ... It has more in common with the darkest times of the romanized Middle Ages, with their corrupt sadist, cowardly cruelty, with their black superstition, their heresy hunts, witch hunts, and bloody Jew-baiting.”
PHILLIPS, HENRY ALBERT


Chapt. XV: "The Jews in Germany."

"This book is intended to be a social chronicle, not a political screed . . . I shall not try to excuse a nation or to palliate a political party in its doings, but I shall try to explain a people who have suffered in the world esteem from many gross calumnies."—Preface.

PINSON, KOPPEL SHUB

Pietism as a factor in the rise of German nationalism. New York: Columbia Univ. Press, 1934. 227 p. (Studies in history, economics and public law.)

An illuminating insight into the process by which nationalism has come to its present world-divisive form.

POL, HEINZ

German concentration camps. Translated from the Neue Weltbühne, Prague German-Emigré Weekly. (Living Age. New York, March, 1936. v. 350, p. 30–32.)

"Conditions at the concentration camp Burg Hohenstein, in Saxony are described by a fugitive. There were about one hundred Jews in the camp. They were used for the hardest work, especially breaking stone."

POLLOCK, JAMES KERR AND H. J. HENEMAN, compilers


"A translation of the most important and characteristic laws and regulations . . . also . . . several other documents, including the program of the National socialist party, and selections from the speeches of Chancellor Hitler."—Preface.

POWELL, EDWARD ALEXANDER


The author claims that he "has leaned over backward to be fair" to the Nazis; in reality it is a defence of Hitler's methods.

PREUSS, LAWRENCE

Racial theory and national socialist political thought. (Southwestern Social Science Quarterly. Austin, Texas, September, 1934. v. 15. p. 103–18.)

"Despite its lack of racial unity, the German people is held to constitute a Blutgemeinschaft by reason of the predominance, in number and importance of the Nordic element" . . . "The development of the theory in recent years and its practical application under the Third Reich support the conclusion that its positive expression is merely a rationalization of the anti-Jewish feeling which has been the most distinctive feature of the National Socialist movement."

RADIN, PAUL


Offers a sound argument against Germany's effort to purge the nation of non-Aryans, by demonstrating that all races have been instrumental in building modern culture.
RAGATZ, LOWELL JOSEPH

Germany and dictatorship, a wireless talk delivered on April 20, 1933. London: A. Thomas, 1933, 7 p.

A brief survey of factors behind the passing of Republicanism and the rise of anti-Jewish sentiment in Germany.

The German refugees in France. London: A. Thomas, 1934. 7 p., 22½ cm.

"The racial refugees are, of course, Jews fleeing before the savage pronouncements and legal discriminations of Swastika rule."

RAPPOPORT, ANGELO S.


Suggests that the present anti-Jewish outburst is the first step in a ruthless German attempt to secure the mastery of Europe.

RATCLIFFE, SAMUEL KERKHAM


Maintains that, among other things, the "cold pogrom" to which the German Jews are subjected stands against the new Germany in a black account, "the shame of which is felt most deeply by those English and Americans who ... have strived on behalf of full justice for the German people."

The roots of violence; Merttens lecture, 1934. London; L. and Virginia Woolf at the Hogarth press, 1934. 60 p. (On cover: Day to day pamphlets, no. 22)

In discussing the results of the doctrine of violence in contemporary Europe the author refers to Hitler's anti-Semitism as of all his "outrageous violations of knowledge and reason" this is "the most cruel and shocking."

REED, DOUGLAS L.

The German Church conflict. (Foreign Affairs. New York, April, 1935. v. 13, p. 483–98.)

The doctrine of racial exclusiveness and racial discrimination stimulated the non-Christian Nordic movement, whose followers wish to revive the pre-Christian faith of their remote Germanic forefathers. Prompted by this desire the leaders of the so-called German Christians demand the ruthless application throughout the Church of the Prussian anti-Jewish law; the segregation of all members of the Church of Jewish racial descent into special religious communities (the "Ghetto Church" idea); the elimination of the crucifix, of the whole of the Old Testament and of "superstitious portions" of the New Testament.

