Half a Century in Community Service

By
Charles S. Bernheimer

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PREFACE

IN THIS PRESENTATION, I have essayed to chronicle events and movements with which I have had close contact. Although these pages portray my own relationship to particular phases of social service development, they serve to convey an understanding and appreciation of the general forces at work which have brought principles and practice to their present state of influence on community life. Though this influence has been traced more particularly in its relationship to Jewish community life the underlying elements which affect the community in general are apparent.

The most marked feature of the fifty-year period under discussion is necessarily the world upheaval incidental to World Wars I and II. This upheaval, in its many ramifications, has affected every social movement. It is an outstanding factor in the background of the later events chronicled in this volume as well as in the postwar problems which confront us at the present moment.

The period is also marked by large migrations to the United States. Following the German immigration to this country in the middle of the last century, there developed immigration of Jews from Russia and Eastern Europe in the latter part of the century and during the present century, as well as the present day coming of Jews from Germany and other parts of Europe. There have also come other peoples from many lands. As a result there has developed a process of Americanization, elements of which are dwelt upon in these pages.

The subject of Americanization, though treated primarily with reference to the Jewish group, comprehends fundamental aspects that have a bearing on our relationship to immigrants of various types. They have arrived here, by and large, with a sense of democratic faith and a desire for freedom from dictatorial government which has had to be assimilated with the principles and practices prevalent in the democracy of the United States. They have brought with them ideologies of nationalities and groups that have had to be fused with American ideologies without destroying their original ideals and customs. They have had to be guided into line with American citizenship by a gradual process of education. This education has been a social service contribution brought about by schools, groups for the promotion of citizenship, neighborhood centers, and community-wide organizations with objectives especially planned to be helpful to the immigrants in their social adjustments.

There has grown up in this country a vast network of organizations whose activities are comprehended under the term of social work. These activities have grown apace during fifty years of life in the United States, teeming with great growth in its economic, political, social, and cultural power and potentialities. Social work has moved along the higher reaches of this growth. There has developed a high standard among professional social workers as well as among laymen devoted to this cause, unexcelled in any period or by any other nation.

Early developments in this fifty-year period are indicated in this volume, such as meeting the problems of juvenile delinquency, making provisions for child care, improvement of neighborhoods, solving various types of social problems—all indicative of progress that has been made in the direction of social welfare and in the evolution of methods and techniques of social melioration.

When I was a club leader at the College Settlement of Philadelphia, assistant headworker at the University Settlement of New York and executive director of the Hebrew Educational

Society of Brooklyn, the notion of a paid club leader was practically unheard of. The system of paying club leaders and other assistants has been a gradual development until it is most common at the present time, with professional and educational equipment, together with training in social work, assumed as a *sine qua non.* However, volunteers in club work and in other social work are regarded as an essential power, continue to be most valuable, and are highly appreciated by the several agencies to which they give their services.

The value of a survey of neighborhoods and communities as an important part of social work has been exemplified in this volume. Although the surveys pertain to Jewish neighborhoods and communities in particular, their importance as an instrument for analyzing and interpreting the various elements of community life can readily be recognized as having general application.

Similarly, the influence of Jewish Community Centers has its counterpart in the influence of the Protestant Young Men's and Young Women's Christian Associations, in Catholic organizations for the promotion of cultural growth, and in the nonsectarian groups, including such agencies as Boys' Clubs, Boy Scouts, Girl Scouts, and Camp Fire Girls.

Likewise, camps as character builders as exhibited here, are similar in their make-up and objectives to camps conducted under other auspices throughout the United States. The camps which have grown so largely in the years under discussion are a unique contribution of American inspiration and organization, contributing to the progress of the recreational-cultural program prevalent in the United States.

This volume, presenting as it does one worker's contact with social problems, is intended not as a personal exhibit but as a contribution to an understanding of problems affecting the entire community.

CHARLES S. BERNHEIMER

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1

PERSONAL RELATIONSHIPS

PRINTERS' INK became familiar to me from early boyhood. When my father, Seligman Bernheimer, came from Germany in 1853, at the age of sixteen, he first worked in the composing room of the Philadelphia *Demokrat,* a German language morning newspaper. He was graduated to the post of advertising agent on the newspaper, retaining the position to the time of his death in 1892. His editorial and business associates on the paper were a congenial company. In the business department the men were mostly of the Jewish faith. The paper was substantial and equal to the standards of its best English language contemporaries. It had a prosperous career for a number of years under the proprietorship of a forceful personality, Dr. Edward Morwitz, until it was merged with another German language newspaper.

Family

My mother, Betty Loeb, also emigrated from Germany and after living in Pittsburgh with her married sister, the wife of

the Reverend William Armhold, was married to my father in Philadelphia in 1866.

The birthplaces of my father and my mother are in the southern part of Germany, that of the former being in the province of Bavaria and of the latter in the province of Baden. A number of the friends of my father who settled in Philadelphia hailed from the same little town, Ichenhausen. My mother's native town was Philipsburg.

The men and women with whom my parents associated became substantial citizens, the heads of the families building up businesses for the most part. They laid the foundation for many a commercial enterprise which is now an important factor in the economic status of the city of Philadelphia.

