Motivations of the National Federation of Temple Youth 1939-1949

Introduction and Background

The research for this paper was done utilizing the American Jewish Archives in Cincinnati, Ohio for the purposes of the American Jewish History course taught by Gary Zola. Because of the limits and time constraints, this is not meant to be representative of the entire breadth of such documents that are to be found out there. Instead the purpose is to utilize the documents of the archives at this time to attempt to understand the primary motivations behind the founding of a national Jewish youth movement.

The founding of the National Federation of Temple Youth (NFTY) did not precede the founding of the idea of a Temple Youth group. There is evidence, for instance from research done by Richard Goldman, that in fact Rodef Shalom in Philadelphia started a youth group as early as 1892, after the President of the congregation David Teller said in 1888 that they would "support such a situation in order to promote the 'religious interests of the congregation' and to 'strengthen their children's link with the synagogue."

It can be seen, therefore, that by the time NFTY decided to form there were synagogues in the country that were already hosting youth groups. Philadelphia is but one example in which we have clear statements which show not only that students wanted to form (which they show inherently by forming) but also that the synagogue and its leadership felt that the existence of a youth group was important for synagogue function and continuity.

By 1927 there were at least eleven such youth groups in New York state alone. On April 8th of that year these eleven youth groups (ranging in age from eighteen to twenty-eight) met at the New York State Federation of Young Folks' Temple Leagues. There they drew up a constitution in which they stated several purposes: "1) to promote the knowledge of Judaism and Jewish values, 2) to promote the welfare of the Jewish people, 3) to stimulate cooperation between groups, 4) to encourage sociability, and 5) to cooperate with the National Federation of Temple Sisterhoods and with the Union of American Hebrew Congregations. They also, not surprisingly, recommended a national federation."²

The first biennial youth convention was held in January of 1939 and it was at this convention that the National Federation of Temple Youth was formed. However, this happened within a context in American history which may help to explain why a national federation was then formed. Slowly, Nazism had been gaining power in Germany and the world was beginning to take notice. Indeed, persecution of the Jews by the Nazis had already begun, but it became much clearer for the world community just two months before this first biennial. "On November 9-10th, 1938 Kristallnacht, or 'the night of broken glass' occurred throughout Germany. After Kristallnacht, American Jews became convinced that Hitler needed to be stopped at all costs."³

Afterwards, ten days before the convention—on January 4th, 1939—President Roosevelt delivered his State of the Union address to Congress. In it he said,

"Storms from abroad directly challenge three institutions indispensable to America, now as always. The first is religion. It is the source of the other two democracy and international good faith. Religion, by teaching man his relationship to G-d, gives the individual a sense of his own dignity and teaches him to respect himself by respecting his neighbors. Democracy, the practice of self-government, is a covenant among free men to respect the rights and liberties of their fellows. International good faith, a sister of democracy, springs from the will of civilized nations of men to respect the rights and liberties of other nations of men."4

This was the political context of 1939. It was one of international war and clear atrocities being committed against Jews, and then the president of the United States stands in front of congress and declares religion [of any kind in which G-d is involved] to be paramount and a direct cause of democracy and international good faith.

Within the Reform Jewish context itself, this formation occurred not long after the Columbus Platform of 1937 which was adopted by the Central Conference of American Rabbis. According to Leon Morris, a past president of NFTY, and his paper on the founding of the Reform Jewish youth organization, "[With the Columbus Platform] one is able to see why the late 1930s was ripe for the founding of [NFTY]. Shift from an overwhelming concern with American integration and criticism against traditional Jewish practice to a recognition of the importance of Jewish ritual, distinctive Jewish modes of expression, and a sense of peoplehood beyond the religious sphere." ⁵ They even had support within the individual synagogue as well, as shown by the formation and existence of youth groups since as early as 1892.

So on the weekend of January 14-15th, 1939 the Reform Jewish youth of America came together to announce a National Federation of Temple Youth. With this as the background leading to the formation, some basic theology (meaning core beliefs both religious and social) and motivations were involved and can be found to exist during the first decade. They included:

1) desire for social interaction with similarly aged Jews, 2) concern for the welfare of the national and international community (including eventually Israel), 3) Jewish religious and cultural education, 4) aiding in the return of the importance of Jewish ritual, and 5) the desire to see the general continuation of the Jewish community.

(Based on the primary source documentation available, instead of doing the traditional address of each of these motivations individually, I will work through the material chronologically and address the motivations in context therein.)

