Review of the Year: United States

1. COMMUNAL WELFARE

Jewish social welfare activities and programs during the second post-war year reflected the general trend of economic and political conditions—continuing prosperity in the United States paralleling the uncertainties abroad. Reconstruction and stability overseas appeared to be remote rather than immediate goals. While developing conservatism in this country was arresting the progressive trend toward enlarging public welfare measures and responsibilities, it was perhaps a factor in stimulating voluntary interest in long-time social welfare planning under voluntary auspices. In any event, Jewish communities were continuing to study their welfare and group problems, were moving to improve their organizations and their service programs and were raising or were planning to raise the capital funds needed for the improvement and modernization of communal services.

In some cities immediate overseas needs were given a temporary priority and campaigns for local capital funds postponed until 1948. Other cities with available funds were postponing building, waiting for costs to drop. Favorable factors in maintaining domestic welfare programs were the continuing high levels of national income, a volume of employment equal to wartime levels and unprecedented industrial and business profits. The wartime hopes of achieving new goals and improving standards in community welfare when peace came, continued to seem attainable. The early months of 1947 did not bring with them the post-war business depression or "recession" predicted by the more pessimistic economic forecasters. There were few signs of lowered prices or profits, although there were reports from some areas of temporary...
shutdowns and increasing job applicants and unemployment, not yet clearly reflected in the general business and job indices. A "recession," however, was still being widely predicted for later years.

The generally satisfactory economic and political conditions in the United States made possible continuing large-scale expenditures by American Jewry for the adjustment of the survivors and help to the dislocated Jewish populations abroad. The Joint Distribution Committee and other agencies gave essential supplementation to large expenditures by UNRRA, the United States Army and other Allied expenditures in occupied territories. European governments were attempting to aid their populations from their own resources or from their relief or loan funds, but inadequate funds, lack of essential supplies and other limitations made American assistance necessary. At the end of the period, discontinuance of UNRRA scheduled for June 30, 1947, and the uncertainties of continuing intergovernmental and United States governmental relief programs were adding to the problems of Jewish relief programs abroad.

Local Jewish welfare funds organized throughout the United States reached an all-time high in their capacity to secure philanthropic funds from all sections of the Jewish community. With the urgency of foreign needs, a large part of these funds was earmarked for help to overseas Jewry and to the agencies concerned with the development of Palestine. In contrast to the American prosperity which facilitated advances in domestic philanthropy, European economic and political conditions remained unsettled; political questions affecting the future of Palestine and opportunities for migration remained in the category of unfinished business on the agenda of the United Nations and individual governments.

**Population**

There were few indications of marked changes in population except for the resumption of Jewish immigration to the United States which increased in 1946 for the first time since the
beginning of the war. In 1943, the last year for which official immigration figures are available, 4,705 Jews had entered the United States. It is estimated that 15,000 Jews immigrated to the United States in 1946, including both quota and non-quota immigrants. The "Truman Directive," announced late in 1945, had led to the general impression that immigration in 1946 would be on a substantially larger scale. The implementation of the Directive was, however, a slow process limited by the shipping required for repatriation of American citizens, delay in consular procedures, quota limitations and other obstacles. Less than 5,000 Jewish displaced persons from European camps arrived under the "Truman Directive." Over 10,000 additional Jews are reported to have come from Sweden, Great Britain, Shanghai, France and Western Europe. Included in the total are a considerable number of yeshivah scholars from Europe and Asia who arrived in the United States on student visas.

Jewish immigrants in the early months of 1947 were reported to be coming in at the rate of 2,000 a month, and it is estimated that at this rate 24,000 Jewish immigrants will have entered the United States during 1947. This may be compared to the peak during the 1930's of 43,450 Jewish immigrants entering in 1939.

Movement of Jewish population within the country showed few changes. While authentic population data are generally unavailable, most communities report that their Jewish population is stationary or declining. Only a few areas report sizable increases. Of these, Los Angeles now estimates over 200,000 Jews and Miami 30,000 as compared with 1937 estimates of 82,000 and 7,500. Some Jewish welfare agencies reported increases in 1946 in the number of transients applying for service which may reflect local variations in employment opportunities. Trends on Jewish birth rates, death rates, age distribution, etc., are not available. Following a Conference on Jewish Demography, held in December 1945, a number of national Jewish organizations have expressed interest in setting up an adequate program of local studies under Jewish auspices which would make such basic data on Jewish population available in the future.
Organization and Reorganization of Communal Work

Of major significance in American Jewish affairs is the widespread development of Jewish federations, welfare funds and community councils which in the last fifteen years have added hundreds of Jewish communal organizations to the relatively few federations and welfare funds in the largest cities (about 60) which were established prior to 1930. In the intervening years, most Jewish communities with a Jewish population of 500 or more, and many smaller ones, have set up some form of central Jewish communal organization.

Reorganization continued to adapt communal work to current needs and conditions, as well as to the changing nature of the Jewish population, with mergers of local central agencies, extension of scope, membership and representation. For example, the Detroit Federation changed its by-laws enlarging its Board to include representatives of communal agencies, trade, professional, youth and women's divisions of the campaign, councils of organizations, and individuals at large. Buffalo revised the Board of its Jewish Federation for Social Service to include organizational representatives. Boston reorganized its Combined Jewish Appeal to give greater participation of key campaign workers in the year-around administration. Worcester merged its Jewish Community Council, Welfare Fund and Social Service agency into a federation. Oakland merged its Welfare Fund, Federation and Community Relations program into a federation. Cincinnati brought several agencies together into a new federation. Duluth broadened its structure in scope and participation in a new Jewish Federation and Council. South Bend integrated its Jewish Welfare Fund and Community Council. Little Rock combined its Jewish Charities and Jewish Welfare Fund. Birmingham reorganized its Jewish Welfare Fund to make for enlarged representation on its Board.

A characteristic of the reorganized structures was a broadening of scope to go beyond the traditional philanthropies and to include all matters of common concern to the local Jewish population. This is illustrated by the action of the Cleveland Jewish Community Council and the Winnipeg Jewish Welfare
Fund in getting into questions of community administration of Kashruth.

Greater emphasis was being placed on central community planning. Detroit, for example, set up a special social planning committee to provide for regular inter-agency planning and action, joint study, and specialized consideration of various community needs through a number of sub-committees. This was similar to the committee set up by Cleveland a few years ago. Seattle, too, moved to strengthen central social planning through its Council of Jewish Social Agencies, and strengthening of central social planning was inherent in the Worcester, Cincinnati, Oakland, South Bend and other reorganizations.

The changes in structure were marked also by attempts to involve the year-round participation of leaders of all elements of the Jewish community, with the addition of organizational representation to governing bodies, provision for regular turnover in Board personnel, and other measures. Women’s divisions were taking a role of greater leadership in campaigns and in the year-round activity of central communal agencies. Year-round youth councils were being organized or revised, not only for campaigns but for participation in various community responsibilities and in the administration of communal agencies.

This move toward more widespread participation in Jewish communal affairs was illustrated also by reorganization of budget committees to include larger numbers on central committees and many more on various sub-committees handling individual types of problems and agencies. It was marked, too, by the growth in a number of campaign workers and in the tremendous growth of contributors to central campaigns.

Several communities have been re-examining their structure as a basis for possible revisions. They include St. Louis, Baltimore, Minneapolis, McKeesport, Aurora and others of all sizes.

**Re-examination of Functions**

This was in line with the widespread practice of re-examination of community needs and functions as a basis for possible
reorganization in the cities which have carried it out and in others. Thus Seattle conducted a general survey of all of its major local functions and services. Albany and Vancouver likewise conducted such general surveys, with the aid of outside specialists from national agencies. Utica was conducting a self-study of its local communal organization and program.

This was apart from the growing number of studies conducted throughout the country, focusing on special fields and needs rather than the overall community situation. Examples were the studies of the aged and chronically ill in Philadelphia, Los Angeles, Atlanta, and the Southeast-Southwest Region; group work studies in Baltimore, New Orleans, Minneapolis, Atlanta, St. Louis, Cleveland, Jacksonville; the child care study launched by the Atlanta Hebrew Orphan Home in its Regional program; health studies by Miami, St. Louis, Milwaukee; Jewish education studies by Newark, Peoria, St. Paul, St. Louis; studies of case work programs launched by Denver, Jacksonville, etc.

Related to these studies and to general development were such reorganization of functional services as the further integration of the St. Louis child care program; projected coordination of care of the aged and health services in Kansas City and Toronto; the movement to coordinate recreational and group work activities in a number of communities, using centralized planning but decentralized facilities, and making greater use of existing synagogue and Jewish education building facilities as part of that program.

**Interpretation**

Consistent, too, with the more widespread participation in communal affairs was the trend toward carefully planned year-round programs of interpretation. Evidence of this was seen in the notable growth in the number of attractive house organs and bulletins; the spread in the number of annual reports and contributors' yearbooks; greater use of Anglo-Jewish press with some community organizations purchasing or making special arrangements with such journals; use of "federation or community council months." Development of
speakers' bureaus; production of exhibits; distribution of minutes; greater emphasis on annual and periodic meetings, etc.

**Inter-community and Regional Cooperation**

Another notable feature of community development was the growing trend toward metropolitan and regional agencies. Examples included the Maine State Organization; formation of the Indiana State Jewish Community Relations Council; joint cultural and recreational projects being launched by the Northern Illinois Communities, and by the cities in northern Indiana and southwestern Michigan; the joint vocational program of Minneapolis and St. Paul; the sharing of some of Detroit’s services by Windsor; the joint study of aged needs projected by the communities of Georgia, Florida and South Carolina; combination of several communities in the Bay Cities Jewish Community Council of California; community involvement in the studies of Memphis Home for the Aged and Atlanta Hebrew Orphan Home to provide the foundations for regional services and planning.

**Professional Personnel**

The year saw the continued extension in the employment of trained and qualified professional executive directors and staff by central communal agencies. Several smaller communities employed professional executives for the first time—among them Long Beach (Calif.), South Bend, Windsor, Utica, Lynn and others. Similarly many of the large cities added professional assistants to their staffs including Boston, Pittsburgh, New Haven, Milwaukee, Minneapolis and others.

**Trends in Social Problems and Services**

Since the enactment of Social Security and Assistance Measures, which make basic economic assistance available under federal, state and local auspices in all sections of the United States, the statistics of Jewish social welfare agencies have not measured fluctuations in the extent and character of Jewish
dependency. They have indicated to some extent areas of need not fully covered by public measures and also have some bearing on social welfare in which the problems of economic need are not necessarily involved.

**Family Services**

Reversing the wartime trend, there was an increase during 1946 of approximately 10 per cent in the volume of services given by Jewish family service agencies, although some cities continue to record decreasing volume of service. Local assistance to new immigrants is reflected to some extent in this upward trend. Less than one-fourth of the families received economic assistance in 1946. Fifty-two Jewish family agencies reported to the CJFWF that annual expenditures for financial assistance had increased from $1,081,455 in 1945 to $1,311,693 in 1946. This increase was due partially to increase in number of families assisted but was caused largely by higher relief assistance per family made necessary by the increased cost of living.

As economic assistance became less of a basic responsibility in Jewish family agencies, the development of family counselling and preventive and child guidance services increased for persons of independent financial means. Recent studies have indicated, however, that large needs for counselling and adjustment exist and that many individuals and families are not utilizing the available services. It is reported that the agencies offering counselling services are not yet adequately utilized by the middle and upper income groups.

**Child Care**

The number of Jewish children under care of agencies remained virtually unchanged during the year. This varies from the report during the war years of diminishing volume of children under care of Jewish agencies. The slight decline in volume of less than one per cent probably indicates greater emphasis being given to child guidance rather than concentration primarily on care of dependent children. This is
further indicated by the fact that children’s agencies are reporting a larger number of children who are receiving service in their own family homes. The number of children under care in foster homes and institutions decreased in nearly all cities, with a larger decrease in foster homes than in institutional agencies. Care of children in foster homes, however, appeared to be the outstanding type of care being made available by Jewish agencies. There were twice as many children in 1946 in private family foster homes than in institutions.

**Care of the Aged**

Although reports continue of increasing pressure on homes for aged and a number of Jewish communities have plans for expansion, the number actually under the care of Jewish homes for aged in 1946 increased only by 2.6 per cent over 1945. The proportion of residents of Jewish homes receiving public assistance increased more rapidly. At the end of 1946, over 40 per cent of the residents of Jewish homes for the aged were receiving public aid.

Greater interest in the problem of Jewish aged stimulated the development of community-wide programs for combining various forms of care under central auspices; recognition of the needs for improvement in standards also led to the employment of professionally trained executives in eight homes.

**Hospital and Out-Patient Services**

Jewish hospitals and health agencies continue as a major recipient of communal funds with the federations supporting Jewish hospitals allocating approximately 40 per cent of their philanthropic funds to this field of service. Plans for organizing central Jewish health programs continue to make headway in New York, Philadelphia, Chicago, Baltimore, Cleveland, Cincinnati, Kansas City and other communities. Extensions of existing facilities are being planned in a number of these cities and new hospitals in Detroit, Miami and Minneapolis. The Jewish Consumptives Relief Association of Los Angeles proposed the extension of its program for the care of Jewish tuberculous to other medical needs and was considering
a merger with the Mt. Sinai Hospital of Los Angeles toward the objective.

