REVIEW OF THE YEAR

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Efforts to meet the needs and problems arising from the war continued to dominate the thinking and program of religious bodies during the year under review. On the domestic scene, congregations maintained their unstinting and devoted support of every phase of the war program, morally and materially. Rabbinic groups eagerly responded to the call for chaplains, and made provision for safeguarding the position of chaplains on their return to civilian life, as well as for distributing available rabbinic service as widely as possible. With some 250 rabbis in military service by the end of the year, the shortage of civilian rabbis began to make itself felt, but most congregations were enabled to maintain their customary program by recalling rabbis from retirement, engaging qualified immigrants and senior students released by the seminaries, to help fill the gap. In some of the larger communities two or more congregations instituted joint services. Most congregations introduced special prayers in the Sabbath service expressing hope for the welfare of the men and women at war, and for victory and peace. The deep feeling of the congregations found moving expression in the special services held everywhere on “D-Day,” June 6, 1944 when news of the invasion of France brought great numbers of Jews to their synagogues to pray for a speedy victory and a just and lasting peace.

With the war progressing toward a victorious conclusion, thoughts were increasingly turned to the problems of peace. This was probably the foremost concern, and the subject

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of earnest discussion at meetings of religious organizations. The main outlines of the direction in which this discussion tended were summarized in the seven-point declaration on world peace issued on October 7 by 144 leaders of the Protestant, Catholic and Jewish faiths, which was widely hailed as "the first American interfaith pronouncement on world order." Couched in general terms, this declaration laid down the following significant principles: (1) the moral law must govern world order; (2) the rights of the individual must be assured; (3) the rights of oppressed, weak, or colonial peoples must be protected; (4) the rights of minorities must be secured; (5) international institutions to maintain peace with justice must be organized; (6) international economic cooperation must be developed; (7) a just social order must be achieved within each state. The importance of this statement, emanating from a united and aroused religious consciousness of responsibility for the shaping of the peace, was indicated by the wide interest and response it evoked in religious circles both at home and abroad, particularly in England.

The general aspects of the peace settlement, however, did not overshadow the specific Jewish problems arising from the war and the necessity of finding means to relieve the unexampled plight of European Jewry and to rehabilitate its survivors after the war. Together with other Jewish groups, the religious organizations exerted themselves to win government support for the rescue of refugees and others menaced by the Nazi anti-Jewish fury. All religious bodies adopted resolutions and made representations in Washington to this end. On September 23, 1943, a deputation from the Union of Orthodox Rabbis of the United States and Canada was received by Secretary of State Cordell Hull and, on October 10, a delegation of several hundred orthodox rabbis presented to Vice President Henry A. Wallace the text of a petition sponsored by the Emergency Committee to Save the Jewish People of Europe. These efforts were supported by the heads of the Protestant Episcopal, Methodist and Presbyterian denominations who designated Sunday, October 10, as a Day of Intercession in their churches. When, on January 22,
1944, President Roosevelt set up the War Refugee Board, this step was immediately acclaimed by all religious groups, which subsequently sought to speed the work of rescue by urging the adoption of the so-called "free ports" plan to provide temporary asylum for refugees.

Allied with the refugee problem, as well as with post-war migration prospects, was the final implementation on April 1, 1944, of the British Palestine White Paper policy to which religious groups responded with unanimous and outraged protest. The indivisibility of Jewish life into "secular" and "religious" compartments was further demonstrated by the adoption, by all major national religious organizations, of programs for Jewish post-war reconstruction, and by their participation in the American Jewish Conference, with the exception of the Agudas Israel, and the Union of Orthodox Rabbis, which withdrew from the Conference before it met because of dissatisfaction with the allotment of delegates. The subsequent withdrawal of the American Jewish Committee from the Conference led to the resignation from the Committee, of the religious organizations affiliated with it: the Rabbinical Assembly of America, the United Synagogue of America and its Women's League, and the Union of Orthodox Congregations and its Women's Branch.

The year was further enlivened by the continued activity of the American Council for Judaism, whose opposition to Zionism on religious grounds fostered a lively and often heated debate, and by the action of the "American Reform Congregation" Beth Israel of Houston, Texas, in adopting a set of controversial "basic principles." Though they concerned particularly the Reform group, these principles outraged the sensibilities of all religious groups and evoked considerable indignation and polemics.

Orthodoxy

The outstanding event of the year was the convocation of an extraordinary national conference of Orthodox Jewry for Palestine and rescue, which met in New York, January 30–31, 1944. The meeting called for the abrogation of the Palestine White Paper and the establishment, in Palestine,
of a Jewish Commonwealth, endorsed the American Jewish Conference and the American Zionist Emergency Council, and lauded President Roosevelt’s establishment of the War Refugee Board. The Rabbinical Council of America, whose eighth annual convention at Chicago, July 24–27, 1943, was devoted principally to problems of rescue and post-war reconstruction, also lent its voice, on December 21, to the outcry against the White Paper policy.

The fifth annual convention of the Agudas Israel, meeting at Ferndale, New York, June 22–26, 1944 occupied itself with the same problems. The delegates endorsed a call to Jewish organizations in the United States to display “unity of action for the rescue of European Jewry.” With respect to the political status of Palestine after the war the convention called for “the establishment of such political conditions in Palestine by the League of Nations or any other international trusteeship (after “joint consultation with Jews and Arabs,” with “representatives duly authorized by organized orthodox Jewry” participating in the negotiations), that will allow the homeless Jewish masses to immigrate into and live in Palestine in equality with all other inhabitants.” The resolution stressed also the requirement that the Jewish community in Palestine be built “on the basis of the law of the Torah.”

The congregational associations pursued their usual activities, maintaining regular contacts with rabbis and congregations and advising them on their organizational and educational programs. The Union of Sephardic Congregations lent its cooperation to the Office of War Information in overseas broadcasts, and kept in touch with congregations in Latin America and elsewhere abroad, serving them particularly as a source of supply for Sephardic prayer books, no longer obtainable from Europe. A series of pamphlets expounding the principles and practices of orthodoxy, produced by the Union of Orthodox Jewish Congregations, was widely distributed among synagogues and in military centers. The Union, in conjunction with the Rabbinical Council, also continued its extensive Kashruth program, supervising the preparation of foods which receive its endorsement as complying fully with the Jewish dietary laws.
Conservatism

In preparation for its participation in the American Jewish Conference, the United Synagogue of America proposed, on July 29, 1943, a three-point program for Jewish reconstruction. This program demanded: (1) prompt and effective measures to rescue the Jews in occupied Europe; (2) guarantees of the right of freedom of religion and of the right of minority groups to preserve their own culture and enjoy full political equality; restoration to Jews and other religious groups of all religious buildings and property; (3) repatriation of exiles and deportees with full restoration of their property; and free immigration into Palestine and its establishment as an autonomous Jewish state.

The Jewish Theological Seminary expanded its inter-faith academic program. On January 19, 1944, it announced the extension of its Institute of Religious Studies to Chicago, where complementary seminars will henceforth be conducted.

"Spiritual Leadership in To-morrow's World," the theme of the 44th annual convention of the Rabbinical Assembly of America at Lackawaxen, Pa., June 26-29, 1944 focussed the attention of the Conservative rabbis on post-war reconstruction, with special reference to Jewish problems. However, the spiritual needs of war time were not overlooked: one of the sessions was devoted to a discussion of "Religion in the Fox-Holes," with many chaplains participating. Among the resolutions adopted was one urging the establishment of a Jewish commonwealth in Palestine. Dr. Robert Gordis succeeded Dr. Louis M. Levitsky as President, and Dr. Israel Goldman was elected Vice-President.

Reform

The controversy over Zionism, precipitated by the formation of the American Council for Judaism, continued to agitate Reform circles with no sign of abatement or adjustment. The American Council chose to disregard the advice of the Central Conference of American Rabbis, proffered in June, 1943, that it disband. Instead of doing this the Council embarked on an extended propaganda and member-
ship campaign, which kept alive debate on the contention of the Council that Zionism is incompatible with a strictly religious interpretation of Judaism.

A preponderant majority of Reform rabbis, however, continued to support the position of the Reform rabbinical association that there is no inherent contradiction between nationalism and the Reform interpretation of Judaism, and lent their approval to the demand for a democratic Jewish commonwealth in Palestine. When this issue was placed squarely before the Reform rabbinate in the Palestine resolution adopted by the American Jewish Conference, in which the Central Conference of American Rabbis had participated, the executive committee of the rabbinical body, on October 26, 1943, ratified the “action of its delegates in supporting all the resolutions which were adopted at the Conference.” Shortly thereafter, on November 2, a group of alumni of the Hebrew Union College publicly took to task Dr. Julian Morgenstern, the president of that institution, for denouncing Jewish nationalism as “practically identical with Nazi and Fascist theory,” and repudiated his attitude to Zionism, affirming their support of the American Jewish Conference resolution on Palestine.

This issue was not met so forthrightly by the lay Reform organization, the Union of American Hebrew Congregations, which had also participated in the American Jewish Conference. Meeting on October 4, 1943, its executive board though unanimously approving all other resolutions adopted at the Conference decided to refer the Palestine resolution to the Council of the Union, its supreme governing body. Not content with this decision, partisans on both sides within the Union unsuccessfully attempted at a meeting of the executive board on January 18, 1944, to get the Board to take action. The statement adopted by the executive board at this session declared: “Because in the congregations of the Union of American Hebrew Congregations there are divergent opinions on the question of Zionism the Union recognizes the right of each individual to determine his own attitude on this controversial question,” a compromise which satisfied neither faction. This statement was accom-
panied by the assurance that the Union would not relinquish its adherence to the American Jewish Conference.