Reflections on the German revolution. (Nineteenth Century and After. London, May 1933. v. 113, p. 513–26.)

Thoughtful observations on the Nazi Revolution containing pertinent remarks about the treatment of the Jews in Germany.

This is the first unsigned article to appear in The Nineteenth Century, since the issuance of its first number in March 1877. The reason for this is obvious to all who are familiar with the behavior of the Nazi régime.

REVENTLOW, COUNT ERNEST ZU

The Case for anti-Semitism. (Living Age. New York, July, 1933. v. 344, p. 426–30.)

Nazi policy toward the Jews is justified by a friend of Hitler.
REYNOLDS, BERNARD TALBOT

The author was on the staff of the British Army in the Rhineland. In the epilogue, he makes a rather feeble attempt at a balanced judgment of the present conditions in Germany. He tells many illuminating stories of Jews and concludes with the sentiment that, since the advent to power of the Nazi régime, Germany has lost most of the sympathy which had been gradually growing up for her since the war. This the author attributes to the action taken by the Hitler government "against Pacifists, Jews and believers in international cooperation and democratic ideals."

ROBERTS, S. H.
The rise of Hitlerism. (Australian Quarterly. Sydney, June 14, 1933. no. 18, p. 57-68.)

"Hitlerism must change its nature . . . or must disturb the peace of Europe."

ROLL, ERICH
Spotlight on Germany, a survey of her economic and political problems. London: Faber & Faber, Ltd. [, 1933.] 302 p.

The National Socialists are described as a party with a romantic appeal and without a political past. It appeals to the instincts of racial hatred and, in its aims at a spiritual rejuvenation of the German people, it is opposed to all progressive movements in art, literature and life.

RONLEY, STEPHEN

A powerful and very human story of a German-born Jew, which pleads for the abolition of war and the cessation of "Jew-baiting."

ROSENFELD, KURT

The writer, who formerly was Minister of Justice in Prussia and a member of the German Reichstag for thirteen years, surveys the legal disabilities of the Jews in the land of his birth.

ROTH, CECIL

A study of Hitler’s anti-Jewish enactments concluding that the Nazi attempt to restore the Ghetto must be the concern not of Germany alone, but of the whole civilized world.

SAROLEA, CHARLES

Describes the ideas underlying the new German Church, which, according to Nazi philosophy, must be strictly National. Its primary aim is "to enthrone the mystical religion of the blood and the heroic religion of honor and value."

SCHACK, WILLIAM
The Jews thrive on persecution. (Forum. New York, July, 1933. v. 90, p. 56-61. illus.)

Stimulated by the Nazi outrages against the Jews the writer surveys their position in various lands where persecution touched them.
SCHILLER, HEINRICH L.
Prize journalism under Hitler. (Nation. New York, July 8, 1935. v. 141, p. 12-13.)
Nazi Germany's journalistic assault on the Jews, Catholics and Free Masons is described, and "choice" excerpts from the German press furnished.

SCHÜCKELGRUBER, ADOLF [pseud.]
The Church in Germany. Kulturkampf or Persecution (Catholic World. New York, December, 1935. v. 142, p. 291-298.)
"National Socialism is the only faith of new Germany and it comprehends everything."

SCHUMAN, FREDERICK LEWIS
A sane and comprehensive study of the subject by a competent hand. Anti-Semitism, its genesis and ideology, and its place in Nazi politics are fully and ably discussed.
In Chapt. XIII "The Persecution of Scapegoats" there is a fine description of anti-Semitism in action.

SEGAL, SAMUEL MICHAEL
In the year 2000. Eight surviving Hitlerites are shown the folly and futility of anti-Semitism.

SEGER, GERHART H.
In simple but effective language, Herr Seger, former Socialist deputy in the Reichstag, tells of what he saw and of what happened to him personally in the Oranienburg camp, which is notoriously bad among the worst of German concentration camps.