General hospitals under Jewish auspices regardless of size of city showed an increased rate of hospital admissions and of total days care given to patients, a 9 per cent increase in the number of patients and 2 per cent in the total volume of days care. There was also a significant increase in the proportion of free care given to patients. 25 per cent of all care in Jewish hospitals was considered as free care. As in previous years, less than one half of the patients in hospitals under Jewish auspices were reported as being Jewish, but there was a significant increase in the number of Jewish admissions during 1946.

Increases were also reported in the number of out-patients served by Jewish hospitals and clinics, with a slight increase in the number and proportion of Jewish patients. In general, out-patient clinics showed a smaller proportion than Jewish hospitals in the ratio among the total Jewish patients. Approximately one-third of the total patients served by clinics and out-patient departments of Jewish hospitals are Jewish.

Pressure of Jewish students for admission to medical colleges and continued restrictions on total number of admissions stimulated interest in the establishment of medical schools under Jewish auspices sponsored by the Chicago Medical School and as a future part of the projected Brandeis University at Waltham, Mass. In contrast, some medical leaders state that a more basic problem than the lack of opportunities for Jewish medical students is the lack of proper educational facilities for medical school graduates. Some Jewish hospitals increased opportunities for internships and residencies and most of them were concerned with making such extensions possible in the future. In discussions of this subject, the need for improving the quality of Jewish physicians through post-medical school education was emphasized with the belief that the facilities of the Jewish hospitals can be used for this purpose. Without such facilities, the medical students graduated from the proposed medical college under Jewish auspices would merely tend to increase the number of Jewish physicians who would be unable to get adequate opportunities for post-graduate training.
Recreational and Cultural Programs

During the war years, the focus of interest in recreational and group work was on the problems of youth in the war services. With the return of the veterans, the attention of the local community programs turned again to the long-time problems of youth programs and cultural services, with little difficulty reported by local communities in the adjustment of the returning veterans. Attention was concentrated on the need for developing the cultural programs and the social center activities which had been postponed during the war years, and community centers and synagogues were reporting plans under way for extending or improving programs. The possibility of coordination of the programs of YMHAs, centers, synagogues, cultural activities and Jewish educational programs was being considered in a number of communities. The Jewish Welfare Board reported that nearly $6,000,000 was raised in capital fund campaigns in 1946 for centers and other campaigns were being planned. The amount reported was exclusive of campaign plans of synagogues and other local groups unaffiliated with the Jewish Welfare Board.

Community Relations

Communities were giving increasing attention to the need for adequate local programs of group relationships. With the release of tensions following the end of the war, overt anti-Semitic activities appeared to be of a more sporadic and less intensive character. The focus of attention therefore increasingly was upon more basic questions of Jewish group adjustment and the development of a satisfactory relationship with other communal groups in the general community. Several additional regions and cities, the Southwestern region, Indianapolis, Akron, Springfield (Mass.), and Oakland (Cal.) became members of the National Community Relations Advisory Council, bringing to 24 the organized local programs associated with six national agencies in this cooperative undertaking.
Developments in National Agencies

The NCRAC continued its program of working out cooperative relationships among the national agencies and the communities organized to deal with the problem of group relations. Increase in the budget and staff of NCRAC permitted group studies of the problem of economic discrimination, active work on federal and state legislation in this field, sectarianism in the public schools, and studies of some of the service programs of the national agencies.

1946 represented the first year in which the Jewish Welfare Board's Army and Navy program began to decline from the wartime peak. There was also a marked shrinkage in the program of the USO in which the JWB was one of the cooperating agencies. Army and Navy expenditures by the JWB were reduced from $1,280,000 in 1945 to $666,000 in 1946 and are budgeted at $347,000 in 1947. The program of assistance in filing claims for disability by returning veterans was transferred in 1947 to the Jewish War Veterans, an organization which was growing in membership with the return of the World War II group. With reduction in its wartime program, the JWB engaged in an intensification of its program of cultural work and development of center programs throughout the country as indicated by the increase in its budget for this service from $290,000 in 1945 to an estimate of $506,000, required in 1947.

During the year, the JWB conducted numerous studies and surveys of group and center work in local communities. To gear its activities more effectively to the requirements of the post-war area, the JWB undertook a national survey of its program and the programs of its affiliated local agencies directed by Dr. Oscar Janowsky under the auspices of a Survey Commission headed by Dr. Salo Baron. The survey report stressed the need for emphasis upon Jewish content in communal programs for recreational and leisure-time activities. The National Council of Jewish Women similarly undertook a general survey of the organization conducted by Dr. Sidney Hook.
Growing out of a study made by the CJFWF of the problem of health migrants who were coming to Arizona communities, the Jewish Consumptives Relief Association of Los Angeles undertook an experimental medical social work service to determine concretely the type of problems presented by the migrants and the character of facilities and services which would be required to serve the group. The National Jewish Hospital of Denver, the JCRA of Los Angeles and other agencies concerned with the problem of Jewish tuberculous were also raising capital funds and planning modernization of institutional facilities or expansion.

Training Bureau for Jewish Communal Service

Increasing importance of Jewish communal work both here and abroad, and the ending of the war, made possible more attention to the problems of professional personnel. With the closing of the Graduate School of Jewish Social Work in 1940, no professional training facilities were available under Jewish auspices, while the number of professional workers required in local and overseas services increased continuously. A survey of the field made by Philip Bernstein, Associate Director of the CJFWF, pointed to the special needs for training which existed in the fields of executive and administrative work, communal service, public relations, overseas relief, administration, Jewish educational and center programs and other fields. On the basis of the survey, an Interim Committee consisting of representatives of the American Jewish Joint Distribution Committee, the American Association for Jewish Education, the Council of Jewish Federations and Welfare Funds, the National Community Relations Advisory Council for its member national agencies, and the National Jewish Welfare Board with the cooperation of the Jewish Occupational Council, the National Conference of Jewish Social Welfare and the Synagogue Council of America, undertook to establish a special graduate training program for experienced personnel with previous training in social work and in related fields. Preliminary funds were raised and the program was being
planned to begin in July 1947 for the first group of students. The emphasis of the training program will be on a carefully selected body of mature and experienced students who can be prepared for administrative and executive positions.

**National Service for Refugees**

In addition to organized local programs for the adjustment of immigrants, three national Jewish organizations were functioning to serve the increased immigration which began early in 1946. These agencies, operating as independent agencies, were the Hebrew Immigrant Aid Society (HIAS), the National Refugee Service, and the Service-to-Foreign-Born Department of the National Council of Jewish Women. In August 1946, the United Service for New Americans was created through a consolidation of the service of the NRS and the work with immigrants of the NCJW. The other major agency concerned with Jewish immigrants, HIAS, continued to operate independently.

The wartime decline in immigration had resulted in a progressive diminution in the activities of these agencies. (The NRS expenditures in 1945 had been under $1,000,000.) Expenditures for the United Service for New Americans in 1946 amounted to $2,688,631 and the budget projected for 1947 was over $8,000,000. The present level of USNA expenditures indicates that this original budget estimate may be exceeded by the end of the year. Increased expenditures were also reported by HIAS for service to immigrants arriving in the United States.

This sharp rise in financial expenditures reflects not only the increasing volume of Jewish immigration to this country but also the greater needs of present immigrants as compared with those of people who entered the country prior to the war. Present immigrants are generally lacking in resources. Many of them arrive on corporate affidavits given by the USNA, HIAS and other agencies and are in need not only of maintenance allowances but of clothing supplies, furniture and medical care.
United Jewish Appeal

With a successful campaign for $100,000,000 completed for 1946, the constituent agencies of the UJA found that the end of the war did not bring a solution of the problems of overseas Jewry or a resolution of the political questions affecting Palestine. UJA in 1947 again turned to the country for continuing and increased generosity in financing work of the JDC, UPA and USNA, setting a goal of $170,000,000 compared with approximately $103,000,000 reported as raised in 1946.

The United Jewish Appeal was reconstituted for 1947 by written agreement between the JDC and UPA. The agreement continues for the first $75,000,000 (after deduction of campaign expenses and allocations to USNA), the same distribution formula which applied in 1945 and in 1946, namely 57 per cent for JDC and 43 per cent for UPA. For the next $25,000,000 the distribution will be 65 per cent for JDC and 35 per cent for UPA with the understanding that there may be an adjustment in these percentages on the basis of the volume of immigration to Palestine. All funds raised above $100,000,000 will be distributed in accordance with decisions made by representatives of both agencies in relation to the status of immigration to Palestine.

The United Jewish Appeal Campaign Organization was reorganized in 1947 to provide one-third representation for communities on the executive and administrative committees of UJA. A group of eighteen community representatives are serving on the Executive Committee. They were chosen as follows: six by the United Jewish Appeal of Greater New York, four by the Provisional Committee on Inter-Welfare Fund Cooperation representing the largest welfare funds in the country, and eight representing the eight regions of the CJFWF.

The duties of the UJA Executive and Administrative Committees relate to policies and procedures in conducting the campaign, but exclude responsibility for determining the campaign goal or allocation of funds among UJA beneficiaries.

An agreement was reached in January 1947 between the American ORT Federation and the Joint Distribution Com-
mittee whereby the JDC will give ORT a subvention of a minimum of $2,000,000 for vocational training work in Europe. This program will be coordinated with the overall program of JDC in Europe with JDC transferring all its direct vocational work to ORT. The American ORT Federation has discontinued independent fund-raising in the United States except for membership activities.

The American Friends of the Hebrew University reached an agreement with the United Jewish Appeal whereby it would obtain $600,000 in 1947 and would discontinue independent fund-raising.

The United Jewish Appeal of Greater New York expanded its scope considerably in 1947 through inclusion of additional national agencies as beneficiaries of the combined campaign. Until 1945, the New York UJA raised funds solely for the national United Jewish Appeal which consists of the American Jewish Joint Distribution Committee, the United Palestine Appeal and the United Service for New Americans. The National Jewish Welfare Board was added in 1945 and the following agencies were included in 1947: American Jewish Congress, Jewish Telegraphic Agency, and Joint Defense Appeal. The American ORT Federation and the American Friends of the Hebrew University are also indirect beneficiaries of the 1947 New York UJA campaign by virtue of the agreements reached nationally.

American Jewish Conference

The American Jewish Conference had been organized in 1943 as a temporary organization to consolidate American Jewish activity in relation to political questions arising out of war. At the Plenary Session in February 1946, a Committee on Future Organization was appointed to explore possibilities of establishing the Conference as a permanent organization concerned also with domestic problems affecting American Jewry. In May 1947, the plan for a permanent organization developed by the Committee was approved by the Interim Committee of the American Jewish Conference, calling for a permanent national organization to concern itself with nation-
al affairs, Palestine, the defense of Jewish rights in the United States and the field of overseas relief and rehabilitation.

In general, the Conference proposed to act through recognized Jewish agencies affiliated with the Conference. The structure of the Conference would consist of a national Council of not more than 750 delegates, with 150 to be selected by the national organizations, 100 to be elected in New York City and the remainder to be elected by communities throughout the country on the basis of population. The plan was to be submitted for discussion by national organizations and local community leaders, and then in the same or revised form to a plenary session of the American Jewish Conference called for September 1947. With a number of national organizations unaffiliated with the original American Jewish Conference, or having withdrawn, and the belief of other organizations that the plan is premature and would not add substantially to the current structure of existing national organizations and coordinating bodies, the outcome of the proposal at this time is uncertain.

Fund-Raising Developments

It is estimated that campaigns conducted directly by federations and welfare funds affiliated with the CJFWF for annual purposes raised $131,265,000 in 1946. This represents an increase of approximately 110 per cent over amounts raised by the same communities in 1945, primarily to meet unprecedented needs overseas for relief and rehabilitation. Increases were, however, considerably larger in most cities since the overall average includes a number of federations which raised funds for relatively stable local needs which increased only slightly in 1946. The average increase excluding federations in the largest cities was approximately 135 per cent.

Experience in Jewish fund-raising differs from the general fund-raising experience of non-sectarian community chests, Red Cross and other overseas relief agencies, all of whom campaigned for smaller goals in 1947 than in 1946.

An interesting feature of fund-raising in 1946 was the reconversion of federations and welfare funds which had been
included in community war chests to independent fund-raising. This transition was highly successful. Reports from 20 cities in this group indicate that they had available in 1946 a total sum of $24,000,000 including some $4,375,000 received from war chests for 1946 and $19,625,000 raised independently in the Spring of 1946. The total sum of $24,000,000 represents almost a four-fold increase over the $6,273,000 which the same cities had available in 1945 through war chest grants and some small independent supplementary campaigns.

An indication of the increased scale of fund-raising is to be found in reports from 160 cities. There were 23 campaigns raising $500,000 or more in 1946 as compared with 13 in 1945, and 78 campaigns raising between $100,000 and $500,000 as compared with 44 in 1945.