Controversy within Reform was not exhausted by the two specific issues just described, but was fed by still another, the action of Congregation Beth Israel, of Houston, Texas, in adopting, on November 23, 1943, a set of "basic principles were to be classified as associate members, with no circles, and particularly among Reform Jews. Hinging primarily upon opposition to Zionism, and proclaiming a return to the "classic" bases of Reform, these principles (1) reasserted the "mission of Israel"; (2) rejected the nationalist conception of Judaism; (3) denied a belief in a personal messiah; (4) denied the validity of the rabbinical and Mosaic laws regulating diet, dress, etc.; (5) recognized the complete religious equality of men and women; (6) posited a minimal use of Hebrew in the ritual; (7) proclaimed religion to be the sole bond among Jews. New members of the congregation who declined to subscribe to these principles were to be classified as associate members, with no voting rights. At the same time, the congregation approved several resolutions strongly censuring the Union of American Hebrew Congregations, the Hebrew Union College, and the Central Conference of American Rabbis "for failure to uphold traditional Reform Judaism" and listing a series of specific counts against these bodies on this score.

The announcement of these principles was met by a storm of protest from all sides, the keenest opposition being expressed against the congregation's denial of full membership rights to those who could not accept the principles in toto, and against its anti-Zionist position. Within the Reform group the principles received some scattered lay approval, but not a single rabbinic voice was publicly raised in their support. On March 20, 1944 the Central Conference of American Rabbis, through its president, Dr. Solomon Freehof, admitted the "general case" made out against it, "namely, that Reform Judaism as expressed in ideas and utterances of most members of the Central Conference does indeed represent a departure from some of the ideas and practices laid down by Reform Jewish leaders in past generations....
Reform Judaism is a liberal Judaism. It proclaims the right of each generation to change customs and rituals and even to restate doctrines, provided the essential principles of Judaism are preserved and strengthened by such changes.” Continuing, Dr. Freehof pointed out: “The clear purpose of your by-laws is to keep from membership in the congregation those individuals who believe in a Jewish state in Palestine, who believe that Kashrus is an essential practice in Judaism, and that the Hebrew language is indispensable in school and in worship .... No self-respecting Jew will join your congregation if he knows that his convictions will disfranchise him and make him a second-class member. Your object is definite; you wish to exclude those who disagree with you on any one of the above points.”

Replying to the charge that the Central Conference had embraced Zionism, Dr. Freehof countered that “the Conference has not become Zionist, but it has ceased to be anti-Zionistic ... The manifest fact now is that there are many, perhaps even a majority, of our members who are both convinced Zionists and convinced Reform Jews. These rabbis do not find their Reform Judaism and their Zionism to be mutually incompatible. It is obvious, then, that there has been a definite change of mood in our Conference.”

The Union of American Hebrew Congregations, in a statement made public on April 11, 1944 likewise completely rejected the charges leveled against it. While maintaining its adherence to the essential principles of Reform, it refused to withdraw from the American Jewish Conference, as demanded, or to employ exclusively anti-Zionist professional workers, or indeed, to submit to any of the demands made upon it by the Houston congregation.

Despite these rebukes the Houston congregation persisted in its stand, and continued to issue statements in defense of its action, and designed to influence other Reform congregations to follow its course.

Meanwhile, the Union of American Hebrew Congregations continued its accustomed round of activities. On October 4, 1943 Rabbi Maurice N. Eisendrath was elected executive director, a post he had been occupying temporarily
until then. A Federation of Reform Synagogues, comprising thirteen congregations, came into being in Chicago on January 18, paralleling the recently formed New York Federation of Reform Synagogues. The Union continued the publication of its new periodical, *Liberal Judaism*, appointing Louis Rittenberg of New York City to the post of editor-in-chief. The pension plan for rabbis, which had been under discussion for several years, finally went into effect, and congregations began enrolling their rabbis under the plan. Another project inaugurated during the year, after long preparation, was the American Institute for Jewish Studies, to promote Jewish ideals and stimulate Jewish studies among adults and young people. The Union's Commissions on Synagogue Activities, Jewish Education, and Information about Judaism, published a variety of educational and informational pamphlets and books for use in schools, synagogues and camps, and continued the development of new rituals and ceremonies for the synagogue. The Brotherhoods, Sisterhoods and Youth groups were similarly active during the year.

In connection with the observance of Race Relations Week, during February, the Central Conference of American Rabbis issued a message calling attention to the union of all races in the current struggle against tyranny, and expressing the hope that "the evil of race prejudice will be cleansed from every phase of our national life." The message appealed especially for the cessation of discrimination against Negroes in this country.

At its fifty-fifth annual convention at Cincinnati, on June 23–26, 1944 the Central Conference reviewed the events of the year, and approved both the reply of its president to the Beth Israel Congregation of Houston, and the action of its representatives at the American Jewish Conference. Approval, however, of this latter was coupled with the stipulation that the vote of these delegates on the Palestine resolution represented their individual convictions, and the Conference retained its position of benevolent neutrality with respect to Zionism. Commending the formation of the National Community Relations Advisory Council as "a step in the
direction of complete unity" for Jewish defense, the Conference urged the "inclusion on the Council of representatives of the three main religious movements in America" as a further move in this direction.

The convention also adopted a number of recommendations of its Justice and Peace Commission, among which were the following: that the American Red Cross be appealed to to end segregation of blood of Negro donors; that appeal be made for justice to Japanese-Americans; that the Conference deplore strikes which have occurred in many sections of the country but, at the same time, caution the public not to condemn all labor for the acts of a few; that the federal Fair Employment Practice Committee be made a permanent agency.

Rabbi Solomon B. Freehof and Rabbi Abba Hillel Silver were re-elected president and vice president, respectively, of the Conference.

United Action

The Synagogue Council of America, representing Orthodox, Conservative and Reform lay and rabbinic organizations, continued its efforts to establish an effective united religious representation in Jewish affairs. It maintained contacts with, and participated in the activities of, a variety of interdenominational groups, sharing in the sponsorship of such projects as the United Church Canvass, Boy Scout Sabbath, National Family Week, the Red Cross Drive, etc. It also represented the Jewish community on the Church Representative Advisory Committee to the United States Government, and was consulted by a number of non-Jewish agencies on subjects of Jewish religious interest. At the instance of the American Jewish Conference, the Synagogue Council lent its aid to the nation-wide commemoration of the battle of the Warsaw ghetto, on April 19, 1944 preparing prayers and programs for use in synagogues on this occasion, and urging congregations to observe the date appropriately.

In addition to sponsoring national broadcasts on the occasion of the Jewish holidays, and short-wave programs
addressed to the Jews of Europe, Asia and North Africa, during the High Holidays and Passover, through the courtesy of the Office of War Information, the Synagogue Council intervened with government and military agencies to facilitate the observance of these holidays in industry and military camps. It was successful in securing the approval of selective service authorities of its recommendations for membership on the panel to review Jewish claimants for exemption as ministers or theological students, and in connection with this work engaged in the preparation of a directory of rabbis and theological institutions. On behalf of the Jewish population in liberated areas of Europe the Synagogue Council submitted a memorandum, on November 17, 1943 to the United Nations Relief and Rehabilitation Administration urging that provision be made to satisfy their religious needs, particularly with respect to kosher feeding, reconstitution of synagogue communities, and reestablishment of rabbinical and religious educational functions.

The Textbook Commission, which served as a consultative agency for authors and publishers of works dealing with Jewish religious subjects, became a permanent adjunct of the Synagogue Council during the year.

An outstanding accomplishment was the calling of a conference on religious education and the public school, at New York, on March 29, 1944, the first meeting of this character on a national scale. Representatives of Jewish religious, educational and civic-protective agencies participated in the discussions, which emphasized the traditional Jewish opposition to the introduction of religious education in the public schools; and brought out the growing dissatisfaction with the release-time plan and the general preference for the dismissal-time plan as a more democratic and more effective program for religious education.

After two years of energetic leadership of the Council, Dr. Israel Goldstein was succeeded in the presidency by Dr. Herbert S. Goldstein.
Educational Activities

By Ben Rosen*

This review of Jewish education during the past year is based essentially upon self-surveys made in some twenty-five communities scattered throughout the country. These studies gave particular attention to the effects of the war upon Jewish communal endeavor, inclusive of Jewish education, and stressed the interrelationship of Jewish education and other aspects of the community program. In the main, therefore, the article is devoted to the highlights of these community studies.

Central Community Organization

In quite a number of communities, steps have been taken to have Jewish education become a community-wide enterprise, with a central community organization to supervise and promote it. Studies have been completed in the following communities: Philadelphia, Pa.; Los Angeles, Calif.; Miami, Fla.; New Haven, Conn.; Canton, Ohio; Trenton, Camden, and Paterson, N. J.; Duluth, Minn.; Omaha, Neb.; Louisville, Ky., and Southern Illinois. There appears to be a greater willingness to include all types of elementary Jewish schools, youth and adult education—formal and informal—within the purview of this program. This attitude is accompanied in some communities by less questioning of the need for educational service, and in others by a tendency to reevaluate the aims and objectives of the program of Jewish education as a basis for winning wider community support; also by a readiness to appraise the effectiveness and the interrelationship of the various educational agencies in the community in terms of its total needs, with a view to increased support of Jewish education. On the whole, it may be said that there is a more definite interest on the part of Jewish families in Jewish education; there is adjustment to the

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inconveniences of the war situation; and the parents are more responsive to the solicitation for new pupils.