SEIDLER, FRITZ
The author, a German "Aryan" Christian, who was private secretary to Dr. Stresemann, reviews, with a wealth of example and quotation, the manifold and strict application of the "non-Aryan" principle. An interesting feature of the book is the examination, in the light of official statistics, of the charge that Jews formed an overwhelming proportion of the medical and legal professions, and of university students. The fallacy of the charge is explained as being due to the fact that only Prussia, where seventy-five percent of German Jews live, has been selected for illustration; the percentage of Jewish students at all German universities is shown to have declined since 1891 from nine percent to four, the figure for 1929. The author calls on the League of Nations to assist the Jews to find a new home.

SELLON, HUGH
Contains trenchant denunciations of Nazi anti-Jewish stupidities.

SHULMAN, CHARLES E.
Chapter I: "The Jews of the world."
SHUSTER, GEORGE NAUMAN
Chapt. II. The War on the Jew.
This book presents a study of "Hitler's challenge to the historic churches of Judaism, Protestantism and Catholicism."

A leading American Roman Catholic journalist provides a racy and intelligent analysis of various parts of the Nazi programme. In the chapter on Nazi-ism and religion the author makes it clear that the former is itself a religion which has already amply demonstrated its intolerance and may yet, he thinks, produce another religious war. The book is full of interesting matter some of which is both amusing and entertaining.

SIEBURG, FRIEDRICH
The original was published under the title Es werde Deutschland and the author has been described as "a sort of Evangelist of the Third Empire." It is an intellectual and clever apologia for Nazi Germany.

SILVERMAN, JESSE

SIMON, HANS
The penetrating influences of Nazism into Austria and their bearing on the Jews of that country, are fully described. "The role of Austrian Jewry was analogous to, if not even more marked than, that of the German."

SIMON, HEINRICH
German class lines crumble. (Current History. New York, March, 1933. v. 37, p. 649-55.)
An excellent analysis of the immediate factors which brought about the Nazi rise to power. "In the period of declining-prosperity...enthusiasm...for the 'leader' who would break the 'Marxist domination' and...readiness to join the hue and cry against the Jews, who were made the butt of all grievances."
The situation of Jewish scientific men and physicians in Germany. (Science. New York, May 19, 1933. n.s.v. 77, p. 492-4.)
Quotations from various scientific periodical publications on the treatment of Jewish scientists in Nazi Germany.

SLOCHOWER, HARRY
Those German writers, whom the Nazis favor and who now enjoy wide prestige in Germany, indulge in literary attacks on rationalism and scientific method, in diatribes against Jewry, internationalism and humanitarianism. All others must be sought elsewhere. "They are to be found in the German concentration camps; they are abroad or in hiding, they are among the homeless, despised and destitute. They will be found in exile."
SMERTENKO, Johan J.
Hitlerism comes to America. (Harper's. New York, November 1933. v. 167, p. 660-70.)

A description of the far-reaching effects of Nazi propaganda in America.

"Is it possible that the Christians do not realize that the chief protest must be their protest, that the war to end anti-Semitism is their war?"

SPIVAK, John L.
"Here is your Jew!" (New Masses. New York, January 14, 1936. p. 8-11.)

A journalist's observations in Germany of the lot of the Jews in that land.

STANLEY, Lee J.
The Catholic Church in Nazi Germany. (Dublin Review. London, 1934. v. 194, p. 16-28, 212-21.)

German Catholics do not stand for racial discrimination and still less for the persecution that has been carried out or tolerated by the present Government. The Catholic Church opposes the "reforms" proposed by the "German Christians" among which is the elimination of the Old Testament and of the Crucifix.

STEED, Henry Wickham

A well-known English journalist reviews in a sober and objective manner the life and character of Hitler and the teachings of the Nazi movement. In a chapter on "Germanism and Jewry" he sums up the Nazi case against the Jews and shows how little it is justified by the facts. "In sober truth," he declares, "the Hitlerite indictment of the German Jews is colored by the blackest ingratitude."