The number of contributors participating in community campaigns is gradually increasing. The average in 1946 was 24.9 contributors per estimated 100 Jewish population as compared with an average of 22.6 in 1945 and 21.1 in 1944. The range in 1946 was from 22.7 contributors per 100 in cities raising $1,000,000 or more to 34.6 contributors per 100 in communities raising from $50,000 to $100,000.

Similarly, the average gift per contributor has increased from $85.25 in 1945 to $130.14 in 1946. Excluding the two largest federations which are exclusively concerned with raising funds for local agencies (New York and Chicago), the difference is an increase in average gift of $74.70 in 1945 to $131.50 in 1946.

These figures reflect the high level of individual gifts which has characterized campaigns in 1946 and 1947. Out of a group of 111 communities, 28 reported gifts of $25,000 or more and 9 reported contributions of $50,000 or more. In 1945, community campaigns reported that 14 per cent of their contributors gave $100 or more, representing 84 per cent of the total campaign income. In 1946, 19.8 per cent of all contributors were in this category and they gave 90.5 per cent of the total funds. Even more striking is the rise in gifts of $5,000 or over. In 1945, one tenth of one per cent of all contributors were in this category and they gave 15.4 per cent of total
contributions. By 1946, this group included four tenths of one per cent of all contributors and they gave 30.8 per cent of the total funds.

Welfare Fund Allocations

The organized central Jewish welfare funds (including the United Jewish Appeal of Greater New York) contributed about $95,000,000 toward the total of $103,000,000 raised by the UJA in 1946, with the balance raised in small and unorganized areas. An additional amount of about $10,000,000 was supplied by welfare funds to other overseas and national agencies. Approximately $30,000,000 was spent for local social service programs and local administration including some $6,000,000 received from non-sectarian community chests.

No estimate is available of total fund-raising for local education, and health and welfare programs for which figures are not compiled centrally. Considerable sums were raised through non-federated campaigns, both local and national. Overseas and national campaigns alone accounted for more than $20,000,000 additional, in excess of sums obtained through organized welfare funds.

Capital Funds

Special campaigns have also been undertaken for capital funds in addition to the campaigns for the annual programs of local, national and overseas agencies under Jewish auspices. Although available information is incomplete, it appears that the sums raised for local building projects (hospitals, centers, aged homes, etc.) were smaller in 1946 than in 1945. (Major cities such as New York, Chicago, Philadelphia and Detroit had conducted such campaigns in 1945.) While some 1945 capital campaigns failed to attain their full goals, there was a general tendency to defer further campaigning in favor of the major fund-raising for overseas needs. It should be noted, however, that most campaigns provided for payments over a
period of several years, so that payments were made in 1946 upon capital fund contributions pledged in 1945 campaigns. Incomplete reports filed with CJFWF show a total of $18,500,000 raised in 55 cities, including hospital campaigns in Miami and San Francisco which raised $2,000,000 and $3,000,000 respectively.

A new development in capital fund-raising which assumed importance in 1946 was represented by the emergence of substantial building and expansion projects for overseas and national purposes, with campaigning on a nation-wide scale. These include Palestinian projects, notably the Medical School projected by Hadassah and the Hebrew University, and Weizmann Institute for Science; national hospitals such as the proposed national Jewish medical center of Los Angeles; Brandeis University; and large programs for the expansion of theological seminaries, not only in relation to rabbinical training but in broad programs of higher Jewish learning and communal service. Total goals of 15 such projects amount to $62,420,000 toward which approximately $8,000,000 was raised by the beginning of 1947.

With the fund-raising objectives of the United Jewish Appeal and other overseas and national agencies projected at about $225,000,000 for 1947, total organized Jewish fund-raising in 1947 is proceeding in relation to campaign goals exceeding $300,000,000.

The Outlook for 1948

Jewish communal work in the United States, a mosaic of many different agencies and activities, continues to represent a blending of interest in domestic programs and responsibilities for the future of Jewry overseas. Currently the energies in fund-raising are weighted with the overseas appeal. Political and economic developments as they affect the future destinies of Palestine and European Jewry are followed intensively and the atmosphere of emergency which has characterized these problems for more than fifteen years persists. On the other hand, the day-to-day problems in this country are being
thoughtfully considered in terms of long-time objectives. The outlook for communal progress is optimistically being considered on the basis of standards worthy of past traditions and the current economic and social status of American Jewry. Excluding unforeseen setbacks in economic conditions or political tendencies, Jewish social welfare in the United States is entering a new period of development with emphasis on the creative growth of group culture and communal work.

2. RELIGION

By Joshua L. Trachtenberg

The growing social awareness of religious bodies, in response to the economic and social tensions which brought on the Second World War and which remain unallayed since the war's end, is perhaps the most significant development in current religious thought and action. The need to "revitalize" religion by bringing its moral and spiritual traditions to bear on contemporary problems has become a keynote of the more advanced segments within the organized churches. In 1938 and 1940 representatives of the three major faiths in America issued joint statements expressing the position of organized religion on the fundamental social issues of the day. A third such "Declaration on Economic Justice" was promulgated in October 1946 by members of the Federal Council of Churches of Christ in America, the Social Action Department of the National Catholic Welfare Conference, and the Synagogue Council of America.

Social Justice

Significant as has been the readiness of leaders of the three groups to speak out on such matters and their unanimous agreement on a broad social program based on religious
teaching, the eight points elaborated in the latest declaration were calculated to focus attention on the stake of religion in a liberal, progressive social order. Even in summary form these eight points are an impressive demonstration of the role which the churches can and, it may be hoped, intend to play in the life of our time: 1. The moral law must govern economic life. 2. The material resources of life are entrusted to man by God for the benefit of all. 3. The moral purpose of economic life is economic justice. 4. The profit motive must be subordinated to the moral law. 5. The common good necessitates the organization of men into free associations of their own choosing. 6. Organized cooperation of the functional economic groups among themselves and with the government must be substituted for the rule of competition. 7. It is the duty of the state to intervene in economic life whenever necessary to protect the rights of individuals and groups and to aid in the advancement of the general economic welfare. 8. International economic life is likewise subject to the moral law. The declaration did not fail to elaborate the implications of these points forthrightly in their bearing on immediate economic and social problems.

In its preface to this statement the Synagogue Council declared: “It is our moral and religious duty so to utilize the raw materials, the new machinery, the enhanced craftsmanship of industrial workers and the skill of farmers to banish from the human scene hunger, unemployment, inadequate housing, lack of educational and recreational opportunities, inadequate medical care and other social ills.”

As the preface pointed out, this social emphasis has long been familiar in the programs of Jewish religious bodies in the United States, which have consistently supported legislation aiming to eradicate economic abuses and to ensure a more just social order. The Rabbinical Assembly of America and the Central Conference of American Rabbis, both meeting in June 1946, endorsed the comprehensive reports of their respective Commissions on Social Justice. Outstanding among the recommendations adopted by each of these bodies were the resolutions, couched in almost identical terms, urging the outlawing of atomic energy “as an instrument of international
warfare," setting up of adequate machinery for international control, and development of atomic energy for productive uses under public ownership.

The Central Conference asserted the duty of all rabbis teaching and preaching Judaism to speak out on all the challenges of contemporary life in which moral principles are involved. "The principles of our faith," it proclaimed, "offer guidance for the conduct of industry, commerce, politics, government and international and inter-racial relations."

The Women's League of the United Synagogue, meeting in November, endorsed and undertook to support legislation for a broad federal housing program, state and national Fair Employment Practice bills, a federal anti-lynching law, and similar measures.

The orthodox rabbinate organized in the Rabbinical Council of America also recognized its social responsibilities by establishing a social justice commission of its own, which reported for the first time to the convention in April, 1947. As a result there emerged from this session the first official pronouncement of Orthodox rabbis on American economic problems, which may therefore be regarded as of some historic interest as a demonstration of the true "modernism" of this self-styled "modern Orthodoxy." The statement opened by identifying "the problem of labor-management relations as the most crucial issue facing the American community," and continued, "that without a decent standard of living, security, safe and favorable working conditions, it is impossible for the laborer as a human being endowed with incalculable spiritual potentialities to give full expression to all his creative powers. Management must accord labor this recognition of its full right and must not treat it as a commodity to be bought and sold on the market. While deploring labor-management strife, the resolution went on to defend the right of labor to organize and to strike "for the purpose of advancing the position of the individual laborer toward a better, happier and more creative life."

On the occasion of Race Relations Week in February the Central Conference of American Rabbis denounced race-hatred as "blasphemy," and urged the removal of all barriers,
by legislative as well as educational and economic means, to the “achievement of one humanity under God.” In April the Central Conference sponsored an Institute on Judaism, Management and Labor in Chicago, attended by laymen, rabbis, and leaders in industry and labor. Its final summary resolution deplored all legislation “which would liquidate the improved status which labor has enjoyed since the passage of the Wagner Act.” “It is our belief,” the resolution said, “that management and labor unions should peaceably resolve their differences without the necessity of Congress attempting to club the unions into submission.”

Palestine

The Central Conference of American Rabbis was concluding its annual convention in Chicago toward the end of June 1946, when news of the attack by British forces upon Jewish colonies in Palestine and the arrest of members of the Jewish Agency and thousands of other Jews burst upon the session. The violent reaction to this bombshell produced some of the strongest language ever written into a Conference resolution. These “unconscionable” acts were branded as “tantamount to the inauguration of war by the British authorities,” and President Truman was urged to use his good offices to obtain the immediate release of those held by the British. Particularly noteworthy was the fact that prominent non-Zionists among the rabbis lent their enthusiastic support to this statement, which was unanimously adopted. The Conference went on to declare that “the deliberate desecration of the Jewish Sabbath was a wanton violation of religious freedom which represents a reversion to the barbaric practices of ancient Syria and Rome.”

Within the week the Synagogue Council wired its protest to the President and Secretary of State Byrnes, expressing “the deep sense of horror and outrage” of all the religious bodies “over the brutal and wanton aggression against the Jews of Palestine,” and their particular condemnation of “the fact that the British deliberately chose the Jewish Sabbath to inaugurate their aggression.” The Rabbinical Council opened
its tenth annual convention at Hunter, New York, on July 8, by joining in the world-wide service of prayer and protest requested by the rabbinate of Palestine.

Interest during the year was centered on the possibility of the speedy movement of 100,000 Jewish displaced persons to Palestine in accordance with the recommendation of the Anglo-American Inquiry Commission and of President Truman.

The Central Conference and the Rabbinical Assembly, in August, jointly requested the British Ambassador to the U. S. to “communicate to the British Government our earnest plea for admission into Palestine of refugees on board ships in Palestinian harbors, on religious and humanitarian grounds... and to prevent recurrence of the Struma and Patria tragedies.” In his Yom Kippur message the President reiterated his request to the British Government to hasten the entry of Jewish refugees into Palestine. All the rabbinical groups spoke out forcefully in behalf of this proposal and urged the President, in the words of the Synagogue Council, “to translate your repeated recommendations and expressions of sympathy into concrete action in terms of immediate admission of the displaced and despoiled victims of Nazism into the Holy Land.”

Prior to the opening of the UN special Assembly on the Palestine problem the Union of American Hebrew Congregations urged the U. S. representatives to bring pressure for the immediate admission to Palestine “of as many Jews as possible,” avoiding the political issues involved in the Assembly’s deliberations. The Rabbinical Assembly, meeting in Detroit at the time, likewise petitioned the UN to open the doors of Eretz Israel “to the helpless survivors of martyred Israel,” “not under the sufferance of a militarized mandatory power, but under their religious and historical rights rooted in the Bible and reaffirmed and assured to them by the nations of the world.”

Although repudiating acts of irresponsible violence in Palestine, the Rabbinical Assembly expressed confidence in the leadership of the Jewish community there, “whose self-defense organization, the Haganah, has shown exemplary self-
discipline and self-sacrifice in the face of extraordinary provocation.” The Assembly also was authorized to formulate a definition of Zionism from the point of view of Conservative Judaism and to devise ways and means of implementing its position within the Zionist movement.

Relief and Rehabilitation

Recognizing, however, that the hope for mass resettlement of Jews in Palestine would not soon be realized, religious organizations devoted much attention to alleviating the plight of Jews in Europe and particularly in the displaced persons camps. The Synagogue Council maintained, in conjunction with the Joint Distribution Committee, a liaison officer in Germany, accredited by the army, whose special function it was to look after the religious needs of Jews in and out of the camps. All religious organizations cooperated eagerly with the unprecedented campaign of the United Jewish Appeal for $170,000,000, and in many communities congregations voluntarily postponed building-fund campaigns in order to give precedence to the UJA. In April the Synagogue Council designated a special United Jewish Appeal Sabbath when prayers were offered in synagogues and temples throughout the country for the success of the campaign. The Vaad Hatzala continued its extensive relief operations in Europe and Shanghai.

The Rabbinical Council of America came out in favor of establishing an annual day of memorial for the Jewish victims of Nazi persecution, the date to be chosen in consultation with other rabbinical bodies in all parts of the world.