To cite but one example of the experience of a central educational agency, Jewish communal leaders in New York City gathered at an annual dinner marking the festival of Hanukkah, sponsored by the Jewish Education Committee, Inc., to urge the support and development of a sound community program of Jewish education to preserve in Jewish children Jewish spiritual ideals, the same as those for which the free nations of the world are fighting today. "The neglect of Jewish education," said Prof. Shalom Spiegel, "makes the modern Jew a victim and even an accomplice of the ignorant and bigoted crank or fanatic. The sounder the kernel of spiritual health and integrity, the richer is the individual and the society at large which he will serve as a citizen."

Among the activities sponsored during the year by the Jewish Education Committee were the Annual Pedagogic Conference; the setting up of a Youth Department for Reform Synagogues; the first city-wide contest in Hebrew Culture and Civilization participated in by over 1,000 students of 84 high schools of New York City, designed to promote better understanding and fellowship among the Jewish and non-Jewish students of the city schools; an annual music and art festival, involving the choirs of 35 schools; an exhibition of art work by children in Jewish schools, held at the American Museum of Natural History, attracting 7,000 visitors; a children's community assembly, attended by over 2,000 pupils, representing several hundred Jewish schools, to demand the abrogation of the Palestine White Paper; a conference of teachers of Workmen's Circle and Shalom Aleichem Schools, which respectively completed twenty-five and thirty years of their existence; the Annual Ayin Festival, at which awards were made to students of Hebrew in thirteen public high schools, with an enrollment of over 3,000; the launching of a new publication Our Children for parents of pupils in Hebrew Schools; the publication of a number of teacher's guides, pupil's study aids, syllabi, standardized texts, etc; the issue of an attractive brochure, "Jewish Education For Our Children," in conjunction with the fund-raising dinner tendered in June to Samuel S. Schnieerson, president, attended by 2,400 guests.
The progress made in the development of communally organized Jewish education is evidenced by three anniversaries observed during the year: the twenty-fifth anniversary in April, 1944 of the United Hebrew Schools of Detroit; the twentieth anniversary of the Board of Jewish Education of Chicago, in February, and the twentieth anniversary of the Bureau of Jewish Education of Cleveland, in April.

Jewish education sustained an irreparable loss in the death on July 9, 1944, of Dr. Samson Benderly, founder of the Bureau of Jewish Education of New York in 1910, and father of modern Jewish education in America. He fostered the profession of American Jewish education, and developed a host of devoted lay and professional leaders. He pioneered in establishing community responsibility for Jewish education, the improvement of methods of teaching, and the advancement of standards of Jewish learning in Jewish elementary and secondary schools.

Interpretation

The educational agencies are giving greater attention, since the war, to the interpretation of their program to the community through exhibits, the distribution of leaflets, motion pictures, and public meetings. Both in this interpretive program from the community angle, and in the curricula,—particularly on the youth and adult level—greater emphasis is being placed upon the utilization of Jewish education to fortify the character of the individual to bear bravely the strain of war conditions, as an aid in preserving our religious and democratic ideals and in realizing our war aims. The need is being stressed for making clearer the religious ideals which infuse democracy.

Interrelationships

There seems to be a greater awareness of the need for a closer relationship between Jewish schools and synagogues on the one hand, and community centers and social agencies on the other hand. Here and there one finds that the antagonism to the unification of the schools, inclusive of congre-
gational units, is weakening. This better understanding seems to arise, in part, from beneficial examples of such closer cooperation, particularly in the field of service to the Armed Forces. This desire for better integration is reflected in some communities by a greater readiness to correlate the work of the teachers and educational workers in child care institutions, in foster homes, in community centers, etc.

Expansion of Facilities and Activities

Because the war has made the community more Jewish education conscious,—whether as a result of external pressures or because of a desire to strengthen inner resources—new activities are being inaugurated and plans are being made for the expansion of physical facilities. Schools have been opened in new areas of Jewish population, to replace those in areas from which Jews have moved away. New high school departments have been opened and institutes for adult Jewish education have been established, despite the fact that enrollment on this level has suffered considerably as a result of the draft and diversion of interest to war activities. In more than a half dozen communities, funds have been raised for the construction of new buildings after the war, or campaigns are projected for the erection of new school buildings, either to replace or to expand existing facilities.

An Institute of Jewish Studies, sponsored by five leading Jewish religious organizations, was inaugurated this year by the Commission on Jewish Education of the Union of American Hebrew Congregations, under the chairmanship of Rabbi Barnett R. Brickner, to help adults and young people apply Jewish principles to the problems of everyday life. The first course issued is "How Can Jews Survive in the Present Crisis?" The president of the Central Conference of American Rabbis, Dr. Solomon B. Freehof, recommended at its 55th annual convention, held in Cincinnati, that the Commission on Jewish Education "be instructed to consider and undertake the task of publishing a number of books of general appeal for children of public school and high school age, on the place and contribution of Israel in world civilization and in American history."
The National Academy for Adult Jewish Studies, under the auspices of the Jewish Theological Seminary of America, has continued to guide and to stimulate the development of institutes established by Conservative congregations. In conjunction with the Jewish Welfare Board, the Academy has stimulated the organization of Jewish study courses among men and women of the Jewish faith in the service of our country, and has published a series of popular tracts of an inspirational and informational character. The most widely distributed tract is "Ideals of the Jewish Prayer Book" by Dr. Simon Greenberg. Five new textbooks were published during the year, bringing the total number up to sixteen.

The past year witnessed a notable development in the opening of all-day Jewish schools, which now total 65 throughout the country, with an annual expenditure of $1,250,000. Of these 37 are in New York City, with an enrollment of approximately 7,000 pupils. The establishment of these schools is being promoted by four national agencies, namely, the United Yeshivoth Foundation, the Yeshivah Tomchei Temimim, the Zionist Orthodox Organization Mizrachi, and the Torah U'Msorah group. They have published textbooks, particularly on tractates of the Talmud, and have undertaken the preparation of programs of study. The United Yeshivoth Foundation has engaged a superintendent to supervise the secular departments of affiliated institutions.

Henry Monsky, President of B'nai B'rith, announced the establishment of a Chair of Jewish Studies in the Graduate School of Duke University, Durham, N. C. with Dr. Judah I. Goldin as the first incumbent. The chair was established primarily to encourage a better understanding of the rabbinic period during which Christianity grew out of Judaism.

Pupil Enrollment and Turnover

About one-half of all children receiving a Jewish education attend weekday schools; one-third Sunday Schools; one-fifteenth Yiddish schools; and about one-twentieth all-day schools.
Changes in enrollment, particularly on the elementary school level, were varied. A few communities showed a slight decrease in enrollment, particularly of children in the upper grades; but on the whole, the trend seems to be upwards, especially in war production centers. On the other hand, the turnover in school enrollment has been affected, particularly in those areas where both parents are at work and where opportunities for employment have drawn off students of the upper ages. In order to reduce this turnover, propaganda has been intensified to retain children longer in school; adjustments have been made in schedules to offset transportation difficulties.

Personnel

One of the most serious problems is the rapid loss of administrative and teaching personnel, because of the draft; the difficulty of attracting and holding qualified personnel, because of the comparatively lower scale of salaries for teachers; the lack of a sufficiently large reservoir of qualified persons, even women, and the resulting necessity for lowering qualitative standards, leading to dissatisfaction on the part of the older teachers. This state of affairs pointed up the need to expand the facilities for teacher-training and to provide a more variegated preparation for persons who wish to be professionally engaged in Jewish education—to include training in club work and group work; an introductory course in social work; courses in the principles and techniques of adult Jewish education, in addition to specialized training in dramatics and music, etc. Increasing salaries, not necessarily on the basis of a higher salary scale, but in the form of a bonus to cover increased cost of living, while salutary in effect, have not stayed sufficiently the depletion of the ranks.

War Activities

Practically all educational institutions have become involved in participation in war activities, through sale of bonds and stamps, civilian defense, victory gardens, scrap paper collections, etc. This program of war service has di-
rected attention to the need to keep Jews informed of events which affect them and their brethren more directly, so that they are prepared to carry the extra burdens imposed upon them.

**Finances**

On the whole, there is evidence of a greater readiness of central fund-raising agencies to increase appropriations for Jewish educational programs; not only to meet the need for increased salaries, but to hasten the process of coordination and integration of the total educational program, and to strengthen the work which is being done by the various units of schools. These increased grants were made in some communities not only because more money was available, but also in the hope that Welfare Funds will be in a stronger position to insist upon a more intelligent approach to the solution of the educational problem, than heretofore. There has been, moreover, a considerable increase in income from tuition fees all along the line, which, if sustained, may lead to greater stability and greater interest on the part of parents.

**Standards**

There has been an unmistakable lowering of standards in Jewish education. The difficulty of attracting and holding qualified personnel, already referred to, and exigencies of the war have compelled schools to lower their standards in the recruiting of personnel, to consolidate classes and reduce the number of hours of instruction. Such losses are not easily retrieved when the conditions which have caused them no longer obtain.

**Religious Instruction and the Public School**

Jews have always held that religious education is an essential aspect of the complete and harmonious educational development of the individual. The primary responsibility for religious education rests, however, upon the various re-
religious communities; not on the general public. Despite the fact that the number of cities which have adopted the “released time” plan for religious education has increased, evidently the plan has not solved the problem of attendance, to say nothing of the question of qualitative results. Because of these shortcomings in the released time plan the movement to introduce the teaching of religion into the public schools is gathering strength throughout the country. Generally speaking, responsible Jewish bodies are definitely opposed to specific religious instruction as part of the public school curriculum.

