

AN APPLICATION OF MODERN EDUCATIONAL THEORY TO THE PROBLEM OF ORIENTATING AND INTEGRATING ADULTS INTO MODERN JEWISH LIFE.

A Project in the Motivation of Adult Activity.

Alan Singer Green

March 1934

Submitted in partial fulfillment of the requirements for the degree of Rabbi.

Table of Contents

| | |
|--|----|
| Introduction | 1 |
| A. The Problem | |
| 1. Its nature: the difficulties met with in attempts to revitalize Jewish life. | |
| 2. Two factors in the problem which can be modified: | |
| a. A lack of a clear conception of the goals to be sought by the Jewish leader. | |
| b. A lack of understanding of these goals and a failure to identify oneself with them on the part of the Jewish laity. | |
| B. The Proposed Solution | 2 |
| 1. A clear definition of the objectives which can be used as means of enriching Jewish life. | |
| 2. An effective technique of motivating Jewish adults toward participation in these enlarged Jewish activities. | |
| C. The Advantages of the Proposed Solution | 3 |
| 1. The study course is strong in the very places where the sermon is weak as a method of motivation. | |
| D. The Procedure of the Thesis | 4 |
| Chapter I. The Educational Principles upon which the Thesis is Based; | 5 |
| I. The Clarification of Aims. | |
| II. Four Related Principles: | |
| A. The Felt Need. | |
| B. The Psychological Approach. | 6 |
| C. Student Decision. | 8 |
| D. Functioning Knowledge. | 9 |
| III. Limitations of the Course. | 9 |
| Chapter II. Determining the Objectives for the Course | 11 |
| A. The Problem. | |
| B. The Basis of Selection of the Material. | |
| C. Introduction to the Findings. | |

D. The Findings

12

1. Judaism is in a Crisis

a. Evidence that the crisis exists.

b. Nature of the crisis:

1) Lack of adequate content in Jewish life. 13

c. Evil consequences to the Jew: 14

1) Psychological conflicts.

2) Lack of cultural creativity.

d. Theory that Reform Judaism is the cause of the lack of content: 15

1) Unreality of defining Judaism in exclusively religious terms.

2) Error of breaking away from World Jewry.

3) Inadequacy of the Mission theory.

4) Theory that Judaism can be preserved only within a total Jewish culture. 16

2. The New Directions that Jewish Life Should take 17

a. More Jewishness

1) In general.

2) Judaism as a Civilization.

3) More Jewish Education 18

(a) For children.

(b) For youth. 19

(c) For adults.

(d) Extension to children not now affiliated with schools. 20

(e) The central role of education in Judaism as a Civilization.

4) Greater Stress upon the Hebrew Language. 21

5) Introduction of Jewish art.

6) More Jewish ceremonials. 22

b. Readaptation of the Synagogue

1) Reinterpretation of its forms

(a) As forms integrating Jewish life.

(b) Disagreement on emphasis between personal and folk religion. 23

| | |
|--|-----|
| (c) Cultivation of Personal Religion. | |
| 2) Tenability of religious belief in the modern world. | 24 |
| c. Cultivation of Jewish Nationalism | 25 |
| 1) Its importance. | |
| 2) Its compatibility with the American spirit. | 26 |
| d. Reorganization of the Structure of the Jewish Community | 27 |
| 1) Its importance in view of present shortcomings. | |
| 2) Suggested remedies: | 28 |
| (a) The Stern Plan. | |
| (b) The Kaplan Plan. | 29 |
| (c) Common tendencies in both plans. | 31 |
| e. Greater Participation in Social Reconstruction. | |
| E. Summary of the Findings. | 33 |
| Chapter III. Introduction to the Project. | 36 |
| A. The Technique of the Course | |
| 1. General Motivation | |
| a. The securing of participants. | |
| b. The organization of the participants. | |
| c. The setting of the motivating problem for the whole course. | |
| 2. The Consideration of Specific Problems | 37 |
| a. Their origin in discussion. | |
| b. Readings by participants. | |
| c. Return to the group for discussion. | |
| 3. Appointment of Committees of Action. | 38 |
| 4. Reporting of Committees of Action. | |
| B. How the Course Embodies the Determined Objectives. | 39 |
| C. How the Course Embodies the Educational Principles. | 40. |

Chapter IV. The Project

42

Part I. Motivating problem: Is the Jew Completely adjusted to American Life?

Problem I. The Economic Problem of the Jew.

Problem II. The Social and Psychological Problems of the Jew.

44

Part II. Motivating Problem: How can we integrate the Jew with his group?

46

Problem I. Jewish Education.

II. Greater Participation in the Synagogue.

51

III. Greater Participation in Jewish Communal Life.

54

IV. Greater Participation in Zionism.

55

Part III. Motivating Problem: How can we meet the threat of a rising political anti-Semitism?

58

A. The Initial Problems:

Problem I. Anti-Semitism in Germany.

II. Anti-Semitism Throughout the World.

60

III. Anti-Semitism in America.

60

B. The Derived Problems:

61

Problem I. Greater Jewish Unity in America.

61

II. Greater Jewish Unity in the World.

62

III. The Abolition of Poverty and the Creation of Economic Security for America.

63

IV. The Maintenance of Peace.

64

Part IV. Subsequent Activities.

65

References.

66

AN APPLICATION OF MODERN EDUCATIONAL THEORY TO THE PROBLEM OF ORIENTATING
AND INTEGRATING ADULTS INTO MODERN JEWISH LIFE.

Introduction

A. The Problem

The persistent problem of the Rabbi is to bring the Jew into relationship with Jewish life. Before him stand, on the one hand, a group of Jews, many of whom are interested only periferally, if at all, in things Jewish, and, on the other hand, a heritage of Jewish culture which could enrich their lives, and a cluster of Jewish problems and current activities. It is the Rabbi's major task to fuse these two elements into one. This is what is meant by the revitalization of Jewish life.

Now those Rabbis who have dedicated themselves even most earnestly to this goal have met with great difficulties; they have often expended a great amount of effort, and yet have received but a meager return. Congregants persist in their indifference, intelligent leaders continue to observe Jewish life from the narrow corridor of charity-giving, and many of those who do adopt the new activities have no profound understanding of them.

The reasons for failure in the attempt to revitalize Jewish life are, of course, complex. Yet it is possible to isolate two factors, which are particularly useful since they are subject to modification. In part, the failure is probably due to a lack of a clear conception on the part of the Rabbis of the goals which they are seeking to attain. If these goals are not envisioned in their relationship to the totality of Jewish life which he is attempting to further, as well as in their relevance to the particular problems of the individuals whom he strives to serve, the Rabbi must clearly be handicapped in his efforts. Secondly, the failure is certainly due in large measure to the fact that members of congregations do not have a clear understanding of the purposes which guide the Rabbi's activity, and even less do they have a whole-hearted identification with these purposes so that they become their own objectives, too. The Rabbi feels a great need for a College of Jewish Studies, he puts a great deal of energy into organizing one. But the congregation feels no need, and the attendance is a mere handful. The Rabbi organizes a Jewish Singing Club. His "old reliables" attend. But the congregation as a whole

wonders, "Why do we need a class in Jewish songs?" And it stays at home to listen to Eddie Cantor. Activities earnestly furthered by the Rabbi fail because a fundamental educational principle has been neglected, namely that the introduction of any new activity must be preceded by adequate motivation. Before the Rabbi can succeed in leading people to enrich their lives Jewishly, he must lead them to want to so enrich their lives.

B. The Proposed Solution

It is the purpose of this thesis to help remedy these two defects which have blocked the Rabbi's achievements in his endeavors to revitalize Judaism. It proposes to correct the first defect by defining clearly, and in relation to Jewish life as a whole, the objectives which can be employed in the enrichment of Jewish life. It proposes to remedy the second deficiency by developing an effective technique of motivating Jewish adults so that these objectives will become their own intimate pressing purposes.

The method of arriving at these objectives will be to consider the proposals which various representative leaders of Jewish thought have suggested as means of enriching contemporary Judaism. (We are concerned for the most part with Reform Judaism.) These we shall analyze and organize in their relationship to Jewish life as a whole.

The method by which we propose to motivate the adults is a study course concerned with "The Problems of Modern Jewish Life." It is through this course that we shall attempt to apply the principles of modern educational theory to the problem of integrating the Jew into a richer Jewish life. By a consideration of these principles and an application of them we hope to make our technique as effective as possible. In keeping with these principles, the course proposes to begin by a consideration of the immediate problems which the participants in the course already feel as Jews. It then proposes to lead them to a study of the facts which will help them to comprehend the essence of each problem; then to stimulate them to think through the problem for themselves, critically evaluating the suggestions made for its solution, and suggesting their own solutions when those offered seem inadequate. Then the course proposes to engage them immediately in activity concerned with that problem by

organizing committees which will further activities already in progress or organize new projects, always in keeping with the solutions arrived at through the deliberations of the group. The course proposes to initiate them into activities concerned with all of the objectives which we shall determine, by a sequential method of having immediate problems raise the more subtle and remote problems as elements involved in the solution of the former. Thus the course aims to sustain the concern for the pressing problems of Jewish life, in order to make perfectly clear the relation of current Jewish activity to these problems. By this total procedure it is hoped that the adult will be thoroughly motivated toward the defined objectives.

C. The Advantages of the Proposed Solution

At the present time Rabbis attempt to motivate adults toward Jewish activity largely through the sermon. Now, while the sermon is an effective device for imparting religious inspiration, ethical guidance, and even general knowledge, it has inherent weaknesses which destroy its effectiveness as a technique for the motivation of activity. The method of the study course, on the other hand, is strong in the very places where the sermon is weak. The study course can impress the importance of a problem upon an individual by sustaining the consideration of it over a period of many weeks; the sermon must hurry along and present not merely the problem but a satisfying solution to the problem in less than an hour's time. Because it is part of a service which aims at the attainment of psychological peace, the sermon, for all its problem, must concern itself largely with leaving the mind untroubled; the study course, free from the service, can consistently leave the mind troubled with a vital concern. Secondly, the study course places responsibility upon the congregant himself to read the literature and to find the solution. It is his task and his problem. It is his decision which carries him into the activity which he has proposed. In the sermon method, the whole thing is the affair of the Rabbi. Thirdly, the study course gives each member the opportunity to voice his individual opinion in discussions with the Rabbi and with the other members. Thus the course gives the Rabbi peculiar opportunity to relate the activities of Jewish life to the personal problems of his congregants. In the sermon method, the opinions of individual congregants are irrelevant; they can either accept or reject what the Rabbi has said, and unfortunately they often do neither. Fourthly, the conclusions that are reached make a real difference, for

they determine the nature of the activity which is to begin immediately. The place of the sermon in the service has prevented its use as a stimulus to activity which is to be organized immediately following; therefore in this sense the sermon never makes any difference. Finally, in its general approach, through starting with immediate pressing problems of Jews and throwing responsibility for their solution upon the individual participants, the study course should prove challenging to all intelligent and active Jews, and may therefore evoke a response from many whom the sermon could not influence, either because they have stopped coming to services or because they are unresponsive to the didactic, undemocratic method of the sermon.

D. The Procedure of the Thesis

The thesis will be divided into four chapters. The first will present and explain the educational principles upon which the thesis is based, and it will show how these educational principles are to be embodied in the working out of the thesis. The second will analyze the writings of modern students of Judaism and organize their suggestions which will serve as objectives to be achieved for the revitalization of Judaism. These then will become the ends toward which the study course will aim. The third chapter will explain in detail the technique to be followed in the course; and it will indicate how the course embodies both the educational principles and the objectives. The final chapter will present the course itself, giving the setting of the problems, the specific readings, and elaborated suggestions of the anticipated outcomes, which will help the discussion leader in his guidance of the course and in his direction to further activity.

Chapter I. The Educational Principles upon which the Thesis is Based.

I. The Clarification of Aims

It is an obvious axiom that we must know where we are going if we are to get there. So it is the very presupposition of all educational theory that we must clarify our aims before embarking upon any educational activity. The entire of Chapter II, which is to precede the course proper, will be devoted to the application of this principle. There is no need to enlarge upon it at this point.

II. Four Related Principles

A. The Felt Need

The educational principle which gives this whole project its *raison d'être* is that of the "felt need." Essentially it states that activities or learnings should be introduced only after the learner has become conscious of the need for them in accomplishing some desired purpose. This principle is presented in its simplest form in "Elementary Principles of Education" by E. L. Thorndike and Arthur I. Gates: "The chief principles concerned in the optimum placement of a fact or skill have been presented or suggested in the preceding discussion of the distribution of schooling. They may be summarized as follows:

- 1) Other things being equal, introduce a fact or skill at the time or just before the time it can be used in some serviceable way. This is the criterion of need.
- 2) Other things being equal, introduce a fact or skill when the learner is conscious of the need for it as a means of satisfying some useful purpose. This may be called the criterion of the felt need."(1)

The penalty for the failure to apply such a principle is that no response is secured and the attempt to educate or influence is frustrated. Thus William H. Kilpatrick says that "any plan of educational procedure which does not aim consciously and insistently at securing an utilizing vigorous purposing on the part of the pupils is founded essentially on an ineffective and unfruitful basis."(2)(When the writers whom we quote speak of "pupils" and "children" they do so only because their books are concerned primarily with children. The same principles which we quote hold equally for adults.) Indeed, H.B. and G.M. Wilson point to this as the basic shortcoming of our schools.(3)

John Dewey relates the "felt need" to the question of interest: "The gen-

genuine principle of interest is the principle of the recognized identity of the fact to be learned or the action proposed with the growing self; that it lies in the direction of the agent's own growth, and is, therefore, imperiously demanded, if the agent is to be himself."(4)

If a "felt need" must be the source of all successful programs of activity, it particularly must be the beginning of all efforts to evoke the activity of thought. Dewey, in his classic "How We Think", makes this perfectly clear: "We may recapitulate by saying that the origin of thinking is ~~some~~ perplexity, confusion, or doubt. Thinking is not a case of spontaneous combustion; it does not occur just on 'general principles'. There is something specific which occasions and evokes its. General appeals to a child (or to a grown-up) to think, irrespective of the existence in his own experience of some difficulty that troubles him and disturbs his equilibrium, are as futile as advice to lift himself by his bootstraps."(5) He goes on to indicate that the first of the "Five distinct steps in reflection" is "a felt difficulty."(6) Indeed, without this step there is no thinking: "Instruction in subject-matter that does not fit into any problem already stirring in the student's own experience or that is not presented in such a way as to arouse a problem, is worse than useless for intellectual purposes."(7)

Finally, "felt needs" not only gain the activity desired, but tend to produce a feeling of satisfaction at the consummation of such activity, for it will have solved the initial problem. This is indicated by Thorndike: "Purposive behavior is the most important case of the influence of the attitude or set or adjustment of an organism in determining (1) which bonds shall act and (2) which results shall satisfy."(8)

In general our first principle insists that activity cannot be aroused without first stimulating a genuine hunger for it, nor thought, without the consciousness of a vital problem. It is perfectly futile to urge that "This is the way" to people who feel no need to go anywhere. Yet this is the persistent error of synagogal activities; solutions are offered before the questions are deeply stirred, and meals are prepared for guests who have no appetite. It is precisely to remedy this defect that we are constructing our whole project in motivation.

B. The Psychological Approach

Closely related to the principle of the "felt need" is that of the "psychological approach". It states that any instruction must begin in such a way

as to be in harmony with the particular state of development, interest, and attitude of the learner. Chapman and Counts clarify this principle: "In order that the pupil may be brought to see the significance of the material it is necessary to consider his point of departure, his contacts, his interest, and his capabilities. The logical method must give way to the psychological mode of approach. In the initial stages, one is not so much a teacher of organized bodies of knowledge as a teacher of immature minds. There is no desire to make any ultimate distinction between the psychological and the logical; this is not the point at issue... The psychological will lead to the logical or it is worthless; but the manner of approach and the general organization of the material of instruction, using the first method, will differ considerably from that employed in the strict logical presentation." (9) Kilpatrick sums it up briefly: "The psychological order is the order of experience, of discovery, and consequently of learning. The logical order is the order of arranging for subsequent use." (10)

The psychological approach is based upon the fact of apperception, "That we assimilate new material with what we have digested and retained from prior experiences," as John Dewey defines it. (11) He goes on to show its application: "... material furnished by communication must be such as to enter into some existing system of organization of experience... Now the 'apperceptive basis' of material furnished by teacher and text-book should be found, as far as possible, in what the learner has derived from more direct forms of his own experiences." (11)

We shall apply the psychological approach in our course by beginning with problems that are already intimate and pressing to our participants. Indeed, these will have an 'apperceptive basis' in their personal experiences (such as those related to social and economic discrimination). And in order that they may see their own lives from a more critical viewpoint and from a larger perspective, we shall include in the beginning, literature that depicts lives such as theirs in relation to their Jewish group. We shall try to find such depiction as is both sympathetic and objective. For, in order to convert people who are inactive Jewishly and yet are self-satisfied with their relationship, to a less satisfied and more active attachment, we should introduce the new attitudes in such a way as to "harmonize most fully with the level and type of emotions, tastes, instinctive and volitional dispositions most active at the time."

(As Thorndike defines his "criterion of temperamental ability". (1))

The psychological approach is continuously applied by the principle of facilitation, by which Thorndike means that a fact or skill should be introduced "when it is most fully facilitated by immediately preceding learnings and when it will most fully facilitate learnings which are to follow."(12) Our course will therefore have each problem flowing out of the preceding and evoking and illuminating the subsequent ones.

C. Student Decision

If activity can be initiated by the participants themselves we not only have proof that it has been properly motivated but we have an additional factor that intensifies that motivation, the factor of personal responsibility. The ego likes to prove itself correct, and the fact that it has itself made a proposal is ipso facto an urge toward completing it successfully. This is in keeping with Kilpatrick's emphasis on pupil choosing in his chapter on Interest, in "Foundations of Method."(13) To apply this principle we shall attempt to so organize our material that the specific objectives which we seek will flow so directly out of the problems considered that the laymen themselves will suggest their adoption.

This is, of course, an ideal and we cannot hope for complete success in it. Kilpatrick himself indicates its limitations:

"If you stress child decisions so much why have a teacher? Have you any place left for the teacher?

I most certainly do have a place for the teacher... The teacher guides, first in the making of choices and second in the pursuit of same. If need be, the teacher will command or refuse as occasion demands....

Then the suggestion might come from the teacher and the child still purpose the matter in the sense you most wish?

Quite so... So far, all that we have claimed will be met, if the child whole-heartedly accepts and adopts the teacher's suggestion."(14)

Thus if the suggestions do not come from the participants themselves, it is yet satisfactory for the leader to suggest them, provided the whole preparation up to that point has made the participants ready to adopt the suggestions as their own, as coming out of the work as a whole, which they have jointly created.

D. Functioning Knowledge

Finally, our course as a whole must attempt to embody the general principle that "knowledge can never be in itself an end of teaching. It is not that the child may have knowledge merely, but that he shall have knowledge which will function." (15) This will be carried out in two ways. First, the information will be introduced only when it can function in defining and illuminating the specific problems that have been raised. And, secondly, the whole new picture that is formed will not be an end in itself but will be carried into immediate application by the formation of committees to ^{put its implications} / into effect.

III. Limitations of the Course

Our course has certain definite limitations. The first is imposed by the nature of the problem as we have defined it. Our problem is not to motivate all of synagogal life, but to motivate the changes which thinkers hope to introduce in order to quicken its influence. Thus activities which already have their motivation in the form of accepted attitudes, such as coming to Temple in general, or sending one's children to Sunday School in general, will not be approached from the point of view of initiating such activities, but from standpoint of enlarging these or adopting new attitudes toward them. No sharp cleavage is intended, simply that our emphasis will be upon the changes.

Our second limitation is imposed by the fact that we are restricting our project to the giving of a course. This means that our motivation must be confined to rational and intellectual motivation. That other types may be employed as well, and should be employed where possible, is obvious. Thus a trip through Europe and to Palestine might instill a greater motivation toward Zionism and an identification with the Jewish people than a course would. The production of a Jewish play may evoke an urge toward the cultivation of Jewish art, or an exhibit of Jewish handiwork. Visits to youth clubs may elicit interests in intensified Jewish study. These and other diverse activities can certainly be employed for motivation. However, we are compelled to restrict our study to one phase: the intellectualistic.

With regard to material available for presentation in the course, there are also limitations. There are, for example fields of Jewish life that have never been explored, such as what is the factual relationship between active identification with the Jewish group and psychoses among Jews. Where materials are lacking in such a manner as to impede seriously the progress of the course we shall indicate that lack.