The pogroms in Poland during the month of July evoked expressions of horror from the religious groups. The Synagogue Council cabled an appeal to the Pope “to exert your benign influence to protect the lives of innocent human beings” in Kielce and other Polish cities.

The situation of the Jews in Soviet Russia was a subject of discussion at the Convention of the Central Conference of American Rabbis. It was agreed to send to the Soviet Embassy in Washington a resolution calling upon Russia “to revoke all
laws prohibiting religious instruction to people under 18 years of age and to permit the opening of religious seminaries for the training of rabbis and religious teachers.” The statement went on to express the hope that “our relations with Russian Jewry, the only large Jewish group left in Europe, will become closer with the passing of time.” It was agreed to send a committee to discuss this matter with the ambassador and to solicit his personal interest.

All of the religious bodies exerted their influence in behalf of the effort to ease immigration regulations to permit the entry of refugees to the United States. With the introduction in Congress of the Stratton bill permitting the immigration of 400,000 DP’s in a four-year period, the various organizations swung their active support to this measure.

**Religious Education**

The efforts of various church groups to introduce sectarian practices and instruction into the public school system, which have increasingly concerned Jewish religious bodies in recent years, finally prompted the adoption of a clear-cut policy. In June the Central Conference, expressing faith in the “American public school system as an institution that embodies the American principles of separation of church and state,” voiced its opposition to the use of public school assemblies and convocations for evangelistic purposes. In the Fall the Synagogue Council and the National Community Relations Advisory Council called a conference of their member organizations to consider specifically the attitude of the Jewish community toward the so-called “released time” plan which has been adopted by a steadily increasing number of cities. As a result of the discussion both organizations with the approval of all their member agencies, issued a joint declaration in May in which it was stated unequivocally that religious instruction is the responsibility of the synagogue, church and home and not of the public school. These organizations, therefore, announced their opposition to released time and dismissed time practices in the public schools and to the utilization of time, facilities, personnel or funds of the public school system for
religious instruction. However, the statement pointed out, where a program of released time or dismissed time is already in effect or may be adopted, a number of safeguards against possible abuses must be insisted upon. The statement went on to outline these safeguards. (See article on Inter-Group Relations.) The two organizations set up a permanent national committee to consult with local Jewish communities on problems arising from the introduction or operation of released time.

In the field of Jewish education the synagogue organizations continued their usual activities, publishing many new textbooks, teachers' guides, curricula, as well as material for adult study groups. An interesting project was initiated by the Commission on Jewish Education of the United Synagogue when it established a summer school for the training of Hebrew kindergarten teachers at a camp for pre-school children which served as a school of practice.

In September the Jewish Reconstructionist Foundation sponsored a seminar for a selected group of young men and women in the age group of 20-30, who came from all parts of the country. Out of this seminar grew the Reconstructionist Youth Institute with chapters in and out of New York, especially devoted to the study of Jewish life.

The Rabbinical Assembly also endorsed a plan for Jewish leadership training in the local communities under the close supervision of the Jewish Theological Seminary and its Teachers Institute.

Two of the leading seminaries experienced important changes in personnel. The president of the Hebrew Theological College of Chicago, Rabbi Saul Silber, died on September 1, 1946 after having headed the college for 25 years. He was succeeded on October 29 by Rabbi Oscar Z. Fasman, who has the distinction of being the first American-born rabbi to head an orthodox rabbinical seminary in the United States. At the Hebrew Union College of Cincinnati, Dr. Julian Morgenstern, president for 26 years, announced his retirement at the end of the current academic year. Dr. Nelson Glueck, well-known archaeologist and alumnus of the college, was elected to succeed him.

A school of religious education was established in New York under the joint auspices of the Hebrew Union College and the
Union of Hebrew Congregations, the purpose of this school being primarily to train teachers and personnel for Jewish communal activities. Yeshiva University, the first Jewish academic institution in the country to be accredited as a university, inaugurated an expanded program of graduate studies.

The Jewish museum of the Jewish Theological Seminary was formally dedicated on May 7 in the building made available for its use by Mrs. Felix M. Warburg. The Seminary, which appointed Dr. Simon Greenberg as Provost, established an undergraduate division where prospective rabbinical students can prepare for entrance to the rabbinical school while pursuing secular studies at another college. Dr. Moshe Davis succeeded Dr. Mordecai M. Kaplan as dean of the Seminary Teachers Institute and College of Jewish Studies; Dr. Kaplan became dean emeritus.

The weekly radio programs sponsored by the Jewish Theological Seminary, the Jewish Laymen's Committee, and the Synagogue Council, respectively, continued to attract wide attention and much favorable comment. In 1947 the "Eternal Light" program of the Seminary was chosen for the second time as "the most outstanding religious program on the air" by the Ohio State University Institute on Education by Radio.

Organization Activities

There was no important change in the program or activities of the synagogue and rabbinical organizations, which pursued their regular course. The Rabbinical Council of America followed the example set by its Conservative and Reform counterparts and adopted a pension and health insurance plan for its members. In order to promote its activities more effectively, Rabbi Morris Max was engaged as executive vice-president. Rabbi Uri Miller, of Baltimore, served as president of the organization during the year.

The Union of Orthodox Jewish Congregations began publication of a bi-monthly magazine, *Jewish Life*, under the editorship of Leo S. Hilsenrad. The Union also established a national association of men's clubs, "Koheles," and an organization of junior congregations, "Ner Mitzvah," affil-
iated with its member synagogues. Both these groups issued monthly publications.

The Union of Sephardic Congregations, under the leadership of Dr. David de Sola Pool, continued to lend guidance to Sephardic communities throughout the world and to provide prayer books and other ritual and educational materials for their use.

The Rabbinical Assembly of America, presided over by Rabbi Israel M. Goldman of Providence, R. I., held a conference on Jewish education in New York City which explored the status of religious education and called for an intensified course of study with less reliance upon the one-day Sunday School curriculum. Following the publication, in conjunction with the United Synagogue, of the Sabbath and Festival prayer book in 1946, the Assembly proceeded with plans to issue shortly two additional volumes containing prayers for daily and home use and for the High Holy-days.

Rabbi Albert I. Gordon of Minneapolis, Minn., became executive director of the United Synagogue in September, and Rabbi Max Vorspan was appointed executive director of the Young People's League.

A conference on Jewish music in the synagogue, held in February, resulted in the establishment of the Cantors' Assembly with Abraham J. Rose, temporary president. Both the United Synagogue and Union of American Hebrew Congregations set up architectural bureaus and consulting staff to guide congregations planning new buildings.

Rabbi Maurice N. Eisendrath was elected to the presidency of the Union of American Hebrew Congregations to succeed the late Adolph S. Rosenberg. The Union sponsored 67 institutes on Judaism for the Christian clergy during the year and the National Federation of Temple Sisterhoods inaugurated a similar series of institutes for leaders of church women's groups. The Sisterhoods also embarked on a campaign to erect a headquarters building for the Union and its affiliates.

Under the auspices of the National Federation of Temple Brotherhoods the Jewish Chautauqua Society sponsored lectures on various aspects of Judaism at 366 colleges and distributed close to 7000 books among college libraries. The Union also announced the establishment of the Frieder award which
will provide prizes of $1500 annually for the best productions dealing with Jewish life in drama, poetry and fiction. The National Federation of Temple Youth, which had been weakened during the war years, engaged in an energetic organization effort under its new director, Rabbi Samuel Cook. The sudden death of Rabbi Isaac Landman, who had been elected to head the Synagogue Council of America during the current year, was a serious blow to that organization. After a memorial period of thirty days Rabbi William Rosenblum was elected to replace him. Among the manifold activities of the Council, many of which are referred to in this report, one act in particular is deserving of notice at this point. For the first time in the history of American Jewry an "agricultural Sabbath" was designated by the Council on October 12 in order to attract attention to the contributions of the Jewish farm movement in America.

Religious Intensification

Although the year offered no striking incidents or innovations in the religious life of the Jewish community, there was manifest a growing consciousness of the need to strengthen religious organization within the community and to deepen the content of the religious experience.

The Rabbinical Assembly wrestled with this problem in June, 1946, when it called in a group of leading Jewish publicists to join with the rabbis in a symposium on the future of Judaism in America. The position of the many small Jewish communities scattered through the rural sections of the country enlisted the attention of the United Synagogue, which announced its intention of sending several "circuit-riding rabbis" to help them organize service and religious schools. The Union of American Hebrew Congregations, through its system of regional rabbis, also sought to provide such aid to the smaller communities.

Another aspect of this problem was the large number of "unaffiliated" who remain outside the orbit of synagogal activity. While all the organizations were concerned with these the Union of American Hebrew Congregations in particular inaugurated a concentrated program to enroll them
in new congregations. With the aid of the Union and of local Reform synagogues new congregations were organized in a half dozen of the larger cities. The Union established a committee on new congregations for the New York metropolitan area with Rabbi Albert G. Baum as director.

The effort to intensify religious observance and loyalty which was implicit in all the activities of the various religious bodies was dramatized in the American Jewish Cavalcade sponsored by the Union of American Hebrew Congregations. This was in the nature of a preaching mission during which congregations were visited for two or three days by outstanding rabbis; 104 congregations were covered during the month of November. The Union plans to make this an annual project covering about one third of its congregations each year.

3. EDUCATION

By Uriah Z. Engelman

EDUCATIONAL ACTIVITIES

Jewish educational endeavor during the past year was characterized principally by an awareness of the need of intensifying Jewish education in the elementary schools. This was reflected in papers presented at the educational conferences held during the year as well as in efforts made in many communities to improve curricula and lengthen schedules. Vigorous expression of this awareness was given at the special Conference on "Reshaping the Structure of Jewish Education in America," convened by the Rabbinical Assembly of America in New York City on December 23-24 by its president Dr. Israel M. Goldman. "The greatest failure of the congre-

1 Prepared with the help and cooperation of the American Association for Jewish Education.
gational school is that in the several decades of its maximum development it has still permitted the Sunday School to exist and to flourish. The Sunday School is a snare and a delusion. It is a fraud and a deception. It misleads both Jewish children and Jewish parents into believing that a Jewish education is being imparted when, as a matter of fact, because of its inherent limitations, it does nothing of the kind. The Sunday School is one of the thorns in the not too fertile field of Jewish education in America.” Dr. Goldman called upon Conservative Judaism “within the next five years to liquidate the Sunday School and at the end of that period to abolish it altogether.”

Similarly the need of improving the elementary schools rather than increasing enrollment was stressed at the Conference on “Yeshiva Education” in Cleveland, April 25–27, called by the Mizrachi National Education Committee. This same point was also made in the latter’s annual report, which quoted a recommendation “to limit the number of schools affiliated so that we should be able to give proper attention to the improvement and enrichment of the instruction given in each Talmud Torah.” In line with this trend was also the tenor of the official statement “The Objectives and Standards for the Congregational School,” released by the Joint Commission on Jewish Education of the Rabbinical Assembly and the United Synagogue of America. The statement declared that “The congregational school should be so organized as to provide for the education of pupils from kindergarten through the high school level. Tested experience has proved that the one-day-a-week school cannot convey the basic knowledge of Hebrew and of other subjects necessary for the achievement of the objectives of the congregational school. Therefore, all children above the age of 8 should be required to attend at least three sessions a week and not less than two hours per session for a period of six years.” The Commission also calls on the Conservative schools to develop Hebrew High School Departments with a three-year course of studies, which should meet at least for six hours a week.

The convention utterances found their counterpart in attempts made in many schools, distributed over many cities,
to improve curricula, develop pre-school or kindergarten departments, add supplementary weekday instruction to existing Sunday School programs, increase the number and the length of sessions of the weekday schools, open summer school camps and strengthen and expand the all-day schools. Expressed statistically, on the basis of reports from 92 communities, the following developments bore evidence of the trend towards intensification of Jewish school programs:

Hebrew weekday nurseries and kindergartens were opened last year in Waterbury, Conn., Malden, Mass., Miami, Fla., Port Chester and Schenectady, N. Y., Pittsburgh, Pa., Providence, R. I., Cincinnati, Ohio, Chicago, Ill., and New York City. In St. Louis, Mo., a Beth Hayeled was established, and in Syracuse a weekday Yiddish kindergarten.

Efforts to strengthen the afternoon weekday schools were evident in a number of cities. Louis Ruffman, reporting about New York congregational Conservative schools at the last Rabbinical Assembly Conference on Jewish Education, pointed out that “there has been a tendency among the three-day-a-week schools to increase the hours of instruction from 1 1/4 and 1 1/2 to 2 hours a day, while seven four-day-a-week schools increased their schedules by one day in the course of the last three years.” In Buffalo, the Reform congregation Beth Zion, and in Syracuse the Temple Society of Concord, opened two-day-a-week Hebrew schools. In New Haven the congregational schools did not admit to the Sunday School, children between the ages of 10 and 13, who were required instead to attend a three-day-a-week afternoon school. In Cincinnati, Malden, Lynbrook, Lawrence and Hazleton, weekday instruction was increased from one to two hours daily, while in Buffalo, Dayton, Schenectady, Morristown, Taunton, Paterson, Hillside, Newark, St. Louis, and Dallas, weekday schools have lengthened their daily sessions by 15 to 30 minutes. Also three of New York’s Sholem Aleichem schools have reported an increase in their daily sessions from one to one-and-a-half hours.