National Stimulation and Guidance

The war has intensified the recognition of the need to increase the services which national educational agencies, such as the departments of education of the three major Jewish religious organizations, can render to communities large and small. Such agencies can do much to stimulate the organization of Jewish education on a community-wide basis, as a community responsibility; to gather comparative data on Jewish education, and to conduct research projects on a nation-wide basis; to formulate more definitely the aims and objectives of Jewish education on the American scene. In this respect, the outstanding development is the expanded program undertaken by the American Association for Jewish Education, upon the engagement of the writer of this article as its first full time executive director. At its meeting in Pittsburgh in February, 1944, the Association undertook to federate bureaus of Jewish education and kindred agencies as a functioning arm of the Association, and inaugurated a seven-point program to become a national clearing house, a stimulating and coordinating body, a research and information agency, a bureau of standards, guidance and service for Jewish education. As an indication of the extent of Jewish educational endeavor throughout the country, it was reported that on the elementary level alone, there are 2,200 school units, taught by 7,000 teachers, with an annual expenditure of more than $6,000,000.

The National Council for Jewish Education, in which professionals are organized, held its Seventeenth Annual
Conference in May jointly with the National Conference of Jewish Social Welfare and the National Association of Jewish Center Workers. The central theme was "The Effect of the War Upon Jewish Community Programs." A tribute was paid to Prof. Zevi Scharfstein, professor of education at the Teacher's Institute of the Jewish Theological Seminary, author of textbooks for Jewish schools, editor of Shevile Hahinuch, upon his sixtieth anniversary. Dr. Azriel Eisenberg, of Cleveland, was elected President of the Council.

[Cultural Activities
By Samuel Dinin*

This section deals not with culture generally, but with Jewish culture — with Jewish literature, art, music, the theatre, and the dance. What Jewish culture is, is not easy to define. There are Jewish writers and artists and musicians who create as Americans or as citizens of the world and whose specific Jewish contributions are difficult to determine. On the other hand, there are non-Jews who use Jewish thematical material, as does Thomas Mann in his Joseph series, and in a sense contribute to Jewish culture. To essay an appraisal of Jewish culture in its widest aspects is impossible in an annual review of this nature. Neither is it possible in such a review to chart trends or to indicate the direction of significant movements. What will be attempted, therefore, is a record of the significant events which occurred in the world of the arts, which can serve as sign-posts and symbols for more leisurely trend-spotting in future years.

Anglo-Jewish Literature

Two literary events during the past season caused considerable comment; in the case of the second, acrimonious controversy as well. One was the symposium "Under Forty:

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American Literature and the Younger Generation of American Jews,” which appeared in the Contemporary Jewish Record of February 1944; the other was the appearance of Sholem Asch’s “The Apostle.” Each of eleven writers “under forty” was asked whether he had formed a conscious attitude toward his Jewish heritage, or whether it was reflected in a passive and largely unconscious fashion; whether there were any differences between Jews and non-Jews as to the choice of literary material and the imaginative use made of it; whether there were themes or ideas characteristic of modern literature as a whole toward which the Jew is either more responsive or responsive in a different way than his Christian colleagues, and to what extent his awareness of his position as artist or citizen had been modified or changed by the revival of anti-Semitism as a powerful force in the political history of our time. The eleven who participated in the symposium were Muriel Rukeyser, Alfred Kazin, Delmore Schwartz, Lionel Trilling, Ben Field, Louis Kronenberger, Albert Halper, Howard Fast, David Daiches, Clement Greenberg, and Isaac Rosenfeld. None of these evinced any desire to hide or escape his true identity; to several it was a source of pride and honor. The Jewish religious heritage seems to have had little influence on any of them, though several attribute to the Bible specifically and to the Jewish heritage generally a passion for justice and a heightened moral awareness. The impact of the war and the renewal of anti-Semitism have made them as a whole peculiarly sensitive to injustice and discrimination, but for the most part their Jewishness has little meaning beyond that.

The symposium evoked a good deal of comment in the Anglo-Jewish and Yiddish press, and was the subject of countless sermons and addresses. Symposia were held on the Symposium “Under Forty.” There was a general feeling that the symposium revealed that we had lost a generation of Jews in America, and that the American Jewish youth was drifting away from Jews and Judaism. Some critics consoled themselves with the thought that the writers represented only themselves, and did not reflect the state of mind of American Jews. There was recognition of the fact that none of these writers wanted to run away from his Jewishness and that most of them spoke with love and
tenderness of their Jewish heritage. The sober appraisals viewed the Symposium as a challenge to American Jewry, the crucial question being how to give sustenance to the artist or intellectual who is born a Jew, how to reconstruct our life and our thought in such a way that the talented Jew will want Judaism, will want to know it and to live by it, in order that he may become a richer personality.

When Sholem Asch published his novel about Jews called "The Nazarene," he aroused the resentment of a considerable number of Jews. The appearance of "The Apostle" dealing with the life of Paul increased this resentment. The sensational interview he granted Mr. Frank J. Mead, the editor of the Christian Herald, raised to a boiling point the hostility against Asch. In many Jewish circles cries arose for anathematization of this "renegade."

In his review of "The Apostle" in the Contemporary Jewish Record of February 1944, Harold Rosenberg gives the book its due as a "huge colorful history, fictionalized to the minimum and faithful in the extreme to the generally accepted account of the life and thinking of St. Paul." He writes that "Mr. Asch combines sensuousness and showmanship with scholarship and a rare capacity for the simple exposition of doctrinal questions." But Mr. Rosenberg takes care to point out that his "lack of an imaginative apparatus for grasping the inner tensions of the past causes Mr. Asch to build too strong a case for the Christian position." In the intellectual controversies between Paul and the Jews, Paul is always the winner. Departures from Mosaic practice are presented from the New Testament perspective. "Asch's Jews seem incapable of convincingly supporting their resistance to the new beliefs, and this is connected ... with the author's failure to penetrate the drama immanent in the emergence of the Christian sect. For the historical justification of the Jewish attitude consisted not in what Jews might have said in answer to Christian arguments but in the fact that they were fighting to maintain their national existence under circumstances that made victory impossible ..."

Although a number of critics said some nice things about "The Apostle," most reviewers were not so kind. Asch's work was compared unfavorably with that of Klausner's
"From Jesus to Paul," and with historical works of fiction dealing with Christianity written in Hebrew by Avigdor Hameiri and Kabak.

In his interview with Mr. Mead, Asch tells of searching for "that surety, that faith, that spiritual content in my living which would bring me peace," and finding it in the "Nazarene," whom he considers "the outstanding personality of all time, all history, both as Son of God and Son of Man." The quotation continues: "Everything He ever said or did has value for us today, and that is something you can say of no other man, alive or dead." "Who knows," Asch is quoted as saying, "maybe, some day, we shall be worshipping under the same roof." Later Asch disclaimed mentioning the words "the Son of God," but reaffirmed the view that to his mind Jesus was not a rupture with Judaism, but a continuation of its high ideals. He also disclaimed any thought of leaving the faith of his ancestors.

All was not controversy in the literary world, however. Maurice Samuel won deserved recognition in winning the Anisfield Prize for the best book of 1943 on racial relations for his "The World of Sholem Aleichem," which he describes as a "pilgrimage among the cities and inhabitants of a world which only yesterday — as history goes — harboured the grandfathers and grandmothers of some millions of American citizens." Mr. Samuel's new and fascinating book "Harvest in the Desert," the story of the Jewish national awakening in Palestine, has recently appeared. The first edition of this book — 22,000 — is the largest ever printed of a Jewish book. Samuel's books are also listed as the first two volumes in the Hillel Library Series.

The Jewish Book Council of America continued its excellent work for the third year. Jewish Book Month and Week have become established institutions and are being observed by all the larger Jewish communities. The last Book Month was observed from November 20 through December 19, 1943, and was ushered in by a series of Jewish book programs conducted on the air, in libraries, schools, clubs, societies, centers and religious institutions throughout the country. In connection with the observance of Book Month, the Jewish Book Council published its second
printed *Jewish Book Annual* in English, Hebrew, and Yiddish, containing articles in all three languages, giving biographical material on outstanding Jewish authors, and containing reviews and appraisals of the outstanding books of the year published in the three languages in the United States. The Annual was edited by Dr. Solomon Grayzel, editor of the Jewish Publication Society of America.

The Jewish Publication Society, the Union of American Hebrew Congregations, the Jewish Theological Seminary of America, the Hebrew Publishing Co., Bloch Publishing Co., Behrman's Jewish Book House, and other publishing houses continued to issue some excellent volumes. Possibly the outstanding book of the year was Ismar Elbogen's "A Century of Jewish Life," published by the Jewish Publication Society of America. The work was conceived as a supplement to Graetz's "History of the Jews," which was completed in 1870, but it can stand by itself as a comprehensive history of one hundred critical and fateful years in Jewish history. Dr. Elbogen died August 2, 1943, just after completing the manuscript of his massive volume, of over 800 pages.

The Jewish Publication Society of America expanded its work during its fifty-sixth year and distributed a total of 107,317 books.* During the present year, the Press of the Society, now in its twenty-fourth year, experienced its greatest growth, and had the largest output in its history. The year's production included 557,865 copies of an Abridged Prayer Book and 175,695 copies of a High Holy Day Prayer Book, printed for the National Jewish Welfare Board. At the same time, the Press continued to print books and periodicals for most of the Jewish educational institutions in the country, and is rapidly developing into one of the finest Semitic presses in the world.

Jewish literature suffered another loss when Philip M. Raskin, the poet, passed away, February 5, 1944. He was author of ten volumes of verse in three languages. One of his last volumes was "We Shall Not Die," an anti-Hitler book, which appeared in 1941. He was one of the few Anglo-Jewish poets whose writing was almost exclusively inspired by, and devoted to, Jewish themes.

