PRESIDENTIAL ADDRESSES

Center Workers, in order to develop higher professional standards, incorporated in its new Constitution last year a provision for the organization of regional chapters. Considerable progress has been made, although in certain parts of the country great distances hinder such organization. The chapters aim at discussion and promotion of program, consideration of problems of administration and the fostering of a professional esprit de corps. The Personnel Committee, completing its second year, has set down recommendations for procedures affecting employment, educational requirements for staff, and the creation of personnel committees within each Center. The work of certain other committees is pertinent to the theme of this paper; a continuing committee consisting of Jewish Educators and Center Workers is now completing a twoyear study of the relationship of Jewish Education to Community Centers in all its complicated aspects; and, finally, the theme of the Center Workers Conference program this year—the principles of Jewish group work in its many aspects, in- Funds, and Community Councils.

cluding the integration of national Jewish action groups in Center programs.

We would not be worthy of our professional status if we did not include in our thinking some concept of the value of Jewish Center work for the future. The Center movement aims to grow more and more effective. The results of cooperative planning in certain Centers encourages us to believe that we are not only a group work agency in the narrow sense, but a vital force in community development. The Center is the natural meeting place of all groups. It has the facilities for training leaders through the processes described in this paper, and therefore has the potentiality of acting as a laboratory for significant communal experiments. The direction of Jewish Social Work is undoubtedly toward the planned Jewish community. In this movement the Center is bound to have an important place. In certain communities it would be the directing influence; in other communities it would lend resources of inestimable value to Federations, Welfare

SOME PRINCIPLES OF JEWISH EDUCATION

By JACOB S. GOLUB President, National Council for Jewish Education

SHOULD like to utilize this oppor-L tunity to acquaint you with some of the more intimate problems of Jewish education. In spite of the fact that we have been working together for a number of years, the social worker and the center executive know little about Jewish education beyond the fact that occasionally we complain of inadequate-support. In recent years, support, though grudging, has nevertheless been forthcoming. We are already more or less being taken for

granted as part of the communal furniture. That has not, however, brought us ideologically closer to the other groups. We are still far from a spiritual entente with our fellow social workers.

In part, such a lack of understanding may be due to the contradiction which the Jewish educator presents. On the one hand, he presumes to be merely a technician, administering schools in behalf of any group in the community which requires his services. According to such a

standard he might be assumed to be utterly neutral, almost colorless, with no point of view of his own in matters of content of program. As such, he has often been described as being all things to all people.

Yet, on the other hand, it is quite obvious that the Jewish educator does have a point of view-too often a very aggressive point of view which he is not backward in setting forth. The educator is as a rule a Zionist and a Hebraist. He feels very strongly about the need for Jewish community organization and believes in the desirability_of-a-distinctive-Jewish cul-

How, then, are the two attitudes to be squared? How can one and the same person be at once neutral and affirmative? Therefore, even our good friends suspect that one of the two attitudes is a pose, since both apparently cannot reside together.

Actually, however, this seeming contradiction is but the result of circumstance. The Jewish educator is both neutral as well as the proponent of a point of view, because the two do not seriously conflict. He can adapt himself to most schools_because-he-believes-that-any-education is better than no education at all, and, therefore, he is willing to conduct even Sunday-schools-in-spite-of-the-minima which they offer. Even the Sunday school, emphasizing Jewish history, as it does, envisions not merely the past, but also the future; for obviously we study history less to know the past than to know the present, and we pass judgment on the past in order to set up guides for the present. Our various types of schools, therefore, largely present a problem of quantity more than of kind.

But a more important reason for this double attitude is due to the limited personnel of the Jewish education profes-

sion. In general education there are educational administrators and educational philosophers, each one specializing in his own field. In Jewish education the administrator must at the same time be a partial educational philosopher. The educator must distinguish between himself acting as administrator and as director. As administrator he must serve the entire community impartially, while as reflective thinker he may advance views on education in keeping with his responsibili-

I should like to invade the field of educational philosophy and to sketch for you briefly some of the principles underlying Tewish education.