In other cities, such as Canton, Jacksonville, Tuscaloosa, and Schenectady, the course of the elementary school was lengthened to 6 or 7 years. In Rochester and Des Moines new weekday schools were opened, while in the latter city the
old liberal and conservative schools added an hour a week to their weekday programs. In Chicago in one congregational school, which meets four days a week, not including Sunday, the hours for various classes have been increased from 4 and 5 a week to 6 and 8 hours per week, while in 5 other congregational schools the hours have been increased from 4 and 5 to 6 hours per week. Likewise, from Los Angeles have come reports that several schools have added an hour a week in instruction in the higher grades and that at least two schools have decided to increase the daily session in the lower grades to 2 hours a day.

In Newark, the Jewish Education Association and the Principals Council of Essex County have adopted a resolution setting a minimum age for the admission of children into the beginners’ classes. Commencing this fall, no child who is over the age of 11 will be admitted to a regular beginners class. Next year the age limit will be 10, and the following year 9. The purpose of this procedure is to assure a longer period of Jewish elementary education for the children of Essex County, to the end that ultimately every pupil will have completed an elementary course before Bar Mitzvah or Confirmation.

From only two cities, South River and Memphis, came reports of schools which have curtailed their programs by reducing the number of school days.

JEWISH EDUCATIONAL OBJECTIVES

A corollary expression of the trend towards intensification of Jewish education was renewed attempts in many educational circles, at conferences and in special publications, to clarify the goals and objectives of Jewish education in America. At the joint session of the Baltimore Conference of the National Council for Jewish Education and the American Association for Jewish Education, presided over by Dr. Horace M. Kallen, Dr. Emanuel Gamoran and Dr. Simon Greenberg discussed the objectives of American Jewish education.

Dr. Greenberg’s thesis was that the Jewish school should stress three major Jewish values: a) holiness of life and the
individual, b) the universality of the Jewish religion, c) the principle of knowledge and learning. Dr. Gamoran’s thesis was that the Jewish school should aim to adjust Jewish life to modernism. “The Jewish school,” Dr. Gamoran argued, “must frankly recognize and accept that 1) the obverse of secular is Jewish, not the adjective ‘religious,’ 2) that the school must interpret religion in the light of the new discoveries of the physical sciences and archaeology, and 3) that the school though recognizing the up-building of Jewish Palestine as a fundamental aim of Jewry, must not seek to prepare American children to live in Palestine, but prepare them to benefit by the creative works of Palestinian writers, poets, and artists.” A more fundamental discussion of the objectives and problems of American Jewish education appeared during the year in two Hebrew volumes of essays and one English monograph. The Hebrew volumes were Yesodoth Hahinuk Hayehudi B’America, published on the occasion of the 35th anniversary of the Jewish Teachers Institute of the Jewish Theological Seminary of America, and Haarakoth by Dr. Nisson Touroff. The monograph Hebrew Education in America—Problems and Solutions was by Dr. Uriah Z. Engelman and was published by the Jewish Teachers Seminary and People’s University.

Jewish Tradition and American Democracy

Dr. Mordecai M. Kaplan in the leading essay of the volume Yesodoth Hahinuk Hayehudi B’America examines and rejects the defeatist Jewish educational theories which despair of the possibility of carrying on creative Jewish life anywhere outside of Palestine. Dr. Kaplan finds that America offers the best favorable intellectual and political climate for the development of a creative Jewish culture. “American Jewry,” says Dr. Kaplan, “must work towards the perfecting of American democracy, in cooperation, of course, with all the elements of the American people. At the same time it must also strive to bring about a synthesis between the uniqueness of Judaism, which has its roots in the hoary past, with the evolving ideals of democracy and the democratic processes which are relatively of recent origin.” Dr. Kaplan points out some of the elements
which must be considered in teaching either the old Hebrew classics or in preparing new materials for the Jewish school. The materials must be based on a scientific evaluation of the difference between the world in which the Jewish heritage had its birth and the world in which we live today. The children must learn to know the ideological, spiritual and moral transformation, as well as the changes in our notions of the physical world, Israel and the nations of the world have undergone during this period.

The Jewish school must interpret to the children the contemporary political, economic, and moral problems, both as they affect the individual and the community, in the light of the historic Jewish tradition. And in those areas where Jewish tradition does not offer guidance for the present, a council of Jewish scholars and experts should formulate the Jewish approach to these values.

Simultaneously with the attempts to bring about the synthesis between Jewish tradition and American democracy, efforts must be made to organize the Jewish community, so that it would be in the position to establish the necessary educational apparatus and create the required social milieu for the transmission of the old Jewish heritage, reinterpreted and rejuvenated by modern scholarship, to the younger generations.

The main thought in Dr. Touroff’s essays is that language of a people is no mere outer garment to clothe its thinking, but is of the very essence of a people’s psyche. Hence, the Hebrew language must be the basis of Jewish education. The other point which Dr. Touroff emphasizes is the need of introducing aesthetics as an integral part of the Jewish curriculum.

The English monograph by Dr. Engelman offers a sociological analysis of the forces which have molded the Jewish school in America. The author arrives at the conclusion that the Jewish school will have to become what is known in America as a School of Liberal Arts, of Jewish Liberal Arts. And the elementary afternoon school would then be the first rung.
Educational Research

Another indication of American Jewry's preoccupation with objectives of Jewish education was the establishment in February 1947 of a Research Institute in American Jewish Education as a non-partisan agency for psychological studies and educational projects in Jewish adjustment to America. The organization of this Institute was made possible by a grant by the American Jewish Committee. The Institute operates in two divisions—psychological research and educational experimentation. Through its research projects the Institute will attempt to discover the range of attitudes of self-regard among Jews and the factors leading to the development of negative attitudes. At the same time, through its educational experiments, the Institute sets up test situations in which new approaches will be applied and evaluated. The director of the Institute is Israel B. Rappoport.

A major educational event, bearing indirectly on objectives in Jewish education was the release by the Jewish Welfare Board, at its latest convention, May 10–12, in Pittsburgh, of Dr. Oscar Janowsky's report calling for the accentuation of the Jewish element in the programming of Jewish community centers. "The Jewish purpose and Jewish content of its program alone," the report reads, "invest the Jewish center with dignity and validity and justify its existence. Only when this primary purpose has been established are neutral activities for the full development of individuality proper." It is thus obvious that "Jewish content which embraces the totality of Jewish cultural interests and needs is an unexpendable attribute of the center and must be accorded primary emphasis."

A significant development in the area of clarifying the objectives of Jewish education was the conference held in New York on November 21, convened by the American Association for Jewish Education and the Jewish Welfare Board, with the cooperation of the National Association of Jewish Center Workers and the National Council for Jewish Education. This conference was devoted to a discussion of common objec-
tives and areas of cooperation in the field of Jewish education and Jewish center work.

The past year witnessed the appearance of the second and last volume of History of Jewish Education in Modern Times by Dr. Zvi Sharfstein. A major part of the work is devoted to the history of Jewish education in the Americas.

PATTERN OF ENROLLMENT

A survey of enrollment in Jewish schools made in the Spring by this writer for the *American Jewish Year Book*, comprised 92 communities, distributed over 31 states. Among the communities polled were all the large metropolitan centers, except Boston. The Jewish population in the polled communities constituted 77.1 per cent of the total Jewish population of the country. The enrollment was estimated at 234,358; of this number 116,541, or 49.8 per cent were attending weekday schools (Talmud Torahs, congregational, Yiddish and All-Day schools) and 117,817 or 50.2 per cent Sunday Schools.

The estimate of the total enrollment in the country was made on the basis of reported actual registration in 88 small and intermediate communities and in 4 urban centers (New York, Philadelphia, Chicago, and Los Angeles). The total registration in the 88 communities was used as a basis for estimating the enrollment in all the small and intermediate communities. The assumption was that the pattern of enrollment in the 88 reported small and intermediate communities was probably characteristic of the pattern of enrollment in all such communities. To this total was then added the reported registration in the 4 large metropolitan centers.

**Estimated Weekday and Sunday School Enrollment for 1946 and 1947**

<table>
<thead>
<tr>
<th></th>
<th>Total Enrollment in Weekday Schools</th>
<th>Proportion of Total</th>
<th>Total Enrollment in Sunday Schools</th>
<th>Proportion of Total</th>
<th>Total Enrollment in Sunday and Weekday Schools</th>
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<tr>
<td>1947</td>
<td>116,541</td>
<td>49.8</td>
<td>117,817</td>
<td>50.2</td>
<td>234,358</td>
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<tr>
<td>1946</td>
<td>110,663</td>
<td>47.9</td>
<td>120,365</td>
<td>52.1</td>
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</table>
There has been a slight increase in this year's enrollment over that of last year. Sunday School registration seems to have declined during the year by close to 2 per cent while the enrollment in the weekday schools has increased by that much. The increase in the total weekday school enrollment was relatively small, the registration in the All-Day schools, however, according to a study made in March by the American Association for Jewish Education, increased during the year more than 20 per cent.

ALL-DAY SCHOOLS

A survey of All-Day schools made by the Department of Research and Information of the American Association for Jewish Education disclosed that there were 33 cities which had a total of 101 part and complete elementary and secondary All-Day schools. Of this number, 58 All-Day schools, or 57.3 per cent, were in New York City, and 45 schools, or 42.7 per cent, in the other 32 communities. There were 6 cities besides New York, each of which had more than one All-Day school. Baltimore and Chicago reported 4 All-Day schools; Boston and Philadelphia reported each 3 All-Day schools; Newark and Detroit had each 2 schools, the remaining cities—Elizabeth, Bridgeport, Cleveland, Los Angeles, St. Louis, Spring Valley, Cincinnati, Paterson, New Haven, Chelsea, Lakewood, Passaic, Trenton, Harrisburg, Springfield, Minneapolis, Yonkers, Miami, Pittsburgh, New Brunswick, Albany, Providence, Jersey City, Worcester, Atlantic City had each one All-Day school. During the past year two All-Day schools in Buffalo and Rochester were converted into afternoon weekday schools.

All the 43 schools outside of New York City were established within the last 5 or 6 years except for the Talmudic Academy of Baltimore which was founded in 1917. Twenty eight schools were organized within the years of 1944-47, the remaining 15 between 1939 and 1943. Of the 43 schools outside of New York City, there were 4 complete elementary
schools, 3 complete and 2 incomplete high schools, 2 elementary schools had only 7 grades, 3 had 6 grades, one had only the last 2 grades, 3 elementary schools had 5 grades each, 6 had 4 grades each, 2 had 3 grades each, 4 had 2 grades, 5 had a kindergarten and a first grade and 3 had only kindergartens.

The remaining 5 schools failed to indicate the number of grades they had. The first Yiddish All-Day school in the United States was established in Brooklyn last year by the Jewish National Workers Alliance, and an All-Day Hebrew school, under the auspices of the Histadruth Ivrit, will be opened this Fall in the Bronx.

**Total Enrollment in All-Day Schools**

Most cities reported increased registration for 1946-47 in the All-Day schools. The total enrollment in all the All-Day schools reported for the year by the 33 communities was 14,835; of this number 11,615, or 79.2 per cent, were attending All-Day schools in New York City and 3,320, or 20.8 per cent, in the rest of the country. In the past two years, according to reports from a number of communities, the All-Day schools have begun to experience financial difficulties. It is estimated that the New York All-Day schools alone have accumulated a deficit considerably over a quarter of a million dollars. As a result, the All-Day schools are planning joint fund-raising in the future.

**The Summer Camps**

During the past year, the summer camp has come into greater vogue as a means of extending the child's period during which he may devote himself to the study of Hebrew and related subjects, without in any way overburdening him, or encroaching upon his regular public school time. At first cautiously, but then more boldly, several camps in the outdoor atmosphere of recreation have pioneered in developing programs of formal and informal Hebrew instruction. The
experiments proved very successful and the enrollment in those camps—Massad, Yavneh, Sharon, Galil, Lown, soon outgrew the available facilities. Two new Hebrew camps were opened this summer: Camp Maccabee in Cincinnati and Camp Ein Harod by Hehalutz Hatzair Organization of America. In St. Louis, Mo., the Board of Jewish Education and the local Zionist Youth Commission are planning to open cooperatively a Hebrew summer camp, while in Philadelphia, the Jewish Folk Schools have raised a fund for the establishment of one. The Bureaus of Jewish Education of Buffalo and Cleveland, having no camps of their own, have issued a number of camp scholarships to the better students of the elementary and secondary weekday schools entitling them to spend one or two months in one of the existing Hebrew speaking camps.