The First Biennial Youth Convention⁶

As was mentioned above, the first biennial youth convention took place January 14-15th, 1939 in Cincinnati, Ohio. It was hosted by the Hebrew Union College and by the Rockdale Avenue Temple. According to the "Official Proceedings of the First Youth Convention of the Union of American Hebrew Congregations," which was recorded by participant and Secretary Lenore Cohn, 121 out-of-town delegates and visitors were present from all over the country, and seventy-one people were present from Cincinnati itself. With nearly two hundred participants present, there is no doubt that there was interest on the part of the individual in social interaction with other young Jews.

During the afternoon of Saturday January 14th, Rabbi Eugene Sack presented a paper and then responses were given by delegates who were present. Rabbi Sack's paper was "on the subject, 'Youth Looks at the Synagogue.'" He says that "Youth seeks... to be important [and] to find a suitable outlet for its libidinous instincts." He clearly acknowledges the social nature of young Jews, and even goes on to say it more clearly. He points out that, "We plan our activities on a social basis... [more people will show if a cultural activity] is preceded by dinner." He also goes on to say that it is appropriate and even successful to get youth to attend the synagogue by "basing our appeal to religious services upon the very immediate needs of the young people to express themselves socially [by having dinner first]."

During this first convention, attention is also shown to national and international concerns. In responding to Rabbi Sack's paper, participant Robert Desberg of Cleveland makes a couple of suggestions. One of them pertains to these issues and helps to provide evidence of such concerns motivating the youth. He says that he would like to make religion more dynamic. "Religion should be tied up with civic, national, and worldwide affairs, economic and social

phenomena. Some say the synagogue should steer clear of external forces and remain theological. <u>But</u> if religion has no concern for politics, certainly the reverse is not the case."

Desberg is not the only one who sees the motivation of politics as a reason for bringing youth together nationally. After Rabbi Sack delivers his paper and responses are heard, Lenore Cohn of New York City delivers a second paper and responses are given. She also expresses with sincerity the need for the youth to be involved in this way. "In the spirit of our forefathers we must work for the poor, the weak, and the underprivileged. This is a task that can and must be done by Jewish youth." She goes on to say that this is so important that groups should get together to work with Christian groups as well to do whatever can be done for the community in which they exist.

There is serious attention paid to national and international welfare here already at the first convention of youth. There is, not surprisingly, little mention of Palestine, though Cohn does state that "it is for the youth groups to determine for themselves what their attitude towards the question of Palestine shall be." This is important for a couple of reasons. First, this shows very clearly that NFTY is not meant to be a Zionist movement. But it also shows that room is left for each youth group to decide for themselves how the issue of Palestine suits them. Zionism is not a motivation of the national youth movement. Secondly, however, the fact that discussion is needed on a youth group level shows that such national and worldwide issues are important enough to necessitate thought and debate (though not on a national level).

The need for Jewish religious and cultural education and aiding in the return of the importance of Jewish ritual as motivations behind the establishment of a national youth movement are discussed as well. In his response to Rabbi Sack's paper, Desberg says they need to "make religion more appealing to youth." He declares that the way to do this is to reintroduce various things which had previously been taken out of the Reform movement. He suggests:

Oneg Shabbat, Purim, Chanukah candle-lighting, and Passover. Beyond this he also recommends changes to the service itself. He points out that the standard service has become boring and no longer inspires. "A surprisingly effective Sabbath service can be given consisting of the traditional framework, a poem, a musical selection, and a reading from Jewish literature."

In short, Desberg is recommending both grasping Jewish tradition in terms of the holidays and various holiday practices which could be done as a youth group (and therein requiring and leading to additional Jewish education), and he also suggests the need for youth to make an effort for greater liturgical creativity. What is most significant here though is that these are ways which he claims will *make religion more appealing to youth*! The desire is to bring youth back to religious practice, neither just religion as it affects socializing nor as it affects politics.

The last motivation is the desire of the youth to see to the continuity of Judaism. Rabbi Sack opens up his paper with a discussion on this very issue. He points out that people left religion for public education, science, and labor and the proletariat, thinking it would ensure a "perfect world." He then utilizes the situation in Nazi Germany to show that in fact, all three of these alternatives have failed in light of Nazism, and that actually the church "stood its ground more steadfastly than the rest. Not a few, but hundreds of ministers and priests have been put into concentration camps for their continuing opposition to barbarism." It is then that Rabbi Sack also quotes President Roosevelt's recent address in which he points out the importance of religion in democracy and international good faith (see above).