Though our profession is small in numbers, yet it by no means presents unanimity in point of view or in educational outlook. Almost all extremes of Jewish thought are represented in our groupextremes in religious observances and in the interpretation of nationalism. There are certain principles, however, upon which we all agree. Basic to our entire approach is the belief that Jewish life will continue more or less self-contained socially and religiously, and that as a result it will demand a measure of cultural autonomy. Some desire this autonomy because of their strong attachment to Jewish culture and especially to the Jewish past. They love Jewish culture for its own sake and would not want to see it weakened or diminished. Others declare that it is not a question merely of romantic attachment to a culture but that in continuing a somewhat autonomous existence as Jews, we have no choice. We must remain Jews, just as we have remained a distinctive people throughout the centuries. When religion was the dividing principle, we were religiously distinct, and now that nationalism is the separating factor, we are nationally different, so that in Germany and in Poland, even our renegades are being returned to us. Assimilation is as yet an impossibility. Nothing short of actual physical mixing as the result of the third or fourth generation of intermarriage can eliminate the Jewish strain.

Ezekiel Kaufman in his work, Golah Venehar (meaning Exile and Alien Status), points out the difference between the Jews and other nationalities in America in regard to assimilation. Other people, as soon as they are potentially assimilable—as soon, namely, as they have acquired the language and the habits of America—are for all practical purposes assimilated. The Jew, however, regardless of his Americanization, and regardless also of the perfection of his English, remains (it may be too harsh to say) alien, but certainly a member of a minority group. The Americans speak of the Jewish minority. We need not go into the debate now as to what the character of this minority is—whether it is socalled "racial" or "religious." We can prove that it is neither, yet the Americans from lowest to highest will continue to speak naturally about a Jewish minority. Only complete physical assimilation is effective with the Jew, and since that is obviously impossible for a whole people in anything like a brief period of several generations, we must accustom ourselves to the thought of continued existence as a somewhat separate group.

Assuming a continuing of Jewish life in America, we must equally assume that this life will be lived under a cloud. The cloud may be heavy or light, but at all times it will exert sufficient pressure to keep us from merging too fully and freely with the general population. The very fact of our distinctiveness will create an-

Itagonism, and anti-Semitism, in turn, will laccentuate our distinctiveness. Whether the chicken or the egg came first, they are now both here and both are a fact. This pressure on Jewish life will create a problem in every sphere of Tewish existence. It will make for economic disabilities as well as for cultural limitations, and in view of that fact, it is essential that we cultivate a cultural autonomy in order to make our life dignified and to give it character. We assume, of course, that to an even greater degree we shall share the life of the civilization surrounding us and shall live very largely in its terms. Being, however, a distinctive social group. the difference must of necessity express itself in appropriate cultural forms. Otherwise, to be separate without a difference is to invite pathological complexes, among them chiefly the escape complex which is so frequently manifest in Messianism.

Of the many psychological ailments. few have dogged the Jew as persistently as Messianism. The Jew's great passion has always been the escape from the staitus of being different. Often such dreams of escape were entwined in millenial hopes for all of mankind. But always they took the form of a Messianic movement. In our long history Messianism has taken on varied and interesting forms, but each time its goal was the same; the immedirate solution of the Jewish problem. Our first Messianic dream was military. Our ancestors actually hoped to overcome their state of subjection by force, and thus to establish the physical supremacy of the Jewish people. A classic example of this type of Messiah—though by no means the only one-was Bar Kochba, who waged the great war against Rome. Bar Kochba lost because Messianism is bound to prove an illusion. Other attempts at military uprising were made before and after Bar Kochba. When finally the Jewish people was physically spent, the Messianic impulse did not die out but gave rise to the apocalyptic Messiah—the Heavenly messenger who, in some miraculous way, was to effect the redemption of the Jewish people. Jewish history has a long list of such Messiahs: Serenus, Alroy, David Reubeni, Solomon Molcho, Shabbatai Zvi. Every one of these came to announce the end—and every one ended in tragedy and disappointment.

The world outlook changed. Apocalypses lost favor in an age of rationalism, but rights of man, the state and legislation were to do what the false Messiahs had pretended to be able to do. Indeed, the Messianic movement claimed that the law had already achieved the Jewish dream. The Jewish Galuth was already at an end; the Jew was already the free legual of his brother European.