The leaders of the Yiddish schools recognized the great educational value of the children's summer camps long before the first Hebrew speaking camp was organized. As a consequence, there are today a number of Yiddish speaking children's camps in the country. The Workmen's Circle Education Department operates seven such camps, while the Jewish National Workers Alliance and the Sholem Aleichem Folks Institute have been conducting several such camps for many years. Alongside the rural summer camp, there has been rapid development of the summer home camp, or as it is also known, the summer day camp. This camp is usually organized as an extension activity of the Jewish weekday school, frequently in cooperation with the local Jewish community center. During the review year summer home camps were established in Portland, Oregon, Waterbury, Conn., St. Joseph Mo., Jacksonville, Fla., Grand Rapids, Mich., Portchester, N. Y., Pittsburgh, Pa.

The Jewish Education Committee of New York made a special grant towards the establishment of home camps in Talmud Torahs and other schools. It has also cooperated with several of the teachers institutes in conducting training courses for camp counsellors, while Mr. Samuel J. Citron, the head of the dramatic department, issued a special volume on camp programming.
Amalgamation of Schools

In several cities small congregational schools, because of the administrative and financial difficulties inherent in maintaining small school units, have combined together and formed United Hebrew Schools. Such amalgamations have occurred in Hoboken, in Dallas, Texas, and in Akron, Ohio. In Easton, Pa. and in Albany, N. Y., conferences were held to explore the possibility of combining the smaller weekday schools into one or two larger schools.

A development falling within the same category was the formation of associations of Jewish schools in several New York neighborhoods. One such association has been formed in the Bronx, where five of the local orthodox Congregational schools have adopted a uniform curriculum and uniform standards of admission and administrative practices. The association is planning to appoint a competent supervisor who will devote himself exclusively to the schools. Another association consisting of 6 Conservative Congregational schools has been formed in Queens.

These associations of schools also plan to open central high school classes for their graduates. Both associations have been formed with the cooperation of the Jewish Education Committee of New York. The Council on Jewish Education of Philadelphia has organized a consultation department with professional consultants. The department has been patterned after those developed by the Jewish Education Committee of New York and the Board of Jewish Education in Chicago. The Baltimore Board of Jewish Education announced the formation of a Department of Reform Jewish Education with Rabbi Mordecai I. Soloff as full-time director.

In the new and fast-growing Jewish community of Los Angeles important developments took place leading toward a more effective organization of Jewish education. A United Mittleshule, the first of its kind in the United States, was established during the past year. In this Mittleshule the graduates of all the elementary Yiddish schools, conducted under diverse ideological auspices, such as the Workmen Circle,
the Jewish National Workers' Alliance, The Jewish People Fraternal Order, will continue their Yiddish studies and will follow the same curriculum which will include the Yiddish and Hebrew language and literature, also Hebrew classic literature, Jewish history, Jewish traditions, contemporary Jewish problems and Jewish civics, music, and the arts. Centrally administered examinations to all pupils who completed a four-year elementary school were given by the Los Angeles Bureau of Jewish Education as a prerequisite for entering the Junior Hebrew High School. A third development was the acceptance of a Code of Practice for teachers, certification of teachers, and the establishment of standard requirements for principals, head teachers, and teacher administrators.

Hebrew in Public High Schools

The study of Hebrew in the public high schools and the city colleges of New York has made advances during the past year. Classes in Hebrew were established for the first time in Jamaica High School and Forest Hills High School. At present there are 21 junior and senior high schools in New York City in which Hebrew is being taught.

Courses in Hebrew and Yiddish will be offered for the first time in the College of the City of New York. At Hunter College, where Hebrew has been taught for several years by Dr. Israel Efros, a change took place in the status of the Hebrew courses. Instead of being optional subjects, they will be given as "required" subjects. They will have the same status as the other foreign languages offered by Hunter College. At New York University a course on the "Principles and Practices of Jewish Education" was offered for the first time. It had an enrollment of 25 students. The course was given by Dr. David Rudavsky, instructor in the School of Education of New York University. During the coming academic year he will give a course on the "Jewish School." Students may now major in Hebrew Culture and Education towards a Bachelor's, Master's or Doctor's Degree at New York University.
Jewish Educational Problems

A survey of the problems faced by local communities during the past year in carrying on or attempting to intensify or expand their educational programs was made by this writer on behalf of the American Jewish Year Book. The poll brought responses from close to sixty communities, among which were included several metropolitan centers.

A major problem pointed out by most communities, small, intermediate and large, was the lack of competent and devoted teachers. In the smaller communities, this problem was aggravated, according to the respondents, by the "dearth" of small children, which makes it difficult to conduct graded classes, and by the unwillingness on the part of parents to assume positions of teachers, still less to train for them.

The intermediate communities indicated as a problem the institutional jealousies, which prevent consolidation of small school units, and result in duplication of staffs, maintenance and administrative costs.

Another major problem, as viewed by the polled communities, is the general indifference of community leaders and parents to Jewish education or, as some respondents put it, "the lack of honest conviction on the part of the parents in the great value of Jewish education for their children."

In the larger urban centers, such as Los Angeles, where the Jewish population has spread out over wide areas, in many of which were organized small school units, the problem at present is of consolidation and provision of transportation. A similar situation is also faced by Cleveland and a number of other communities.

In Philadelphia the major educational problem, the correspondent informs us "is presented by the congregational schools which have attenuated schedules and inadequate school budgets, and suffer from all the defects resulting therefrom. The tendency has been, over a period of years, to engage part-time people, many of whom are in the public schools, who have insufficient Jewish training and who do not give to Hebrew education the time, energy, and interest needed."
Other widespread complaints were about the bad physical facilities the schools are housed in, their insufficient financing, and the lack of adequate standards for making community allocations towards school budgeting. The need to work out sound curricula and clarify the objectives of Jewish education was brought up by several communities. Closely related to this are the difficulties mentioned by many communities in "holding" the children past Bar Mitzvah and Confirmation. "We cannot cope" as one respondent phrased it, "with the distraction offered by the adults."

Among other problems mentioned by communities were the following:

a) Lack of cooperation on the part of the parents (holiday ceremonies taught at school were not carried out at home).
b) The need of enrolling children in the weekday Jewish school at a lower age.
c) The bad effect Sunday School has on the registration in Weekday School.
d) The need to reach a larger proportion of children.
e) The need to increase the number of school days to five.
f) Unwillingness of parents to send the children for more than three days.
g) The need of higher standards of achievement.
h) Better supervision.

NATIONAL ORGANIZATIONS

Over 100 communities are at present affiliated with the American Association for Jewish Education, among which are most of the major communities of the United States and Canada. During the year the staff of the Association visited 45 communities in 13 states for purposes of helping community agencies, Bureaus and schools in solving their local educational problems. Regional educational conferences were held in four sections of the country under the auspices of the Association.

Educational community surveys were made during the past
year in Peoria by Dr. Aharon Kessler, in Newburgh by Dr. David Rudavsky, while surveys were initiated in Newark and Essex County, N. J., and in Toronto, Canada, by Dr. Uriah Z. Engelman. Local central agencies of Jewish Education were established in Camden, N. J., Winnipeg, Canada, Dallas, Texas, Atlanta, and Des Moines. Last year the American Association held the second annual summer training program for executives of central agencies of Jewish education at Camp Cejwin.

The Department of Research of the Association has published during the year several studies dealing with All-Day Schools, Budgeting of Central Agencies of Jewish Education and Budgeting and Financing of Schools. It has also published, in cooperation with the Conference on Jewish Relations, a monograph, "Jewish Statistics in the United States Census of Religious Bodies." The monograph gives a historical and methodological analysis of the Jewish religious and educational statistics gathered by the United States decennial religious census.

The American Association for Jewish Education held its first postwar annual conference in Baltimore, May 29 to June 1, which was attended by over 90 delegates, representing 40 cities and 19 states. At this conference, Michael A. Stavitsky of Newark was elected President of the Association to succeed Mark Eisner of New York, who served in that office since its founding, in 1939.

Several sessions of the conference held jointly with the National Council for Jewish Education were devoted to the problem of personnel. The teacher shortage, which, according to last year's survey, affected at least 65 per cent of all Jewish communities, has become even graver this year. The combined efforts of all the elements of the American Jewish community, it was pointed out at the Conference, will have to be pooled in order to solve this problem of lack of teachers. The components of the problem, as stated at the Conference, were the following:

a) The need of attracting idealistic Jewish young men and women to the profession of Jewish teaching.
b) The need to raise the prestige of Jewish teaching so that it may become a socially-recognized and valued profession.

c) The need to provide adequate remuneration, security of position, pensions, etc., which would make the profession of Jewish teaching as attractive as other professions, and place it on the level of a Jewish civil (and community) service.

At this conference the American Association for Jewish Education cited Dropsie College of Philadelphia and expressed its appreciation on behalf of lay and professional representatives present, to the College for establishing a Graduate Department of Jewish Education for the training of executives, research workers, and specialists in the field of American Jewish education.

The Commission on Jewish Education of the Union of American Hebrew Congregations continued its pioneering in the preparation and publication of four-color pre-school booklets for little children. It also issued two sets of recordings of Bible tales and has published the following new books: Down Holiday Lane by Rose W. Golub, The Teacher's Book for Jewish Literature Since the Bible by Dr. Azriel Eisenberg and Problems of Jewish Life as Revealed by War Experiences by Rabbi Harry Essrig.

The United Synagogue Commission on Jewish Education has published The First Year in the Hebrew School, a comprehensive teachers guide, the first of its kind ever published, which includes very detailed and concrete suggestions for integrating all the subjects taught in the class. The Commission has prepared for Fall publication Modern Jewish Life and Literature by Dr. Azriel Eisenberg, 50 assembly programs for Jewish schools by Samuel Sussman and Abraham Segal.

The Histadruth Ivrit of America last year inaugurated a correspondence course in elementary and intermediate Hebrew, while the Zionist Organization of America published a text, Hebrew Self-Taught, for learning the fundamentals of every-day conversational Hebrew, by Zvi and Ben-Ami Scharfstein.
Torah Umesorah reported opening during the year five new All-Day schools and having given supervision to 15 All-Day, 4 afternoon schools and 14 kindergartens. It participated in the organization of the Conference on Yeshiva Education, previously mentioned.

TEACHER TRAINING

All the Jewish institutes of higher learning have continued to expand their programs for training teachers. Among the newer developments one should note the following: The Baltimore Hebrew College established on September 1946 a Day-course for training teachers. Beginning next Fall the course of the Normal School of Gratz College in Philadelphia will be extended from two years to three. The enrollment of the School last year was increased by one-third and the enrollment in the classes for in-service teachers of Gratz College was augmented by 300 per cent. Los Angeles has increased the required number of hours of attendance at the Teachers Institute from 6 to 10 hours per week.

The importance of pre-school classes and kindergartens both for the development of the child's personality as well as a means for intensifying Jewish education has received much consideration during the past year. The Mizrachi National Education Committee conducted last Summer a kindergarten Workshop during July 1—August 2. With the same purpose in view, the United Synagogue Commission on Jewish Education has established a Summer School at Camp Atid for Hebrew kindergarten teachers for schools of the Conservative movement.

The Hebrew Union College jointly with the Union of American Hebrew Congregations re-established its school for Jewish religious education in New York City. The aim of the school is threefold:

a) To train teachers for the Jewish reform religious schools in New York City.

b) To give necessary training to principals and directors of religious education.

c) To stimulate a rich program of adult and youth education, especially among the Reform constituency of New
York City. The director of the School is Dr. A. N. Franzblau.

During the year several important steps were taken towards improving the standards and security of the Jewish educational profession. In New York City the Hebrew Principals' Association decided to extend the jurisdiction of the Board of License to principals. All principals will from now on be required to qualify for a license. Last winter Philadelphia joined other cities in establishing a Board of License.

In New York City a Committee of Certification of Teachers for Reform Religious Schools was established. Another development in this category is the revision of the teachers' Code by the Board of License. The most important revision in the code is the increase in salaries, calling for a minimum of $2,200 for licensed teachers and a maximum of $3,900 after 14 years of teaching. One should also mention, in connection with these developments, the establishment of a Teachers' Welfare Fund, "Saad," by the Hebrew Teachers Union, in cooperation with various Jewish educational bodies.

The idea of Life and Health Insurance and Pension Retirement Programs for teachers in Jewish schools has been slowly making headway. Some of the larger cities such as New York, Philadelphia, Detroit, St. Louis, have initiated such programs. This year Baltimore introduced a pension system for teachers. At the last Baltimore Conference a joint report on the professionalization of the Jewish teacher was presented by Dr. Leo L. Honor, representing the American Association for Jewish Education, Dr. Azriel Eisenberg, the National Council for Jewish Education and Simon Pollack and David Todes, representing the American Federation of Hebrew Teachers. The report dealt with basic problems affecting the status of the Jewish teacher—such as wages, hours of work, tenure, qualifications, licensing, pensions, retirement and insurance.