Then there is a practical limitation upon the basic theoretical principle underlying the course. The principle is that activity should be introduced only in response to a felt need. The fact is that many of the desired activities which we shall attempt to motivate, have already been introduced. Of course they should not be discontinued while this process of motivation occurs. However, as the various committees of action are organized, they will enter into these activities with the purpose of strengthening them, possibly altering and expanding them, always with the aim of securing a greater support for them. Thus, even though the impact of motivation may not have preceded the introduction of the activity, it will yet precede the introduction of the New Deal in this activity.

There is, finally, another limitation, which modesty and experience compels us to enunciate. It is that, although the course is so designed as to appeal to all of the members of a congregation, certain factors may prevent the whole group from attending it. Yet it is possible for the study course to motivate the entire congregation. For, if the leaders of activity and of thought are especially induced and brought into the course, and if they are won over, the sentiment of the whole congregation will incline in their direction and tend to be guided by their leadership. This can be effected particularly by the committees that will be organized; for these will include congregants who were not able to attend the course, and they will be directly influenced by the leaders of the committees who will in general be participants. Thus our final limitation, instead of being an obstacle, turns out to be a challenge for effective initial motivation in the course, in order that its influence may spread beyond its original sphere.

Chapter II. Determining the Objectives for the Course.

A. The Problem

Before we can prepare our course we must determine the objectives we desire to attain through it, in accordance with the principle of "clarification of aims," indicated in Chapter I, page 5. Since the course is to be of practical use to men working today in the Jewish field, the objectives were determined through a comprehensive study of current programs for increasing the vitality of Judaism in America. An effort was directed toward finding the consensus of these programs, whether they are now under way, or whether they are as yet theoretical, and these findings will be given presently. It is these new directions in which leaders of Reform Jewry (as well as some Conservative leaders, and students of Jewish affairs) are striving to direct Judaism today, which will set the goals for our course.

B. The Basis of Selection of the Material

The articles, books, and studies which were used as the material in which we could find these "new directions," is in general that which comes under the category of "Evaluations of Reform Judaism." For the sake of completeness, the material found was checked against the bibliography prepared by Dr. Marcus on "Religion" (Lecture E., in his Syllabus of Lectures, Modern Jewish History, Hebrew Union College). Thus all the material which he indicates was included if it fell under our general category. The material was similarly checked against the bibliographies included in the two most recent studies of Reform Judaism: Beryl Levy's Reform Judaism in America, and Samuel Dinin's Judaism in a Changing Civilization.

C. Introduction to the Findings

It should be recognized that the problem of this thesis is to prepare active participation in the a course to motivate adults toward/efforts that are being made to revitalize Jewish life. Thus we must be concerned primarily with certain changes that are contemplated. Likewise, the students of Judaism whom we studied were giving evaluations and critiques of Reform, and were therefore likely to point out changes and correctives. They could in some cases be termed "frontier thinkers" in Judaism. For both of these reasons, it would be erroneous to expect that the findings we obtain should be representative of

the attitudes of average Reform leaders. They should rather be representative of the frontier thinkers.

It is therefore likely that many will disagree with these men and believe that their suggestions forebode not the renaissance but the death of Judaism. It is not the purpose of the thesis to defend or in any way justify the findings, but simply to analyze and elucidate them. For those who feel that Judaism should make different changes or intensifications, the same educational principles which demonstrate the need for a project such as we are creating, and which must govern its construction, are equally applicable, although of course the project would embody different material.

The findings are presented in the form of a consensus. This is justified by the fact that there is considerable agreement among these thinkers. Wherever there is any pronounced disagreement, this will be indicated.

The author has some assurance that the analysis is substantially correct from the following fact: The materials ^{the body of} in the two recent analyses of Reform, the books of Dinin and Beryl Levy, ^{were not studied} until the analysis presented in this thesis was already made. These books then proved to be in thorough agreement with the analysis. They were then embodied in the thesis, and at certain points it is indicated that they substantiate the previous analysis.

D. The Findings

1. Judaism is in a Crisis

There is a large measure of agreement as to the belief that Judaism today faces a crisis. It would first, then, be well to analyze the alleged nature of the crisis in order to make intelligible the new directions ⁱⁿ which these thinkers urge that Judaism move in order to surmount the crisis.

a. Evidence that the Crisis Exists. Reports that at present grave problems exist in Reform, come to us from all sides. They represent the introduction to almost every evaluation of Reform. They people the pages of the ^{Central} Conference Year Book and ^{the} reports of laymen's conferences with phrases such as "Youth is indifferent," and "This is, indeed, the most grievous symptom of Judaism in our day - the enfeeblement of the Jewish will to live" (Rabbi Louis Witt, 1).

A comprehensive picture is drawn by Dr. Mordecai N. Kaplan:

"For the first time in its career, Judaism is challenged by the Jew more vigorously even than by the Gentile. However anxious the modern Jew may be to remain a Jew, he finds himself today in a quandary. Western civilization has become as necessary to him as breathing. But as he acquires that civilization and becomes imbued with its spirit, he finds much of his Jewish heritage crowded out or rendered irrelevant. He feels about Judaism as Matthew Arnold felt about Christianity when he said, 'We cannot do without it, we cannot do with it as it is.'"

"Yet what is being done to help those who take this attitude toward Judaism? Jewish life is governed by a short-sighted empiricism without plan or program. The hectic activity of campaigns and drives passes as the highest expression of Jewish idealism and achievement. When we turn our attention, however, to the inwardness of Jewish life, we are terrified at the appalling poverty of spirit. Those who manifest an interest in Judaism may be divided into two classes; those who live in the past, and those who live on the momentum of the past. Outside of the neo-Hebraic literary output of recent years and a few readable works by Jewish-German scholars, there is nothing to occupy the mind of the average intellectual Jew who is not given to research work. Much is done to advertise or "sell" Jewish education, but there is very little to give those who answer the advertisement... It is this poverty of spirit which explains why the molders of opinion, the makers of the new age, and the creators in the arts, find nothing in Judaism to employ their powers.

"Not only are the men of great intellectual and artistic gifts leaving us, but even the number of publicly spirited Jews is menacingly small... Those of our leaders who are really interested in the conservation of Judaism ought to be made to realize that they should give priority to the problem of readjusting the spiritual life of the Jew, so that his inheritance may cease to be a liability and come to be recognized as an indispensable asset in the socializing, humanizing forces of the present world.

"Nothing worse can happen to Judaism than to underestimate the seriousness of the crisis in which it finds itself at the present time."(2)

Speaking specifically of Jewish religious life he writes:

"What does Judaism mean to the average layman? A few stories from the book of Genesis vaguely remembered, the duty of believing in one God, keeping away from ham and shellfish, attending synagogue at least on the High Holy Days, and saying Kaddish after a departed parent. In the natural course of things even these few duties grow irksome. From that state of mind to the conclusion that Judaism is altogether superfluous is but one step."(3)

Rabbi Solomon Goldman says succinctly:

"The Synagogue has ceased to be a dynamo in Jewish life. The most vital endeavors of Jewry today are initiated and promoted by the 'unsynagogued'."(4)

b. Nature of the Crisis. The thinkers in general find the essence of this crisis in the fact that Jewish life doesn't have adequate vital content to integrate the Jew within it. Thus Horace Kallen writes:

"The Jews of the United States do not present the picture of an integrated social group conscious of its corporate personality, alive with a common purpose and working out, by means of the compensation of its inheritance and its environment, the social patterns and spiritual significances of an organized common life at once Jewish and American."(5)

The cause he finds in the lack of content in Jewish life:

"The layman of the reformed sect who has been brought up under its teachings ... takes his Judaism by proxy. His association with his fellow-members of sect and syn-

agogue depends partly on the natural inertia of the human mind, which makes for the least action possible, partly on the social connections established in childhood, partly on the exclusiveness of the Gentile... The overt point of departure for their mode of association is the "temple", its culmination is a social club. For the rest, the actual responsibilities which a Judaist would have as a Judaist are delegated to the rabbis. Because his religion is not implied in the specific actions of his daily life, the Judaist of the reformed sect grows up profoundly ignorant of the history and doctrine of his sect. ... He is still a member of the chosen people, although the election implies for him no particular responsibilities, no knowledge, no action. His beatitude comes as a miracle from the Lord and he is content to let it go at that."(6)

Beryl Levy concurs in this analysis and further quotes a most recent statement of the same author:

"An excellent appraisal of the total situation is made by Professor Horace M. Kallen who points out how Judaism contrived in the modern world to retain its organic identity, but at the expense of its relevance: .. 'It consists essentially in a lightening of the Yoke of the Law to the point where its bearers do not know they are supposed to be bearing it. To be a Judaist of the reform sect places on the believer about as little responsibility in worship, ceremonial and conduct as a cult well can.'"(7)

c. The Evil Consequences to the Jew. Not alone do the authors point out that Judaism is in danger of losing its life, from lack of content, but that diluted Jewish life has evil consequences for Jews as individuals. These evils are psychological and cultural. Psychologically many Jews fail to attain a normal acceptance of the fact that they are Jews; and this unsuccessful rebelliousness produces an inner conflict. Culturally, peripheral Jews are handicapped by not being bred in a complete culture congenial to their temperaments, which some thinkers maintain is essential to cultural creativity.

In regard to the first, Rabbi Witt says:

"There is many a Jew who, if he is honest with himself, will tell you that he is a Jew because he was born one, and the world compelled him to remain one. Such a Jew is the type that everlastingly cries: 'Why am I a Jew?' And he can find no inner motivation or justification for being what he is other than the mere accident of an unpropitious birth. A group composed of such members wants to die, but, in a prejudiced world, cannot. It suffers from inferiority neuroses, from a futile struggle against a brutal fate! It is a tragic sickness of the Jewish soul!"(8)

Dr. Kaplan subscribes to the same view:

"In the meantime, the destruction of what we were wont to regard as Jewish traditions, Jewish standards of duty, Jewish ideals, goes on apace. Scarcely a Jew to-day but suffers from some kind of mental complex, due to spiritual maladjustment."(8)

In regard to the second, Maurice Samuel writes:

"The dissolution of old bonds has left the Jewish youth without a hold on life, and .. like the youth of other peoples - though with more disastrous completeness - it has found no substitute for the rejected relationships. There is an instinctive hunger for faith, and there is at hand the material for its satisfaction. But the Jewish youth is prevented from relieving its distress by an acute intellectual shame-

facelessness. It has been bullied into the belief that race and tradition, nation and faith, are words not to be found in the dictionary of the intellectual. This is the inhibition which is choking the life-instinct in the Jewish youth.

"And this is the situation which has encouraged me to write this book. All I have sought to do is to dissolve the inhibition which prevents creative longings and emotions from finding fruitful utterance."(9)

In the same vein Ludwig Lewisohn pleads:

"The loftiest sage, whose works ultimately speak to all mankind, is deeply and inextricably rooted in his historic soil, even as the highest works of the human imagination are forever integrated with the consciousness of the folk from which they arose. ... The conclusion then which my contact with Jews justified and confirmed was this: to rise from my lack and confusion into a truly human life, a life with its right relation to man and God, to the concrete and the universal, it was necessary for me to affirm in quite another fashion than I had yet done the reintegration of my entire consciousness with the historic and ethnic tradition of which I was a part."(10)

d. The Theory that Reform Judaism is the Cause of the Lack of Content in Jewish Life. There is a definite tendency on the part of some authors, though by no means all would concur, that the lack of vitality in Jewish life grows directly out of the principles of the Reform Movement. Especially, it is maintained, the attempt of early Reform to define Judaism and the Jewish group exclusively in religious terms led it to cast aside much that was Jewish and led it to break away from world Jewry and from the Jewish Community as such, which further hastened its de-Judaization. This narrowing of Jewish life is a fundamental misconception of the actual nature of the Jewish people, these critics insist. Rabbi Goldman says:

"The nationhood of Israel is an undeniable fact. The contention of the Jewish religionist is so much absurdity, for no people with a common ancestry, common longings, common experiences, and common memories can ever form merely an idealistic or voluntary union.. One never refers to the characteristics of Catholics, one speaks of the characteristics of the Irish or of the French. One never heard of a Catholic diet, although there are dietary regulations in the Church. But the Jews, though far-flung the world over, have continued their group life, their existence as a nation. We do speak of the characteristics of the Jew. Jewish literature has had an uninterrupted history for well-nigh three thousand years.. No national, historic group can be in any way confused with a league organized for a propaganda purpose. The Jews are a nation, no mere missionary society."(11)

Furthermore, the Mission Theory, extolled by Reform as the focal means of preserving Jewish identity, is utterly inadequate to perpetuate Judaism. Dr. Kaplan believes that:

"The positive factor (contributing to the failure of Reform) has been its complete misconception of the nature and function of Judaism. It claims that Judaism is a religious system of life, a system which God has enabled the Jew to evolve for the good of mankind. To communicate that system of life is the Jew's destiny and mission.. The function of that organization (of Jews) is to preach the unity of God, and to further the brotherhood of man. Such a mission would pledge us to active propaganda against trinitarian Christianity and against all forms of privilege and militarism. If that were taken seriously, it would be more dangerous to be a Reform Jew than to be the most violent radical. Only a few daring spirits would venture to belong to

an international organization of that kind. By setting up an impossible goal for the Jewish people, the Reform Movement has reduced Judaism to an absurdity."(12)

Felix Adler likewise found the Mission Theory untenable. He reasons that the part of the "election" which has to do with contributing the theory that God is the source of morality certainly cannot be based upon ties of kinship, which is certainly a bond of the Jewish group. If there is to be an "elect" body it should rather be composed of those people - Gentile and Jew - who are most sensitive to morality and most conscious of God as its source. And that part of the "election" which deals with the holding of monotheism as against trinitarianism is a philosophy rather than a religion, "too pure, empty of content to serve the purposes of a living faith."(13)

In general, the criticism leveled against Reform is directed against its early platform of narrowing Judaism down to an exclusively religious basis. Of course it is to be expected that those who believe that religion has no future would believe this to seal the doom of Judaism. But even those who believe that religion has a very vital future have among them men who insist that Judaism cannot be preserved except within a total Jewish culture, with its secular elements as well as its religious. Thus Israel Friedlander writes:

"If... Judaism is to be preserved amidst the new conditions; if lacking as it does, all outward support, it is still to withstand the pressure of the surrounding influence, it must again break the narrow frame of creed and assume its original function as culture, as the expression of the Jewish spirit and the whole life of the Jews. It will not confine itself to Jewish metaphysical doctrines which affect the head and not the heart, and the few official ceremonies which affect neither head nor heart, but will encircle the whole life of the Jew and give color and content to its highest function and activities."(15)

Kaplan says:

"The one unmistakable principle which emerges from the scientific study of religious phenomena is that in order to have religion in common, people must have other interest in common besides religion.... If Jews, therefore want the new social device which they have created for their self-preservation to achieve its purpose, they should reckon with this law. They should foster zealously whatever other interest they have in common as Jews, if they want to have religion in common."(16)

"Should it (Reform Judaism) not have at least suspected that, with nationality and religion so closely interwoven as they have been in Judaism throughout its entire career, by wrenching nationality out of Judaism a good deal of the religion might possibly go with it? ... This disbanding of Jewish nationality in a new kind of suicide."(17)

Kallen writes:

"If Judaism is to survive, it can survive only in its older form as organic to

the life of the Jewish community."(18) "If you cut the Jewish religious life from the total complex of Jewish life, you cut it off from its life. It has been so cut off in the reform synagogue, and that is why the generations of the Reformed do not remain Judaists."(19)

Rabbi Samuel Gup expounds the same sentiments, although with a less incisive attack upon Reform:

"Reform Judaism is becoming doubly cognizant of the Jewish people as a people... This bent capitalizes loyalty both to the community of Jews as Jews as well as our devotion to the Synagogue. It marks a slowing down of our proneness to become too much like the world, and a rearing of safeguards adequate for the preservation of the individuality of the Jew."(20)

He quotes Rabbi Abba H. Silver in support of his analysis, to the effect that

"The weakness (of the mission ideal) lies in overlooking the fact that the ideal of the mission of Israel is inexplicably intertwined with the ideal of the people of Israel'."(21)

And he indicates that the same sentiment is expressed by Rabbi Morris Lazaron:

"The older school of Reform by its disregard of everything except the religious idea, has made no provision for the priest to live or for the people to realize holiness in model and exemplary institutions. The new school of Reform retains the mission idea but gives it substance and reality by emphasizing the people as the bearers of the ideals and the creators of the exemplary institutions."(22)

2. The New Directions that Jewish Life Should Take

a. More Jewishness

1) In General. In the light of the above criticisms of Judaism it is reasonable to find that the most general prescription for the Jewish Remedy is: "Back to Jewish things." This is re-echoed almost universally among the men considered. Rabbi Samuel Markowitz, discussing Rabbi Gup's paper on Currents in Jewish Religious Thought and Life in America, said on the floor of the Conference:

"A generation or two ago, the cry was raised, 'Let us be like the Gentiles.' Today it is 'Back to Judaism.' And this change of front is due not to the desire for unity in Israel, important as that may be, but to a fear, conscious or otherwise, that Jews without distinctive and distinguishing marks will lose their identity in the American environment.... If Judaism is to be preserved, it must be through the cultivation of Jewish attachments, the stimulation of Jewish loyalties. And such a purpose is achieved not by the formulation of logical and academic pronouncements, but by the inculcation of Jewish responses and reactions to the universe."(23)

Beryl Levy indicates that steps in this direction have already been taken:

"There has been a move toward greater inclusiveness with respect to the Jewish tradition and its contemporary expression."(24)

2) Judaism as a Civilization. In keeping with the general criticisms offered above (section d. pp. 15-17), indicating that the Jews are not a sect but a

but a "people", and that Judaism cannot be preserved merely as a religion apart from the Jewish life as a whole, Dr. Kaplan has developed his theory that Judaism is a civilization and can be preserved only as such:

"Judaism can be nothing less than the tout ensemble of all the elements that enter into what is usually termed the cultural life of a people, such as language, folkways, patterns of social organization, social habits and standards, spiritual ideals, which give individuality to a people and differentiate it from other peoples.

"Judaism is the funded cultural activity which the Jewish people has transmitted from generation to generation. It is the living, dynamic process of intellectual, social and spiritual give-and-take of Jews in the course of their relationship to one another as individuals and as members of various groups.

"In a word, a civilization."(25)

"Judaism thus regarded includes specifically the social framework of national unity, a continuing history, a living language and literature, folkways, mores, laws religion, and art. All of these elements are so organically related and interdependent that each draws its vitality and derives its significance from the rest, and contributes both vitality and significance to the rest."(26)

It is clear that this view has a close kinship with that expressed by Israel Friedlander (above, p.16, note 15), and with Kallen's theory of Judaism as "Organic" (above,

p. 16, note 18), as well as with the "Community Theory" developed by Isaac Berkson.(27)

Yet Dr. Kaplan has become the most prolific exponent of this view, and has developed its implications to all the details of Jewish life. He has, in turn, influenced a host of followers, among whom are Goldman and Dinin, whose writings we have included. These men desire the inclusion of the various specific elements (which we shall presently discuss) in a program for Jewish life because of their interrelationship in the whole Jewish community, and when further material is quoted under their names it should be kept in mind that this is their purpose, even though we do not pause to reiterate it upon every occasion. The other men whom we shall quote have no "organic" view in this sense, yet in many cases they agree with the followers of Kaplan as to certain specific directions in which Jewish life should move.

3) More Intensive Jewish Education. (a) For Children. The Sunday School has widely been criticized as educationally inadequate. Rabbi Goldman says, forthrightly:

"It is not enough to deliver pronouncements against the Sunday School; we must once and for all, abandon the sham of this educational system. To deceive Jews into believing that their children are being educated at the Sunday School, or that the Sunday School is in any way adequate as a solution of the problem of Jewish education, is to be downright dishonest. The American Rabbinate cannot go on tolerating such a situation without lasting disgrace."(28)

Rabbi Gup indicates that the Rabbis are aware of this criticism:

"New energy is being put into the educational efforts of Reform."(29)

Dr. Morgenstern says:

"Our actual achievement in the field of religious education has been woefully inadequate. We have neglected to keep pace with and apply fully the modern science of pedagogy to the solution of this extremely difficult problem."(30)

These are the most general criticisms. Specifically, Jewish educators have pointed out the need for more time for the education of children, better trained teachers, and a richer Jewish content for the curriculum.(31)

(b) For Youth. The inadequacy of a system of education which for most children stops when adolescence begins, has been indicated widely.(32) Dr. Kaplan point out the need of youth education especially from the religious and moral aspect:

"Inwardly, the Jewish youth is tormented by doubt as to the truth and worthwhileness of the religious and moral ideals he had been taught, in his childhood, to respect. Outwardly he is exposed to the baneful influence of evil companions who hold up his scruples to ridicules... With no responsible Jewish community or institution to make provision for the youth's spiritual development during those critical years, what else is to be expected than that he should be graduated as a confirmed iconoclast, to whom nothing is sacred, who holds all virtue in derision, and who makes mock of piety and self-control? What use can he have for the Jewish people when he is convinced that Judaism is a misfortune? In fact, he is something of an anti-Semite himself.....