Messianism has a habit of refusing to reckon with realities. So engrossed is it in its own wish that it refuses to see the contradiction between promise and fulfillment. Even when Shabbatai Zvi turned Mohammedan, many of his followers regarded his act as a step essential to the fulfillment of his mission. When, despite the grant of legal emancipation, social emancipation remained a myth and a vicious anti-Semitism arose to plague the Jewries of Central and Eastern Europe, many were not yet convinced that they were following false Messiahs. Even the advent of Hitlerism, though it has shattered most of the illusion, has still not completely destroyed it.

Now we are witnessing the fourth type of Messianism. This Messianism grants that the Messiah has not yet come. But, it claims, political emancipation was only a vain idol, deceptive and unworthy of

worship. Economic emancipation, however, will once and for all solve the Jewish problem. All anti-Semitism, it assumes, is due to economic causes, essentially to the competition of Jew with the non-Jew. As soon, therefore, as the profit system is eliminated and we attain to the classless society, competition of all types will automatically be eliminated, and therefore anti-Semitism will have no more place in such a society. The example is cited of Soviet Russia where anti-Semitism is forbidden by law.

This economic solution to the Jewish problem is accepted with all the passion which a Messianic movement has ever enlisted, and it is probably impossible to argue with the adherents to this belief. The neutral observer, however, aligning himself though he may on the side of the profitless society, must still have his qualms. It is obvious that the situation in Russia would certainly be most speculative today if there were no law prohibiting anti-Semitism, and for the reason that Russia has not achieved a classless society. Even under the new economic system there still are social classes. The proletariat is still above the peasant; the managerial employee above the ordinary factory worker, and the bureaucracy tops them all. It is again our misfortune that Iews have concentrated in the upper brackets. Somehow, they do not take to agriculture in large numbers, but they do prefer berths in the managerial service and in the bureaucracy. The average Russian would be more than human if he were altogether free from a sense of jealousy. What the future will be in Russia, no one knows. The law may prohibit anti-Semitism, but we have had our experience with prohibition, especially when it will no longer be attributable to counter-revolution.

But most important of all, this implicit belief in the solution of the Jewish problem fails to recognize that the main causes of anti-Semitism are beyond the economic. The economic factors have always aggravated the situation, but they are not able to account for the entire phenomenon. If, indeed, economics were the sole cause. the Iews would be hated most by their competitors. Actually, however, in a study, for example, that was made by strongest anti-Semitism was found in regions where there are fewest Jews. The American farmer in sections where there are almost no Jews at all was the one most smitten by the disease. Even in economic anti-Semitism Jewish workers are excluded mainly from monopoly and nearmonopoly enterprises where, on purely economic grounds, the employer should have welcomed Jews in order to create inter-racial competition. Economic anti-Semitism is understandable in Poland where the Polish workers refuse to permit the employers to employ Jews, but it does not explain at all why personnel management in American telephone or gas of the general sanctity and seriousness companies excludes Tews.

The economic interpretation of anti-Semitism overlooks altogether the weight of the Christian myth which has always sought and found economic allies, but which was in itself_a prime_moving_factor. I am most reluctant to indulge in prophecy, but the spread of religion in Russia as a result of the new Constitution bodes no good to Russian Jewry. Anti-Semitism there may take the same relatively mild form that it has taken in the United States, but if Christianity becomes re-established the Jew is bound to feel the reaction.

Let us not pause too long on this problem here, however, except to repeat the

point that Jewish life under diaspora conditions is bound to continue under a wider or narrower autonomy. But while cultural autonomy is essential to Jewish life, there is great difficulty in realizing it. The present state of our culture is entirely inadequate for an autonomous life, representing_as_it_does_largely_a_cultural lag. It is still important as the source from which the new Jewish life will draw much of its raw material. It is significant Fortune magazine in this country, the also because it functions, even if by default. We are living at present under a form of Judaism, and whether or not it is entirely satisfactory, we must live with it. Our problem, however, is not of preserving our present form of Judaism but rather of continuing the creative process and of building a culture suitable to our own age.