"The gradual and pertinacious squeezing of the Jews out of the German nation, the prohibition of mixed marriages between Germans and Jews... the discrimination against Jewish children in the German schools... are consistent fruits of Hitler's own philosophy of the State and of its purpose"—p. 43.

STEEL, Johannes
Hitler as Frankenstein; with a preface by Harold J. Laski. [London:] Wishart & Co. [, 1933.] xiv, 185 p.

The author is a German who, because he knew too many of the Nazis' secrets, was forced to flee the country, when they came into power.

STEINHAUER, H.
The Nazis and the German intellectuals. (Canadian Forum. Toronto, May, 1933. v. 13, p. 304-6.)

"The Hitler phenomenon has often been compared to the now defunct Ku Klux Klan. The comparison is fundamentally just; for both champion the Protestant Nordic race and seek to establish its supremacy through terroristic methods."

STOCKLEY, W. F. P.
A Nazi on Nazi Germany. (Irish Ecclesiastical Record. Dublin, 1934. Ser. 5, v. 43, p. 296-310.)

A summary of the views concerning Nazi Germany contained in letters addressed to the author by Prof. Ludwig Mühlhausen of Hamburg who argues that the aim of the Nazis is to place "Germany before all, over and above all."
Popes and Jewish "Ritual Murder." (Catholic World. New York, 1934. v. 139, 45-460 p.)

A discussion of the subject provoked by the appearance in Der Stürmer (May 1, 1934) of Julius Streicher's so called "Exposure of Jewish Murder Plan against non-Jews," which the London Times, (May 10, 1934), described as "apparently designed to excite racial fanaticism to a bloodthirsty pitch."

STONE, L. C. N. pseud.  

A story without an end. All its principal characters are involved in the difficulties which beset the unfortunate Jewish subjects of the present German régime. To each of them life, happiness, even the means of living, becomes a sinister problem whose solution we cannot yet guess.

STOWE, LELAND  

The Paris correspondent of the New York Herald Tribune, after a visit to Germany, reveals the dangers of its militarism.

STRACHEY, CELIA AND JOHN GUSTAV WERNER, editors  

Quotations from German newspapers, pamphlets or books, or from reports of speeches and articles by leaders of the German National-Socialist Party which have appeared in the English press. The Jewish question is adequately represented by a number of highly official incitements culminating in Goering's impudent statement of March 26th, 1933: "The German Government will never tolerate the persecution of a person just because he is a Jew."

STRAHAN, ROSE E.  

The author finds that "Jew-hate is enthroned by Nazi-antisemitism as a Divine purpose."

TAGGER, THEODOR  
Races; a drama by Ferdinand Bruckner (pseud.) Translated from the German for the first time by Ruth Langner. New York: A. A. Knopf, 1934. 138 p.

Originally published as "Die rassen," in Zürich, 1933.

"Portrays what befell the Jews of Germany in March and April 1933" and contains an ironic description of a Jew who, to protect his business, embraces Nazism. It was produced by the Theatre Guild at Philadelphia, March 19, 1934.

TAYLOR, JOHN W.  

"The much talked of federal law of April 25th, 1933, which provides that the number of non-aryan pupils and students in German educational institution the corresponding percent of Jews the total population shall flooding of the academic professions v... of non-aryan insures blood."
Tenenbaum, Joseph Leib


Contains a vigorous indictment of Nazi policy. In an impassioned plea rather than scientific analysis, the author endeavors to show that "Jewish nationalism can serve as a good example of what nationalism is or ought to be."

Tennant, E. W. D.

Herr Hitler and his policy; March, 1933. (English Review. London, 1933. v. 56, p. 362-375.)

A friendly evaluation of Hitler and his policy maintaining that he "will not give way" on his treatment of the Jews.

Theilhaber, Felix A.


"Hardship has presented German Judaism with an idealistic youth." "All our future lies in the hands of this new youth now marching on to Judaism."

The Third Reich today. By a Special Correspondent. From the Manchester Guardian. (Living Age. New York, March, 1936. v. 350, p. 25-30.)