The importance of the existence of Judaism, and religion in general, is the key here. Not only does one obtain religious satisfaction from practicing Judaism and from getting together with other young Jews, but one is also ensuring the continuation of the Jewish people and in fact *sanity* in the entire world! "Because Fascism and Nazism are the natural enemies of church and

synagogue, because there is a growing realization of the basic importance of religion to democracy, the time is ripe for Jewish youth to look to its synagogues." Bringing youth together to strengthen both their individual Judaism and the group as a whole, serves to assist the continuation of the Jewish people

These motivations under discussion are lastly seen in a response to Lenore Cohn's paper. Participant Arthur Mann of Chicago points out the importance of six things: 1) *organization* on a national level, 2) *perpetuation* of Jewish involvement and activity from religious school through marriage and the religious school education of their children, 3) *integration* and socialization, 4) *information* and educating young Jews, 5) *inspiration* and getting Jews to be more involved with the Jewish community at large, and 6) *cooperation* and having young people engage with Jewish and human issues. Mann summarizes for us very clearly the basic motivations of the youth at the time of its formation as a national federation.

1939 to 1947

From 1939 to 1947 the movement continued to grow and there were two biennial youth conventions though there was no primary source material available about either one. Goldman does point out in his paper that the second biennial youth convention took place the weekend of April 26-27, 1941 in Detroit, Michigan. Stating reasons why there was only one other convention between 1942 and 1948 would be hypothesizing. Suffice it to say the convention in April 1941 was titled the "Second Biennial Youth Convention," and the event of November 11-14, 1948 was titled the "Fourth Biennial Youth Convention."

Beyond the existence of two national conventions during this time frame, there is also no doubt that some activity continued through 1944, though it would have been greatly affected by the war. Until 1945 there is little primary source data available. However, from the end of 1945

a significant amount of information exists including regional area bulletins, national letters and correspondence, Conclave information, and an issue of *The Youth Leader: A magazine for Jewish Youth Groups*. All of this information helps continue the search to understand the basic motivations behind the national youth movement during this time.

The New York League of NFTY groups had a bulletin which was apparently mailed to the various youth groups within its auspices. The first three issues of this bulletin were released starting at the end of 1945 (November and December, then February 1946). The contents of these bulletins and others were almost completely social in nature, advertising dances and so forth. There is no question that socializing and opportunities to meet and spend time with other Jewish youth remained as a primary motivation behind the existence and continuation of these groups. Indeed it seems there is little space for much else in these bulletins.

On the other hand, sometimes that little bit of space reserved for non-social information would hint at other motivations. For instance, in the first issue, there is one piece which notes the new peace that has come to the world and urges all to purchase American Victory Bonds for one last time. Also, in the second issue, there is an advertisement for an upcoming Hebrew culture and civilization contest, the prize of which will be Victory bonds and war stamps. Clearly concern for national and international welfare continues even well into NFTY's first decade. Indeed patriotism remains within the movement even as exemplified through the raising and lowering of the flag each morning at evening at conclaves.¹⁰

However, as time goes on patriotism does not necessarily remain as the only symbol of youth's concern for national and international welfare. Their national concerns persist, as time goes on, and take the form of involvement and interest in politics and human issues. For instance, in 1948 at New York League's Fourth Annual Labor Day Conclave, one of the panel groups at Saturday's program was specifically on the issue of civil rights.¹¹ Also, *The Youth*

Leader Magazine was first mailed out to youth groups in 1948, and its purpose was to record widely used NFTY programs so that they could be reused and recorded.¹² This magazine included social action program ideas, and political action information in terms of what was then being addressed by congress: the anti-poll tax bill, Rees disloyalty bill, Japanese-American evacuation claims bill, a bill to make the United States a member of the World Health Organization, etc. There was also a section of the magazine concerning civil rights:

"Tuskegee Institute's Department of Records and Research reports that only one lynching occurred last year. Fifty years ago, the average was one hundred lynchings a year. Before World War I, it was more than fifty a year. Since 1940 it has been between one and six. Good: thirty-one lynchings were attempted in 1947-but stopped in time (twenty-four by officers of the law). Bad: forty-four persons were indicted during 1947 as participants in lynchings. Acquitted: forty-four."

International concerns were also present during this time period. In a youth bulletin released in 1947, the president of the youth group, Gustavo Shur, writes: "I am president of the League because I believe the world has discarded an unprecedented opportunity to secure its peace and because I have faith in the desire and willingness of the members to work for that peace." Shur's statement suggests that he feels as a leader within the Jewish youth movement and even as a participant in that movement, he and his group have the ability to help bring about world peace.