* See the Report of the Jewish Publication Society of America, in this volume.
The tenth and last volume of the Universal Jewish Encyclopedia made its appearance during the past year. Edited by Dr. Isaac Landman, with Louis Rittenberg as executive and literary editor, the Encyclopedia represents the work of 15 years and 600 scholars. This last volume is dedicated to the "hallowed memory of Europe's martyred Jews" and contains a striking four-color panel facing the title page by Arthur Szyk.

The Army and Navy Division of the National Jewish Welfare Board, which caters to the needs of the Jewish men and women in the armed forces, has become the largest publisher of Jewish literature. During 1943 it printed and distributed three million pieces of literature. 550,000 copies of the new edition of the Abridged Prayer Book for Jews in the Armed Forces were distributed in 1943. In addition to abridged prayer books for the festivals, and readings from the Holy Scripture, it has distributed Dr. Joseph H. Hertz's "A Book of Jewish Thoughts," "The Story of the Jews in the United States," "Democracy and the Jew," "Fighting for America," a stirring account of Jewish men in the armed forces, as well as pamphlets, periodicals, bulletins, and the like.

Hadassah published through Harper & Bros. "The American Jew," edited by Oscar I. Janowsky. Eight thousand copies of the book were sold; and it went through four printings.

Hebrew and Yiddish Literature

Mention has already been made of the Jewish Book Annual, published in English, Hebrew, and Yiddish. This happy tri-lingual compilation has been one of the encouraging developments of the past few years. Particularly heartening are the close relationships which have been established between Hebrew and Yiddish writers. Practically all literary celebrations involving authors who have been creative both in Hebrew and in Yiddish are now celebrated jointly and bilingually. This marriage of literatures and authors was facilitated by Louis LaMed and the Literary Foundation which he established. On November 25, 1943, the Third Annual Awards were made of the best works in Hebrew and
Yiddish literature published during 1942. The winners were B. Glazman, Yiddish novelist and short story writer, for his collection of short stories entitled "Fugitive and Wanderer"; I. J. Schwartz, Yiddish poet and translator, for his "Anthology of Hebrew Poetry"; Isaac Silberschlag, Hebrew poet, for his poems entitled "Rise World In Song," and Menahem Ribalow, Hebrew essayist and literary critic, for his book of essays "Letters and Scrolls."

The Louis LaMed Foundation also made possible the publication of another joint Hebrew-Yiddish venture—"Ahisefer," edited by S. Niger and M. Ribalow, devoted to studies in the literature and languages of the Jews, to short stories and especially to translations from Yiddish poetry. Thirty-three Yiddish poets are presented in Hebrew translation. The volume contains a long monograph by M. Ribalow on Hebrew literature in America during the past twenty-five years and a similar essay by S. Niger on Yiddish literature in America.

There are now several Hebrew publishing houses in America: Ogen, publishing agency of the Histadruth Ivrit of America; the Hebrew Publication Society of Palestine and America (Sefarim); Shulsinger Bros.; Shilo House; and the Hebrew Publishing Co. Ogen has announced its intention of publishing a book a month and, in keeping with its schedule, has already published four works. "Ha-mussar v'ha-Mishpat b'Yisrael" by Dr. S. Federbusch is an exposition of Jewish ethics on the basis of a scientific use of biblical and talmudic sources; "Am, Olam, v'Eretz" by Dr. Solomon Goldman is a translation of essays and studies on Judaism and the Jewish question; "Sefer Hamahazot" by Harry Sackler is a collection of plays many of which have been produced in Hebrew by the Habimah Theatre in Palestine, and in Yiddish by the Yiddish Art Theatre in this country. Sackler’s sixtieth birthday was made the occasion for a gala celebration on January 17, 1944, at which addresses were delivered by Professors Shalom Spiegel, Chaim Tchernowitz and N. Touroff and by S. Niger and M. Ribalow. The fourth of the volumes published by Ogen was "B'yad Hagoral" by S. L. Blank.

Two other Hebrew books deserve mention—Elfenbein’s
Yiddish Literature

Several notable volumes appeared in Yiddish during the past year, most of them memoirs of Jewish life in, or anthologies of literature produced in Eastern Europe, in recent years. In the light of the destruction of practically all the great centers of Jewish life in Eastern Europe, the desire to record what can be remembered of a life that may never return, before memory of the past and recent past is completely blotted out, can be readily understood. In this category can be placed Opatoshu's "When Poland Fell," a collection of stories of the years 1939-40 when Poland fell and with it Polish Jewry; D. Tcharni's "What a Decade," J. J. Trunk's "Poil" memories of Polish Jewish life; Ossip Dymov's two volumes of memoirs; and the series of lectures on the history of Jewish communities in Eastern Europe — Warsaw, Vilna, etc. arranged by Yivo (the Yiddish Scientific Institute) in New York City. Also being projected are anthologies of short stories, novels and poetry of East European Jewish writers. In this connection, it is interesting to note that Yivo has established a museum of Jewish life in Eastern Europe to preserve the objects and pictures of life and institutions of a community which for so long was the center of Jewish life. Yivo also arranged a remarkable exhibition of Moses Lilienblum's life and works on the occasion of the commemoration of the centenary of his birth; and an exhibition of 200 photographs of scenes of Jewish life in pre-war Poland by Roman Vishniac.

Other notable publications and events deserve mention. The past year witnessed the appearance of the fourth volume
of the Yiddish Encyclopedia and the publication of a short
Yiddish Encyclopedia edited by S. Pietrushka. M. S.
Shklarsky made possible the publication of Zimberg's monu-
mental history of Jewish literature in ten volumes, repro-
duced by means of the photo offset process. J. J. Trunk
published a critical study of Shalom Aleichem, and Hayim
Schauss published a volume of Jewish legends, the first of
a series made possible through the establishment of the
Kronstadt Fund.

A great deal of this literary productivity has been made
possible through "Zika," the publishing agency and cultural
arm of the Workmen's Circle, the Jewish National Workers
Alliance and many individual writers, and teachers. The
periodical Zukunft, which increased its circulation from
3,000 to 8,000 (incidentally there are 700 Jewish soldiers
in the U.S. Armed Forces who receive this magazine),
the Encyclopedia to which reference was made above, and
the volumes by Opatoshu, Tcharni, and others were pub-
lished by "Zika."

The Yiddish Scientific Institute (Yivo) has also been
instrumental in furthering Yiddish and Yiddish literature.
Reference has already been made to some of its activities
during the past year. It has stimulated the publication of
autobiographies of Jewish immigrants and made possible
the publication of a history of the Jewish labor movement
in the United States. It also conducts a research training
department to train scholars in all fields of Jewish research,
and serves as the repository of as much of the totality of
Yiddish literature, in all its forms, as it can acquire.

The Yivo published five issues of the Yivo Bletter, five
issues of Yidishe Schriften, and four issues of a new periodical
Yedies fun Yivo (a newsletter). The Yivo published also
a book by Dr. Jacob Shatsky on "Jewish Educational Policies
in Poland from 1806 to 1866;" "Khumesh Taitch" by
Dr. Shlomo Noble, a study of Yiddish translations of the
Pentateuch; S. Mendelsohn's "The Battle of the Warsaw
Ghetto" (in Yiddish and English), Jacob Lestchinsky's "The
Jews in the Cities of the Republic of Poland" and "Jewish
Migration During the Past Hundred Years;" and other
volumes.
The Theatre

Neither the vernacular theatre nor the Yiddish theatre contributed much to the enrichment of Jewish culture during the past season. The only play, written by a Jew and having a Jewish character, which won acclaim, was “Jacobowsky and the Colonel.” Franz Werfel originally wrote the story and the Broadway production was a readaptation by S. N. Behrman of an adaptation begun by Clifford Odets.

The Studio Theatre of the New School for Social Research, revived Gotthold Lessing’s “Nathan the Wise,” in an English version by Ferdinand Buckner. The production was staged by James Light with Erwin Piscator as director, and ran for several weeks. In the light of the spread of anti-Jewish agitation during recent years, Lessing’s eloquent plea against intolerance had timely significance.

A national one-act playwriting contest on a Jewish theme was sponsored by Aleph Zedek Aleph, B’nai B’rith youth organization, in cooperation with the Women’s Supreme Council of B’nai B’rith and the American Association for Jewish Education. Winners were announced May 1, 1944. First prize was awarded to Charles Becker for his “Pastor Knoll.” Second prize went to Rabbi Louis I. Newman for his “The Pangs of the Messiah.” Private Harold Franklin, former staff member of the Anti-Defamation League of B’nai B’rith, was voted third prize.

The Yiddish Theatre continued its sad state of decline, and produced nothing that was notable during the past season. Maurice Schwartz started the season of the Yiddish Art Theatre with Singer’s “Family Carnovsky,” but, although it ran for 15 weeks in New York and for as many weeks elsewhere, it was not received with any acclaim.

The presentation of the “Family Carnovsky” marked the opening of the twenty-fifth season of the Yiddish Art Theatre. Beginning on the East Side of New York City, in 1918, with Peretz Hirshbein’s “An Abandoned Nook” as its first successful venture, the Yiddish Art Theatre, with Maurice Schwartz as its guiding spirit, has brought the best of the Yiddish Theatre to audiences not only in New York but also in many other places in this country and abroad. Since its inception, the Yiddish Art Theatre has
produced more than 150 plays comprising original works, translations, adaptations and dramatizations of novels. Incidentally I. J. Singer, author of "Family Carnovsky," died during the year and with him died the greatest of the Yiddish playwrights of the past decade, who, almost single-handed, gave strength and sustenance to the Yiddish Theatre. Sholem Asch, whose plays once found a great reception in the Yiddish Theatre has not written a play in years nor has Harry Sackler.