An Englishman's summary of the situation in Germany. "The persecution of the Jews grows steadily worse, and the standards of justice, at one time as high as any in Europe, are now the lowest."

Thomas, Evan Edward


Germany under the influence of the Hitlerite ideal has cast aside traditional Christianity and is seeking to establish a new religion made up of many pagan elements.

Chapt. III: "Finance and the Jews" rehashes the usual antisemitic charges which, as is known, have no basis in fact.

Thompson, Dorothy

Back to blood and iron. Germany goes German again. (Saturday Evening Post. Philadelphia, May 6, 1933. v. 205, p. 3-4, 67, 70-71, 74. illus.)

An excellent and well-written presentation of the events which led up to the rise to power of the Nazi leaders. "Hitler and his private army changed the whole form of political life in Germany" . . . Hitler's program must be "regarded not as a peace program but as a war program." It "will fall by reason of its grandeur."

Culture under the Nazis. (Foreign Affairs. New York, April, 1936. v. 14, p. 407-23.)

An appraisal of the decline of German culture under the Nazi rule. "Nazism is avowedly not only anti-communist but anti-liberal . . . the conception of individual freedom as it has existed since the eighteenth century is, to the Nazi mind, only another manifestation of the doctrine of liberty and equality . . . Under this interpretation all art and culture since the eighteenth century is obviously suspect."


An exceptionally fine study of the subject in which a fair and proportionate treatment is given to its Jewish aspect.
THOMPSON, DOROTHY AND BENJAMIN STOLBERG

"Hitlerism is, beyond its fear of social revolution, a revolt against the whole of modern civilization. It is an assault on the twentieth century . . . and nothing gives us this curious feeling of the cultural regression in Hitlerism as significantly as its irrationally un-modern Judaphobia."

THURSTON, RALPH
Nazi war on medicine. (New Republic. New York, Dec. 4, 1935. v. 85, p. 100-2.)

"Radical Nazidom has developed in The People's Health (Volksgesundheit) the idea of the Jewish medical plot. This theory declares that the sinister purpose of the Jew is to weaken and dominate the Nordic peoples."

TOLLER, ERNST
I was a German. New York: W. Morrow, 1934. 294 p.

A great human document, being a picture of life at the front and in the German revolution, by an eminent German dramatist and humanitarian.

TOYNBEE, ARNOLD J.

The Third Reich is described as "an unalloyed and enthusiastic 'totalitarian' embodiment of the ideal of Tribalism." In "the monomania, the fanaticism and the brutality" of the Nazi Germany the author sees an inescapable challenge to the Western standard of moral values.

UNTERMeyer, SAMUEL
The boycott is our only weapon against Nazi Germany; addresses. New York: American League for the defense of Jewish Rights [, 1933]. 43 p.

A spirited appeal for an economic boycott against Nazi controlled Germany.

Civilization's only weapon against Hitlerism. Address . . . read at the testimonial dinner to Mr. William Green, president of the American Federation of Labor, at the Aldine Club, New York City, February 14, 1934. New York, N. Y.: Non-Sectarian Anti-Nazi League to Champion Human Rights, 1934, 30 p.

VAN PAASSEN, PIERRE AND JAMES WATERMAN WISE, editors

A collection of articles the nature of which is indicated by the title. The article on "The Disfranchisement of the Jew" is by Bernard S. Deutsch.

VILLARD, OSWALD GARRISON
Issues and men; no let-up in the torture of the Jews. (Nation. New York, March 4, 1936. v. 142, p. 279.)

"The cowardice of the Hitler policy is beyond words . . . the whole persecution is a confession of the superior ability of the German Jews."

"The whole Nazi movement began with the lies that Germany was not defeated in the war but was ruined by Jews, pacifists and socialists who stabbed the army in the back at home, and that the Germans were in no wise guilty of bringing on the war, which like the peace of Versailles was the work of the international Jews."


Denounces the appointment of a notorious Jew-baiter as chief of the Berlin police.