"The recognition of this fact, which is, in a sense, the same as acknowledging that Torah as a process of moral education must be resumed with greater vigor during the years of adolescence, imposes upon us a twofold task of stupendous proportions: one is to organize new subject material for Jewish youth education; and the other, to create the machinery whereby Jewish education might be carried far into the years of adolescence."(33)

(c) For Adults. The need for a "Jewishly educated laity" has been a persistent cry in Reform Judaism. Rabbi Isaac Landman writes that, at the present time, "the Reform laity possesses almost no Torah.... The Jewish educational leaders .. have missed the one .. fundamental factor.. Jewish education begins at the top, with adults; elder educated in Torah will have children educated in Torah."(34)

Dr. Kaplan indicates the need from the ethical viewpoint:

"With all that the youth may have learned about life and its duties, by the time he attains manhood and has to make his place in the world, he is face to face with situations that do not seem to fit the rules and principles which he has come to accept as authoritative.... Life is no longer a matter of theory and abstract ideals, but of concrete and oft harsh realities which are apt to render him oblivious to all the delicate weighings of right and wrong. Hence, Judaism's behest that Torah be the occupation of the man no less than of the youth or child."(35)

Samuel Dinin view adult education as the final and crucial realm in which the revitalization of Jewish life, and the reconstruction of our economic and social life must come:

"If social and economic life or if Jewish life is to be reconstructed we must begin now with the present adolescents and adults. Unless we can educate them, the new day will never come. Jewish education, like general education, must henceforth become

a continuous process, in which the education of adults must assume an increasingly important, if not the all-important, place. Any program of Jewish education which will fail to take cognizance of the central role of adult learning, will fail altogether."(36)

(d) Extension of Jewish Education to Children not now Affiliated with schools. A great gap has been indicated in our educational system in that it fails to reach in any way a vast majority of the Jewish children of school age in America. Rabbi Jacob Pollak indicated that in 1927, this proportion untouched by any Jewish Education was over 70%.(37) For this reason frontier thinkers have emphasized the responsibility of the Jewish Community to provide schools for those Jewish children whose parents are not affiliated with synagogues.(38)

(e) The Central Role of Education in Judaism Conceived of as a Civilization: Mordecai M. Kaplan writes:

"Jewish education, in its broadest sense, is the central function of the community. Among the functions of Jewish communal life, priority should be given to Jewish education. In relief work and social service the community discharges nothing more than an elementary human duty. But it is in the socialization of its members through the transmission and enrichment of a spiritual heritage that a community lives up to the highest purpose of its existence. The problem of Jewish education in its widest sense as applying to children, adolescents and adults, must constitute the chief *raison d'être* of the Jewish community."(26)

Without specifically endorsing the view that Jewish schools should be maintained by the Community rather than by the Congregation, Samuel Dinin does point out that the system of Congregational schools has serious weaknesses, especially in efficiency - which has led some thinkers to desire an efficient, high-standard, Jewish school system maintained by the Community. This is Dr. Dinin's analysis:

"Organization along congregational lines has many advantages. The congregation integrates the individual into the life of his nearest group. It enables the child to grow up as part of a congregation and provides a place for him at all periods of his life and not merely during the period of schooling. It connects and unites the entire family. Congregational organizations have, however, obvious advantages. Congregations tend to emphasize the social and religious aspects of their work and to neglect their schools. They often breed the spirit of a clique or club. Congregational schools usually work as separate units and have very little connection with each other. The child is integrated with the life of the congregation, but not with that of the larger Jewish community. The greatest weakness of the congregational school is that it relegates Jewish education to the sphere of the undifferentiated activities of the congregation. Instead of the school securing ever better trained teachers and supervisors, the school supervision is forced upon the rabbi as an added casual duty among his numerous other routine tasks, from which he is obliged to seek relief through relegating his responsibility to secretarial or other administrative assistants.' At a time when public education has grown in complexity and tends more and more toward specialization, Jewish education is becoming oversimplified and deprofessionalized, and therefore less effective and vital."(39)

4) Greater Stress upon the Hebrew Language. It is to be expected that those who further the idea of Judaism as a Civilization should emphasize the role of Hebrew. Its chief exponent writes:

"There are, however, a number of conditions which must be fulfilled before we can think of Judaism in terms of a civilization. First we must participate in the renaissance of the Hebrew language and literature.... The Jew to whom Hebrew is 'Greek' is the rather of an indifferent Jew, and the grandfather of an apostate Jew. There is something about the Hebrew language which gives the Jew a 'Neshamah Yesera,' an oversoul, for in that language are stored the joys and the sorrows, the triumphs and the defeats, the gropings after truth, and the struggle for the light experienced by the Jewish people in the course of thirty centuries... When we teach the child a language, he instinctively senses the reality of the people to which the language belongs, and at the moment that he pronounces a word or sentence in that language he feels himself at one with that people. The Hebrew language can supply the element of unity that is fast disappearing from Jewish life... Have the Jews as a people created anything cultural or spiritual since the days of the emancipation? Is not the revival of the Hebrew language the sole proof that Israel's vitality is still unexhausted? Modern Hebrew has succeeded where Jewish law and ritual have failed. It has demonstrated the possibility of Jewish life remaining identical and continuous while assimilating the best that there is to modern thought and civilization." (40)

Rabbi Goldman says:

"A sound Jewish program, therefore, cannot conceive of Jewish life without the Hebrew language, not merely as the language of prayer, but the language in which many of our ablest sons and daughters will make their best contributions to society.... Of old, even as today, we know no better way of bringing the much-abused younger generation nearer to the Jewish people than by acquainting it with the tremendous achievement in Jewish literature. From the Bible to Bialik what genuine beauty, what a glorious heritage!" (41)

5) The introduction of Jewish art. "We have learned to demand from a civilization," declares Dr. Kaplan, "much more than people did formerly... We expect it to introduce us into a world of esthetic values." (42) He explains their value:

"Works of art give expression to the group emotions and provide occasions for participation in these. Art forms may thus be understood as the rhythms into which the emotions of a civilization fall at their moments of highest power and intensity, and correspond to the heightened speech-rhythms of emotional excitement. What is significant for the perpetuation of civilizations is that their characteristic ways of feeling are preserved only in the heightened forms, the accentuated rhythms, of art. A civilization can thus not endure on a high plane without preservation and cultivation of its art. The creations of art become part of the social heritage which is the driving force of the civilization, and come to be the means of calling forth the civilization's characteristic emotional reactions from the group.

"Jewish civilization conforms to this principle... This art of a civilization is a unique interpretation of the world in color, sound, and image that are both specially familiar and profoundly interesting to the people of that civilization. This art contributes a unique expressive value to each object of the spiritual life of that people." (43)

Dinin develops the implications of Jewish art for education:

"As soon as we realize that a great deal of what we have termed extra-curricular

activities constitutes the activities of life, of experiencing, of living, so soon will we have to discard what we have been attempting to teach and substitute instead purposeful activities, actual life experiences involving Jewish dances and songs, Jewish cooking, Jewish handwork, Jewish stories, Jewish games, celebrations of Jewish holidays."(44)

6) More Jewish Ceremonials. In the light of what immediately precedes it is to be expected that the proponents of Judaism as a Civilization place great emphasis upon Jewish Ceremonials as social art expressions. However, since they subject them to a reinterpretation, we will reserve discussion of them to the section on the readaptation of the synagogue, which is to follow. The same tendency toward ceremonials is unmistakable throughout present day Reform. Rabbi Gup indicates this and also refers to the tendency to reinterpret:

"Liberal Judaism is evincing a revival of interest in ceremonialism. Many sense a barrenness in its worship, and they seek for a 'broader spiritual outlook' in its services and observances. With them the moving question is not of ritual per se, but of beauty and 'the symbolism of truth.' There are others whose convictions arise from an entirely different setting. They would restore ritual because many are attracted by it. They perceive that a multitude of those who have discarded the old beliefs still retain loyalty to traditional ceremonials."(45)

Dr. Kaufman Kohler included this in his Revaluation of Reform Judaism in 1924:

"Our home must again be made.. the sanctuary of piety.. the mother.. must again teach her child to recite its morning and evening prayer and say the grace at every meal. But what lent the Jewish home at all time its beauty of holiness was the ceremonial system so rich in elevating power, and since these old traditional forms have lost their appealing force, Reform has to step in and replace them by more attractive ones."(46)

b. Readaptation of the Synagogue

1) Reinterpretation of its forms. Dr. Kaplan believes that fundamental reinterpretations of the synagogue must be made if it is to keep its vital place in Jewish life. The first is succinctly expressed by Dr. Dinin:

"It is impossible to demand conformity to set observances and rituals in the name of God, of those who find religious values in human experience. Customs and ceremonies can no longer be binding because they have a divine sanction. Those which will survive will survive as social or national mores and folkways, which have meaning for a particular group for particular reasons."(47)

Thus though worship will "not be regarded as having for its object the fulfillment of the private wishes of the individual worshipers, (for) the magic influence of praise-offerings addressed to God is precluded by modern conceptions of God,"(48) it will rather be "a means of giving a people that collective consciousness which unified its life and integrates all of its individuals into a spiritual totality."(48)

Thus the forms of Judaism and its worship must be reinterpreted to enable them to serve both religious ends and the Jewish group; more specifically Dr. Kaplan writes:

"The modernist .. has to formulate a program whereby he will be able to be true to his convictions and yet experience a sense of unity not merely with Jews who think as he does but with both the Jews of the past and with all those present Jews to whose fundamentalist views he cannot subscribe... If this be the object in view with which the Jewish modernist must approach the entire complex of traditional beliefs and practices he is bound to adopt as his principle the conservation of form and the reconstruction of meanings. (This) has been the history of the Jewish civilization.... Since identity of form is essential as an element of unity, as many of the traditional mitzvot as possible should be continued...."(49)

Once having made such a reinterpretation, Jewish leaders will find that the synagogue can function as a powerful force for Jewish vitality and idealism. To do this

"The language and the atmosphere of the worship should be entirely Hebraic... Worship must be highly esthetic... (and) should deal not only with the past but also with the present interest of the Jews, both collective and individual."(50)

Among those who do not propound the view of Judaism as a Civilization there are also those who desire a readjustment of the religious forms. Thus Rabbi Samuel Goldenson writes:

"The time has arrived when we must examine with all earnestness our prayer book, and see whether they actually express the convictions of the average worshiper.. I would have our prayers recast with the purpose of appealing to the motive of self-consecration, rather than to continue to indulge in a constant repetition of adoration of the Most-High."(51)

However, Rabbi Goldenson directly opposes Dr. Kaplan's tendency to interpret religious forms/a nationalistic way, rather Samuel Goldenson believes that "there is too much particularism in our prayers."(51) And for the most part, the leaders of the "traditional" Reform movement who have submitted critiques of Reform are completely opposed to Kaplan's emphasis. Both have a place for both personal religion, and Judaism as a means of unifying the Jewish group, but Kaplan is most vitally concerned with the latter and sees the great function of the synagogue in its fulfillment:

"The effective function of the Jewish religion is contingent upon a distinction being drawn between the personal religion and the folk religion. Jewish folk religion consists in all those expressions of Jewish life, and all those forms of customs and law, through which the individual identifies himself with the life and strivings of his people."(26) "The civilization of a people must of necessity find expression in folk religion. For it is only in the folk religion that a civilization reaches the point of self-consciousness which is essential to its perpetuation."(52) "Personal religion, on the other hand, is essentially the world outlook which each one is taught and encouraged to achieve for himself. Such religion every individual Jew should be free to develop in accordance with his sincerest convictions regarding life and the universe."(26)

Most of the members of the Conference who have expressed themselves on the subject, however, would throw the synagogue's emphasis upon personal religion. Rabbi William

Pineschriber says:

"The reestablishment of the religious sanction seems to me to be the remedy. First, in our preaching we must again emphasize the note of profound faith in a living God... Since prayer is one of the most important modes of deepening the spiritual life, let the reform synagog stress the value and need of more frequent individual and group devotion."(53)

Dr. Morgenstern believes that Reform should have created

"Some sure avenue of approach whereby the individual Jew could draw nearer to his God in moments of deep devotion and of spiritual need with firm assurance that he could find Him and commune with Him face to face, as a man communes with his friend. True, in theory the avenue is there; but it is an avenue unpaved, poorly marked and difficult to discover and to travel."(54)

This same emphasis recurs in the discussions by Rabbis in the Symposium on "Judaism and the Modern World" before the Council of the Union of American Hebrew Congregations in 1929. It is mentioned by Dr. Morgenstern(55), Rabbi Morris Feuerlicht devoted his paper to "Judaism and Personal Religion," and Dr. Samuel Schulman in his "Impressions and Summary of the Symposium" gives it extended emphasis.(56)

2) The Tenability of Religious Belief in the Modern World. In order to maintain the vital role of personal religion, Reform Rabbis have been directing Judaism to teach more effectively the conviction that science and religion are not at war; that religious belief can be maintained together with a thorough-going acceptance of science. Thus in the above Symposium, Rabbi James G. Heller points out the tenability of religion in the light of a true appraisal of even extreme conceptions of modern psychologists:

"Religion is a type of action, which rests not on reason but on the fact and nature of life. It is a part of man's creative striving... Where reason ceases, or where it cannot be applied, there the activities of life and religion begin. In religion, as in life in general, reason may be used to criticize or to clarify, but it can neither give nor can it destroy.... You may use science for the dissection and description of matter, but you cannot use it to tell men why to live and how to live. That lies imbedded in the central mystery of life itself, of which man is a part, and in which he floats suspended like an infusorian in circumambient water. Life is unpredictable, and in the final analysis not susceptible of scientific explanation. That is true of its simplest forms. When one comes to man, the mystery is insuperable. We know so little of even the most rudimentary mental process, that it is the height of folly to try to dispose of the whole matter at one blow, as do these two gentlemen.⁽⁵⁵⁾ We must wait for centuries until science approaches the fringe of the problem. But we cannot wait for centuries to live and to find ourselves. The task of psychology is not to impede its own possibilities of service by devising far-flung philosophical theories, but humbly to study man, to add patient labor to labor until the truth begins to appear out of the subtle and intricate pattern of his mind. And for our part, it is our duty to teach men about themselves, to induce them to penetrate behind the veil of their own life, and thus to become immunized against illusory and ephemeral theories that lead only to despair."(57)

Rabbi Abba Hillel Silver writes:

"There was never any real conflict between religion and science as such. There cannot be. Their respective worlds are different though not oppositive. Their methods are dissimilar and their immediate objectives are not the same. The method of science is observation, that of religion contemplation. Science investigates. Religion interprets. One seeks causes, the other ends. Science thinks in terms of history, religion in terms of ~~teology~~ ^{teology}. One is a survey, the other an outlook....

"The man of faith will not be discomfited either by the venerable character of his own truths or by the quick and span modernity and amazing proximity of scientific achievement."(58)

It is clear that in the above divisions (1 and 2) on the readaptation of the Synagogue proper, we have two different emphases, yet it is also clear that the views do not contradict one another, and it is maintained by many that Jewish worship, ceremonies and the synagogue promote both folk religion and personal religion. Therefore we may keep both objectives: -the reinterpretation of worship and ceremonies, and the tenability of religious belief in the modern world - and include them as aims for our course. One can be emphasized more than the other, or a balance struck between them according to the particular leaning of the one who directs the course.

c. The Cultivation of Jewish Nationalism

Two chief objectives - the urge toward a greater Jewishness (above) and the urge toward a greater unity and integration among Jews - have motivated a third objective: Jewish Nationalism. Although there is a distinct opposition ^{some} among/thinkers on the subject of Judaism to the promotion of this movement, it has received great support from different schools of Jewish thought. A definite group among the Reform Rabbinate subscribes to it; thus Rabbi Heller writes:

"It is the belief of the Jewish people in itself. It is the conscious expression of the entire character of Jewish life throughout the ages.. Judaism and the Jew are bound together as soul and body. We must have a strong and sound body, if ^{spiritually} we are to live at our highest and best. This thesis is capable of extended verification from Jewish history and life. From it will be seen that Zionism is more than a secular movement, more than a capitulation to anti-Semitism. Clear and general recognition of this truth is the sine qua non of Jewish survival and Jewish creativeness."(59)

Rabbi Stephen S. Wise writes of Zionism as

"The touchstone by which to appraise the reality and content of the relation of the individual Jew to the body of Israel."(60)

Our interpretation is reenforced by Beryl Levy's analysis:(61)

"At the present time there are powerful elements in Reform Judaism urging a recapture of that positive Jewish content and assertiveness which Zionism most notably expresses.

And Rabbi Gup writes that "today the sentiment (of Liberal Rabbis) in its favor is vigorous (62)

Zionism is, of course, central in Kaplan's interpretation:

"Only in an Eretz Yisrael is it possible to achieve those environmental conditions which are essential to Judaism becoming once again creative." (63)

"Palestine is the center of the Jewish people. Without a common center in which Judaism can be developed in its historic setting, the Jews of the world cannot maintain their international bond which united them in the past, and which must continue to unite them. Besides, without the spiritual aid and example of the adjustment of Judaism to modern life in the more favorable spiritual conditions prevailing in Palestine, the efforts at similar adjustment by other Jewries of the world would become very much more difficult." (26)

Jewish nationalism, therefore, is urged as the means whereby Jewry can become creative in all branches of culture, as a conscious affirmation of the Jew that he belongs to a group and that he is determined to preserve it, and as a project to build up a center where Jewish influences will be autonomous and where, then, a thoroughly modern Jewish civilization can be built, which can be an example to far-flung Jewish communities - perhaps even to the world. It is on these bases that Kallen points to Zionism as a "frontier of hope" (64) and Elisha Friedman comes to it as the remedy after a survey of the factors leading to survival or extinction for the Jew. (65)

Samuel Dinin shows clearly that Jewish nationalism has a further implication than merely the building up of Palestinian life, namely the creation of Jewish national life in the various countries, which must be advanced on its own merit, whether Palestine can help or not:

"In the light of the foregoing (grave problems of Zionism), the problem of Jewish nationality in the lands of the Diaspora must be solved simultaneously with or independently of Jewish nationalism in Palestine. It may be that history will prove that without Palestine the Jews will perish. The fact remains, however, that for the present and for a long time to come, the Jews will continue to survive as a people with or without Palestine, that if their nationality is a fact and a reality, then steps must be taken to bring about a living and creative Jewish national life in whatever countries they happen to dwell." (66)

Compatibility of Zionism with the American Spirit. In order that this nationalism may succeed in America, its leaders have felt it necessary to develop interpretations in whose light it will be compatible with the spirit of America. These consist in essence in pointing to the value of cultural pluralism within a nation. They ^{urge that} it gives rise to variety and interaction in the realms of the arts, ^{and is thus} productive of creativity. It also preserves the roots of the various stocks that have come to America, thus tending to keep individuals integrated in social actions rather than falling away to the anti-social. And finally, some urge that multiple

cultural loyalties are productive of tolerance and international peace. These form the bases of the numerous though variously shaded discussions of the subject. They are to be found in the advocacy of the right to ethnic personality on the part of Rabbi Goldman, of the cultural pluralism of Kallen, of the community theory of Berkson, of the belief on the part of Elisha Friedman that Zionism and the American spirit are in harmony(67), of Drachsler's insistence that "cultural group consciousness become an asset in the expanding life of the nation."(68) Dinin presents some of these thinkers and summarizes them as follows:

"All the foregoing points of view agree, then, that real democracy of necessity demands divergence of cultures, nationalities, and religions, and free interplay between ethnic, cultural, and national and religious minority groups..... In socializing the individual we must socialize him into his own group as well. This does not mean that America must merely tolerate cultural divergences; but that it must promote and encourage them."(69)

d. Reorganization of the Structure of the Jewish Community

Thinkers have proposed that the structure of the Jewish Community be reorganized. They have pointed to its inefficiency due to duplication of effort, inadequate and irregular support of institutions, and they have indicated its failure to elicit the interest and participation of the great mass of Jews, whose indifference allows the communal affairs to proceed on a thoroughly undemocratic basis. Thus Judge Horace Stern says:

"We have no communal organization... Thousands of children in the community get no religious education whatever; there is no standard curriculum; there is no general provision for the preparation of teachers... Our best institutions languish woefully and American Jewry is disgraced by reason of its failure properly to maintain and enlarge its most worthwhile projects, although that failure is probably due almost entirely to lack of organization rather than to lack of interest on the part of our people when properly and efficiently approached... DUPLICATION OF WORK DEPLORABLE.. This causes not only a weakening in the results accomplished but frequently involves embarrassing and humiliating situations in which the Jew is placed in an awkward light in the world at large. If some incident occurs of an anti-Semitic nature, several institutions may rush forward to be the first to meet the situation... it is the closest analogy of any I know to what lawyers call ambulance chasing..