There were nine Yiddish Theatres still open in New York City last year, but three of them were vaudeville houses (featuring Yiddish songs, monologues and comedy and usually a Yiddish motion picture), and one, the Bronx Art Theatre, was an amateur group. Chicago and Detroit still maintained permanent companies with "stars" from New York, with a theatrical season running anywhere from two to four weeks, while Newark maintained a theatre in which only week-end performances were given. Permanent theatres which once existed in Philadelphia, Cleveland, Toronto and Newark have given up the ghost. Yiddish theatrical companies appeared for from 10 to 30 performances in nine of the larger cities—Philadelphia, Boston, Cleveland, Los Angeles, Baltimore, Washington, Pittsburgh, St. Louis and Hartford, and for fewer performances in a number of the smaller communities.

There was one group which evoked mild interest during the past season, and that an amateur group directed by Jacob Rothbaum. Itzik Manger, a Yiddish poet, put together a melange of Goldfaden plots and themes and called it "Goldfaden's Dream." The "Folksbiene" produced it in an intimate little theatre off Broadway but only on week-ends. The enthusiasm of the company, the decor, the nostalgia created by Goldfaden's music, attracted some attention in a season artistically barren.

Another promising amateur venture which is worthy of note is "Pargod," the Hebrew Youth theatre of the Hebrew Arts Committee of the Histadrut Ivrit. During the past year the Hebrew Arts Committee put on several productions in which all of their art groups participated—the choir, the string orchestra, Pargod (the theatrical group) and the dance group. These groups, which have appeared on the
radio and before many Jewish organizations, are developing from year to year and give promise of being a genuine "little Hebrew theatre." The Hebrew Arts Committee has now been taken over by the Zionist Organization of America. The Vaad Ivri Merkazi representing all the departments of the Jewish Theological Seminary of America also has art groups—a choir, a dance group, and a theatrical group which put on annual productions. The production this year on May 24 and 25 featured a short play by Sholem Aleichem "Mazol Tov." There is a "Pargod" in Chicago too. On June 4 and June 7 the Chicago "Pargod," under the direction of Ben Aronin, presented H. Leivick's "The Golem" at Thorne Hall, Northwestern University.

The Jewish Education Committee of New York has a drama department under the direction of Mark Schweid, the noted Jewish actor and writer. The Jewish Education Committee Library now has a complete collection of everything published in English, in Hebrew, and in Yiddish of dramatic value to children. The drama department serves all the schools connected with the Jewish Education Committee and tries to encourage the use of dramatics as an educational and artistic medium.

Music

The Jewish music season was as a whole quiescent, but there were several significant contributions to Jewish music, and one notable discovery. The notable discovery was young Leonard Bernstein who won acclaim as both conductor and composer. Substituting at the last moment for Bruno Walter, who was indisposed, Bernstein won instantaneous recognition as conductor, and subsequently appeared more frequently as leader of the Philharmonic Symphony Orchestra and other orchestras. He conducted his own Symphony No. 1, "Jeremiah," at one of the Philharmonic Symphony Concerts, and it was voted, by the Music Critics Circle of New York, the outstanding orchestral work by an American composer introduced in New York concert halls during the past season. It was performed for the first time by the Pittsburgh Symphony Orchestra on Jan. 28. At the March meeting of the Jewish Music Forum, Bernstein presented the
symphonic score of "Jeremiah" and related how he had come to compose the symphony. Although, as a whole, it is not derived from Jewish melody, certain strains of such melody serve as basic material. The first movement, called "Prophecy," is built up largely on a motif of three tones, the tones of the "Amen" in the liturgy of the Three Festivals. The third movement, called "Lamentation," utilizes verses from various parts of the Book of Lamentations for the solo parts, and fragments of the Ekkah chants recited on Tisha b'Ab.

Another first for an American Symphony on a Jewish theme, was the world premiere of Eric Werner's Symphony called "Haskarah" (Memorial). Werner is professor of music at the Hebrew Union College, and his symphony was performed by Eugene Goosens and the Cincinnati Symphony Orchestra January 21 and 22. The symphony makes use of two ancient Hebrew melodies: The "Tal Kaddish," and the solemn intonation of the "Alenu" on the High Holidays.

The recital of compositions by Mordecai Sandberg in the Carnegie Chamber Music Hall, New York City, on November 10, evoked considerable interest before the event. Sandberg is a physician, a vegetarian, a mystic and a scholar in the science of acoustics, who is attempting to complete a musical setting for the entire book of Psalms. The work was initiated 20 years ago in Palestine, where the composer became acquainted with the music of the Orient, specifically of the Arabs, and of Jews from strange parts of the world.

An interesting revival in the operatic field was that of Halévy's "La Juive," which was performed at the Madison Square Garden on June 14 on the occasion of Flag Day. It was chosen because it is a musical plea for inter-racial and inter-religious tolerance. The story is concerned with the bigotry and persecution which arises because of lack of mutual understanding between Jews and Christians in Italy of the 15th century.

There are several outstanding choirs which offer annual concerts and appear frequently at Jewish celebrations, at some of which new compositions are often introduced. There are also individuals like Siegfried Landau, Ruth Kisch-Arndt, Saul Meisels, Edgar Mills, Masha Benya, Sidor Belarsky, and others who tour the country, and whose
concerts are devoted almost exclusively to Jewish music. The Friedmans (Susie Michael and Maurice Friedman) presented their "Cavalcade of Hebrew Music" in over seventy Jewish centers. The National Jewish Welfare Board, through its Concert Bureau, has sent these and other recitalists in the field of the dance, music, and drama on tours all over the country.

Zilberts' choir celebrated its twentieth anniversary with a concert of Jewish music May 7, at Town Hall, New York City, devoted in part to selections by Zilberts himself based on poems by Frug Reisin, and others. The Workmen's Circle Choir, directed by Lazar Wiener, made its appearance on the same evening at Town Hall. The Jewish Culture Choir, of which Vladimir Heifetz is conductor, celebrated its tenth anniversary with a concert at Town Hall, May 13. Other choirs appearing in concert and on the radio were those conducted by Harry Coopersmith, Professor A. W. Binder and Chemjo Vinaver. Binder's Choir devoted a whole concert to the rendition of Bloch's "Avodat Hakodesh." Coopersmith's and Vinaver's Choirs featured Palestinian and folk music.

The month of May, 1944, also witnessed a concert in Town Hall to honor the memory of Joseph Achron, noted composer, who died a year ago. Achron epitomized the Russo-Jewish nationalist movement, which was the first to attempt to create a national Jewish music. His violin pieces included melodies based on Hasidic song and Ghetto folklore.

There were several "Festivals of Jewish music" held during the past season. At these Festivals an attempt was made at variety—choir selections, vocal and instrumental soloists, dancing, and occasionally dramatic readings. Professor Jacob Weinberg, was able this year, with the help of the Jewish Education Committee, to stage his fourth consecutive Festival of Jewish Arts, February 6, 1944 at Town Hall, New York City. The Synagogue Light in conjunction with the American Chapter of the Religious Emergency Council of the Chief Rabbi of Great Britain sponsored its second Festival of Jewish Music on June 18, 1944, at Town Hall. The selections included Edward Moritz's "Yemenite Suite," Joel Engel's "Chabad," Julius Chajes' "Hebrew Suite" and
Sholom Altman’s “Palestinian Suite.” The joint sponsors announced the formation of a permanent Jewish Academy of Music, Letters and Art.

A program of Jewish Music and Folklore was offered by the Jewish Community Council of Cleveland in collaboration with the Intercultural Library on February 13, 1944, featuring the playing of a violin piece by a Polish refugee, Henoch Kon, called “Hitlahavut” (Ecstasy).

The “Bikkurim” Festivals of the Hebrew Arts Committee, as well as those of the Vaad Merkazi, to which reference was made above, feature Jewish music. They both have choirs under the direction of Chemjo Vinaver. The Hebrew Arts Committee also has a “String Symphony,” “Kinor Sinfonetta,” conducted by Siegfried Landau. Both the choir and the string symphony have appeared on the radio and before many Jewish organizations. There are children’s choirs in many of the Jewish schools. Under the direction of Mr. Harry Coopersmith of the Jewish Education Committee, these choirs have appeared jointly in some excellent recitals. An inter-school solo song contest was conducted on April 10, 11, and 12, at the Education Hall of the American Museum of Natural History, New York City, in connection with the exhibition of the art work by children in Jewish schools and Jewish centers. The Jewish Education Committee also sponsored a third annual inter-school “Children’s Festival of Jewish Arts,” on May 30, at the auditorium of Hunter College, New York City, in which thirty children’s choirs appeared separately and together.

The Jewish Music Fonim is an association of musicologists, conductors, composers, teachers of music, etc., whose aim is to advance Jewish musical culture. It publishes a magazine from time to time in which the work of the year is summarized and which features articles on Jewish music. It conducts monthly meetings at which aspects of Jewish music are discussed.