With the founding of the State of Israel in May 1948, and the war that ensued, there is also evidence that the American Reform Jewish youth began to turn their heads and concern themselves with their fellow Jews in the Middle East. During the New York League's Labor Day Conclave in 1948, two of the five afternoon panels had to do with Israel. The first was a discussion on the State of Israel itself. The second was titled "American Jewry give Israel." Its purpose, according to the 1948 Newsletter accompanying the Conclave schedule of the true of the true at an understanding of the

relationship between the Jews of America and those of Israel." The description says, "Our relationship in America [with Palestine] is that of a family loyalty. We can therefore give Palestine all our support without embarrassing our position as American citizens."

Even the Saturday morning service of this event has on the cover page: "A Sabbath Service Dedicated To: Israel: The People, Land, and Faith." Israel had become important enough in the minds of the youth, that a significant amount of an entire weekend conclave was dedicated to it. But this focus on Israel did not only exist in New York. Indeed, *The Youth Leader* magazine itself ends with a four page article on the Arab-Israeli conflict and an update on the current situation.

Religious and cultural education continued, as well as the stress on Jewish ritual. In Gustavo Shur's presidential article, he states that another reason for his presidency is that through youth group those who are apathetic and lack "spiritual depth" can be "recaptured." This is accomplished by the youth of the time in a variety of ways. In the second issue of the New York League's *The Bulletin*, there is a piece about Purim which has a question and answer section in order to enlighten its readers. A New Jersey youth group bulletin contains an advertisement for a Bible class, Hebrew class, and discussions and lectures on Jewish laws and customs as well.

National correspondence which focused on education and ritual included the New York League Speakers' Bureau and Program Guide with programs on Tu b'Shevat, Purim, Chanukah, Passover, Lag b'Omer, Shouvos, and Sukkos so that youth groups will have a program bank to help them educate their members on these holidays.²⁰ There was also a memo which was sent to NFTY Presidents concerning how to liturgically plan and put together a Youth service in their home congregations.²¹ Another national letter which helps provide evidence of the strong

motivation for education was the NFTY letter sent to groups describing the definition of a youth group program. It says that a program is to be a "dynamic" way of learning "which may lead to a good action, something contributed, collected or erected which will… teach others…drawing it closer to what G-d wants this world to be."

Lastly, in *The Youth Leader* magazine, the editorial article includes two ways related to education that the youth movement has been in error. The first is that "we have not educated or immersed our youth sufficiently in Torah and its tributaries. The second is that "we have not at all glamorized or made colorfully visible our wonderful heritage for our youth."²³ This article was written by the then director of NFTY- Rabbi Samuel Cook.²⁴

All of these things serve to show just how important education and Jewish ritual was to the youth movement. Not only do they spend a lot of effort throughout this time trying to teach their fellow youth, but it is important enough to cause these national correspondences to come forth. With youth looking for ways to educate themselves, classes were being offered and programs about the holidays of the year were being sent to them. Even programs about Lag b'Omer were included. The motivation for education was so strong, that when the director felt the movement had missed its mark he included his critiques in a nationally-mailed magazine in the first article.

Interest in seeing to the continuation of the entire Jewish community also persisted. In the first issue of *The Bulletin*, Jesse Schilt says in an article about an upcoming Youth Leadership Institute: "If you are interested in the welfare of your own group and if you believe as I do that only thru strong youth groups now can Reform Judaism and Jewry as a whole survive, then you will attend these discussions." Other similar statements are made throughout the period, including: "We are the board of trustees of the future," and "this is a group of young

Jewish men and women who can, resolutely and honestly, fight TOGETHER for the perpetuation of the ideas and ideals of Judaism."²⁷

The Fourth Biennial Youth Convention

The fourth biennial youth convention took place at the Statler Hotel in Boston, November 11-14th, 1948.²⁸ It was a time, again, for youth from all over the country to come together to meet one another. Included in the weekend were times for socializing and fun. This event, however, was also very business-oriented. It included prayer, a little bit of education, and NFTY meetings.

There was not much evidence of concern for national and international welfare. That does not mean that it did not exist, but there is no primary source evidence of it happening at the convention itself.