VORSE, MARY HEATON


The efforts of the German Jews to adjust themselves to the conditions newly created for them as observed by an American novelist.

WAGNER, MARGARET SEATON


An account of everyday life in Germany in which an apology for the anti-Semitic aspect of National Socialism takes up an undue portion of the twenty-five pages devoted to the Third Reich.

WALLACH, SIDNEY


A well-written presentation of the subject followed by "Nazi-isms," characteristic sayings by Nazi spokesmen, and a "calendar of Hitlerism"—a chronology of events.

WERTHEIMER, MILDRED S.

Forces underlying the Nazi Revolution. (Foreign Policy Reports. New York, July 19, 1933. v. 9, p. 106–116)

A fine, though brief, survey of the subject.


An analysis of the causes of the Nazi revolution and some of its results. The author is research associate of the Foreign Policy Association.

The Hitler movement in Germany. (Foreign Policy Association. Information Service. New York, Jan. 21, 1931. v. 6, no. 23, p. 421–434.)

"The fundamental reasons for Hitler's anti-Semitism, which is the outstanding feature of his whole philosophy, are not clear... He believes that Jews are not Germans no matter how long they have resided in Germany... His feeling is based primarily on racial grounds... His anti-Semitism forms the connecting factor and fundamental basis of his whole program."

The Jews in the Third Reich. (Foreign Policy Reports. New York, Oct. 11, 1933. v. 9, p. 174–184.)

A very good summary of the anti-Jewish disabilities in Germany.

A frank personal account of the experiences and feelings of a German-Jewish scientist reproducing the daily life of an educated middle-class Jew during the exciting and precarious days that followed the 1933 Revolution.


American edition issued under the title: Germany, twilight or new dawn?

The author is a German who, for political reasons, conceals his identity. The chapter on the "Jewish Tragedy" endeavors to explain but by no means excuse the anti-Semitic campaign.

Willert, Sir Arthur


"Published in England under the title of The Frontiers of England" [1935]. A member of the British delegation to the Disarmament Conference throws light on the present and future position of the Jews in Germany. Mercifully abstaining from recording details of the barbaric brutalities and the cold pogrom which is destroying the body and soul of German Jewry, Sir Arthur lifts the curtain sufficiently to enable one to gaze into the torture chamber. He points out how Hitler and his myrmidons, by means of constant and uncontradicted propaganda have convinced their dupes that the Jews and Communists were responsible for Germany's defeat.

Williams, Kenneth

The problem of world-Jewry. (English Review. London, April, 1933. v. 56, p. 423-430.)

"The Germans have always been the most anti-Semitic nation among the Western-European powers." Points out that there is no "oneness of the Jewish race." "Anthropologically and actually, it is a myth."

Williams, Michael

Hitlerism and religion. (Commonweal. New York, May 19, 1933. v. 18, p. 69-71.)

Hitlerism plays with the idea of a German National Church without dogmas and purged of all "alien" elements.

"Burning books—and bridges" in Germany: threats to religious liberty under Nazis . . . [New York, 1933.] 71. illus. (incl. ports.)

A series of six articles in the New York Herald Tribune, July 9, to August 13, 1933.

Willoughby, L. A.

The romantic background of Hitlerism. (Contemporary Review. London, December, 1933. v. 144, p. 682-9.)

Romanticists, like Achim von Arnim, held the Jews responsible for the industrialization and commercialization of trade. The idea of rewriting the Bible without the Jews is quite grotesque.

Winrod, Gerald Burton


A vicious anti-Semitic exploitation of biblical passages in an effort to justify Hitler and his acts.
Many reasons for the persecution of the Jews have been brought forward, and, of course, there are many contributing causes, but I think the main one was just this doctrine of terrorism, using force successfully against a minority in order to strike fear into everyone's heart.

An account of the attacks on Jews in Germany. The main features of the Nazi terror are described and documented with liberal quotations from newspapers and speeches.