At a meeting of the Jewish Music Forum on June 20, an important decision was reached—to organize an Academy for Jewish Music for cantors, teachers, musicologists, choir directors, singers, etc. At the convention of the Cantors Association, in Atlantic City, on June 28, a resolution was adopted to open a seminary for the training of cantors.
The Dance

There are several dancers whose work is almost exclusively based on Jewish themes and who frequently appear in dance recitals at Jewish centers and synagogues, at meetings of Zionist districts and regions, at festivals of Jewish arts, etc. Among these are Benjamin Zemach, formerly of Habimah, who conducts dance groups at the 92nd Street YMHA, New York City; Dvora Lapson, a dance-mime, who heads the dance department of the Jewish Education Committee; Naomi Aleh-Leaf, whose themes are drawn from the Bible and the Near East; Corinne Chochem, who conducts dance groups for several youth organizations; and Delakova and Berger. Lilllian Shapiro, a disciple of Martha Graham, arranges dances for the Yiddish theatre (she was responsible for the excellent dancing in "Yoshe Kalb"). In addition to all these, there are several Jewish dancers such as Pauline Koner, Belle Didjah, Anna Sokolow and others, who include some Jewish dances in their recitals.

Two books on the Jewish dance appeared recently, though prior to July, 1943. Corinne Chochem has written "Palestine Dances," a book which sets down and discusses for the first time some of the newer Palestinian dances and makes them available for use by dance teachers everywhere. Nathan Vizonsky has written "Ten Jewish Folk Dances—A Manual for Teachers and Leaders"; all ten are East European Jewish dances.

The war has affected the Jewish dance as it has affected all of the Jewish arts. Palestine continues to be a source of inspiration for Jewish dancers. The Yishuv's contribution to the war, its participation in the defense of the Near East and in the battle of Africa, as told in such books as Van Paassen's "The Forgotten Ally," have served as thematic material for the Jewish dance. Similarly the heroic stand of the Warsaw Ghetto, the tragic tale of extermination of European Jews, and other events connected with the war have inspired Jewish dancers. It should be noted in this connection that with the destruction of the East European Jewish communities, there have been destroyed great centers of Jewish life which were an inexhaustible source of inspiration to Jewish artists in every medium.
Jewish dancers are contributing, too, to the morale work connected with the war. Dvora Lapson, for example, has appeared at the recreation centers, and in hospitals and camps, in and around New York, under the auspices of the American Red Cross, and whenever she has so appeared, she has offered Jewish dances, even before non-Jewish soldiers. Delakova and Berger and others have appeared at USO centers.

Mrs. Lapson has also tried to further the work of inter-cultural education through the Jewish Dance. She gave a course called "Psalms in Dance Form" to a mixed group of Jews and non-Jews at the Inter-cultural Workshop of which Mrs. Rachel Davis-Dubois is director. The Jewish dance also found a place in the festival project. Starting with the American Festivals, common elements were selected from them and from other folk festivals, including the Jewish. The ritual and dance movements found in the festivals of the different groups were used as source for new forms and all of it together fused into a new unity.

The dance has become an integral aspect of the art work of the Jewish youth groups and schools. The Hebrew Arts Committee and the Vaad Merkazi of the Jewish Theological Seminary of America both have dance groups conducted by Miss Corinne Chochem, which appear in recitals several times a year.

The Jewish Education Committee has a dance department which, under Mrs. Lapson's direction, trains teachers of dancing for Jewish religious schools, and conducts a course for religious school teachers who wish to use the dance as an educational medium. The department further tries to stimulate schools to incorporate the dance as an integral part of the curriculum, and to collect and write out materials that can be used in the Jewish religious school at various age levels.

The Jewish dance has been introduced in those New York City public junior and senior high schools where Hebrew is taught and where Jewish culture councils exist. Jewish folk dancing is taught in preparation for school assemblies, and has been introduced into the gymnasium periods, where formerly it was excluded. A course was given during the past year to health education teachers on the Jewish dance,
so that Jewish folk dancing will now find a more frequent place in the gymnasium work of the high schools.

The Jewish dance is finding its way also into Jewish camps. A course in Jewish dancing for camp counsellors attracted representatives of 35 camps.

Art

A large number of Jewish artists exhibited their work during the past season, including Max Weber, Chaim Gross, the Sover brothers, Jacques Zucker, and many others. The works of some of these artists were purchased by the Metropolitan Museum of Art, the Museum of Modern Art, and museums in cities other than New York. Several Jewish artists were selected in the Art News choice of the ten outstanding one-man shows by living artists in 1943—Chagall, Berman, Kuhn, Bayer, and others. Aaron Bohrod's paintings, particularly those dealing with the fighting on the war fronts were reproduced in Life and gained wide attention. Peter Blume's series of paintings on healing methods, also connected with the War, attracted favorable notice. But though these artists were Jewish, their works can not for the most part be classed as Jewish art, as limited, at the beginning of this article.

During the past few years a great many refugee Jewish artists have come to this country and gradually are being integrated into its life and art. Chagall, about whom a book has been written by Raissa Maritain; Kisling, Menkes, Reder, and others have become familiar figures in American galleries. A memorial exhibition of the art of Max Liebermann, the leader of the impressionist school in Germany, who died in 1935, and whose work was prohibited by the Nazis, was held at the Galerie St. Etienne, New York City. Paintings, pastels, drawings and etchings by Liebermann owned in this country were borrowed from many collections, for this exhibition.

Arthur Szyk's fiftieth birthday received considerable notice in both the general and Jewish press. His cartoons satirizing the bestiality of the Nazis have been widely displayed. Szyk was born in Lodz, Poland, and first came to the United States on a visit in 1933 when he had a one-man exhibit at
the Library of Congress. At that time he painted the set of 38 miniatures depicting the history of the American Revolution, which the President Raczkiewicz of Poland presented to President Roosevelt in 1935, and which are now in the President’s Hyde Park Library. His major creation before turning to cartooning was an illuminated edition of the “Haggadah”—dedicated to King George VI. Szyk worked four years on this creation; it took the printer three years to produce the large blue leather, vellum-paged volume before its appearance in 1939. The London Times called it the most beautiful book ever produced by human hand.

Max Band, a French Jewish artist, who spent some time in Palestine and now lives in California, exhibited in New York during the past season. Several of his paintings dealt with contemporary Jewish themes, the most memorable being the “Destruction of the Warsaw Ghetto.” Isac Friedlaender, Naoum Aronson, Mane Katz, Minna Winkel, were other refugees who exhibited during the past season. An exhibition of “Religious Art Today” was held during Easter at the Dayton Art Institute. A similar exhibition was held in the Boston Institute of Modern Art through February 12. Chagall, Epstein, Zorach, Bechman and other Jewish artists, were represented, Chagall exhibiting Old Testament etchings. In the Boston exhibit were to be seen Hyman Bloom’s “Synagogue,” Max Weber’s “The Talmudists,” Mane Katz’s “The Rabbi In Meditation;” and the sculptor Ben Schmuel’s “Job.”

The Educational Alliance Art School celebrated its 25th anniversary during the past year. This school, on the lower East Side in New York City, has produced a host of competent artists and a number of famous ones. Moses and Isaac Soyer, Peter Blume, Chaim Gross, Iver Rose, Maurice Glickman, Elias Grossman, Elias Newman and many other painters and sculptors acquired their first training and encouragement at that School. Jo Davidson, the famous sculptor, also a product of the Educational Alliance, was specially honored at a reception on April 26, 1944.

Several art works by Jews won prizes—Todros Geller for his Haggadah illustrations; Elias Grossman for his etching “The Wailing Wall.” Isaac Soyer won the Albright Art Gallery Award for the finest oil painting at the Tenth
Annual Western New York Exhibition held at Buffalo, March 8–30, for the painting of his sister “Rebecca.”

Exhibitions of the work of Jewish artists were held in numerous Y’s, centers, synagogues, Hillel Centers, and the like. Occasionally there is a one-man exhibition such as that arranged by B’nai B’rith Hillel Foundation at the College of the City of New York from May 9 to May 31 of the works of William Wachtel. More often there is a collection of paintings and sculptures contributed by a number of artists. Thus at an exhibition at the Jewish Community Center of Yonkers there were exhibited during the month of May the works of William Auerbach-Levy, Joseph and Saul Raskin, Moise Kisling, Minna Harkavy, Minna Citron, Maurice Becker, Max Weber, Marc Chagall, Ida Cordey Chagall, Alexander Dobkin, Louis Ferstadt, Ben-Zion, Aaron Goodelman, David Immerman, Morris Kellem, Louis Lozowick, Lev Landau, and others.

Art has been receiving more and more attention in the Jewish school and in the Jewish center. The Jewish Education Committee has a department of art, of which Mrs. Temima Gezari is the Director. She conducts courses for classroom teachers, trains special arts and crafts teachers, and encourages the introduction of art work into Jewish schools. The art work of children in Jewish schools and Jewish centers was exhibited at the American Museum of Natural History, April 2–16, 1944. It was a remarkable display of what has been done and can be done in the field of art in such institutions. During the exhibition period, a workshop for children was conducted in Education Hall, where any child could come to work with colors or clay. There was also a symposium, for teachers and principals, on the use of art in Jewish schools.

Miscellaneous

In a review of Jewish culture, mention should be made of the movies, architecture, radio and other cultural media. Unfortunately, there is little to report from these media. No new Yiddish or Hebrew motion picture has appeared during the past year. Hollywood still shies away from Jewish themes. When a Jewish character is introduced, as
in "None Shall Escape," it is as a stereotype—a bearded rabbi who fraternizes with the village priest, with whom he plays chess, and who in the end, singing the "Kaddish" or the "Shema," is killed by the Nazis.

As for architecture, there is little to report because there has been little or no building during the war. It is encouraging, however, to see that some Jewish architects are beginning to think ahead. Ely Jacques Kahn, who is president of the Municipal Art Society, contributed a "Note on Synagogue Architecture" to the December, 1943 issue of the Contemporary Jewish Record. He feels that the Jews have something special to express in architecture, for they are a people who have placed spirit above material things, a thing which ought to intrigue an architect.