In seeking to build a new Jewish culture, let us not be understood to assume that the old was wanting or unworthy in its day. Jewish life, when it was integrated, achieved a high degree of nobility. It possessed a fine sense of cultural worth, of communal responsibility and of life. By the strength of the past, we still live to a large degree. Our philanthropies, especially, are the residuum of an older civilization which felt very intimately the bonds of brotherhood between Jew and Jew.

But the old sanctions have broken down, and the finest system is bound to crumble when its supports give way. The old religious authority which dictated the right and wrong is today no longer binding. Traditional religion still functions as a system of forms and practices, but its commanding voice is no longer heard. We must, therefore, seek both a new sanction and new forms.

But, unfortunately, our life as it is

now organized does not_admit_of_genuine creativity. Jewish life in order to be expressive of the contemporary man must express him in secular in addition to religious forms, and our spiritual life knows of no distinctive secular elements that can be translated into the idiom of a language that is not Jewish. As Ahad Ha-Am well said. "A Jewish literature produced in a diaspora tongue is a ghetto literature, very soon forgotten." We are too much under the influence of the vernacular to mold anything that is distinctively Jewish, Especially in a country like the United States, we share so much in the general culture that there is very little we can create that is genuinely Jewish.

For that reason, we are forced to lean almost entirely on Palestine. Palestine must create the new synthesis between Jewishness and modernity. Palestine will have to set the pattern of a Jewish life in an age of science which we shall be able largely to adopt. We may not necessarily follow Palestine literally. We may have to adapt and modify, but it seems clear that without the aid of Palestine, we shall be culturally sterile, just as Western European Jewry has failed to produce anything more than a ghetto culture during its century of emancipation.

Hence, Palestine stands in the centre of our educational efforts. Obviously, when we stress Palestine, it is not in the thought that every American Jew is expected to leave this country and go to settle in Palestine. Rather, because we expect to continue living here, in America, do we need the stimulus and the creativity of Palestine.

What shall we teach about Palestine? First and foremost we want to teach that the upbuilding of Palestine is in itself the primary project of Tewish life, and that

every one is obliged to help in the work of rebuilding. Palestine belongs not merely to the Jews who live there, but is the homeland of the entire Jewish people and we are all concerned with every detail of its new life. We are concerned with its development, with the scope of its immigration, with its education, cultural institutions, books and concerts and art exhibits. The Jew must, to a large degree, live vicariously through Palestine. Palestinian life must mold its own shapes, but we can assist materially in their facilitation. The forms according to which we help model the Palestine that is to be. are in themselves social structures which we should like to see realized among ourselves also.

Next in importance to building Palestine, it is essential that we be able to follow Palestine. Palestine creates linguistically in the Hebrew language. Important books and periodic literature are constantly coming off the Palestinian presses. An intelligent Tew. Tewishly-speaking, is one who can keep in intimate contact with what is going on in Palestine in one or several fields. It is therefore important that American Jews know Hebrew and be able to use it freely as a second language. Our present Hebrew studies for the purpose of reading a few prayers, or even for ability to read the Bible, can satisfy only those who despair of the future and cling only to the remains of the past. Modern Jewry, if it is to live in the future, must be bi-lingual, as Jews have been in many earlier generations.

We must be able to follow Palestinian development to learn from Palestine whatever it can teach us. Again, let me reemphasize, our highly developed American culture will not make way for a new, possibly more primitive, Palestinian development, which is only now in its infancy. We have to be bi-cultural just as we must be bi-lingual. So long as we live among other peoples, we are bi-national. Our adjustment to America will then consist of a harmony between our Jewish culture and the culture of America. At the present time, adjustment has no meaning. When we speak of adjusting the Jewish child to his American surroundings, there is relatively little which we have to contribute aside from the vague term "character" which educationally covers a host of barrenness. As Jewish life attains character and distinctiveness, the task of harmonization will assume, then, serious proportions.