On Saturday afternoon, however, there was time for an educational program. The program was titled "Jewish customs and traditions" which indicates that the pursuit of education and ritual was present during the weekend. Also, there were religious services throughout (Friday morning and evening, Saturday morning, and Sunday morning). At another point, Rabbi Arthur Lelyveld, then Director of B'nai Brith Hillel Foundations, addressed the convention. In his address he called on the youth to "'Dedicate ourselves to our heritage." He also encouraged the youth to study Judaism and liturgy, and search for G-d: "It was not sacrilege to write the Union Prayer Book. The original prayers were not handed down from Mount Sinai—men wrote them. We are free to bring new richness and beauty, and new forms of expression to our prayer to help our quest and search for G-d."

Also significant were the contests of the year,²⁹ the winners of which were possibly announced at the convention (the winner of the sermon contest delivered his or her sermon at

services Saturday morning, for instance). In the Contest Kit, which was sent to the various youth groups before the convention, there were descriptions of the competitions, including both a prayer contest and a service contest. The prayer contest included the following criteria: "Sincerity of appeal, religious fervor and exaltation, simplicity of expression and unaffectedness. (Avoid stilted phrases, clichés, excessive alliteration or rhyming purely for the sake of word-effect at the expense of real meaning)." Those who would be looking over submitted prayers would therefore undoubtedly be looking for pieces that reflected a true attempt at prayer, not just nice flowery poetry. There is true hope for significant religious intent here. The presence of both this contest and the service contest suggest a serious hope that participants will engage with their personal Jewish spirituality, as well as any Jewish knowledge and education they have in terms of Jewish theology and liturgy. This shows very plainly a significant motivation for Jewish education and especially Jewish ritual.

In terms of concern for Jewish continuity, Dr. Maurice N. Eisendrath, the president of the Union of American Hebrew Congregations, speaks of it in his address during the formal opening of the convention. He himself calls to the youth to "go out and work for peace and trust" as he indicates that there are those who stray from religion, despite the fact that religion is "the only thing to end the chain of war and distrust." Similarly, in the opening of a resolution put forth by the NFTY Southern California Council during one of the business meetings, it says: "Whereas the need for bolstering the strength of Liberal Judaism rests largely upon its youth and its future leaders." This echoes similar language that has been seen since 1939, the youth are still motivated by the notion that they are responsible for the continuation of Judaism.

Chanukah 1948-1949

There was some material that dated after the fourth biennial convention, namely a bulletin from a New Jersey youth group. 31 On its back page was an artist's rendering of a Torah, breastplate, sword, and helmet. Underneath the picture were the words "They shall beat their swords into plowshares," a common line from Isaiah which advocates the end of war and violence. So, clearly concerns for the welfare of humanity continue into the following year. Also, a bulletin called *The Link* takes time and space on the page to deal with various causes. The first issue of *The Link* is almost entirely devoted to war orphans and the Foster Parents' Plan for War Children. It calls to the youth to do whatever they can to donate and help them. 32 The other issue is almost entirely devoted to Israel and helping Israeli Jews. 33 The Long Island Federation of Temple Youth even takes time at its Spring Conclave in 1949 for panel discussions. One of the options for participants is a discussion on "Israel's place in our future." 34 The youth have not lost concern for national and international welfare as a motivation.

Another panel discussion option at the Long Island youth Spring Conclave in 1949 suggests that education and ritual has also not been lost upon them. As a matter of fact, the title of this discussion is: "Do our Sunday Schools serve their purpose?" Along with this, according to the program, the youth planning the weekend constructed and led a service during the conclave.³⁵

Lastly, again we see evidence that the youth felt they were ensuring the continuity of Judaism. They state it very clearly on the dedication page of the New Jersey youth group's bulletin. "Youth is, after all, the stronghold of Judaism. It is youth's fresh ideal and optimistic outlook that keeps Judaism a living heritage and not merely a form of worship."³⁶

Conclusions

There is obviously room for additional research, should additional primary documentation present itself. Be that as it may, it is clear that there existed certain underlying motivations. These motivations included socialization, concern for national and international welfare, religious education, the importance of Jewish ritual, and the desire to see to the continuation of the Jewish people. NFTY came into existence in a time of great world conflict which would affect every country of the world, but the Jewish people even more drastically. With the support of the Reform Jewish leadership, youth from all over the country came together with the feeling that they could single-handedly change the world and ensure the survival of the Jewish people. There is no doubt that NFTY was a product of its time. With uncertainty over the continued existence of the Jewish people, and the re-embrace by those around them of religion, the youth felt it was up to them to come together to learn, to effect change, and to secure the future of their people.

¹ Goldman, Richard J. "The History of the Reform Jewish Youth Movement in America and Europe since 1880." HUC-JIR NY 1968, Call # SC-13320 (AJA), pp. 1.