"Finally.. in the great communal tasks of religious and educational work, philanthropy and all the other special problems of Jewish life, instead of each member of the community taking a definite part and being given either .. the duty or the opportunity to serve in a designated and specific capacity.. there are a few individuals in each community who are asked and required to do nearly everything."(70)

Judge Stern combines this analysis with a theory that the Synagogue has lost its vitality because it has allowed the activities of Jewish life to be carried on under other auspices than its own:

"SHRUNKEN SYNAGOGUE ACTIVITIES..... Today the Reform synagogue is a place in which to pray and to hear occasionally a sermon or a lecture. Attendance at divine service tends to become something merely incidental, like going to any other place of meeting or diversion.... Whether there be 'centers' and community houses attached to the synagogue or not, they do not function in serving as units of Jewish communal activity.... (This he contrasts with the thought that) the synagogue was formerly the center of all Jewish life. Abrahams says that the medieval Jew not only prayed in the synagogue, he lived in it. It was the common meeting place and in it the communal life expressed itself. In the synagogue were carried on all the activities which were shared in common."(70)

Therefore he proposes that all the members of congregations be organized into committees which would promote some specific activity or institution within the Jewish community. In this way he believes that both the vitality of the synagogue and the strength and efficiency of the community will be enhanced:

"I propose therefore, that each such organization (brotherhood, sisterhood, etc.) exist for the purpose, and I would say the sole purpose, of active Jewish communal work, and as representing the contribution of that synagogue to the community. Thus I would have, for example, a group in each organization devoted to the cause of local charitable work, the hospitals, the relief agencies, the federation, (etc).. protection of Jewish rights,... local Jewish education..."

"Each and every member of the synagogue, and as far as possible, each and every member of this family, (would) be requested to align himself with such one of the groups.. (These) would specialize.. in turn, instruct the public generally... (They would) labor for such causes... All of this would be done in conjunction and cooperation with the similar specific group covering the special line of endeavor in each and every synagogue in the community."

"RESULTS THAT WOULD FOLLOW. 1) There would be a healthy congregational rivalry in the pursuit of definite accomplishments. 2) Each member would align himself with at least one subject of Jewish interest... 3) Every one of our institutions would have.. nuclei or cells of permanent organization for cooperative purpose.. 4) The members of the synagogue would take more interest in Jewish work if given a definite part and.. responsibility.. 5) The aspiration and natural desire of youth to express religion in actual deeds and with concrete results would be satisfied... 6) The members of the community would become better educated as to Jewish institutions, needs, and problems.. 7) The synagogal club would become the liaison between the pulpit and the outer world. 8) The synagogue would be restored to its natural and deserved primacy as the centre from which would emanate all worthy communal work and the sanction of religion would be directly placed in back of such work."(70)

Samuel Dinin, while agreeing with Judge Stern's criticisms of the present state of disorganization in Jewish communal life, carries the attack further by indicating that not only is the control undemocratic but it is in the hands of those who have no whole view of Jewish life and no deep desire to perpetuate it:

"Even where there are organizations like the Federation of Jewish Charities, which exercise some sort of communal control, these organizations are neither democratic nor communal."

"The New York Federation, for example, appeals to the public in the name of ninety-one institutions. It purports to be a communal agency and asks for communal support."

Yet it is controlled by an oligarchy of a few rich men, who hold power by virtue of their donations. They directly or indirectly control the economic, social, and educational welfare of large masses of New York Jewry, yet these masses have no voice in determining what is to be done about their own welfare. They are charity-minded men, the men who control the Federation. They see Jewish life in terms of helping the poor, the orphaned, the sick, the homeless. They see it in terms of physical and social recreation. But they do not understand its institutional, cultural, national character. The only ^{type} of Jewish education they understand is Sunday School education. They do support a few communal Talmud Torahs, but they do not understand why the Jews need an intensive program of Jewish education. They discourage intensive Jewish programs in the Centers and Y's. They themselves are bound to Jewish life by the slenderest of ties. Their children assimilate and intermarry. How can Jews look for Jewish leadership to those who are not interested in passing on the Jewish heritage to their own children?"(71)

It is partly from a motivation similar to this that Dr. Kaplan rejects Judge Stern's plan as not basic or thoroughgoing. He suggests that we proceed directly to organize a strong, inclusive Jewish community, and that the congregations help in this regard by making membership in the Federation or Welfare Fund of the community a prerequisite for membership in the congregation. The congregation in turn would have representation on the control boards of the Federations. Judge Stern would restore the synagogue to centrality and primacy in Jewish life; Dr. Kaplan would build the community into the central and basic position, having the congregation as one of its significant units, but including as well other units, of which non-religious Jews would form a part:

"The community and not the congregation should be the basic unit for the organization of Jewish life. Congregations, with their emphasis upon worship, will continue to be important elements in Jewish communal organization... But the community is larger than its congregations, and must, of necessity, provide for needs and activities that do not fall within the scope of the congregation. All of the organized forms of Jewish life should therefore be integrated into a collective unity, - the community."(26)

He believes that the Jewish community cannot possibly be organized around the congregation:

"We must .. be realistically minded enough to accept and reckon with the heterogeneous character which Jewish life has assumed and which it is bound to retain. This means that it is sheer quixotism to try to restore the wholeness of Jewish life by demanding for the synagogue the position of centrality and primacy."

"Those who urge that the community be organized around the congregation forget that a large number of Jews who, without sharing the hope of the assimilationists to see the Jews become entirely absorbed by the general population, find it possible to express themselves as Jews through other media than congregations. It would be a serious mistake to omit them from the reckoning in any attempt to build up an integrated Jewish community.

"All we can do is to have the synagogue operate on a basis of equality with all other types of Jewish association with the community....

"The community.. should consist of all the Jewish institutions and organizations within a given area, federated for the avowed purpose of fostering the normal manifestations of the Jewish spirit, as well as of helping those who are in need of relief.

It should collect funds and make allotments, not only for the local needs and institutions, but also for those of super-local scope. Membership in that community should be a prerequisite to affiliation with the synagog, the Jewish club, the cultural group, of the fraternal organization. In recognition of such membership, the community should give to the synagog and to the other social bodies representation in its councils."(72)

The specific function of the synagogue, according to Dr. Kaplan, would not be to give religious sanction to all worthy communal work, as Judge Stern would have it, but to "re-enforce the Jewish consciousness by giving meaning and soul to collective Jewish effort."(73)

"What exactly is meant by religious sanction? Certainly not the promise of reward either in this world or in the next for sharing communal responsibility, and the threat of punishment for refusing.. Both rabbis and congregations are too sophisticated for that type of sanction. If, on the other hand, the sanction referred to is merely that understanding of the world which impels one to do what is right, then it would seem superfluous to go to the synagog for such sanction. Does not Judge Stern himself take for granted that the thinking young people object to religion on the ground that it does not express itself in concrete results? Where do they get their idealism from, on the basis of which they demand concrete results and object to the failure of the synagog?... Apparently not from organized religion. Consequently, the incentive of providing good deeds with a sanction is hardly one that will rouse the synagog from its present lethargy.

"There certainly is a sanction which it is within the province of the synagog to bring to bear upon Jewish communal endeavor. But it is not what is ordinarily called a religious sanction... The better term would be a 'standard,' or 'criterion,' for evaluating the aims and perspectives of communal undertakings. The synagog should come to the Jew with the kind of imperative that would enable him to realize the true nature of his obligations to participate in Jewish communal activities. It should interpret that obligation as the normal expression of that community-mindedness without which one cannot live as a Jew. The spirit which the synagog qua synagog represents is that which imbues all who belong to it with a Jewish consciousness. This is the primary contribution the synagog should be called upon to make to collective Jewish effort. Such a consciousness is needed to correct evils which exist in Jewish activities and enterprises, and which are far more destructive than waste and inefficiency. These are the evils that arise from lack of soul.

"An organization, like an individual, is without soul when it fails to relate itself to the totality of which it is a part... These (Jewish) institutions ought to know themselves as part of the totality of Jewish life, to the furtherance of which they must contribute both directly and indirectly."(74)

The detailed nature of the Community which Dr. Kaplan seeks to establish is as follows:

"The second social institution which is essential to Jewish life in America is the Kehillah. The Kehillah should be an organization of individual Jews who, differ as they may in religious belief and practice, are agreed that Jewish group life in the Diaspora should be continued and developed. In view of the intellectual and religious diversity of those constituting such a Kehillah, it would have to be organized on party lines. But all parties would have to agree on the following aims:

1. To make it possible for all Jews, regardless of financial status, to share the benefits of a Beth-Am or Synagogue.
2. To promote a fully developed system of Jewish education comprising kindergartens, weekday afternoon schools, evening courses .. for adults, training schools for rabbis, teachers and social workers.
3. To maintain philanthropic institutions.
4. To further the upbuilding of Palestine.

Without a serious effort in social engineering along the lines suggested, it is futile to look forward to any kind of Jewish unity other than that which is forced on us by pogroms and the economic ruin of some part of Jewry."(75)

One of the purposes of both the Stern Plan and the Kaplan Plan is to achieve a greater Jewish unity, a direction in which Jews representative of varied schools of thought, would like to see Judaism move. The general attitude is enunciated by Dr. Morgenstern:

"If Judaism is to survive in this modern world.. then first of all it must achieve for itself, and that speedily, a true world unity, in which differences and divisions will soon be forgotten and all qualifying adjectives discarded as obsolete... But if Reform Judaism stand in the van in this forward movement,... then it becomes doubly our task .. to attempt to understand with sympathy and with full brotherly yearning our fellow-Jews throughout the world and their varying interpretation of and aspiration for Judaism, so that nothing Jewish may remain foreign and unintelligible to us."(76)

Since it is impossible to motivate adults both in the direction of the Stern Plan and that of the Kaplan Plan specifically, since they differ, we can merely set up the general directions of motivation which these two plans indicate. They would be the appreciation of the need for 1) a greater participation in Jewish affairs on the part of the laity, 2) a stronger, more inclusive Jewish communal organization founded upon a more democratic basis, and a more adequate and permanent means of financial support, 3) a greater Jewish unity in national and international affairs.

e. Greater Participation in Social Reconstruction

Finally we find a wide-spread consensus in favor of Judaism's taking a much more active role in the concrete efforts to eliminate poverty, exploitation and war than it has heretofore. The philosophy underlying this suggestion is that it is not enough for religion to enunciate moral truths, it must actively explore and utilize the methods for their realization. Rabbi Goldenson puts it concisely:

"If I should put into a single sentence the present status of Reform, I would say that we are on the eve of another period of profound searching, and the motive of this re-examination is to be found in the ever-growing belief that modern Judaism must justify its continuing existence by contributing to the spiritual sanctions needed in the hope and labors of social reconstruction.

"Rightly understood, the mission is nothing more, and... nothing less, than the sense of responsibility for the embodiment in social behavior of the moral principles enunciated by our spiritual forebears... If Judaism is to have a future, it must learn to take its mission seriously.. Unfortunately our Jewishness has for some time been negative, defensive, apologetic, and not sufficiently spiritually assertive and affirmative."(77)

Dr. Morgenstern says:

The direction and point of application of religion this new reformation will shift from the future to the present,... from thought and dogmas of reward and punishment, of the frail and sinful nature of man, of the goal of individual salvation in the hereafter, to the realization of the duty and possible achievement of a better world here and now... Its interest, its purpose, its aspiration will be directed all to this life and to its privileged task of refashioning this world as a place of beauty and song."(78)

Rabbi Sidney Goldstein writes:

"To religionize social life means that the synagog must take an active part in shaping the new social order.... If we take our stand with Amaziah, we shall go the way of every priesthood that has supported a social order of inequity and injustice. We shall go the way of the Greek Catholic Church in Russia and the Roman Catholic Church in Spain... This is the supreme task of the synagog today: not to be the priest and protector of a world filled with weakness and wickedness and woe; but to be the prophet and the protagonist of a new order that is fair and strong and just."(79)

Laymen, too, have expressed strong sentiments in this direction. A more vital relation of Judaism and the Rabbis to social problems was the essence of the proposal of Roscoe C. Nelson at the Council of the Union of American Hebrew Congregations in 1929:

"Can Judaism, Reform or Orthodox, direct legatee of the riches (of social vision and practice) Dr. Cronbach unveiled to our raptured gaze, permit itself to be identified in the mind of the humblest garment worker with the conception of the Church as the handmaid of privilege, the bulwark of reaction?....

"Why build synagogues and endow seminaries if the adjurations of the prophets have for us merely coldly historical interest, and if they leave our pulses unstirred?...

"The rabbi of Judah who accedes to any such limitation, who foregoes the right, who betrays the mission to war against glaring inequalities of privilege, because his congregation prefers not to be annoyed by being reminded of these tiresome and vexatious social problems, betrays the honor and tradition of his sacred calling.... A man who warns his rabbi to eschew the subject of industrial problems, unwittingly it may be, but none the less truly, urges him to take the path, for him as rabbi, marked "The Road to Ignominy."(80)

Mrs. Ephraim Frisch re-echoed the urge to social reconstruction in the following Council of the Union in 1931.(81)

On several occasions the Central Conference of American Rabbis has been concerned about its failure to attract the Jewish workingman to the Reform movement. In 1909 Rabbi Solomon Foster expressed the opinion that this group is estranged from the synagog because it believes that the synagogue is more interested in the rich than in the poor. He suggested that the Reform movement acquire a greater knowledge about Jews in industrial situations, and that "a course of lectures be given each year at the (Hebrew Union) College on the industrial conditions of our day." In 1928, Israel Mufson, Secretary of Labor College in Philadelphia presented an analysis of the Spiritual Situation among Jewish Working People in America; he stated that the antipathies or bitterness which the average laborer feels toward the synagog "prevail at present because of the utter disregard of the synagogue for the material welfare of its people."(83) And as a remedy for the situation, he suggested - as others we have seen have suggested - that the success

of Judaism "can come only as civilization and culture are socialized and the economic world so transformed that the minimum of tomorrow's welfare will include more health and comfort than the maximum of today's standards." (83)

Dr. Kaplan asks:

"What value has any ethical doctrine which simply sets up a goal without in the least suggesting the means wherewith to attain the goal?.... The mission to teach universal brotherhood is taken seriously only when it is translated into a definite program like the doing away with political nationality or the outlawing of war, or the establishment of industrial justice or greater equality of opportunity for all."

"True to their historic tradition, Jews should continue to identify themselves with all activities and movements which aim to abolish poverty, to socialize wealth, to equalize opportunity, to further security and to establish universal peace." (26)

E. Summary of the Findings

Now that we have completed our analysis, it would be well to give a summary of our findings:

1. Judaism is in a Crisis

a. Evidence that the crisis exists.

b. Nature of the crisis:

1) Lack of adequate content in Jewish life.

c. Evil consequences to the Jew:

1) Psychological conflicts.

2) Lack of cultural creativity.

d. Theory that Reform Judaism is the cause of the lack of content:

1) Unreality of defining Judaism in exclusively religious terms.

2) Error of breaking away from World Jewry.

3) Inadequacy of the Mission theory.

4) Theory that Judaism can be preserved only within a total Jewish culture.

2. New Directions advocated for Jewish Life:

a. More Jewishness:

1) In general.

2) Judaism as a Civilization.

3) More Jewish education:

(a) For children.

- (b) For youth.
- (c) For adults.
- (d) Extension to children not now affiliated with schools.
- (e) The central role of education in Judaism as a Civilization.
- 4) Greater stress upon the Hebrew language.
- 5) Introduction of Jewish art.
- 6) More Jewish ceremonials.
- b. Readaptation of the Synagogue:
 - 1) Reinterpretation of its forms:
 - (a) As forms integrating Jewish life.
 - ((b) Disagreement on emphasis between personal and folk religion.)
 - (c) Cultivation of personal religion.
 - 2) Tenability of religious belief in the modern world.
- c. Cultivation of Jewish Nationalism:
 - 1) Its importance.
 - 2) Its compatibility with the American spirit.
- d. Reorganization of the structure of the Jewish Community:
 - 1) Its importance in view of present shortcomings.
 - 2) Suggested remedies:
 - (a) The Stern Plan.
 - (b) The Kaplan Plan.
 - 3) Common tendencies in the two plans:
 - (a) Greater participation in the Jewish Community on the
part of the laity.
 - (b) More inclusive, democratic, and adequate Communal Organization.
 - (c) Greater Jewish unity in national and international affairs.
- e. Greater participation in social reconstruction.

These findings now form the basis for the study course proper. It will attempt to lead adults to a favorable attitude toward all of the elements which we have arrived at under 2 (pp. 33-4), that is, the new directions advocated for Jewish life. The course will not concern itself with 1, the analysis of the alleged crisis in which Judaism finds itself, since this was introduced merely to make the new direc-

tions more intelligible, as was stated above (D. 1. p. 12).

Chapter III. Introduction to the Project.

A. The Technique of the Course

1. General Motivation

a. The first step in the giving of the course is obviously the securing of participants. This, of course, will depend for its technique upon the particular temperament of the Rabbi and the means that he feels will serve him best. However, it is in place to indicate here that the sermon can be used not only to arouse general interest in the course but specifically to point out the advantages which a course has over the method of dealing with the same problems through the medium of the pulpit, especially that the course gives the members the opportunity to express their own opinions and to do their own thinking and reading on the subjects, and that the recommendations which this group will make will be put into the actual practice of the congregational activities. Thus the sermon itself can be the means which will help to remedy its own inherent deficiencies (see p. 3). Then, too, it is in place to repeat here the importance of securing the leaders of congregational thought and activity as members of the course in order to ultimately effect the motivation of the whole congregation. (p. 10)

b. The second step is the organization of the members. A technique suggested for this is as follows: The leader can begin the whole procedure by indicating that the group has come together as a committee of action, an unofficial "Steering Committee for Jewish Life in America." As such it will investigate the needs of the Jewish people, and on the basis of them will make concrete recommendations. Finally, it will appoint committees to put the various recommendations into effect in its own synagogue and community; these committees will later report back to the steering committee as to their progress.

Such a steering committee would therefore need a secretary, it would then be indicated, in order to record the recommendations made, as well as to preserve an agenda of problems that have been raised but which, pending consideration of other problems, have to be tabled for future discussion.

c. The third step is the setting of the motivating problem for the whole course. Since the committee is to guide Jewish life, it should be indicated that it

must first consider: What do Jews need? Thus, for example, are there any special problems which the Jews face but which the Gentile American does not meet?

At the first meeting of the group, and without any previous preparation, the group will be asked to suggest answers to this question. These will be formulated immediately, and recorded by the secretary as problems for consideration. These will undoubtedly center about the "anticipated outcomes" as indicated for this question in Chapter IV. Then one of them will be immediately chosen as the first one to be considered. Then the leader will stress the importance of understanding the question thoroughly before attempting to suggest possible solutions and he will direct them to certain readings that will lead to an adequate appreciation of the question.