The past season in radio saw a number of Jewish novelties. Of course the old stand-bys continued to be heard—"The Goldbergs," the Yiddish programs, the Jewish Jazz, the Jewish Philosopher, the Jewish news programs, the cantorial programs, the Good-Will Hours, the Message of Israel, etc. These programs have been heard for the most part on the smaller stations. During the past year the major broadcasting networks have begun to feature special Jewish programs, in addition to the many new anti-fascist features. The American Jewish Committee has sponsored several of these, notably "The Battle of the Warsaw Ghetto," on the NBC chain on October 3, repeated on December 12, 1943. Jewish holidays are being made the occasion for this purpose. Thus on March 5, the NBC broadcast, "Courage Is Their Badge" a Purim drama by Liza Barrett Drew; WOR had a special Passover broadcast April 1, based on Franz Werfel's "The Third Commandment," the story of a modern Exodus, with Philip Merivale as narrator; The NBC arranged a Shavuoth broadcast of the "Golden Calf" May 28, 1944. These three programs were sponsored by the American Jewish Committee. Palestine has come in for increased attention by the major broadcasting programs. Norman Corwin's "Tel Aviv" was the most notable of the programs devoted to Palestine. At the request of Jewish soldiers overseas, Abe Lyman broadcasts a program of popular Jewish music weekly. Records of each broadcast are sent overseas.
A final word might be said about one other item which deals with horticulture in relation to culture. In the Public Park of Cleveland there is an Intercultural Garden. The planting of the original gardens for each ethnic group was made possible through contributions of the various nationalities, but the city itself cares for and maintains these gardens. In the Jewish Garden there is a floral arrangement in the shape of a Magen David, and trees planted in honor of great Jews with commemorative plaques on each tree. The benches near these trees are in a real sense seats of learning, providing occasions for esthetic and cultural enjoyment. Other cities could well follow Cleveland’s example.

Jews in the Armed Forces

By Louis Kraft*

The past year has witnessed the intensification of combat service by the armed forces of the United States. There is hardly a Jewish family that is not represented among our gallant American men and women, fighting in the onward march to victory. The heroic deeds of the Jewish members of the armed forces are building a glorious chapter in the history of our people. Bravery in action, merit in performance, devotion to duty even unto the supreme sacrifice, are, as in other eras of our country’s history, characteristic of their contribution in this far-flung and difficult war. Over 2800 have received decorations for bravery in action. Of these 30 have won 10 awards or more each, or a total of 345 decorations. The names are recorded by the Bureau of War Records of the National Jewish Welfare Board and are listed in another section of this volume.

The record is being made on every battle front. During the past year, special missions were arranged by the J.W.B. to these combat zones, to bring a word of friendly greeting from the Jews of America to their gallant sons. Walter Rothschild, Chairman of the National Army and Navy Committee of the J.W.B., saw them on the flying fields of

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Britain, in the many camps of that island and Ireland. He learned of their needs and helped the Jewish community of Great Britain to organize the Jewish Hospitality Committee, with local committees in 160 cities, to provide social and religious services. The work is all-embracing, including cooperation with the Jewish chaplains in the American forces. The outpouring of friendship towards the Jewish boys from the United States is a heartwarming example of the spirit of Jewish service that prevails wherever the men are stationed and a Jewish community or even a single family resides. The J.W.B. has had a professional director stationed in England for some time. With the cooperation of the Jewish chaplains and the Jewish Hospitality Committee, he has provided for a full program of service to the men, a program which is following them to Normandy.

Another representative of the J.W.B., Moritz M. Gottlieb, toured the Pacific area including Australia, New Guinea, Hawaii and other localities. He developed further the organization already established in the South Pacific. The principal communities of Australia are organized in one representative Jewish body, serving the members of the American armed forces, with the active assistance of the Y.M.H.A. of Australia, a member organization of the J.W.B. In Hawaii, where large forces are located, the J.W.B. has always maintained quarters and a full-time worker. At present, it serves through the U.S.O. in Hawaii and also has a special program designed to meet the needs of the Jewish men. An important element of the program here, as in other areas, is the assistance given to the Jewish chaplains.

A religious commission, consisting of Rabbi Barnett R. Brickner, Administrative Chairman of the Committee on Army and Navy Religious Activities of the J.W.B., and Major Aryeh Lev, a Jewish chaplain stationed in the office of the Chief of Chaplains of the U.S. Army, toured the Carribbean and South American stations, the camps and air bases in England, Ireland, Italy, North Africa, Egypt, Palestine, Iran and India. Wherever they went they inquired into the provisions for religious and welfare activities for the Jewish men, spoke to countless numbers of our boys, met with military authorities and with the Jewish chaplains and local Jewish leaders. As a result of their efforts, the provision
for Jewish chaplains was increased and the services of hospitality for Jewish men in these far-off lands improved.

Wherever the special commissioners visited, they found the spirits of the men high and their interest in Jewish life keen. This is evidenced by the large attendance at religious services in all parts of the world. The High Holy Days of 1943 afford a good illustration. The reported attendance was 335,000. In this country alone 2,579 High Holy Day services were held at army and navy chapels and in local synagogues made available to the men.

The Jewish chaplains are largely responsible for the provision of religious and personal service to the men. The J. W. B. Army and Navy Committee on Religious Activities which recruits and endorses rabbis for the chaplaincy, reports that 900 rabbis, more than half of the total eligible, have applied for the service. At present there are 214 Jewish chaplains in the Army, 36 in the Navy and Marine Corps, and one in the Maritime Service. Of this number 96 are serving overseas. The number is still growing, a clear evidence of the splendid devotion and sacrifice of the rabbis of the country. Four of the chaplains have died in the service, two of them in the line of duty.

The chaplains are aided by the 305 J.W.B. workers on U.S.O. service and other branches of J.W.B., and by 639 local J.W.B. Committees in the United States and in foreign lands. They receive an endless stream of supplies from the J.W.B., to aid them in carrying on their tasks. The cooperation which prevails among all the forces of the community that have been mobilized in the work of the J.W.B. represents one of the outstanding accomplishments of the war effort of the Jews of the country. It is a fact that is deeply appreciated by our men in the service. It is a constant source of satisfaction to them to find that, wherever they may be, a fraternal welcome awaits them, in true exemplification of the Jewish traditional concept that "all Jews are brethren." Even when they are in isolated posts, reminders reach them of the unflagging interest of the Jewish community back home. They receive a variety of materials. Those that desire Kosher food are supplied as often as is feasible by the J.W.B. In addition, through the system of Serve-A-Camp committees of women's organizations, formed by the Women's
Division of the J.W.B., in many cities of the country, supplies of much needed comfort articles and recreational material, reach even the most isolated station.

This country has already suffered a greater number of casualties than in World War I, and among them are many brave men of the Jewish faith. Most of the wounded recover and are restored to duty. Others require prolonged treatment and are transferred to army and navy general hospitals and to reconditioning centers in the United States. Wherever they may be, they are visited by the J.W.B. worker, the local committee and, where available, the Jewish chaplain, who provide everything possible to increase their physical comfort and sustain their spirits. At the present time the J. W. B. serves 93 general hospitals.

Some of these men are eventually discharged. A large number who have not been in battle action have also been discharged for various reasons. There are, therefore, already a very considerable number of discharged veterans of this war, and the number grows daily. Most of the men make a normal readjustment to civilian life. Some have difficulty and, at times, their difficulties involve members of their families. When hostilities cease and large scale demobilization begins, the problem of the adjustment of the returned veteran will be magnified. It is, therefore, a matter of concern that the Jewish community should be prepared to serve those who will need its aid.

Because the J.W.B. is an officially accredited agency of the U. S. Veterans Administration, it has always served the needs of the Jewish veteran and his family. Services are provided all sick and disabled veterans in veterans hospitals. The J.W.B. serves as their legal representative in handling claims for benefits provided by law. The resources of the community are at present being organized by the J.W.B. in the principal cities, through the establishment of Veterans' Service Committees, so that every Jewish veteran who needs help may be aided to return to civilian life with the least amount of dislocation. Already 42 veterans' service committees have been established and the J. W. B. staff, mainly rabbis, serve at 88 veterans hospitals.

As the climax of the war in Europe approaches, the men in the armed forces think only of making the supreme effort
to attain victory. Many will die in the attempt. Others will return bearing the scars of battle. They are prepared to do their part. They are not certain how long it will be before they are reunited with their families. They are looking forward to the day. This is the critical period for all—soldier and civilian. We can do but little to sustain the spirit and to make brighter the hopes of those in the service. The work of the J.W.B. is symbolic of the minimum that civilians can do to strengthen the hands of those who fight. That service is being maintained and expanded to meet new needs—those of the able-bodied fighting men, the wounded, the discharged veteran. It is the least a grateful Jewish community can do for the noblest and bravest of its cherished representatives—the Jews in the armed forces of the country.

Anti-Jewish Manifestations

By Ellen H. Posner*

The upsurge of "super-nationalism" accompanied by sporadic organized anti-Semitism in the United States during the period under review can be attributed to the feeling that the war will soon be over and to the approach of the 1944 Presidential election campaign. Seeing victory for the allies close at hand, the nationalist network seems to have become convinced that it could be bolder and more outspoken with less danger of criticism or imprisonment. Its energies were largely directed toward the political scene.

An important event of this period was the return of a third indictment by a Federal Grand Jury on January 3, 1944, in which the Department of Justice, under the direction of Special Prosecutor O. John Rogge, charged thirty individuals with "unlawful and willful" conspiracy with the Nazis for the purpose of establishing a national socialist form of government in the United States, and with a nationwide conspiracy to impair the morale of, and cause insubordination among the armed forces of the nation. The previous

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