² Goldman, 4.

³ Morris, Leon, "The Founding of the Reform Jewish Youth Organization in America," Call # SC-13643 (AJA), pp.

⁴ Roosevelt, Franklin D. "State of the Union, January 4, 1939," John T. Woolley and Gerhard Peters, *The American* Presidency Project [online]. Santa Barbara, CA: University of California (hosted), Gerhard Peters (database). Available from World Wide Web: http://www.presidency.ucsb.edu/ws/?pid=15684.

⁵ Morris, 18.

⁶ All information herein, obtained from: "Official Proceedings of the First Youth Convention of the Union of American Hebrew Congregations," January 14-15, 1939. Recording Secretary- Lenore Cohn.

Rabbi Eugene Sack's Paper and the responses to it range from pp. 2-13 of the "Official Proceedings".

⁸ Lenore Cohn's Paper and the responses to it range from pp. 14-25 of the "Official Proceedings".

⁹ The Bulletin. New York League of NFTY Affiliates Vol 1, No 1. November 1945

The Bulletin. New York League of NFTY Affiliates Vol 1, No 2. December 1945

The Bulletin. New York League of NFTY Affiliates Vol 1, No 3. February 1946

¹⁰ Middle Atlantic Federation of Temple Youth Camp Conclave and Institute. August 30-September 2, 1946. Camp Lake on Lake Como in the Poconos.

¹¹ Program for New York League of NFTYA, Fourth Annual Labor Day Conclave. September 3-6, 1948.

¹² The Youth Leader: A magazine for Jewish youth groups. Spring 1948 Vol XI, No 1. Union of American Hebrew Congregations, Cincinnati. pp 1.

¹³ The Youth Leader, pp 27.

¹⁴ Shur, Gustavo. Avenue R Leaguer. Young Folks League, Temple Ahavath Sholom. Vol 5, No 1. October 1947.

¹⁵ Program for New York League of NFTYA, Fourth Annual Labor Day Conclave. September 3-6, 1948.

¹⁶ Conclaver '48. New York League of NFTY Newsletter.

¹⁷ Shur, Gustavo. Avenue R Leaguer. Young Folks League, Temple Ahavath Sholom. Vol 5, No 1. October 1947.

¹⁸ The Bulletin. New York League of NFTY Affiliates Vol 1, No 3. February 1946.

¹⁹ Scope. Tremont Temple Junior League Vol 3, No 2. October 29, 1947.

²⁰ New York League Speakers' Bureau and Program Guides for Youth Groups AJA Call # MS-266 Box 1, Folder 3/4.

21 Memo from NFTY to NFTY Group Presidents (1948?) AJA Call #MS-266 Box 1, Folder 3/4.

²² "Basic Programming: primary instructions to give to your program chairman when he asks- what is a program in a temple youth group?" AJA Call #MS-266, Box 1, Folder 3/4.

²³ The Youth Leader, pp 3.

²⁴ "Past NFTY Leadership" available online: http://www.nfty.org/leadership/pastleadership/.

²⁵ The Bulletin. New York League of NFTY Affiliates Vol 1, No 1. November 1945.

²⁶ The Bulletin. New York League of NFTY Affiliates Vol 1, No 2. December 1945.

²⁷ Shur, Gustavo. Avenue R Leaguer. Young Folks League, Temple Ahavath Sholom. Vol 5, No 1. October 1947.

²⁸ Unless otherwise noted, the primary source document used for this section was: *Program*. National Federation of Temple Youth 4th Biennial Convention. November 11-14, 1948. Statler Hotel, Boston, MA.

²⁹ The National Federation of Temple Youth Contest Kit. Arranged by Norman Tenenbaum. 1948.

³⁰ Highlights: National Federation of Temple Youth 4th Biennial Convention. November 11-14, 1948. Boston, MA.

³¹ Scope. Tremont Temple Junior League Vol 4, No 6. Chanukah 1948.

³² *The Link.* No 2. February 6, 1949.

³³ The Link. No 4. May 7, 1949.

³⁴ The Long Island Federation of Temple Youth affiliated with National Federation of Temple Youth Affiliates First Annual Spring Conclave. Sunday May 15, 1949.

³⁵ The Long Island Federation of Temple Youth affiliated with National Federation of Temple Youth Affiliates First Annual Spring Conclave. Sunday May 15, 1949.

³⁶ Scope. Tremont Temple Junior League Vol 4, No 6. Chanukah 1948.