RELEASED TIME IN NEW YORK CITY

The problem of religious instruction on "Released Time" came in for a full-dress discussion at the "Conference on Religious Instruction in the Public Schools" sponsored jointly by the
Synagogue Council of America and the National Community Relations Advisory Council during November 11 and 12 in New York City. Maximilian Moss reported to the Conference that there were, in 1946, 1,800 communities in 47 states which used the Released Time Plan for giving religious instruction to children attending public schools. The total enrollment in the country under this plan was estimated at about 2,000,000. Of this number, according to Dr. Ben Edidin; who supplemented the figures given by Mr. M. Moss, about 110,000 children enrolled in New York City of whom probably 5,000 were Jewish children. Dr. Edidin pointed out the limitations of the Released Time Plan for any effective teaching.

Most schools and synagogues where Released Time programs are conducted find it very expensive to organize well-graded classes; as a result, the teaching is done mostly through general assemblies. The assembly form of instruction naturally determines the subject and the content of teaching, which consists of singing, storytelling, a little service, some discussion or explanation in connection with the story or song taught. Of the 5,000 children who attend Released Time instruction in New York City, it was estimated that close to 60 per cent, or about 3,000 children do not attend any other Jewish schools, and the Released Time session is their only contact with any kind of Jewish education formal or informal.

INTER-SCHOOL EVENTS

During the past several years the number of cities where inter-school community-wide affairs were organized has greatly increased. Last year such reports were received from over 48 communities. Some communities used the inter-school affair for celebrating holidays, such as Hanukkah, Purim and Passover. The latter holiday was in most cases celebrated by a pre-Passover seder. In Arlington, Va., the seder was arranged in a firehouse hall. Lag B’Omer was observed in several communities with outdoor picnics and Maccabeiads. In Philadelphia the inter-school affair was held in connection with the Allied Jewish Appeal. In Syracuse the Music and Book Week was the reason for the inter-school rallies.
other cities, Thanksgiving was the occasion for joint city-wide school assemblies, while still in other cities the inter-school gathering marked the beginning of the school year and served as a means for promoting enrollment. As part of the inter-school community-wide programs, in several cities, such as Atlanta, Savannah, New York, Des Moines, Pittston, radio programs on Jewish educational themes were given. In Norristown, Pa., inter-school rallies were arranged with neighboring communities, while Pottstown, Reading and Bethlehem held several inter-community rallies during the year.

ANNIVERSARIES

The Hebrew Institute of Pittsburgh celebrated its 30th anniversary last year, while in Cleveland Euclid Avenue Temple and school celebrated its first centennial. The Agudath Hamorim of Baltimore marked the 25th anniversary, and the College of Jewish Studies and the Board of Jewish Education in Chicago dedicated their new building.

EDUCATIONAL CONFERENCES

During the past year, in addition to the conferences mentioned elsewhere in the report, state conferences on Jewish education were held in Florida, Ohio, Iowa, Indiana, and Upper New York. In Syracuse and New Haven, inter-school teachers conferences were held. In San Francisco a regional conference of teachers in Jewish schools of northern California took place. The Jewish Education Committee conducted a special seminar for staff members of the leading Jewish social service agencies. The papers read at the seminar centered on the subject of agency responsibility and policy regarding the Jewish education of children in their care. All the Jewish educational bodies such as the National Council for Jewish Education, the American Association for Jewish Education, the National Federation of Hebrew Teachers and other organizations have cooperated in arranging the first World Conference on Jewish Education at the University of Jerusalem.
BUILDINGS

More than three quarters of the communities polled reported that one or more of their schools are inadequately housed. In a few cases the inadequacy is a matter of insufficient classrooms, but in most cases the physical condition of the buildings is unsatisfactory. Philadelphia has recently made a survey of about 70 buildings, but the findings “are not being disclosed at this time.” However, the great majority of the communities in the sample, whose schools are inadequately housed, are planning new school buildings. Only 22 communities provided information about the cost of the planned school buildings. The reported costs of individual buildings ranged from $45,000 (Orlando, Florida) to $500,000 (Miami, Florida), with only a slight relationship between community size and costs.

4. CULTURAL ACTIVITIES

By Moshe Starkman

The United States had already prior to the war become the leading center of Jewish cultural activities in the English language. As a result of the destruction of Eastern European Jewry, this country now holds first place in Yiddish culture and ranks second only to Palestine as a creative center in Hebrew.

Consciousness of American Jewry’s cultural legacy and obligations has led almost all Jewish groups in the United States and Canada, whatever their primary function, to engage in activities in the cultural field. This has been true alike of philanthropic organizations, political parties and groupings, fraternal orders, trade unions with large Jewish memberships, youth organizations, and the Men’s Clubs and Sisterhoods of temples and synagogues. The types of activities have been as varied as the sponsoring groups. They have
ranged from local lecture and discussion groups dealing with cultural and social topics of both Jewish and general interest, to radio programs with millions of listeners. They have included publication societies and book clubs, choral and dramatic groups, societies and research foundations, and a flourishing press.

Jewish Welfare Board

The Jewish Welfare Board, as the central organization of over three hundred Jewish Community Centers and Y's throughout the United States and Canada, has played a leading role in these activities. During the 1946-7 season, its lecture bureau booked 1622 programs for Community Centers, synagogue groups, and other Jewish organizations. Of these, approximately 95 per cent dealt with subjects of specifically Jewish interest. Its Program Department gave assistance and guidance to numerous groups in the development of their activities, while its Publications Department furnished materials on such subjects as Jewish arts and crafts, Jewish music, games for Jewish clubs, and the observance of the Holy Days. The JWB sponsored both the Jewish Book Council and the Jewish Music Council, organizations that are, however, autonomous in their activities.

The JWB has devoted a great deal of attention to the development of cultural activities among the youth. It has helped foster youth councils in connection with Community Centers, as well as on a community-wide and regional basis. It has also assisted in setting up local and area youth institutes, seminars, and training conferences. It sponsored a National Jewish Youth Institute at Camp Wei-Met on the theme "Jewish Youth Faces the Future." This led to the formation of a National Jewish Youth Planning Commission.

The JWB also undertook 16 community studies, designed to assist in the evaluation of the cultural needs and the coordination of the cultural agencies of the communities investigated. The most notable of these was a study undertaken on behalf of the New York Federation of Jewish Philanthropies.
the results of which are embodied in a 3 volume report on economic status, cultural habits, etc., within the community.

The Jewish Book Council of America, sponsored by the JWB, has engaged in a widespread program of popularizing Jewish literature in English, Yiddish, and Hebrew. It has published the tri-lingual *Jewish Book Annual*, the fifth volume of which appeared during the past year under the editorship of Abraham G. Duker (English section), Pinkhos Churgin (Hebrew Section), Moshe Starkman (Yiddish Section), and Philip Goodman. It also published the bi-monthly *In Jewish Bookland*, under the editorship of Dr. Mortimer J. Cohen. This periodical, devoted to reviews of current books of Jewish interest, has increased both in circulation and size in the past year. Other publications of the Council include two bibliographies, *Jewish Books for Your Home* and *Some Books for Your Home*.

The Council also sponsored Jewish Book Month, from November 15 to December 15, 1946. In connection with this it prepared posters and bookmarks, as well as a series of program aids: *Programs for Jewish Book Month, Jewish Book Month in Public Libraries, People of the Book, Lecturers and Artists for Jewish Book Month, The Magic Book-Shop* and *Some Jewish Books for Your Home Library*. More than 1300 organizations took part in Jewish Book Month, including 281 synagogues, 195 libraries, 32 universities, 171 Jewish Community Centers, 240 Hebrew schools, 25 USO centers, and 385 other institutions and organizations.

**Jewish Books**

One of the problems involved in developing a wider interest in Jewish books arises from the fact that facilities for purchasing such books are not always available. The number of bookstores specializing in these is small; indeed, the Jewish book business is largely conducted by mail by the few publishing houses which are devoted chiefly to the making of Jewish books. Important among these are the Jewish Publication Society of America, Bloch Publishing Co., Behrman House, and Schocken Books, the well-known German-Jewish and
Hebrew publishing house whose American branch was established in 1946.

A number of Jewish political organizations and learned societies have also enriched Anglo-Jewish literature with a substantial number of important books.

In the Hebrew and Yiddish field most of the books published in the past year were sponsored by central cultural organizations. Some of the standard works of Jewish scholarly literature in Hebrew were reissued in photostatic editions by private book dealers.1

The Jewish Braille Institute of America has issued the Pentateuch in Braille, and hopes within the next two years to publish the entire Bible in 20 volumes.

Histadruth Ivrit

Histadruth Ivrit, the Central Hebrew Culture Organization, was founded over thirty years ago as a federation of Hebrew speaking clubs. At its 23rd convention held June 19-23 in Cincinnati, the foundations were laid for a parallel organization to be called "Friends of Hebrew Culture." The new organization is to consist of member-groups carrying on cultural activities in English or Yiddish that support the revival of Hebrew and promotion of Hebrew culture in this country.

Histadruth Ivrit publishes Hadoar (The Post) the only Hebrew weekly outside the borders of Palestine. It has two bi-weekly vocalized supplements: Musaf L’Koreh Hatzair, intended for those with an advanced knowledge of Hebrew and Hadoar Lanoar, intended for the pupils of the Hebrew elementary schools. Histadruth Ivrit also issued Sefer Ha-shanah Liyehudei America (Hebrew Annual of American Jewry), a volume of 712 pages edited by Menahem Ribalow containing literary and scientific material, with particular reference to Jewish life in this country.

Histadruth Ivrit has a special publication department

1 Lists of Hebrew and Yiddish books published in this country are printed in each volume of the Jewish Book Annual.
called *Ogen* (*Anchor*). Its publications this year include *Ever Vearav* (*Hebrew and Arab*), by Prof. A. S. Yahuda, a collection of monographs on Hebrew and Arab culture; *Hurban Polin* (*Destruction of Poland*), short stories of Jewish life in Poland during the Nazi occupation, by Joseph Opatoshu, translated from the Yiddish by Mordecai Lipson; *Aleh Olam Beshir* (*Arise and Sing*), a book of poems by Isaac Silbershlag, and *Adam Al Adamoth* (*Man on Earth*), poems by Ephraim Lisitzky. The books of Opatoshu and Silbershlag were awarded prizes by the Louis LaMed Foundation for the Advancement of Hebrew and Yiddish Literature. Histadruth Ivrit is sponsoring a new edition of Eliezer ben Yehudah's 16-Volume Dictionary of the Hebrew Language, and has also assisted in the publication of the *Metzudah* (*Fortress*), Hebrew quarterly issued in London, *Makhbaroth* (*Collection*), Hebrew monthly published in France, and *Shevile Hahinuch* (*Jewish Education*), Hebrew educational quarterly published in the United States.

Other activities of the organization include Hebrew courses for adults sponsored by the local branches; observance of *Hebrew Month* by means of public meetings, Hebrew school forums and the syndication of informative material on Hebrew Culture; lecture forums, the celebration of Hebrew literary anniversaries; sending books and other educational material for the Jewish schools in German and Austrian DP Camps, and a correspondence course for beginners in Hebrew.

*Hanoar Haivri*, the youth organization of the Histadruth Ivrit, has branches of its own and publishes *Niv*, a bi-monthly in Hebrew for the development of new Hebrew writing talent, edited by Gershon Cohen and Benjamin Rudavsky. Last summer the Hanoar Haivri sponsored a Youth Kinus (conference) at Camp Massad, dealing with the problems of Jewish Youth in America, Hebrew culture and Palestine. It is now setting up a communal summer camp, Kibbutz Kaitzi, patterned on the Jewish communal settlements in Palestine.

Camp Massad, the Hebrew-speaking children's camp of Histadruth Ivrit, accommodates 250 children. The establishment of a second camp is now under consideration.
Pargod, the dramatic group of the Hebrew Arts Committee, sponsored by the Histadruth Ivrit and the Zionist Youth Commission, hopes to establish a permanent Hebrew theater in America. Last year it performed Saul Chernikhovsky's dramatic poem Bar Kochba, and this year its repertoire included Peter Frey's Shylock 1947, a modern adaptation of Shakespeare's Merchant of Venice, based on the Hebrew translation by Simon Halkin. The Hebrew Arts Committee also has sections devoted to music and the dance.

Some important contributions to Hebrew culture in America were also made by groups working independently of Histadruth Ivrit. The Hebrew monthly Bitzaron (Fortress), edited by Prof. Hayim Tchernowitz, publishes literary and scientific material by outstanding Hebrew authors, and occasionally sponsors the celebration of literary anniversaries. Ohel, a new cooperative Hebrew publishing house, has enriched Hebrew literature in America with one novel and two books of essays: Ki Fanah Yom (The Day has Gone), by Reuben Walinrod, Maamarim U'Reshimoth (Essays and Reviews) by Joshua Ovsay and Hasifruh BaMashber HaDor (The Crisis of the Generation) by Isaiah Rabinowitz. The American section of the Hebrew P. E. N. Club cooperates in the various Hebrew undertakings. Abraham Joseph Stybel had reestablished his famous Stybel Publishing Co. in this country with the issuance of a double volume (30-31) of the quarterly Hatekufah (Epoch), shortly before he died.