2. Consideration of Specific Problems

a. Their Origin in Discussion. According to the procedure that we have been indicating, the consideration of each special problem will arise out of the discussion. Thus the group itself will suggest the need for its consideration.

b. Readings by Participants. The members will then proceed to read materials concerned with the problem. The syllabus of the readings will be arranged in this form: first the general problem will be stated, to be followed by specific questions to be kept in mind during the reading, then the readings bearing on these questions will be listed. The particular readings to be listed will be chosen for their conciseness and adequacy in dealing with the essence of the problem, for their harmony with the temperament with the anticipated participants, and for their availability to congregational libraries. They will be listed and numbered in order of their excellence. In some cases, where the readings on the subject are very numerous, those which are least valuable as readings for the laity, because they are more diffuse, or lengthy or difficult, will be listed last under "Further Readings". They can be of value to the leader as well as to those of the course that have the time and the inclination to pursue the problem more fully.

c. Return to the Group for Discussion. At the completion of a specific group of readings, the participants will return to the next session of the discussion. Here there can be considered all of the questions in the same form as they were expressed in the syllabus of readings. As an aid to the leader we have listed in each case the

outcomes that should arise as answers to questions asked. The discussion will involve not only an evaluation of the analyses given, but a consideration of the possible solutions. In each case the participants will have opportunity to bring their own experiences and opinions to bear. And the discussion will always culminate in the adoption by the group of the most likely solutions. Then in the same discussion there will be raised at once the question as to whether these solutions lead to further problems. If so, what are they? The group will suggest possible answers to these questions. And it will be directed, in turn, to further readings, dealing with the problems they have just raised. In this way the group will continue to function until all the related problems which we have set for consideration have been dealt with.

3. Appointment of Committees of Action

At each point where the committee arrives at a specific recommendation whose chief problem is that of concrete application in a specific way, it will complete its consideration of the recommendation and turn it over to a committee of action appointed for the specific purpose of putting this recommendation into effect. Thus after having arrived at the conclusion that Jewish education should be extended to those Jewish children who are not now affiliated with schools, by means of communal schools set up for the purpose, the course will leave further consideration of the problem to a Committee on Communal Education, whose duty it will be to establish or further the actual institution recommended.

These committee should include members of the congregation who have not been participants in the course as well as those who have. They should, of course, endeavor to select the most capable leadership possible; at the same time they should endeavor to distribute the work so that all members of the congregation should have some active function in one committee or the other.

4. Reporting of the Committees of Action

On designated occasions, following the completion of the study course proper, the committees of action should report back to the "Steering Committee", that is, the whole group. This will give the group the opportunity to suggest further action that might be taken, or different techniques that might be employed, or further

study that should be undertaken. In this way the course can set up a permanent, functioning body for action in the congregation, as well as for study that shall be relevant to such action.

B. How the Course Embodies the Determined Objectives

A glance at the sequential problems in the course reveals clearly that the course does direct itself toward the particular objectives which we have arrived at in Chapter II. The study is led from the initial motivating question of "Does the Jew have special problems in America" to a consideration of economic and social discrimination. This leads to the psychological problem which the Jew has in fortifying himself against an unfavorable environment. As means of fortifying him psychologically various proposals will be made. One will be Jewish education; in considering it a favorable attitude can be developed toward a more intensive and extensive Jewish education (a 3 - p.33), as well as toward Hebrew, Jewish art, and ceremonials (a 4,5,6 - p.34). Another proposal will be greater affiliation with the synagogue. In considering it, an understanding of the special role of Jewish ceremonials and worship in integrating Jewish life (b 1 a) can be developed, as well as an urge toward a deeper personal religion (b 1 c). Greater affiliation with Jewish nationalism will be suggested. Its importance (c 1) and compatibility with the American spirit (c 2) can be elucidated here. And a more active participation in the Jewish community will also arise as a solution (d 3 a). It needed reorganization on a more democratic and inclusive basis (d 2 a,b; d 3 b) will arise from a consideration of its present shortcomings (d 1).

Another answer to the initial question will be that the Jew must meet a rising political anti-Semitism. The discussion on how to meet this will lead to a favorable attitude toward greater Jewish unity in national and international affairs (d 3 c) and will strengthen the importance of Zionism (c 1). And a desire for a more fundamental solution will lead to a motivation toward social reconstruction, especially along the lines of economic justice and peace (e).

C. How the Course Embodies the Educational Principles

We are now in a position to see more comprehensively how the course embodies the educational principles which were developed in Chapter I. The basic idea of the "felt need" is not only the fundamental general principle which the very idea of the course fulfills, by being a more adequate technique of motivation for activities which are carried on in the synagogue. But the principle is also embodied interally in the working out of the course. For Jews in general already do feel the need to do something to meet social and economic discrimination and a rising anti-Semitism. Therefore by beginning with these problems we are acting in harmony with the principle of the "felt need."

The closely related principle of the psychological approach is met in part by the same fact, namely, that we are beginning in accordance with interests already there. But it is also embodied in other ways: through having the readings themselves popular and lucid enough to harmonize with the temper of the average layman, and moderate enough to be in harmony with his somewhat conservative attitude. In this way we apply the criterion of temperamental ability (p. 7). The principle of facilitation (p. 8), which means that knowledge is introduced just at the point when preceding information has made the learner most ready for it, is thoroughly embodied by our sequential method of raising problems. Thus we lead, for example, from psychological problems to problems of education, and from them to problems of home motivation.

Student decision (p. 8) is applied throughout the course. Indeed, the very responsibility for the direction of Judaism is thrust immediately upon the group. Besides, the ^{various} problems are considered as the result of their having been suggested by the participants themselves. Finally, the organization of committees of action proceeds only after the group has made definite recommendations that they desire to have carried into effect.

The principle of functioning knowledge (p. 9) is embodied by having all of the readings relevant to the recommendations which the group might make. Thus the knowledge gained in the course will not only affect the action of the steering committee, but will be carried over into the actual application of the decisions to congregational life, through the committees of action.

Now that we have fully elaborated the technique of giving our course, and have shown how it embodies both the objectives and the educational principles which we have arrived at, we are ready to present the course proper.

Chapter IV. The Project

Part I.

MOTIVATING PROBLEM: IS THE JEW COMPLETELY ADJUSTED TO AMERICAN LIFE; THAT IS, DOES THE JEW HAVE SPECIAL PROBLEMS WHICH THE ORDINARY AMERICAN DOES NOT HAVE?

ANTICIPATED OUTCOMES: (See note 1, below)

The answers which may be expected are:

1. The Jew suffers from economic discrimination.
2. The Jew suffers from social discrimination.
3. The Jew has to face special psychological problems.
4. The Jew is threatened by a rising tide of anti-Semitism. (See note 2)

PROBLEM I. THE ECONOMIC PROBLEM OF THE JEW.

1. Does economic discrimination against the Jew represent a serious problem?
2. In what fields is it especially in evidence?
3. Is it increasing or decreasing as a result of the depression and the other current economic trends?
4. Are the suggested solutions valid as ways of meeting the problem?
5. What additional suggestions would you make?
6. What action would you recommend that this group take to help bring about an optimum solution for this problem?
7. What specific activities or projects could it undertake?

READINGS:

A. Economic adjustment of the Jew in general:

1. Christians Only, Heywood Brown and George Britt, N.Y. 1931, pp. 125-187, 203-245, 294-303.
2. Choosing a Life Work - Source Material for Discussions, Joseph Zubin, Union of American Hebrew Congregations (to be published soon), see The Jewish Problem in Medicine, Law, Business, Education, esp. part B II (Discrimination) in each of sections IV, V, VI, VII.
3. Jewish Handicaps in Employment Market, in Jewish Experiences in America, Bruno Lasker, N.Y. 1930, pp. 64-71.
4. Jews, Jobs and Justice, J.X. Cohen, Opinion, Dec. 14, 1931, pp. 6-9.
5. The Jew on the Faculty, Johan J. Smertenko, Opinion, May 2, 1932, p. 11.
6. Discrimination in Medical Schools, David Otis, Opinion, Jan. 25, 1932, p. 7.
7. Is a Jewish University Needed in America? Louis I. Newman, Opinion, December 28, 1931, pp. 10-11.

F. Is the Jewish Boy or Girl Handicapped in the Business, Literary, or Professional World? A Symposium, Jewish Forum, Feb. 1925, p. 16ff; March 1925, p. 82 ff.

Notes: 1. All material under Anticipated Outcomes, Suggested Solutions, Further Solutions, and Activities in which the Group might Engage are only for the leader. They would be omitted in a syllabus for the participants.

2. A word of explanation as to the order in which these problems will be treated is in place here. Economic discrimination will be taken up as Prob. I. Social discrimination will be considered in Prob. II, and as part of the same section psychological problems will be considered in the light of the economic and social situation. A consideration of the political anti-Semitism will be delayed until Part III. Although this problem, in common with 1, 2, and 3, leads logically into Part II, the integration of the Jew into his Group, it is postponed because it is also the motivation for greater Jewish Unity and for movements against economic insecurity and war. For it was felt that solutions should follow the motivating problems as closely as possible. If anti-Semitism were considered immediately after social discrimination it would suggest solutions the consideration of which would have to be delayed until the lengthy Part II would be finished.

B. The effect of the depression and other current economic trends:

1. The Economic and Industrial Status of American Jewry, I.M. Rubinow, Proceedings, National Conf. Jewish Social Service, 1932, pp. 28-38.
2. Present Day Economic Trends and their Effects on Jewish Life in America, Selig Pearlman, Paper presented to the Council for the Advancement of American Jewish Life, Chicago, Dec. 27, 1933, to be published as part of their proceedings.
3. Economic Changes in American Jewish Life during the Twentieth Century, Ben Selekman, Proceed. Nat. Conf. Jew. Soc. Serv. 1932, esp. pp. 25-27.
4. Christians Only, Broun and Britt, pp. 13-14, 206-7.
- F. Judaism in a Changing Civilization, Samuel Dinin, (Teachers College, Columbia University, Contributions to Education, no. 563) N.Y. 1933, pp. 152-4.
- F. Trends Affecting American Jewish Life, Panel Discussion, part by Selig Pearlman, Proceed. Nat. Conf. Jew. Soc. Serv. 1933, p. 18.

ANTICIPATED OUTCOMES OF DISCUSSION:

1. Economic discrimination is a very serious problem.
2. It is to be found in almost all fields to which the Jew turns for employment, notably:
 - a. in general commercial employment, as indicated by the number of employment agencies who even refuse to list Jewish names.
 - b. in banks and insurance companies.
 - c. in chain stores.
 - d. in employment under contract, such as teaching (especially in universities), engineering, chemistry, nursing.
 - e. in limitation of numbers of those that can be trained, such as in medicine.
3. The depression has increased the discrimination by giving employers a much greater number of applicants from which to choose in filling a job.
4. Other recent economic tendencies have affected the Jew adversely:
 - a. The rise of the chain store has been crowding out the little independent merchants, of which a great proportion are Jews; and the chain stores themselves rarely hire Jews as managers or otherwise except in particularly Jewish neighborhoods.
 - b. The rise of trade associations, furthered by the NRA, tends to bring back the guild psychology, which, especially in times when business is scarce, wants to restrict the number of claimants for business, and employs differences of race and religion to do it.

SUGGESTED SOLUTIONS AND THEIR EVALUATION:

1. Send Jews into occupations where there is no discrimination, especially agriculture. Not much hope here because agriculture is in grave economic difficulties; besides, it too is tending toward corporate control and trade associations.
2. Persuade Jews not to go into the professions. This can scarcely be considered an ideal solution since it will often force individuals to give up their own bent and aptitude.
3. Diminish the competition by creating a cooperative commonwealth in which society will ensure that each individual will have a place. A goal certainly to be worked for but not likely to be achieved in the near future. (The secretary should record this as a problem to be taken up more fully later).

FURTHER SOLUTIONS WHICH MIGHT BE SUGGESTED:

1. Protest against the discrimination. Not likely to have great effect in view of the scarcity of jobs.
2. Protect the Jew against ill psychological consequences by integrating him in the Jewish group. (This may not arise here but will certainly be a direct outcome of Problem II.)

ACTIVITIES IN WHICH THE GROUP MIGHT ENGAGE: (See note 1)

1. Conduct a survey of the proportion of Jewish employees in the businesses of members of the congregation.
2. Conduct a survey of the proportion of Jewish employees in the businesses of the major industries of the city.
3. Organize calling committees to interview non-Jewish employees well known to members of the congregation for the purpose of fostering friendly relations and frank discussion of the problem.
4. Organize classes in business "manners" for Jewish girls and young men to help eliminate characteristics which employers find objectionable in Jews.

A COMMITTEE on Jewish Employment should be appointed to accomplish these things

PROBLEM II. THE SOCIAL AND PSYCHOLOGICAL PROBLEMS OF THE JEW:

1. Where does the Jew meet social discrimination?

READINGS:

1. Christians Only, pp. 52-66, 72-124, 246-267.
2. Jewish Experiences in America, Lasker, pp. 75-80, 80-87.

2. Do the social and economic discriminations result in psychological problems for the Jew?
3. What way of meeting the problem is suggested?
4. Is the suggestions sound?
5. What further solutions of the problem would you suggest?
6. What specific projects or activities could this group further to help meet the problem?

READINGS:

1. The Island Within, Ludwig Lewisohn, New York, 1928, all, or 77 on.
2. Israel, Ludwig Lewisohn, N.Y. 1925, pp 19-47, 258-9. Quoted in part in Dinin, 119-120.
3. Jewish Religious Education, Abraham N. Franzblau, Mimeograph, Hebrew Union College, Sect. III, pp. 4-6.
4. Jewish Education and Christian Religious Education, Jacob S. Golub, Hebrew Union College Monthly, Jan. 15, 1932, p. 5 ff, esp. parts II, VII, VIII. (Excellent, but may be too difficult for average layman; leader should direct various chosen members to it).
5. Reuben Cohen Enters American Life, Irwin Edman, Menorah Journal 1926, pp. 246-255.
6. Judaism at Bay, Horace Kallen, N.Y. 1932, pp. 177-181 (the case of Jonah Guttman.)
7. The Ghetto, Louis Wirth, Chicago 1928, Ch XIII The Return to the Ghetto, esp. pp 263-269, 280-1.
8. The Jew on the Faculty, Johan J. Smertenko, Opinion, May 2, 1932, 11.
9. Reuben Cohen Claims his Inheritance, Irwin Edman, Menorah Journal, 1926, pp. 268-76.
10. Changing Conceptions in Jewish Education, Emanuel Gamoran, N.Y. 1924, Bk. 2, pp. 34-54, esp. 46-47.
11. Human Traits, Irwin Edman, N.Y. 1920, pp. 149-51, 159, 161.
- F. A Jewish Note Book, Ludwig Lewisohn, Opinion, July 1933, p. 10, and August 1933, p. 20.
- F. This People, Ludwig Lewisohn, N.Y. 1933, The Saint, 3-70.
- F. The Challenge of Anti-Semitism, Elisha M. Friedman, Menorah, Feb. 1922, pp 15-22.
- F. Reuben Cohen Considers Anti-Semitism, Irwin Edman, Menorah, Jan 1929, pp. 24, 30, 31.

Note 1. These activities may be embodied in the course in various optional ways. They may be a part of the discussion, in which case some of them will arise from the participants, and the rest may be suggested by the leader. Or they may be all reserved to be suggested and discussed in the special committees of action appointed for the various fields.

- F. Reuben Cohen Goes to College, Irwin Edman, Menorah Ap.-May 1926, pp. 127-37.
- F. A College Jew Looks at Judaism, Abraham H. Lass, Opinion, May 2, 1932, p. 9.
- F. Anti-Semitism, Universities and the Jewish Spirit, Eugene V. Rostrow, Opinion, May 2, 1932, p. 12, Par. 1.

ANTICIPATED OUTCOMES:

1. Jews meet social discrimination in colleges, clubs - especially university clubs, residences, hotels, resorts.
2. The discriminations of social and economic nature result in psychological problems for the Jews as evidenced by these facts:
 - a. Some Jews assume Gentile names and pretend to be Gentiles and live in fear of being found out.
 - b. Some, pretending to be Gentiles, hate themselves for their pretense.
 - c. Many Jews are greatly embarrassed when the word "Jew" is mentioned, or when anything particularly Jewish is brought to the attention of the Gentile world.
 - d. Some Jews hate the people from which they have come.

SUGGESTED SOLUTION AND ITS EVALUATION :

1. A closer integration of the Jew with his people and its culture, so that he may appreciate the worth of his people and of their contributions to civilization. In that way he may accept his fate as a Jew easily and with strength.
2. (Evaluation) Its essential soundness, being based upon the necessity of the individual's having a definite feeling of status, of belonging. This the Jewish group can give to the Jew.

FURTHER SOLUTIONS LIKELY TO BE SUGGESTED:

1. Protest against the discriminations. Not likely to have a profound effect.
2. Assimilate completely into the dominant Gentile group.
The objections to this are:
 - a. Most Jews do not desire it, but rather find deeper congeniality in their own group.
 - b. The Gentile world continues to regard a person of Jewish origin as a Jew, no matter what religion he chooses or with whom he associates.
3. Establish adequate social activities for Jews to compensate for their rejection elsewhere. (This suggestion should be referred back to the general solution of integrating the Jew with his people.)

ACTIVITIES IN WHICH THE GROUP MIGHT ENGAGE:

1. Conduct a survey of the social discriminations against the Jew in the community, including universities, recreational clubs, etc.
2. Determine where exclusion of Jews actually leaves them without needed social facilities.
3. Bring these facts back to the central committee for further action to be determined on the basis of them.
4. Study the reasons advanced for social discrimination against the Jew.
5. Organize classes in social "Manners" for young people going into fields where social discrimination is a pressing problem.
6. Go to the psychiatrists of the city and volunteer cooperation with him in cases where he believes a closer integration with the Jewish group would help correct the mental problems of a patient. (Here, of course, the committee would have to act entirely confidentially.)

A COMMITTEE on Social Adjustment should be appointed to carry out these activities.

Part II.

MOTIVATING PROBLEM: HOW CAN WE INTEGRATE THE JEW INTO HIS GROUP, SO AS TO GIVE HIM THE ESSENTIAL FEELING OF STATUS WHICH WILL ANABLE HIM TO SUSTAIN HIS PSYCHOLOGICAL NORMALITY IN THE FACE OF THE REBUFFS OF THE WORLD?

ANTICIPATED OUTCOMES:

The answers which may be expected are:

1. Provide Jewish Education.
2. Provide a Jewish home.
3. Secure greater participation in the synagogue.
4. Secure greater participation in Jewish communal activities.
5. Secure greater participation in Zionism.

(See note 1)

PROBLEM I. JEWISH EDUCATION.

1. Is present day Jewish education adequate?

a. The Sunday School.

- 1) Is the Sunday School adequate?
- 2) What are the causes of its inadequacies?

READINGS:

1. Forty Years of Reform Jewish Education - Its Achievements and its Failures, Jacob B. Pollack, Central Conf. Am. Rabbis Year Book, Vol. 39 (1929), pp. 402-433, esp. Conclusion 430-3.
2. We Have No Jewish School for America, Jacob S. Golub, Opinion, June 13, 1932, p. 12ff.
3. The General Situation in the Jewish Sunday School, E. Gamoran, Jewish Education, Vol 1, no. 1, pp. 25-33, esp. 30-33.
4. Discussion by Rabbi Heller on Pollack's article, idem. 457-8 (CCAR Yr. Bk. vol. 39).
- F. A Critical Evaluation of the Reform Religious School, Solomon A. Fineberg, CCAR Yr. Bk. vol. 39, pp. 439-52, esp. Summary p. 451.
- F. A Rabbi Takes Stock, Solomon Goldman, N.Y. 1931, p. 18.
- F. A Survey of 125 Rel. Schools, E. Gamoran, Cincinnati 1925, pp. 39-45.

ANTICIPATED OUTCOMES:

1. The Sunday School is inadequate, as evidenced by the following:
 - a. The children do not get enough out of it, they themselves feel that it is a waste of time.
 - b. The school often leads them to unfavorable attitudes toward Judaism rather than favorable.
 - c. The children are not taught in such a way as to desire to continue their studies later.
2. The causes of its inadequacies are:
 - a. There is a lack of motivation of the child.
 - b. There is not enough time allowed for instruction.
 - c. There is a lack of trained teachers.
 - d. There is a lack of adequate and competent supervision.
 - e. The curriculum often deals with matters uninteresting and unintelligible to the child.
 - f. The methods are too formal and disciplinary and do not call enough upon purposeful activity on the part of the child.
- 3) What could the home do to help correct the inadequacies of the school?
 - a) How could it increase the motivation of the child?
 - b) What specific activities could this group undertake in order to further

Note 1. "2" (Provide a Jewish Home) will be considered under "1" (Jewish Education) in order that the problem may be made immediately relevant to the members of the course, by putting it in this form: How can the home make the Jewish school more effective?

the motivation of the school work on the part of the home?

READINGS:

1. Jewish Religious Education, A.N.Frankblau, Mimeograph, Heb. Union College, pp. 9-11.
2. The Role of the Parent and the Layman in Jewish Education, L. Levinthal, J. Ed. Vol V. No. 1. Jan-March 1933, esp. pp. 14-15.
3. The Next Decade in Jewish Education, S. Benderly, Jew. Ed. Vol. IV. No. 1. Jan-March 1932, esp. p. 15.
4. The Status of Adult Education Among American Jews, Isaac Landman, Religious Education, Vol. 25, No. 7, esp. pp. 639-40.