In this satirical poem, the author depicts a performance of the Passion Play at Oberammergau in which the actor who takes the part of Christ has fallen ill. His role is played by a mysterious actor whose spiritual influence arouses the suspicion of the Nazi envoy to whom he confesses that he is a Jew. The punishment meted out to him is that of two thousand years ago, with storm troopers playing the part of the Roman legionnaires at the crucifixion.

Based, in part, on material collected at personal risk by people working in Germany, the book clearly shows how far the process of rearming has gone under Nazi inspiration. The broad picture presented is that of a nation organized, through the Nazi bodies in support of the Reichswehr: of industry developed and raw materials accumulated for military ends: of expanding armament factories, their ramifications and activities: of experiments in bacteriological and poison-gas warfare: of the construction of all classes of military aircraft: and as the drive for all this and much more, the Nazi notions of racial destiny.

A scathing indictment of the Hitler régime. The treatment of the Reichstag fire is the most interesting part of the book.

The foreword signed by Lord Marley, chairman of the Committee, states that the book is based on authentic documents which come from journalists, doctors, members of the legal profession, and other victims. These revelations tell the story of Hitler's seizure of power, the burning of the Reichstag, the destruction of the workers' organizations, the campaign against culture, the persecution of the Jews, the atrocities under the Hitler terror, and conditions in concentration camps. The Appendix gives a list of murders.


A companion volume to "The Brown Book of the Hitler terror."

The anonymous but responsibly sponsored authors of this work list the number of German refugees murdered in the countries to which they had fled. They
describe how Nazi organizations in various countries, both carry on individual
acts of terror and try hard to break down democratic "illusions" by fostering
anti-Semitism, red-baiting, Negro-phobia, and obsessions of Nordic grandeur.

The Reichstag fire trial; the second Brown book of the Hitler terror,
based on material collected by the World Committee for the Relief
of the Victims of German Fascism, with an introductory chapter
specially written for this book by Georgi Dimitrov, a foreword by
D. N. Pritt . . . an appendix on murder in Hitler-Germany intro-
duced by Lion Feuchtwanger and 21 illustrations from original
sources. London: J. Lane [1934] xiii, 362 p. chart, front., plates,
ports.

Wylie, Ida Alema Ross
This novel of Nazi Germany pictures movingly the misery of present conditions,
especially of the young people who have never had a chance. and of Jews and
liberals. Through it runs the love story of Wolf von Selteneck, one of Hitler's
storm troopers and Franzel Roth, daughter of a noble physician and liberal.

The Yellow Spot: The extermination of the Jews in Germany; with
an introduction by the Bishop of Durham. London: V. Gollancz,
1936. 287 p.
"The Yellow Spot"—the ghetto sign of medieval times—is described as "the
first complete documented study" of the persecution of the Jews in the third
Reich. By giving chapter and verse for their statements and by reproducing the
original documents the compilers make clear the responsibility of State and
Party for what has happened and is still happening in Germany.

Zukerman, William
Jews at the Crossroads. (Harper's Magazine. New York, Jan.,
1935. v. 170, p. 209-218.)
Reviews the new attitude toward the Jewish problem—the result of the great
Jewish tragedy in Germany.

6, p. 436-441.)
Deals with the Nazi persecution of 330,000 "poor, unknown, laboring Jews
. . . who are just plain, obscure folk who do the common unspectacular work of
the world, by hand or brain, who are being paid miserably for their labor and
lead a life of poverty and obscurity."

Nazis without a Jewish policy. (Fortnightly Review. London, July,
1935. V. 144, p. 86-94.)
"If the Nazi régime had had the slightest inkling of a positive Jewish policy
it could have accomplished a transformation of Jewish economic life in Germany
not less revolutionary and constructive than that achieved in Soviet Russia, one
which would even have atoned in a measure for all the tragedy and destruction
previously wrought."

Where the German Ghetto leads. (The Nation. New York, February
5, 1936. v. 142, p. 154-156.)
"The Ghetto has now been established in Germany. It was legally introduced
with much pomp . . . and has since become an important fact in German life, one
which both Jews and non-Jews must take into account in dealing with the
German situation."