

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. Engelman¹

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-

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