Above all, we hope that Palestine will be able to contribute a revitalized religion. A small people, well educated, highly idealistic, forced to justify its national existence, and above all, forced artifically to undergo a complete economic restratification, is bound to seek spiritual meaning and a cosmic explanation for the large degree of self-denial which is bound to be a part of its orientation. At present religion is useful but not inspiring. It serves many important social purposes, but it can no longer stir or move to action. All effort at reform has merely hastened the process of decay. A call to prophecy not joined with actual social and political action is merely empty verbiage. From Palestine, where people live genuinely and seek genuine answers to their spiritual needs as men and workers,

fancy. We have to be bi-cultural just as there may come a rekindling of the dead we must be bi-lingual. So long as we live embers of our own spirituality.

Finally, our entire approach must postulate a well-knit Jewish community organized along both national and local communal lines. If we are interested in creating a Jewish autonomy, then obviously any fragmentation of Jewish life is bound to prove disruptive. Palestine is the symbol of a united Jewry, and this sense of union must be transmitted to the growing American generation.

In order that they may be equipped to appreciate the development of Palestine, our children must be prepared in those basic elements of our tradition on which Jewish life in Palestine is postulated. We must prepare them in an understanding of Jewish history, of the Hebrew language. of our festivals and customs, of the knowledge of the geography, of the land and of the problems of world Jewry which Palestine attempts_to-heal. And, of course, application must be made of all these problems to conditions in the United States. because ultimately our education is for the purpose of enabling children to live in the United States. Our future in America, however, is very intimately bound up with the entire future of the Tewish people, and only through sharing in the life and fortunes of the Jewish people as refracted through Palestine will American Jewish life take on the character which it needs for its spiritual and mental health.

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Jewish Problems and Activities Overseas

COORDINATION OF JEWISH EFFORTS OVERSEAS

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rEWISH existence, in a large segment J of the world today, is menaced by political and economic factors of alarming gravity. It is unnecessary here to recapitulate these circumstances or to analyze their implications for all Jewsnot alone in most of Central and Eastern Europe, but also for those who dwell in democratic and liberty-loving communities. The reversion to medieval attitudes towards Jews, the rising tide of Nationalism which seeks to eject Jews as an alien growth upon the body politic, the sinister emphasis on racialism; the effects of Fascism and Communism with their ever-widening limitations upon the free life, upon the sanctity of the individual; the theory of the totalitarian state and the denial of those historic gains that have been wrested from an unwilling past—the totality of these conditions bodes ill for Jewish life. Indeed, it portends evil for all minorities, for all dissenters, for all non-conformists. Viewed in the large, the plight of the Tews is merely a symbol, an index of the assault upon the fundamental conception of brotherhood and upon the eternal verities.

The tragedy that is today taking place in Germany; the brutal and cynical pronouncement of the proposals to expel multitudes of Jews from Poland as an unwanted and surplus foreign element; the gravity of Jewish existence in Roumania; the augmenting "gum-shoe" anti-Semitism in Austria; the increasing constriction of the means of livelihood of Jews in Lithuania and Latvia—are but sym-

ptomatic of almost world-wide anti-Jewish activity. This is not in itself new or unknown, but gains momentum as the Nazi philosophy finds concrete expression in Germany and wins eager acceptance in other sections of Eastern and Central Europe, where unfavorable economic conditions, political uncertainties, have ever exploited class, racial and group hatreds, and notably anti-Semitism.

Long before the present regime, Germany was the storehouse and manufactory of cultural anti-Semitism; decades ago, attacks upon the Jewish status, in fact, upon their very existence in Roumania, prompted the protests of our own State Department and of other governments; the draftsmen of the Versailles Treaty struggled with definitions of minority rights in Poland. The problems of the new Polish State, its economic needs, the imperious challenge to chart its political alignments, the swollen streams of Nazi propaganda have brought anti-Semitism to the fore as the proposed solution to many pressing problems. Economic changes basically altered the structure of industry, commerce and agriculture, and went hand in hand with new political developments and orientations.

Thus it is that anti-Jewish feeling rose sharply in many sections to which refugees from Germany perforce have fled—on the continent of Europe, in South Africa, in Central and South America, and to some extent in England. The Nazi program against Jews and the Polish theory of the Jewish surplus population