SUGGESTED SOLUTIONS:

The home could increase the motivation of children by:

1. Discussion of Jewish topics by the family.
2. Having Jewish books and periodicals on the table.
3. Having Jewish pictures in the home.
4. Having Jewish music in the home, which includes singing Jewish songs, tuning in on Jewish concerts, and the like.
5. Observing Jewish ceremonies and holidays.

ACTIVITIES IN WHICH THE GROUP MIGHT ENGAGE:

1. Determine what are the best Jewish periodicals which could be read by the whole family, which are of special interest - for children, intellectual interest, etc.
2. Prepare a list of these, telling their nature and providing a secretary who will collect money for them and send away for them.
3. Prepare a list of the most appealing Jewish books for various ages, indicating their prices and the secretary through whom they may be purchased.
4. Investigate the Temple library to determine the extent of its use and the proportion of the most appealing modern Jewish books that are to be found there.
5. Suggest means for correcting any deficiencies in the library.
6. Determine what are the most appealing Jewish works of art that would beautify a home.
7. List them with their description, indicating where they can be obtained.
8. Prepare a list of the best Jewish music for the home - songs, piano, violin, victrola, etc. - and indicate a secretary through whom they may be purchased.
9. Post an announcement of the times when Jewish music can be heard on the radio.
10. Prepare a list indicating what materials are available for home celebration of festivals, and indicate a secretary through whom they may be obtained.
11. Convene the parents for the purpose of introducing them to these Jewish things and to the committee through which they can obtain them.

A COMMITTEE on the Jewish Home should be appointed to carry these activities into effect.

- c) What types of activity could the home encourage the child to participate in, in order to make the school more vital to the child?
- d) What activities could the group undertake to further this encouragement?

READINGS:

1. Jewish Religious Education, A.N.Franzblau, Mimeograph, HUC, 13-15.
2. The Curriculum of the Future Jewish Sunday School, E. Gamoran, Jewish Education, Vol. V. No. 1. Jan-March 1933, esp. 35 ff.
3. A Rabbi Takes Stock, Solomon Goldman, N.Y. 1931, pp. 17-18.
4. A New Approach to the Problem of Judaism, Mordecai M. Kaplan, N.Y. 1924, pp. 1-8, 16-27.
5. A Curriculum for the Primary Grades, J.S.Golub, Jew. Ed. Vol. III. No. 1. Jan-March 1931, pp. 49-55.

6. Judaism in a Changing Civilization, Dinin, pp. 200-201, 206, 208-9.
7. Theories of Americanization, Isaac B. Berkson, N.Y. 1920, 133-7.
- F. Toward a Reconstruction of Judaism, M.M.Kaplan, Menorah, April 1927, pp. 128-9.

SUGGESTED SOLUTIONS:

The home should encourage the child to participate in school in:

1. Learning of the Hebrew language.
2. Jewish plays, handiwork, songs.
3. Festival observances.

ACTIVITIES IN WHICH THE GROUP MIGHT ENGAGE:

1. Establish a sisterhood committee on the preparation of costumes and properties for plays to be given by the school.
2. Determine what are the best times to hold additional sessions of the school in order that there may be time for the additional activities.
3. Determine what expert help is available in furthering Hebrew instruction and Jewish art and drama; elicit this aid for the Sunday School program.

A COMMITTEE on the New Jewish School should be appointed.

b. The Extent of Elementary Jewish Education.

- 1) Are all Jewish children given the opportunity of a Jewish Education?
- 2) What solution is suggested in order to make provision for all Jewish children?
- 3) What further suggestions could you make to solve the problem?
- 4) What specific activities could this group undertake to solve it?

READINGS:

1. The Strength of Hebrew in America, Uziyah Z. Engelman, Menorah, March 1929, 233-5. (A summary of others findings.)
2. Jewish Education, Shall it Stand Alone? Ben Rosen, Jewish Forum, March 1926, p. 19.
3. Communal Responsibility of the Synagogue to Jewish Education, Emanuel Gamoran, Barnett R. Brickner, Jew. Ed. Vol. III. No. 3 (Oct-Dec 1931) 135-151.
- F. Extent and Cost of Jewish Education in the United States, David Cedarbaum, Jew. Ed. Vol. I, No. 1, (Jan 1929) p. 52.
- F. A Survey of 125 Religious Schools, Gamoran, p. 39.
- F. Jewish Education in New York City, Alexander Dushkin, N.Y. 1918, pp. 388-93. (Shows that this has been a persistent problem.)

ANTICIPATED OUTCOMES:

1. Only about one-fourth of the Jewish children in the country receive any Jewish education.
2. The length of attendance of those who do receive some Jewish education is often very short.

PROPOSED SOLUTION:

1. Schools supported by the general Jewish community should be set up, maintained and extended.

FURTHER SOLUTION LIKELY TO BE SUGGESTED:

1. Provision should be made to include children of non-members in the Temple schools.

ACTIVITIES IN WHICH THE GROUP MIGHT ENGAGE:

1. Conduct a survey determining who are the children who are receiving no Jewish education in the community.
2. Correspond with the Union of American Hebrew Congregations and with the Jewish Welfare Board to determine how similar situations have been met.

3. Carry forth the program to actually meet the situation.
A COMMITTEE on Communal Jewish Education should be appointed.

c. Youth Education.

- 1) Is special education for the Jewish youth needed?

READINGS:

1. The Next Decade in Jewish Education, Samson Benderly, Jew. Ed. Vol. 5, No. 1, Jan-March 1933, esp. pp. 15-16.
 2. A New Approach to the Problem of Judaism, M.M. Kaplan, 52-60.
 3. Our Youth, Louis Marshall, Jewish Forum, May 1923, 274-81.
 4. The Future of the Jewish Student in Am., N. Isaacs, Jew. Forum, Mar. '22, 131f.
- 2) How does the absence of youth and adult education affect the problem of motivating the child's education?

READINGS:

(Adequate readings specifically on this subject have not been found, however the readings listed under 3) How could the home increase the motivation of the child, hint at the answer. The answer can easily be brought out in the discussion.)

- 3) What projects could this group undertake to further youth education?

ANTICIPATED OUTCOMES:

1. Special education is needed for the Jewish youth, for he has special problems:
 - a. He must reconcile the moral standards and ideals taught him as a child with the current practices of his day.
 - b. He must make an intellectual and emotional adjustment to his first mature realization of his status as a Jew in the world.
 - c. He must determine whether he will meet his newly expanded needs, social, intellectual, artistic, totally under non-sectarian auspices or partly under Jewish auspices.
2. Without youth and adult education it is difficult to motivate the child, for,
 - a. He tends to view Jewish education as something to be gotten over with.
 - b. He tends to view Jewish knowledge and skills as something unnecessary, for after all, his older brothers and his parents do nothing with them.

ACTIVITIES IN WHICH THE GROUP MIGHT ENGAGE:

1. Conduct a survey of the number of Jewish young people who are in the city.
2. Conduct a survey of the actual Jewish activities in which young people are engaged.
3. Call a Youth Conference on Judaism and Youth to stimulate youth activity by discussions presented by the young people on:
 - a. The attitude of youth toward Jewish life.
 - b. The activities in which youth desires to participate.
 - c. The specific form which these activities shall take: clubs, or classes, their auspices, etc. (The conference should immediately determine the activities it wants, the dates on which they shall begin, and it should elect leaders of them.)
4. Further the newly formed activities through publicity, conferences with parents, securing the backing of fraternities, etc.
A COMMITTEE on Youth Activity should be appointed to accomplish these things.

d. Adult Education.

- 1) Is there a special need for adult education among Jews?
- 2) What projects could the group undertake in order to further this end?

READINGS:

1. A New Approach to the Problem of Judaism, M.M. Kaplan, 61-70.

2. The Status of Adult Education among American Jews, Isaac Landman, Religious Education, Vol. 25, No. 7, Esp. pp. 639-643.
3. Adult Education and Judaism, Jacob Singer, CCAR Yr. Bk. Vol. 38 (1928) pp. 361-3.
- F. The Place of Adult Education in Jewish Life, W.M. Kaplan, S.A.J. Review, Vol. V, No. 24 (Feb. 24 1928) pp. 8; No. 25 (March 3 1928) pp. 11ff, (Pp. 12-13. might well be used for general reading)
- F. Adult Education - a Function of the Jewish School, Isaac Landman, Jew. Ed. Vol. V, No. 2, April-June 1933, pp. 79-87. (79-80 might be used for general reading.)
- F. Adult Education in the Jewish Center, Herman Jacobs, Jew. Ed. Vol. 5, No. 3, Oct.-Dec. 1933, 161ff.
- F. Adult Education in Judaism, Hyman G. Enelow, Cincinnati 1927 UAHC. (Contains historical references.)

ANTICIPATED OUTCOMES:

1. The adult has special problems which must be met by Jewish cultural activities especially designed for him:
 - a. The accurate knowledge of the trends affecting current Jewish life.
 - b. The problem of what movements in current life the Jewish group should further.
 - c. The relation of the home to the education of the child (even as it has been considered above.)
 - d. The problem of the directions which synagogal activity should take. (This course is itself an example of meeting a need through adult education.)
 - e. The problem of keeping his life within the Jewish group interesting and creative.

ACTIVITIES IN WHICH THE GROUP MIGHT ENGAGE:

1. Study further from a theoretical point of view, the educational needs of the adult.
 2. Send questionnaires throughout the congregation to determine what subjects of study and what activities the members are particularly interested in, and what would be the best time for meetings.
 3. Investigate the talent available for leading adult activities: intellectual, dramatic, artistic; songs, artcraft.
 4. Recommend a specific schedule of activities.
 5. Further it through publicity, support from sisterhoods, etc.
- A COMMITTEE on Adult Education should be appointed.

- e. The Central Bureau of Jewish Education in the Community.
 - 1) How could such a Bureau improve the whole level of Jewish education within the city?
 - 2) What projects could the group undertake in order to further the Bureau?

READINGS:

1. Congregation and Community in Jewish Education, A. M. Dushkin, Jew. Ed. Vol. 1, No. 2, May 1929, 73-81.
2. The Development of a Community program in Jewish Education, A.M. Dushkin, Proceedings Nat'l. Conf. Jew. Soc. Serv. 1927, 211-227, esp. 219-22.
3. The Effect of the Economic Depression upon Jewish Educational Activities, Proceedings, Nat'l. Conf. Jew. Soc. Serv. 1931, 46-49.
- F. Aims and Activities of Jewish Educational Organizations in America, A.M. Dushkin and Leo L. Honor, Jew. Ed. Vol. V, No. 3, Oct-Dec, 1933, 136-46.

ANTICIPATED OUTCOMES:

1. A central Bureau of Jewish Education in the community could

improve Jewish education in these ways:

- a. It could furnish professional, full-time consultation and supervision to schools under synagogal auspices.
- b. It could develop more effective curricula.
- c. It could subject schools to objective measurements of achievement.
- d. It could provide Jewish education for children who are not affiliated elsewhere.
- e. Through community projects, and through activities between the various schools it could give the students a sense of belonging to the Jewish community with its various activities, and not merely to one congregation.
- f. It could establish Jewish High Schools and Adult Education on a community basis, which could secure a wider support than any separate synagogue could obtain, and which therefore could afford a higher standard of work.
- g. It could establish teachers' training schools and standards of teaching.

ACTIVITIES IN WHICH THE GROUP MIGHT ENGAGE:

1. Where there is a Bureau in the community, investigate what functions it is actually performing.
2. Consult with the head of the Bureau to determine the factors that obstruct his fullest effectiveness.
3. Cooperate in removing those obstructions.
4. Where there is no Bureau, investigate the feasibility of establishing one.

The matter should be referred to the Committee on Communal Jewish Education.

PROBLEM II. GREATER PARTICIPATION IN THE SYNAGOGUE. (See note 1)

1. Is the religious function of the synagogue losing its vitality?
2. What are the probable causes for its loss of appeal?

READINGS:

1. Jewish Life in Modern Times, Israel Cohen, London 1929, 263-67.
2. Reuben Cohen Goes to Temple, Irwin Edman, Menorah Journal, June 1928, 527-36, esp. 530.
3. Reform Judaism Looks Ahead, Felix Morrow, Menorah Journal, March 1931, 285-6.

ANTICIPATED OUTCOMES:

1. Synagogue worship seems to have lost some of its vitality, for:
 - a. Many do not attend the services, even though they belong to the congregations.
 - b. Interest in the service proper is often lacking, even among those who attend; for many of them come only for the sermon.
2. The possible reasons for its lack of vitality are:
 - a. Some people feel that the services are irrelevant to the pressing problems of their life; they come only when their problems happen to fit in with the concerns which chiefly pervade the service; consolation in bereavement, support in trial and sickness.
 - b. People who do not meet together for active furtherance of the aims of which the service speaks, find worshipping together empty.
 - c. People fail to appreciate the role of Jewish customs and ceremonies in integrating and perpetuating Jewish life.
 - d. Some feel that they can no longer believe in religion because of what science teaches them.

Note 1. We confine ourselves here to a consideration of the devotional function of the synagogue, since its educational functions have already been dealt with, and its other functions will be considered under communal activities.

3. Does a deep personal faith have significance in life?

READINGS:

1. The Religious Life, Samuel S. Cohon, (Lecture notes to be published in the future) Cincinnati, 20-26, 37-40.
2. Human Traits, Irwin Edman, N.Y. 1920, 280-94.
3. Religious Life, (A Symposium) Religion and Personality, Ernest Tittle, N.Y. 1929, 65-84.
4. Religion and the Modern World, J. H. Randall and J. H. Randall Jr., N.Y. 1929, 187-207, esp. 192-201.
5. Adventurous Religion, Harry Emerson Fosdick, N.Y. 1926, 75-90, 135-151.
- F. The Clinical Significance of Religion, Bernard Glueck, CCAR Yr. Bk. Vol. 37 (1927) 344-51.
- F. The Varieties of Religious Experience, William James, N.Y. 1902, esp. 47-48, 896, 485-6.
- F. The Religious Consciousness, J.B. Pratt, N.Y. 1920, 35-6.

ANTICIPATED OUTCOMES:

1. A deep personal faith has profound significance in the life of the individual; it can bring:
 - a. "A new zest which adds itself like a gift to life, and takes the form either of lyrical enchantment or of appeal to earnestness and heroism.
 - b. "An assurance of safety and a temper of peace, and, in relation to others, a preponderance of loving affections." (James 485-6).
 - c. An ability to meet the frustrations and tragedies of life.
 - d. A healthy balance which can aid in throwing off disease.
4. Can we continue to believe in religious values in the light of the picture of the world which science gives us?

READINGS:

1. What We Jews Believe, Samuel S. Cohon, Cincinnati (UAHC) 1931, 5-8, 134-5, 146-8.
2. Science and Religion, (A Symposium) forward by M. Pupin, N.Y. 1931, Julian Huxley 18-21, J. Arthur Thomson 23-36.
3. Human Traits, Irwin Edman, N.Y. 1920, 320-2.
4. Religion in a Changing World, Abba Hillel Silver, 16-20, 29-50.
5. Adventurous Religion, H.E. Fosdick, N.Y. 1926, 135-51.

ANTICIPATED OUTCOMES:

1. Religious beliefs are tenable in the light of science, for:
 - a. Science is concerned with describing the nature of the world and its development; it does not concern itself with the problem of "How did it happen that this type of a world was created in the first place." Therefore science has nothing to say as to whether or not a Deity created the world.
 - b. Science is not concerned with the problem "What purposes is the world fulfilling?" (Science has discovered merely that there are certain uniformities that operate in nature. Whether or not these uniformities operate in such a way as to further certain purposes is never considered by science.) Therefore a belief that the world is being directed by God toward the fulfillment of certain purposes is not denied in any way by the findings of science.
 - c. Science is concerned with analysis, it can never tell one the value of things; religion is concerned with evaluating things in terms of the richest human life it can conceive. Thus, whereas science does concern itself with finding tools for accomplishing any conceivable purpose, religion is concerned with deciding which of these purposes should be furthered, and with the actual furtherance of them through stimulating human emotions.

5. Has congregational worship and the observance of ceremonies special significance for the Jewish people?

READINGS:

1. Judaism as a Civilization, Religions Place in It, M.M.Kaplan, Menorah Journal, December 1918, 509-14.
2. Judaism at Bay, H. Kallen, N.Y. 1932, 107-110.
3. The Synagogue and Jewish Communal Life, M.M.Kaplan, CCAR Yr. Bk. Vol. 42 (1932) 244-47.
4. Assimilation, M. Fishberg, Menorah Journal, Feb. 1920, esp. p. 29. Also printed in Jewish Experiences in America, Lasker, 122-5.

ANTICIPATED OUTCOMES:

1. Congregational worship and observance of Jewish ceremonies have a significance to the Jewish group beyond their religious meaning;
 - a. They are instruments in building a feeling of unity in the Jewish people; through pleasant and aesthetic associations with their people, Jews become bound by emotional ties to their group.
 - b. They tend to perpetuate Jewish life in another way: by being explicit, self-conscious expressions of the Jew's determination to live.
6. How do you believe synagogue worship could be made more appealing?
7. What projects or studies could this group undertake in order to further this end?

READINGS:

(Adequate readings pertinent here have not been found; but after having considered the function of worship in detail, under questions 1 to 5, the participants should have fruitful suggestions to offer in the discussion.)

SUGGESTED SOLUTIONS:

1. Changes in the nature of Jewish life: make it more active and vital. (Through greater Jewish education, a reorganized community, Zionism.)
 2. Changes in the attitude of Jews toward the service:
 - a. Indicate the special role of Jewish customs and worship. (5, above.)
 - b. Demonstrate the tenability of religious convictions in the modern world of thought. (4, above.)
 3. Changes in the nature of the worship:
 - a. Create variant services embodying current problems.
 - b. Create services each unified by developing a single ideal.
 - c. Encourage a greater participation of the congregation in the service, through singing and reading.
 - d. Embody more pageantry and symbolism in the service.
 - e. Embody passages from other Jewish inspirational literature in order to vary the traditional content of the service.
- ACTIVITIES IN WHICH THE GROUP MIGHT ENGAGE:
1. Study the Jewish Holidays with the view of preparing a list of Sabbaths on which special pageantry could be employed in the service.
 2. Make a schedule of such services, and begin preparation for them.
 3. Determine which songs could most appealingly be sung in the service by the congregation.
 4. In cooperation with the Committee on Adult Education, train members in such songs and encourage them to sing them.
 5. Determine whether or not a choir made up of members of the congregation is feasible.
 6. Prepare a list of inspirational passages from Jewish literature which could be incorporated in the service, indicating its appropriate occasion and place in the service.
 7. Determine which ideals could most appropriately be used for a central thread in a service.

8. Attempt the writing of a service embodying one of those ideals.
A COMMITTEE on the Service should be appointed.

PROBLEM III. GREATER PARTICIPATION IN JEWISH COMMUNAL LIFE.

1. Is there widespread participation in Jewish communal life?
2. Is the organization of Jewish communal life satisfactory?
3. In what specific ways is it failing to meet Jewish needs?

READINGS:

1. The Synagogue and Jewish Communal Activities, Horace Stern, 32nd Council of UAHC, Jan. 1932, (Pamphlet UAHC) 4-7. Also in Am. Jew. Yr. Bk. Vol. 35, (1933-34) 157-63.
2. The Synagogue and Jewish Communal Life, M.M.Kaplan, CCAR Yb.Bk. Vol. 42 (1932), 23-7, 239-43, 246-9. Also in Opinion, Jan. and Feb. 1933.
3. Jewish Community Organization in America, A.M.Dushkin, Paper presented to the Council for the Advancement of American Jewish Life, Chicago, Dec. 27, 1933, to be published as part of their proceedings.
4. Judaism in a Changing Civilization, S. Dinin, N.Y. 1933, 158-9.
5. The Relation of the Depression to the Cultural and Spiritual Values of American Jewry. A.H.Silver, Proceedings Nat'l. Conf. Jew. Soc. Serv. 1932, 144-8.
6. The Emergent Community, A.H.Silver, Jewish Daily Bulletin, Jan. 21, '34.
7. The Crisis in Boston, Zalmen Yoffeh, Menorah Journal, May, 1930; 444-57.
8. Chaos or Creation II, Henry Hurwitz, Menorah Journal, Spring 1932, Vol. 20, no. 1, 1-11, esp. 1-5.
- F. Reconstruction of Judaism, M.M.Kaplan, Menorah Journal, April 1927, 125-6. Quoted in Jewish Experiences in America, Lasker, 172-76.
- F. School, Community Center, and Federation, Albert P. Schoolman, Jew. Ed. Vol. V, No. 3, Oct-Dec 1933, 147-151, 155.