Central Yiddish Culture Organization

The Central Yiddish Culture Organization (CYCO) is a federation of various organizations, Labor-Zionist and Socialist, which do their cultural work independently but are cooperating in a number of activities under the aegis of this central body. CYCO published Di Zukunft (The Future), the oldest and most important Yiddish literary-social-scientific monthly in the world, issues and circulates new Yiddish books; helps to meet the cultural needs of the Jews in the DP Camps and publishes both the Yiddish Encyclopedia and Jewish Encyclopedic handbooks in English. In addition to
the organizations affiliated with it on a membership basis, CYCO also has branches and women’s reading circles of its own in a number of American and Canadian cities.

CYCO’s activities last year included celebration, in cooperation with Histadruth Ivrit, of the seventieth anniversary of the Yiddish poet Abraham Reisen, and the presentation of awards given to Yiddish, Hebrew and Anglo-Jewish writers by the Louis LaMed Foundation. This function CYCO arranged in cooperation with the Histadruth Ivrit.

During the past year CYCO published the first five volumes of an 11-volume edition of the works by I. L. Peretz, the second volume of Saul Ginsburg’s *Historische Shriftn* (Historical Works), dealing with Jewish converts to Christianity in Czarist Russia; Samuel Niger’s *Dertzeihlers un romanistn* (Yiddish Prose Writers), dealing with Jewish novelists and story-tellers at the end of the 19th and the beginning of the 20th century in Eastern Europe and in the United States; *Anthology of Yiddish Literature in Poland*, containing excerpts from the works of the most important novelists and short story writers between both world wars; Jacob Pat’s *Ash un Fayer* (Ashes and Fire), depicting a visit to Poland after its liberation: *A Yid Oyfn Yam* (A Jew on the High Seas), a book of poems by A. Leyeles (A. Glanz), and H. Leivick’s *Shearith Yisrael* (Remnant of Israel), a diary of the author’s trip through the Jewish DP camps as a cultural emissary of the World Jewish Congress.

To further the circulation of Yiddish books CYCO organized a Bycher Klub, similar to the book clubs in the American publishing field, and its growing subscription list contains addresses in Central and South America as well as in many countries abroad. In addition to the book club CYCO also has a Book Agency which has replenished the Yiddish libraries in devastated countries and has supplied Yiddish books to the Jews in DP camps.

*Di Zukunft*, under the joint editorship of Samuel Niger, David Pinski and Harry Rogoff, has become the central organ of Yiddish literature and has devoted many of its pages to the creations of new European Yiddish writers who have survived the concentration camps and crematoria. This year’s May-June issue was devoted to an evaluation of Zion-
ism and the Jewish Labor Bund, in connection with the 50th anniversary both of political Zionism and of the Bund’s founding conference.

**Yiddisher Kultur Farband**

The Yiddisher Kultur Farband (YIKUF) leans on the left wing movement in Jewish life. It has numerous branches and reading circles. The American Section of YIKUF is also the central body of a world federation of the same name and its monthly *Yiddishe Kultur*, edited by Nakhman Meisel, is the official organ of that federation.

In addition to *Yiddishe Kultur*, YIKUF issued 17 books from May 1946 to April 1947. Among them are autobiographies and reminiscences of Reuben Brainin, Jacob Milch, Isaac Raboy, A. Gorelick and Sholem Levine, four volumes of the collected works of Mendele Moicher Sforim, the "grandfather of Yiddish literature," historical novels and short stories by S. Apter, Abraham Bick, and Y. Alkon; David Bergelson’s dramatic poem *Prince Reubeni*; the second volume of Meyer Wiener’s History of Yiddish Literature in the 19th Century, Nachman Meisel’s *Forgeyers un Mitzaylers* (Fore-runners and Contemporaries), critical essays, Sholem Asch’s *Der brenendiker Dorn* (The Burning Bush) and a Shakespeare biography by Abraham Teitelbaum.

The YIKUF center in New York arranged exhibits devoted to the history of the modern Yiddish theater and its creator, Abraham Goldfaden; and to the memory of the martyred six million European Jews. The YIKUF conducts a weekly forum on literary, cultural and artistic subjects. Similar forums are conducted by YIKUF branches in other cities.

In addition to sending Yiddish books to Jews in DP camps, YIKUF supplied books for new Jewish and Yiddish libraries in the liberated countries and has replenished the Yiddish collections in the Soviet Union, particularly in Lithuania, Ukraine, Bessarabia, and Birobidjan.

A World Congress for Yiddish Culture has been called under the sponsorship of the Jewish Labor Committee, the Educational Departments of the Workmen’s Circle and the
Jewish National Workers' Alliance, the Yiddish Writers' Union, the Yiddish P. E. N. Club, the Central Yiddish Culture Organization (CYCO), and the monthly Di Zukunft, oldest Yiddish periodical in the world. Another world gathering for Yiddish culture is planned by the Yiddish Culture Farband (YICUF) and a number of other left-wing organizations.

Yiddish Scientific Institute (YIVO)

Soon after the outbreak of World War II Yiddish Scientific Institute (YIVO) was transferred from Vilno to New York, continuing many of its Eastern European traditions and at the same time broadening the scope of its research in the field of Jewish sociology.

Each annual conference of YIVO is devoted to a central theme. This year's conference, held from January 18 through 22, 1947, was dedicated to "Jewish Reconstruction," and 17 papers dealing with various aspects of the theme were read at the sessions. The exhibit "Jews in Europe, 1939-1946" was opened during the conference. It consists of some 4,000 items, dealing with Jewish martyrdom during the nazi occupation and with Jewish life in Europe immediately after the end of hostilities.

During the past year YIVO issued six new books: Isaac Rivkind's Der Kamf kegn azartshpiln bay Yidn (The Fight against Gambling among Jews); the first volume of Yivo Annual of Jewish Social Science (in English) containing 18 studies that had appeared in various YIVO publications in Yiddish; Samuel Schoenfeld's Zikhroynes fun a shriftzetser (Memoirs of a Compositor); Sol Liptzin's Peretz, an edition of selected stories and essays in Yiddish and English; the Yiddish edition of Max Weinreich's Hitler's Professors; and an informative brochure in English called Basic Facts About Yiddish. In addition YIVO continued the issuance of its scientific quarterly Yivo Bletter, the bi-monthly Yiddishe Shprakh and its bi-monthly house-organ News of the Yivo, which is divided into a Yiddish and English section.
Conference on Jewish Relations

The Conference on Jewish Relations is at present engaged in research on Jewish demographic questions and the investigation of the psychological and sociological effects of experiences in concentration and extermination camps. *Essays on Anti-Semitism*, edited by Prof. Koppel S. Pinson, has been issued in a revised and amplified second edition. The CJR continues the publication of its quarterly *Jewish Social Studies*, and has sponsored the compilation and publication of lists of Jewish institutions and their cultural treasures in former Axis-occupied countries. The CJR cooperated with other organizations on the Commission for Jewish Cultural Reconstruction in Europe, and a list of Jewish periodicals in the liberated countries is soon to appear.

Louis LaMed Foundation

The Louis LaMed Foundation for the Advancement of Hebrew and Yiddish Literature now also presents awards for English translations from the Hebrew and Yiddish and for English books dealing with the literatures of these languages. At the end of 1946 three prizes were awarded for the best two books published in Yiddish, and for the best book published in Hebrew. The judges could not agree on the second best book in Hebrew, and the money for this prize was entrusted to the Histadruth Ivrit to use for the publication of a new contribution to Hebrew literature. The members of the panel for Hebrew and Yiddish books were: Dr. Simon Federbusch, Jacob Glattstein, Joseph Opatoshu and Menahem Ribalow. The judges in the panel for Jewish books in English were Dr. Solomon Grayzel, Dr. Ludwig Lewisohn and Marvin Lowenthal. The Yiddish awards were given to H. Leivick for his book of poetry *I Was Not in Treblinka*; and to Dr. S. Petrushka for his Yiddish translation of the *Mishnah*. Prof. Hayim Tchernowitz received the Hebrew award for his memoirs and essays *The Sages of Odessa*. The English awards were given to Julius and Frances Botwin for *The Old Country*, translations of stories by Sholem Aleichem, and to Hilda
Auerbach for her translation of *Letters from the Desert* by Moses Mosensohn. The translation from the Hebrew was edited by Shlomo Grodzensky.

The LaMed Foundation’s *News of Yiddish and Hebrew Literature* is published regularly in the Yiddish monthly *Di Zukunft* and in the Hebrew weekly *Hadoar*. The Foundation renders financial assistance to various literary and cultural undertakings. *Kiddush Hashem*, a collection of literary and historical material dealing with Jewish martyrdom through the ages, edited by Samuel Niger, will soon be issued by the Foundation through the publishing department of the Central Yiddish Culture Organization (CYCO).

**David Ignatoff Literature Foundation**

On the occasion of the 60th birthday of the Yiddish novelist David Ignatoff (Oct. 14, 1946), his friends and admirers organized the David Ignatoff Literature Foundation to encourage new talents and to publish their works. The DILF has recently published its first two books: *Reishe*, a narrative poem by Berish Weinstein, and *Broyt* (Bread), a novel by Baruch Glazman, whose untimely death was a great loss to Yiddish fiction.

**Press and Radio**

The Yiddish press, in particular, has long been a major force in Jewish cultural life in the United States. There are five Yiddish dailies, with a combined circulation of approximately 250,000 copies. Since each copy is read by more than one member of a family, the total readership of the Yiddish press probably exceeds half a million copies. The oldest and most widely read Yiddish daily is the *Jewish Daily Forward* of New York, edited since its inception by Abraham Cahan, which celebrates its fiftieth anniversary in 1947. Other New York papers are the *Morning Journal*, founded in 1901; the *Day*, founded in 1914; and the *Freiheit*, founded in 1922 as the organ of the Communist Party. The Chicago *Forward*
has been published since 1918 by the Forward Association of New York.

Anglo-Jewish weeklies or monthlies are published by almost all the larger Jewish communities, and, if one includes the local bulletins issued by various groups, exist in almost every state. Most of them contain items of local news, press releases of Jewish organizations, and syndicated material, most of which is supplied by the Jewish Telegraphic Agency, the Independent Jewish Press Service, and the Seven Arts Feature Syndicate. Only a few are of interest to the general Jewish reader. Among these may be mentioned Commentary, published by the American Jewish Committee; Jewish Frontier, organ of Labor Zionism; Liberal Judaism; Reconstructionist; and Congress Weekly.

Jewish periodicals in the United States exist not only in English, Yiddish, and Hebrew, but in German, Ladino (Judaeo-Spanish), Polish, and Hungarian. Many Jewish groups have taken advantage of the facilities of the radio for the dissemination of Jewish culture. In English, the Eternal Light program, sponsored by Jewish Theological Seminary, has reached a nationwide audience. There are many Yiddish programs, of which the most popular is the Forward Hour over Station WEVD, New York. Hebrew has been heard on the radio mainly in the form of songs by cantors or choral groups.

Theater

There were six Yiddish theaters in New York during the past season. For the most part, they confined themselves to melodrama, musical comedies and vaudeville. The Yiddish Art Theater of Maurice Schwartz had a very short season, the most important production of which was the director's dramatization of Zalman Schneur's Noah Pandre.

Freie Yiddishe Folksbihne, the dramatic studio of the Workmen's Circle, gave 24 performances of I. L. Peretz's in Polish of Der Keit and one performance of Friedrich Hebbel's Yehudith. During the coming season this group plans to give twenty performances during week-ends. The Yiddish Theater En-
semble, admirably presented *Omar R'Mendele*, sketches and scenes based on the writings of Mendele Moicher Sforim. Pargod, the Hebrew theater group, gave four performances of *Shylock '47*, Peter Frey's adaptation of Shakespeare's *Merchant of Venice*. While there is no organized Anglo-Jewish theater, many local dramatic groups exist.

**Music**

The National Jewish Music Council sponsored by the JWB, was organized in 1945 on the pattern of the Jewish Book Council, to stimulate Jewish music as part of the Jewish cultural program of the community, and to encourage creativity and music research. Two hundred and fifty-five communities and 700 organizations participated in the Jewish Music Festival which it sponsored from February 7 to March 6. Over 60 radio stations carried special Jewish music programs during the month. Many communities were provided with program material, including bibliographies on Jewish music and lists of Jewish recordings, posters, radio kits and similar aids.

The Council also sponsored a Jewish Music Contest, with three awards to young composers to stimulate Jewish musical talent. The awards, totalling $2,000, were made available through the Morganstern Fund of the Cleveland Jewish Community Council and the ESCO Fund Committee. The Jewish Music Council issues, three times a year, an informative bulletin *Jewish Music Notes*, edited by Naomi Berman, Mrs. Frank Cohen and Joseph Greenstein. Fifty-four national Jewish organizations are affiliated with the Jewish Music Council and in many communities local chapters of the Council have been organized.

The Jewish Music Forum, a society for the advancement of Jewish musical culture, conducted lectures on Jewish music and concerts consisting of the works of modern Jewish musicians.

During the past year, a group interested in Jewish folklore and music met regularly at the Educational Alliance in New York. Many Yiddish folk songs were written down and their