ANTICIPATED OUTCOMES:

1. There is not widespread participation in Jewish communal life:
 - a. Most of the work of direction is done by a few people. This is substantiated by the fact that when old Jewish leaders in the community pass away it is difficult to find those who will take their place among the younger men.
 - b. Most of the work of fund-raising is done by a few who serve continuously for many functions.
2. The organization of Jewish communal life is unsatisfactory:
 - a. To the extent that it is organized, it is undemocratic, being dominated by a few people.
 - b. It is verily largely unorganized, thus permitting:
 - 1) Great duplication of effort, which decreases the standards of work, and wastes energy.
 - 2) Uncertainty as to authority, which leads to:
 - a) Inadequate handling of important matters, such as the mobilization of Jewish effort to further action of the government to remove Nazi propagandists from America.
 - b) Internal dissention as to the means of dealing with public matters, which weakens the Jewish position in the eyes of the public. This has even degenerated at times into an undignified scramble for publicity on the part of various organizations that desire to bring themselves to the fore by attacking anti-Semitism.
 - 3) Improper balancing of Jewish expenditures, as illustrated by the overbuilding of charitable institutions to the neglect of Jewish education, and the overbuilding of physical facilities in Temples with the result that amortization of building debts leaves inadequate funds for services of Rabbis and teachers who make the buildings useful.
 - 4) Inadequate provision for Jewish education. (Pp. 48, b; 50, e)

4. What could be done to strengthen Jewish Communal life?
5. What could be done to encourage greater participation in it?
6. What projects or studies could this group undertake in order to further these ends?

READINGS:

1. The Synagogue and Jewish Communal Activities, Horace Stern (above, p. 54, 1) pp. 10-15; also Am. Jew. Yr. Bk. 1933-4, 163-70.
2. The Synagogue and Jewish Communal Life, M.M. Kaplan, (above, p. 54, 2) pp. 49-56.
3. Reconstruction of Judaism, M.M. Kaplan, Menorah Journal, April 1927, (above, p. 54, F) 125-6.

SUGGESTED SOLUTIONS:

1. Jewish communal life could be strengthened and greater participation in it secured by:
 - a. The Stern Plan:
 - 1) Organize the various congregations into committees, each congregation would thus have its special committee on Jewish education, Jewish rights, Jewish foreign relief, etc.
 - 2) Require that every member of the congregation participate in one of these committees.
 - 3) Have the committees of the synagogues cooperate within the community in order to further their activities.
 - b. The Kaplan Plan:
 - 1) Organize a strong central Jewish Community or Federation.
 - 2) Require membership in the Federation as a prerequisite to membership in any synagogue or Jewish organization in the community.
 - 3) Have representation of all the various Jewish organizations on the central legislative authority of the Federation.

ACTIVITIES IN WHICH THE GROUP MIGHT ENGAGE:

1. Make a study of the communal activities in the city, such as Jewish education, social service, community centers, etc., to determine the adequacy and consistency of their support and the extent to which their control is democratic.
 2. Determine how many of the congregants participate in functions which further one communal activity or another.
 3. Make a study of the Jewish expenditures of the city to determine whether or not they are balanced properly.
 4. Determine whether the Stern Plan or the Kaplan Plan or an alternative would be best for the community.
 5. Take steps to put the adopted plan into effect.
- A COMMITTEE on Jewish Communal Life should be appointed.

PROBLEM IV. GREATER PARTICIPATION IN ZIONISM.

1. Does Zionism help to integrate the Jew with his people? How?

READINGS:

1. About Zionism, Albert Einstein, London 1930, 29-30, 31-35, also introduction by Leon Simon, 9-20.
2. Toward a Reconstruction of Judaism, M.M. Kaplan, Menorah Journal, April 1927, 124.
3. Zion: A Romance and Adventure, John Haynes Holmes, Brandeis Avukah Annual, Boston 1932, 358-61.
4. Jews in the World, Nahum Sokolow, in Modern Palestine (A Symposium) edited by J. Sempster, N.Y. 1933, 359-63.
5. The Miracle of Hebrew Reborn, Shalom Spiegel, Brandeis Avukah Annual, 665-680. A reprint of Ch.I. of Spiegel's Hebrew Reborn, see esp. 19-23.

6. Zionism: Creativity or Philanthropy, Louis Lipsky, Brandeis Avukah Annual, 63-67.
7. I, the Jew, Maurice Samuel, N.Y. 1927, 138, 140-3, 148.
8. Palestine, Today and Tomorrow, J.H. Holmes, N.Y. 1929, esp. 257-71.
9. Self Emancipation in the Diaspora, Eugene Kohn, Menorah Journal, March 1930, 195-210, esp. 202ff.
10. Palestine - Homeland or Ghetto? E. Neuman, Opinion, Dec. 21, 31, 11.
11. Palestine Creates a New Folk Song, H.W. Binder, Avukah Annual (Brandeis) 406-409.
- F. Jewish Art in the Nat'l Home, Nahum Sokolow, Brandeis Avukah Annual, 410-422.
- F. The Growth of Modern Hebrew Literature, Hillel Bavli, in Modern Palestine, edited by J. Sampter, 328-348.
- F. Art in Palestine, J. Sampter, in Modern Palestine, 349-358.
- F. Where the Jew Feels at Home, Solomon Goldman, Brandeis Avukah Annual, 333-357. From his book, A Rabbi Takes Stock, N.Y. 1931, 181ff.
- F. A New Approach to the Problem of Judaism, M.M. Kaplan, N.Y. 1924, 33-4.

ANTICIPATED OUTCOMES:

1. Zionism helps to integrate the Jew with his people in these ways:
 - a. It is an open avowal to himself and to others of his active affiliation with the Jewish group.
 - b. It provides the opportunity to participate in a challenging creative endeavor that is specifically Jewish.
 - c. It provides for the further development of Jewish culture - language, literature, art, songs, etc. - in which he can share. Thus it enables men to affiliate with a culture which is both distinctly modern and unmistakably Jewish.
 - d. It can be used as a focal point for motivating the education of Jewish children.
2. Does Zionism involve an injustice to the Arab population?

READINGS:

1. About Zionism, Albert Einstein, London 1930, Jew and Arab, 53-62.
2. Jew and Arab in Palestine, Lord Snell, Opinion, April 18, 1932, 8.
3. Modern Palestine, J. Sampter, N.Y. 1933, 158-169. The Jews and Arabs.
4. Toward a Reconstruction of Judaism, M.M. Kaplan, Menorah Journal, April 1927, 124.

ANTICIPATED OUTCOMES:

1. Zionism does not involve an injustice to the Arab population, for:
 - a. It has improved the general conditions of life among the Arabs; health, education, economics.
 - b. All land which was once owned by the Arabs and is now possessed by Jews was taken over by purchase, on terms favorable to the Arab, and with provisions enabling the Arab to re-establish himself elsewhere.
 - c. Although it is true that the majority of Arabs now in Palestine would probably vote against allowing the Jews to continue their development there, which implies that Zionism violates the strict doctrine of self-determination among peoples, this evil must be weighed against the larger evil which the Jewish people experiences for lack of a homeland. The doctrine of self-determination came as a protest against the practice by which a sovereign people already possessing its own land and government forcibly imposes its rule and customs upon another nation. Here, on the contrary, a people

with no homeland or government, and desperately in need of a center to strengthen its morale and of a haven for those among it who are being driven from their lands, asks that another people give up a tiny fraction of its dominion in order that it may establish for itself a home. Thus Zionism furthers the self-determination of peoples by giving a measure of it to one more people sorely in need of it, without taking it away from any other.

3. Is the furtherance of a distinct culture among Jews in America incompatible with American ideals?

READINGS:

1. Theories of Americanization, Isaac Berkson, N.Y. 1920, Ch. IV The Value of Ethnic Groups, esp. 121-132, 140-2. Summary in Judaism in a Changing Civilization, Dinin, 68-70.
2. Democracy and Assimilation, J. Drachsler, N.Y. 1920, esp. 236-8. Excellent summary in Judaism in a Changing Civilization, Dinin, 70-3.
3. Judaism in a Changing Civilization, S. Dinin, N.Y. 1933, 63-81, esp. 63-4, 80.
4. Judaism at Bay, H.M. Kallen, N.Y. 1932, Zionism and Liberalism, 111-120. Also in Brandeis Avukah Annual, 45-53.
5. Nationalism or Culturalism, Lewis Mumford, Menorah Journal, June 1922, 129-38.
6. Jewish Education in New York City, A. Dushkin, N.Y. 1918, 384-6.

ANTICIPATED OUTCOMES:

1. The furthering of a distinctly Jewish culture is compatible with American ideals, for:
 - a. Advanced thinkers have recognized the value of preserving group ties in the socialization of the individual; thus they help to prevent the growth of anti-social traits.
 - b. American thinkers have indicated the value of cultural diversity for the richness and enjoyability of life.
 - c. Multiple cultural sympathies tend to break down chauvinism and lead to peaceful attitudes.
4. What activities could this group undertake in order to further Jewish nationalism?

ACTIVITIES IN WHICH THE GROUP MIGHT ENGAGE:

1. Communicate with the Zionist Organization of America to find out what types of organizations have been formed further its cause, and which those are represented in the community.
 2. Determine which types of organizations are most suited to the congregation.
 3. Determine whether the congregation should establish its own organizations or urge participation in the Zionist groups already formed.
 4. Erect a permanent sales counter in connection with the library, where Palestinian art products and books can be purchased.
 5. Determine whether or not the library has the most interesting and up-to-date books on Palestine.
 6. Appoint a secretary whose duty it is to keep up-to-date a permanent file on the various phases of Palestinian development.
- A COMMITTEE on Zionism should be appointed.

Part III.

MOTIVATING PROBLEM: HOW CAN WE MEET THE THREAT OF A RISING POLITICAL ANTI-SEMITISM?

A. The Initial Problems.

PROBLEM I. ANTI-SEMITISM IN GERMANY.

1. What has the coming into power of the Hitler government meant to the Jews in Germany?

READINGS:

1. The Jews in the Third Reich, Mildred S. Wertheimer, Foreign Policy Assn. Report, Oct. 11, 1933, Vol. IX, No. 16. (Foreign Policy Assn. 18 E. 41st St., New York City, 25¢)
2. The Jews in Nazi Germany, American Jewish Committee, 1933, 1-41. (Am. Jew. Committee 171 Madison Ave., New York City)
3. Sentenced to Death, Ferdinand Isserman, Modern View Pub. Co., St. Louis, Mo., 1933.
4. The Persecution of the Jews in Germany, Supplementary Bulletin No. 1, The Joint Foreign Committee of the Board of Deputies of British Jews, May 1933, 1-25.
5. The Brown Book of Hitler Terror, New York 1933, 222-281.
6. Outstanding Jewish Event During the Year 5693, American Hebrew, " Sept. 15, 1933, 262.
7. American Jewish Year Book, Vol. 35 (1933-34), 21-39.

2. What are the means that have been suggested for aiding the German Jews?
3. Are these means adequate?
4. What specific activities could this group undertake in order to aid the German Jews?

READINGS:

1. What Happened in London, I.M. Rubinow, B'nai B'rith Magazine, Dec. 1933, 85ff.
2. Commission for Refugees Holds Inspiring Sessions, Anna Z. Medalias, American Hebrew, Dec. 29, 1933, p. 133.
3. The London Conference, J.W. Wise, Opinion, Dec. 1933, p. 6.
4. German Jewry States Its Case, B'nai B'rith Magazine, Jan. 1934, 116ff.
5. German Jewish Youth Trains for the Future, Jewish Daily Bulletin, Dec. 3, 1933.
6. Jews' Change Blocked by Nazi Heads, Jewish Daily Bulletin, March 6, 1934.
7. Relief Programs and Activities in Behalf of German Jewry, Jew. Soc. Serv. Quart., Dec. 1933, 170-73.

ANTICIPATED OUTCOMES:

1. The coming in of the Hitler government has meant:
 - a. The throwing of the whole Jewish population into a state of agonized fear.
 - b. Death to some Jews.
 - c. Brutalities to many Jews.
 - d. Loss of occupation to most professional Jews.
 - e. A systematic boycott of Jewish merchants.
 - f. The general policy of reducing Jews to a poverty-stricken, second-class people.

SUGGESTED SOLUTIONS:

1. Care for the refugees, by:
 - a. Supporting them temporarily.
 - b. Retraining some so that they can reenter economic life.
 - c. Liberalize the laws of immigration into Palestine and America.
 - d. Provide further funds so that more may leave if they desire.
 - e. Provide for the care of children whom parents send out of Germany.

2. Retrain the Jews that remain in Germany for other occupations.
3. Boycott Germany.

EVALUATION OF THE SUGGESTED SOLUTIONS:

1. Care of the refugees, and aid in enabling Jews to leave Germany is our immediate need.
2. Retraining of Jews in Germany is important, yet it is subject to limitations:
 - a. The Nazi government is blocking the entrance of Jews into farming and the handicrafts.
 - b. Even if it were to succeed to a certain extent, it would leave the Jew in a second class status.
3. The boycott cannot be our primary concern:
 - a. It is unlikely that it will bring about a cessation of anti-Semitism in Germany, since the government has built their strongest attachment upon this part of their program.
4. These means have all been considered as means of remedy; are there no measures available which would prevent the spread of this movement? First we must consider the causes of the rise of Hitlerism. (This leads to questions 5 and 6.)

ACTIVITIES IN WHICH THE GROUP MIGHT ENGAGE:

1. Correspond with the committees furthering the relief of German Jews and determine what part the congregation can play in these activities.
 2. Determine what can be done to further the liberalization of immigration into America.
 3. Determine whether it would be of any value for the congregation to guarantee that certain German refugees would never become public charges, and to offer their aid in helping to integrate them into American economic and social life.
 4. Keep a special bulletin board where the new developments in German relief are indicated by chart and picture.
- A COMMITTEE on Aid for German Jews should be appointed.

5. What were the causes of the rise of Hitlerism in Germany?
6. What forces would work against the rise of Hitlerism in other countries?

READINGS:

1. Forces Underlying the Nazi Revolution, Mildred S. Wertheimer, Foreign Policy Reports, Vol. IX, No. 10, July 19, 1933.
2. The Brown Book of Hitler Terror, N.Y. 1933, 3-5, 9-44; esp. 30-33.
3. Jews in Nazi Germany, Sheldon Blank, Hebrew Union College Monthly, Oct. 15, 1933, 7.

ANTICIPATED OUTCOMES:

1. The causes of the rise of Hitlerism in Germany were:
 - a. Prolonged intense poverty and bitterness of the people as the result of the war and of the post-war burdens forced upon Germany in spite of her economic breakdown. This stimulated Hitlerism in two ways:
 - 1) It led many to join the movement as a militant romantic movement that promised help.
 - 2) It created a revolutionary economic movement among the workers, which led industrialists to finance Nazi-ism as a means of breaking the movement toward socialization of industries.
 - b. A tradition of anti-Semitism which could be used as a tool for building up a party, for it is very pleasant to hear that one's misery is not his fault but is due to a traitor within his ranks.
 - c. The weakness of the ruling government in suppressing subversive movements.
2. Forces working against the rise of Hitlerism:
 - a. The securing of a greater security and a higher standard of

- living among the masses.
- b. Movements against war.
- c. Movements working for a deep feeling of good-will between Jew and Gentile.
- d. A strong government able to meet the economic needs of its people and able to disarm subversive political movements.

PROBLEM II. ANTI-SEMITISM THROUGHOUT THE WORLD.

1. Does political anti-Semitism in the world at large represent a serious problem?
2. In what nations does it seem to be increasing?
3. How can we meet the problem?

READINGS:

1. The Nazi Propaganda Peril, The Jewish Chronicle (London), Feb. 9, 1934, 7.
2. Report of Committee on Contemporary History and Literature, J.R. Marcus, CCAR Yr. Bk. Vol. 43 (1933) 99-101.
3. The Wild Beasts of Roumania, Opinion, Jan. 18, 1932, 4.
4. Austrian Jewish Rights Menaced, JDB Feb. 23, 1934, Boris Smolar. See also his articles in the Jewish Daily Bulletin of Feb. 25 and 27.
5. Are the Jews of France Safe? Pierre Van Paassen, The Sentinel, Feb. 22, 1934, 7.
6. Brazilian Riots by Nationalists Frighten Jews, JDB, Feb. 23, 1934, 4.
7. Salonica Jews Terrorized, Wolf Prager, JDB, Feb. 23, 1934, 4.
8. Iraq Officials Ban Anti-Nazi Publications, JDB, Feb. 22, 1934.
9. Anti-Semitic Demonstration in Hungary, JDB, Feb. 2, 1934, 7.
10. Latvian Government Rejects Anti-Semite Bill, JDB, Feb. 2, 1934. (See the Jewish Daily Bulletin further for similar articles.)
11. Nazi Propaganda Active in China, American Hebrew, Dec. 22, 1933, 119.
12. World Jewry Deplores Assassination of Roumanian Premier, Harvey W. Lawrence, American Hebrew, Jan. 5, 1934, 158.
- F. Jewish Life in Modern Times, Israel Cohen, London, 1929, 292-4. Excellent, concise summary of the anti-Semitism that followed the war.

ANTICIPATED OUTCOMES:

1. Anti-Semitism represents a very serious problem today.
2. It appears to be rising in Austria, Roumania, Hungary, the Ukraine; and its propaganda is to be found all over the world.

SUGGESTED SOLUTIONS:

1. Organize a strong world Jewish organization to defend Jewish rights and to put the Jewish case before the bar of world opinion.
2. Support movements for world economic recovery.
3. Support movements against war.
4. Provide opportunity for more Jews to go to Palestine.

PROBLEM III. ANTI-SEMITISM IN AMERICA.

1. Is the anti-Semitic movement rising in America?
2. What can we do about it?

READINGS:

1. Nazi Politics in America, Ludwig Lore, Nation, Nov. 29, 1933. Also reprinted in Chicago Jewish Chronicle, Dec. 15, 1933, 5; and by the American Jewish Committee. (171 Madison Ave., N.Y.C.)
2. The Nazi Peril Here, Bernard S. Deutch, Chicago Jewish Chronicle, Sept. 29, 1933.
3. Nazi Propaganda in America, American Hebrew, Nov. 17, 1933; Nov. 24, and numerous subsequent numbers.

4. Poison Wells of Nazi Propaganda, Vigilante, American Hebrew, a parallel series of numerous articles.
5. Pelley: Public Enemy No. 1, American Hebrew, a series beginning in September, 1933.
6. Fight Hitler with World Organization or Prepare for Defeat, David A. Brown, American Hebrew, December 8, 1933, 76.
7. I am Greatly Disturbed, David A. Brown, American Hebrew, Jan. 26, 1934, 216.
8. Mail Order Hitlerism, J.W.Wise, Opinion, August 1933, 6.
9. The Menace of Hitlerism to American Jewry, J.X.Cohen, Opinion, April 4, 1932, 8-10.
10. The Silver Shirt Chief; An Interview, J.W.Wise, Opinion, August 1933, 6.
11. German Government Sends propaganda to News Editors, JDB, Feb. 21, 1934.
12. (Montreal) Paper Starts Drive on Jewish Officials, American Hebrew, Feb. 9, 1934, 251.

ANTICIPATED OUTCOMES:

1. Movements of political anti-Semitism are rising in America:
 - a. There are indigenous movements, such as the Ku Klux Klan, the Silver Shirts, etc.
 - b. There is Nazi propaganda being sent into the country by Germany.
 - c. There are Nazi propagandists at work in the country whose first aim is to capture the German societies in order to enlist their aid in the furtherance of Hitlerism.
 - d. The indigenous and the foreign movements aid each other.

SUGGESTED SOLUTIONS:

1. Investigate Nazi propaganda being sent to America with a view to banning it, since it is illegal.
2. Organize a strong central organization to refute false charges against the Jew and to sue for libel anti-Semitic newspapers, wherever possible.
3. Further movements for good-will between Jew and Gentile.
4. Work for the speedy reconstruction of our economic life to diminish poverty and unrest among the masses.
5. Further movements against war and Fascism.

B. The Derived Problems.

(Further consideration of the actions proposed as solutions for the initial problems.)

PROBLEM 1. GREATER JEWISH UNITY IN AMERICA.

1. Is American Jewry organized in such a way as to deal most effectively with the rising political anti-Semitism?
2. What are the specific indications that it is not?
3. How could more effective organization be attained?
4. What activities could this group undertake in order to further Jewish unity in America?

READINGS:

1. Report of Committee on Contemporary History and Literature, J.R.Marcus, CCAR Yr. Bk. Vol. 43 (1933) 99-101.
2. The World Jewish Congress, The Sentinel, Feb. 22, 1934, 5.
3. The Synagogue and Jewish Communal Activities, Horace Stern, 32nd Council of Union of American Hebrew Congregations, Jan. 1931, 6.
4. I Am Greatly Disturbed, David A. Brown, American Hebrew, Jan. 26, 1934, 216.

(The leader will have to supplement these readings with his own discussion.)

ANTICIPATED OUTCOMES:

1. American Jewry is not organized in such a way as to deal most effectively with anti-Semitic movements, for:
 - a. There is no permanent recognized body in each community to deal with anti-Semitic attacks as they arise, this causes:
 - 1) Delay in dealing with the matters.
 - 2) Total neglect in dealing with some matters, inadequacies in other cases.
 - 3) Disputes as to which Jewish organization should act.
 - 4) Internal dissention, arising from charges that the action taken was not representative of the Jewish people.
 - 5) A lack of a uniform aggressive policy.
 - b. There is no central national Jewish body to shape and pursue a coordinated aggressive national program.

SUGGESTED SOLUTION:

1. Effective organization could be secured if a Central body in defense of Jewish Rights were established, which would:
 - a. Aid in the establishment of similar local bodies.
 - b. Reenforce and coordinate the efforts of such bodies.
 - c. Secure the most effective writings exposing Nazi activities in America and have them printed in suitable magazines to reach the American public.
 - d. Cooperate with liberal church organizations, especially with the Federal Council of Churches of Christ in America and with the Catholic Welfare Board in sending goodwill speakers in interdenominational groups through the country.
 - e. Bring constantly to the attention of legislators the evils that beset American liberty.
 - f. In cooperations with the interdenominational groups, oppose the election or reelection of representatives who enunciate racial or religious discrimination.

ACTIVITIES IN WHICH THE GROUP CAN ENGAGE:

1. Investigate movements that are now being made for a greater unity and vigor in Jewish efforts to block American anti-Semitism.
2. Determine which of those movements can be aided by visits to Jewish leaders in the community in order to gain their more active cooperation.
3. Convene the Jewish leaders in the community in order to set up a central authoritative and permanent bureau to counteract anti-Semitic propaganda in the city and vicinity.
4. Convene a group of liberal ministers to unite in checking anti-Semitism in the community.

A COMMITTEE in Defence of American Liberties should be organized to carry these activities into effect.

PROBLEM II. GREATER JEWISH UNITY IN THE WORLD.

1. Is world Jewry organized in such a way as to deal most effectively with the rising political anti-Semitism?
2. What are the specific indications that it is not?
3. What is proposed as a remedy to this situation?
4. What activities can this group undertake in order to further world Jewish unity?

READINGS:

1. Fight Hitler with World Organization or Prepare for Defeat, David A. Brown, American Hebrew, December 8, 1933, 76.
2. Lipsky Hits J.D.C. as Opposing Jewish Unity, JDB Feb. 20, 1934, 8.
3. The Need for Jewish Unity, Opinion, Feb. 15, 1932, 6.
4. Toward a World Jewish Congress, Johan J. Smertenko, Opinion, June 27, 1932, p. 6.
5. The Need and Scope of a World Jewish Congress, Opinion, S.S. Wise, August 29, 1932, 7.

- F. A Study in Contrast, Opinion, May 30, 1932, 5.
- F. Shall a World Jewish Congress be Held? Opinion June 27, 1932, 10-11.
- F. American Jewish Congress Meets, Opinion, July 4, 1932, 18-19.
- F. Dr. Adler's Rebuttal, Opinion, July 11, 1932, 18.
- F. Choose Ye This Day, Opinion, July 18, 1932, 4-5.
- F. A World Jewish Congress in 1934, Opinion, August 22, 1932.
- F. Concerning a World Jewish Congress, Isaac Grunbaum, Dec. 1932, Opinion.
- F. A Great and Daring Step, Opinion, June 27, 1932, 5.

ANTICIPATED OUTCOMES:

1. World Jewry is not now organized in such a way as to deal most effectively with rising anti-Semitism, for:
 - a. There is no central organization that can set up an authoritative policy, therefore:
 - 1) There is no concerted, aggressive policy.
 - 2) There is no one who speaks authoritatively to the bar of world opinion or to the League of Nations.
 - 3) There is no one to guide the Jews of one nation as to what action they should take, or urge their government to take, on behalf of the Jews of another nation.
 - 4) There is not adequate collection of funds to deal with world anti-Semitism.

PROPOSED SOLUTION TO THE PROBLEM:

1. A World Jewish Congress.

ACTIVITIES IN WHICH THE GROUP MIGHT ENGAGE:

1. Investigate the present state of the World Jewish Congress to determine whether or not it should be furthered at this time.
2. If the decision is to further it, determine the factors that are blocking its advancement and take action to deal with these factors.
3. Erect a map in the library showing continually whether Fascism and anti-Semitism is spreading or declining.
4. Communicate with the Non-Sectarian League for the Defense of Human Rights (729 7th Ave., N.Y.C.) to determine how the congregation may cooperate with it.

A COMMITTEE Against world Fascism should be organized.

PROBLEM III. THE ABOLITION OF POVERTY AND THE CREATION OF ECONOMIC SECURITY FOR AMERICA.

1. What is the critical factor which is recognized by many as holding the key to the solution of the depression?
2. How can this factor be favorably affected?
3. What activities can this group undertake in order to aid in solving the economic crisis?

READINGS:

1. The Consumers Tomorrow, Stuart Chase, Scribners, Dec. 1933, Vol. 96, No. 6, 333-338.
2. Business Without a Buyer, W.T. Foster and W. Catchings, N.Y. 1927, 19-37, esp. 19-20.
3. Progress and Plenty, W.T. Foster and W. Catchings, Pollek Foundation for Economic Research, Newton Massachusetts, 3-9. Reprint from Century Magazine, July 1928.
4. Unemployment and Its Remedies, Harry W. Laidler, League for Industrial Democracy, (112 East 19th St., N.Y.C. 15¢) 1931, 84-91.
5. The Nemesis of American Business, Stuart Chase, N.Y. 1931, 1-25, 75-97, esp. 75-78.

ANTICIPATED OUTCOME:

1. The critical factor in the depression is widely recognized as mass purchasing power, or the total real wages earned by the masses of workers.

SUGGESTED SOLUTIONS:

1. Mass purchasing power can be increased by:
 - a. Greatly increased wages, which can be attained through:
 - 1) Imposition by the government - the NRA.
 - 2) Demand by the workers, through unions which can strike effectively.
 - (or) b. The ownership and social control of basic industries by the government, which would pay out in wages all that now goes into profits or dividends on investments.
- (It should be indicated that it is obvious that the depression is vastly too great a subject to be treated within a course primarily concerned with other ends. This course can indicate only its essential elements. However, its very grave relevance to the problems of the Jew and to his ideals demands that we concern ourselves with it.)

ACTIVITIES IN WHICH THE GROUP MIGHT ENGAGE:

1. Analyze the various movements dedicated to economic betterment in America.
2. Determine which should be supported by the group, and communicate with its representatives to see of what assistance the group can be.
3. Develop a program to enlist all the liberal churches in a unified effort to further this movement.
4. Determine whether or not synagogues and churches could voluntarily unite to set higher standards for themselves and those with whom they deal, than the standards set by the NRA, in order to encourage the general raising of standards.
5. Determine whether or not such a group of consumers could be enlarged.

A COMMITTEE on Economic Security for America should be established.

PROBLEM IV. THE MAINTENANCE OF PEACE.

1. How has warfare in modern times affected the Jew?
2. What studies and activities could this group pursue in order to attack war?

READINGS:

1. Jewish Life in Modern Times, Israel Cohen, London 1929, 187-8, 292-4.
2. The Massacres and Other Atrocities Committed Against the Jews in Southern Russia, N.Y. 1920. Esp. 13, 26.
3. The Jewish Question, a Christian Problem, Pierre Van Paassen, Opinion, Feb. 8, 1932, 11ff.

ANTICIPATED OUTCOMES:

1. Modern warfare has been especially devastating to the Jewish people:
 - a. It has in many instances brought up anti-Semitic accusations during the war. (As in Russia and Germany during the last war.)
 - b. It has meant disproportionate suffering for the Jews in the war zones. (As on the Eastern Front during the last war.)
 - c. It has precipitated governmental disorganization and civil wars which have left the Jews unprotected from the lower elements of society. (As in the Ukraine after the last war.)
 - d. It has produced poverty and bitterness which have been the tinder that has enabled sparks of anti-Semitism to grow into flames. (Germany.)

(It should be indicated that the times are so troubled, and the peace situation so complex that it is not even possible to suggest tentative solutions without elaborate study and consideration of them. Yet their immediate relevance to the problems of the Jew as well as to his conscience demands that the subject be considered in this course.)

ACTIVITIES IN WHICH THE GROUP MIGHT ENGAGE:

1. Make a study of the existing peace movements to determine which hold the most hope.
2. Correspond with these selected agencies with a view of cooperating with them, directly, or through their branch in the city.
3. Form an interdenominational peace society in the city.
4. In cooperation with other denominations, make a study of the history text books in the schools of the city to determine what impression they give of war; make appropriate recommendations to the authorities if the findings warrant it.
5. Keep an accumulative file of telling peace propaganda as part of the library.
6. Arrange interdenominational meetings of youth groups against militarism and war.

A COMMITTEE on Peace should be established.

Part IV.

Subsequent Activities:

- I. A review of the recommendations recorded by the secretary, so that they may be open to revision in the light of the whole course, and then put into permanent form to be given to all the participants.
- II. A consideration of the preliminary reports of each of the various committees, which will indicate its approach to its problems and its schedule of activity.
- III. After a month or so, further reports by each committee indicating and evaluating its achievements. These, too, will be considered by the participants for the purpose of constructive suggestion.
- IV. Further reports at definite intervals.

References

Chapter I. Educational Principles:

- (1) Elementary Principles of Education, E.L. Thorndike and Arthur I. Gates, N.Y. 1929, 209.
- (2) The Project Method, Teachers College Bulletin, Tenth Series, No. 3, Oct. 12, 1918, p. 2.
- (3) The Motivation of School Work, H.B.Wilson and G.M.Wilson, N.Y. 1921, 10.
- (4) Interest and Effort, John Dewey, Boston 1913, 7.
- (5) How We Think, John Dewey, N.Y. 1910, p. 12.
- (6) Idem, p. 72.
- (7) Idem, p. 199.
- (8) Educational Psychology, E.L.Thorndike, N.Y. 1913, p. 51.
- (9) Principles of Education, J.C.Chapman and G.S.Counts, N.Y. 1924, p. 547.
- (10) Foundations of Method, Wm. H. Kilpatrick, N.Y. 1926, p. 302.
- (11) How We Think, John Dewey, N.Y. 1910, p. 199.
- (13) Foundations of Method, supra, p. 141.
- (14) Idem, pp. 151, 154.
- (15) A Brief Course in the Teaching Process, G.D.Strayer, N.Y. 1911, p. 8.

Chapter II. Determining the Objectives:

- (1) Louis Witt, Can Judaism Survive in the Modern World? Part of a Symposium, Judaism in the Modern World, Union of American Hebrew Congregations, Cincinnati, 1929, p. 7.
- (2) Mordecai M. Kaplan, Toward a Reconstruction of Judaism, Menorah Journal, April 1927, pp. 113-14.
- (3) M.M.Kaplan, A New Approach to the Problem of Judaism, N.Y. 1924, p. 17. See also M.M.Kaplan, Judaism as a Civilization, Religious Place in it, Menorah Journal, December 1918, pp. 501-2.
- (4) Solomon Goldman, A Rabbi Takes Stock, N.Y. 1931, p. 9. See also Samuel Dinin, Judaism in a Changing Civilization, Teachers College Contributions to Education, no. 563, N.Y. 1933, pp. 5-6; Harry A. Wolfson, Escaping Judaism, Menorah Journal, June and August 1921, p. 166 (August); and Eliot E. Cohen, The Promise of an American Synagogue, Menorah Journal Oct. 1918, pp. 279-83.
- (5) Horace Kallen, Judaism at Bay, N.Y. 1932, 186.
- (6) Idem, pp. 71-72. See also 75, 180, 189, 190, 192, 197, 237.

- (7) Beryl Levy, Reform Judaism in America, N.Y. 1933, p. 76.
- (8) Kaplan, New Approach (3) p. 3.
- (9) Maurice Samuel, I, The Jew, N.Y. 1927, pp. 272-3.
- (10) Goldman, A Rabbi Takes Stock (4) pp. 16-17; see also p. 20. Also Kallen, Frontiers of Hope, N.Y. 1929, where he quotes Justice Brandeis as indicating that the Jewish questions involves "all of Jewish blood"; pp. 101-2.
- (12) Kaplan, New Approach (3), pp. 6-7.
- (13) Felix Adler, An Ethical Philosophy of Life, N.Y. 1918, p. 20.
- (15) Israel Friedlander, Past and Present, pp. 269-70, Cincinnati, 1919.
- (16) M.M. Kaplan, The Synagogue and Jewish Communal Life, CCAR Yr. Bk. Vol. 42 (1932) p. 242.
- (17) M.M. Kaplan, Society for the Advancement of Judaism Review, March 22, 1928, (Vol. 8, No. 28) p. 21. See also Kaplan, SAJ Rev. April 5, 1929 (Vol. 8, No. 30) p. 21.
- (18) Kallen, Judaism at Bay, (5) p. 4. See also p. 76.
- (19) Idem, p. 109.
- (20) Samuel Gup, Currents in Jewish Religious Thought and Life in America, in the Twentieth Century, CCAR Yr. Bk. Vol. 41 (1931), pp. 307, 9.
- (21) Gup, idem, 307.
- (22) Gup, idem, 307.
- (23) Samuel Markowitz, discussing Samuel Gup's paper, idem, 335-6.
- (24) Levy, Reform Judaism in America (7) p. xv.
- (25) Kaplan, Reconstruction (2) pp. 121-122.
- (26) M.M. Kaplan, Tentative Platform, submitted to the Council for the Advancement of American Jewish life, Dec. 27, 1933, Chicago. To be published together with the Proceedings of the Council.
- (27) Isaac Berkson, Theories of Americanization, N.Y. 1920, pp. 97-118.
- (28) Solomon Goldman, A Rabbi Takes Stock, (4) p. 18.
- (29) Samuel Gup (20) p. 305.
- (30) Julian Morgenstern, The Achievements of Reform Judaism, CCAR Yr. Bk. Vol. 34 (1924) p. 279.
- (31) Jacob B. Pollack, Forty Years of Reform Jewish Education - Its Achievements and its Failures, CCAR Yr. Bk. Vol. 39 (1929), esp. pp. 230-33. See also Emanuel Gamoran, The General Situation in the Jewish Sunday School, Jewish Education, Vol. 1, No. 1. pp. 25-33.
- (32) Samson Benderly, The Next Decade in Jewish Education, Jew. Ed. Vol. 5, No. 1, Jan-March 1933, pp. 15-16; Louis Marshall, Our Youth, Jewish Forum, May 1923, 274-81; Nathan Isaacs, The Future of the Jewish Student in America, Jewish Forum, March 1922, pp. 131ff.

- (33) Kaplan, New Approach (3) pp. 54, 57.
- (34) Isaac Landman, The Status of Adult Education among American Jews, Religious Education, Vol. 25, No. 7, p. 637.
- (35) Kaplan, New Approach (3) pp. 61, 62.
- (36) Dinin, (4) p. 211.
- (37) Pollack (31) p. 408.
- (38) Ben Rosen, Jewish Education - Shall it Stand Alone? Jewish Forum, March 1926, p. 19; Isaac Rosengarten, The Sense of Proportion in Jewish Life in America, Jewish Forum, March 1926, p. 15.
- (39) Dinin, (4) pp. 186-7.
- (40) Kaplan, New Approach (3) pp. 22-27.
- (41) Goldman, A Rabbi Takes Stock (4) pp. 17-18.
- (42) Kaplan, Reconstruction of Judaism, (2) p. 128.
- (43) Kaplan, Judaism as a Civilization, SAJ Review Vol. 8, No. 30, April 5, 1929, pp. 18,20.
- (44) Dinin, (4) p. 200.
- (45) Samuel Gup, (20) p. 306.
- (46) Kaufman Kohler, A Revaluation of Reform Judaism, CCAR Yr. Bk., Vol. 34 (1924), p. 228. See also Julian Morgenstern (30) same Vol. pp. 255, 267.
- (47) Dinin, (4), p. 97.
- (48) Kaplan, Judaism as a Civilization, Religions Place in It, (3) p. 512. See also Goldman, A Rabbi Takes Stock (4) p. 20.
- (49) Kaplan, idem., (Judaism as a Civilization) (3), pp. 510,511.
- (50) Kaplan, idem. (3) pp. 513,14.
- (51) Samuel Goldenson, The Present Status and Future Outlook of Reform Judaism, CCAR Yr. Bk. Vol. 34 (1924) pp. 296,7.
- (52) Kaplan, Judaism as a Civilization (3), p. 509.
- (53) Wm. Fineshriber, The Decay of Theology in Popular Religion, CCAR Yr. Bk. Vol. 30 (1920) p. 315.
- (54) Morgenstern (30) p. 268.
- (55) Julian Morgenstern, Judaism and the Modern World, part of Symposium, Judaism in the Modern World (1) p. 25.
- (56) Samuel Schulman, Impressions and Summary of the Symposium, idem. (1), pp. 87-93.
- (57) James Heller, Two Psychologists Versus Religion, part of same Symposium (1) p. 70. He has reference to Watson and Freud.

- (58) Abba Hillel Silver, Religion in a Changing World, N.Y. 1930, pp. 33-34, 50.
- (59) Levy (7) p. 137, gives this quotation of Rabbi Heller's from the American Israelite, Feb. 19, 1931.
- (60) Levy (7) p. 75, quotes this of Stephen S. Wise, from: After Twenty Five Years, Opinion, Vol. 1. No. 21, p. 7.
- (61) Levy (7), p. 136.
- (62) Samuel Gup (20) p. 309.
- (63) Kaplan, Reconstruction of Judaism (2), p. 124.
- (64) Kallen, Frontiers of Hope (20),
- (65) Elisha M. Friedman, Survival or Extinction, N.Y. 1924, esp. 190-91, 206.
- (66) Dinin (4) p. 127.
- (67) Friedman (65), esp. 154-5.
- (68) Julius Drachsler, Democracy and Assimilation, N.Y. 1920, 165.
- (69) Dinin (4) p. 80.
- (70) Horace Stern, The Synagogue and Jewish Communal Activities, 32nd Council of Union of Am. Hebrew Congregations, Jan. 1931. Pamphlet UAHC.
- (71) Dinin (4) pp. 158,9.
- (72) Kaplan, The Synagogue and Jewish Communal Life (16) pp. 254, 55, 56.
- (73) Kaplan, idem (16) p. 246.
- (74) Kaplan, idem (16) pp. 246,7.
- (75) Kaplan, Reconstruction of Judaism (2) pp. 125,6.
- (76) Morgenstern, Judaism and the Modern World (55) pp. 17,18.
- (77) Goldenson, (51) pp. 291,5.
- (78) Morgenstern, Judaism and the Modern World (55) p. 25.
- (79) Sidney Goldstein, The Synagogue and Social Service, CCAR Yr. Bk. Vol. 42 (1932) pp. 272,3.
- (80) Roscoe Nelson, Discussion in Symposium, Judaism in the Modern World (1), pp. 59,60.
- (81) Felix Morrow, Reform Judaism Looks Ahead (Part of "Chronicles"), Menorah Journal March 1931, p. 287.
- (82) Solomon Foster, The Workingman and the Synagogue, CCAR Yr. Bk. Vol. 19 (1909) p. 467.
- (83) Wolfson, Escaping Judaism (4) p. 303.

- (84) Kaplan, Critique of the Adjustment of Reform, SAJ Review, March 22 1929, Vol. 8, no. 28, p. 18.
- (85) The reference here is to Watson and Freud.