In his narrative of "Americans from Germany," Louis Adamic[1] makes this reference: "Tens of thousands of Germans arriving between 1830 and 1860, Gentile and Jewish, were among the best educated, politically most advanced Europeans of that era. Thousands were journalists, poets, lawyers, doctors, apothecaries." My father, my uncle, and the men of the *Demokrat* were of this group, as were the heads of families among whom we lived in Philadelphia.

Adamic calls attention to the fact that "in 1835 the German-Americans of Philadelphia had founded the first singing society, the *Maennerchor,* or Male Choir."[2] My uncle, the Reverend William Armhold, became an active member of this society and I recall that our family frequented the open-air concert garden where its functions were held. Here whole families gathered for dramatic and musical performances at which in front of the stage they sat around tables, moderately imbibing beer and munching pretzels and the like. It was all part of that German *Gemuetlichkeit* for which this nationality of a former era was noted—a period so paradoxically different from the current Nazi horror traditions.

I was born November 13, 1868, in Philadelphia and grew

[1] *A Nation of Nations,* p. 177. Harper & Brothers, New York, 1944.
[2] Ibid, p. 178.

to manhood with three brothers, Murray S., Eugene, and Leo G. Our family lived in the uptown section of Philadelphia, was financially fairly comfortable, and participated in the middle class social life of the Jewish families whose heads had come from Germany.

When my father died I was in the early twenties and had had the benefit of a relationship as of friend to friend. My mother continued until her seventy-eighth year, and in her case, too, our relationship throughout was most agreeable. In fact, as I look back upon the careers of my parents, I recall their sound understanding of their children. For the most part they knew how to handle the children, giving them sufficient free rein, not dominating them, and receiving in return, love, respect, and appreciation.

My youngest brother, Leo G. (who was an attorney and a graduate of the University of Pennsylvania), and I were active in endeavoring to bring about reform in the politics of our ward, the twentieth, and in our city as well, but were no more successful in the main than our contemporaries of the period in which Philadelphia was characterized as "corrupt and contented" by Lincoln Steffens.[3] This was in the period when a series of articles appeared in *McClure's Magazine* and other periodicals exposing the political machinations of leaders of politics in a number of the leading municipalities of the country.

Education

I had attended uptown public schools in Philadelphia. It was my good fortune that the city of Philadelphia was offered a number of scholarships by the University of Pennsylvania in return for some land that the city owned. I took an examination at a time when thirty scholarships of the university were available to pupils of Philadelphia public schools and was success-

[3] *McClure's Magazine,* July, 1903, *The Shame of the Cities,* pp. 193-229. See also *Autobiography of Lincoln Steffens,* p. 413. Harcourt, Brace & Company, New York, 1931.

ful in passing the examination as the fifteenth candidate. I thereupon matriculated in the fall of 1883, passing from grammar school to university. During the first two years I was a student in the scientific department and during the last two years in the Wharton School of Finance and Commerce. Some years after I was graduated in 1887, I took a post-graduate course in political science, economics, and history.

In my undergraduate days among our professors were a protagonist of protection in economics, Robert Ellis Thompson, and an exponent of free trade, Albert S. Bolles. In the English department I recall John G. R. McElroy, whose book, *The Structure of English Prose,* appeared when I was attending his courses. In general history we had the benefit of Edward P. Cheyney's instruction and in American history that of John Bach McMaster, whose first volume of the *History of the People in the United States,* was published as we entered college.

In the graduate department my chief contacts were with Professors Edmund J. James, John Bach McMaster, Simon N. Patten, James Harvey Robinson, and Henry R. Seager.

Professor Edmund J. James, who subsequently became president of the University of Illinois, was the most profound and stimulating influence in my college and university career. He demanded clearness of thought and expression. A favorite phrase when examining a student was "Develop the Theme." I majored with him in political science, receiving the degree of doctor of philosophy in 1896. *Public Education in Philadelphia* was the title of my doctoral thesis. I was not compelled to have it published and it is therefore to be found only in typewritten form in the library of the University of Pennsylvania. It is an exposition of administrative development rather than of technical educational procedure. There is a reference to it in a report of the Public Education Association of Philadelphia published in 1914 (Study No. 42).

Among the instructors we met personalities of varying character. The extent to which we profited was as much a matter of what we brought in intellectual and character equip-

ment as of what we received from our instructors. A college education does not in itself make cultured individuals, either socially, morally, or intellectually. The relationship of instructor and student individually depends on mutual respect and understanding.

The class of '87 is an outstanding class of the University of Pennsylvania and every one of us has been a proud member of it. We continue to meet twice a year. There are 24 survivors out of an original total of 176; however, the number taking the full course and graduating was 109. Samuel F. Houston, a trustee of the university, is its present president and former United States Senator George Wharton Pepper, who is also a trustee, was the previous president; he has now become historian-secretary. Several members of the class have had faculty and teaching positions at the university and a number have distinguished themselves in professional and commercial careers.

In the matter of schooling, prior to entering college, besides the usual branches of English, history, and mathematics, I had the advantage of a knowledge of German and of German literature. I knew considerably less of French. I got to know English so as to write it clearly only after completion of the undergraduate course at college, although I had done considerable reading in English.

In this connection I was impressed with the simplicity of the language of Judge Mayer Sulzberger. In a small volume devoted to him, Judge Louis E. Levinthal refers to "his erudition, the soundness and clarity of his argumentation, the nicety of his diction."[4] I had occasion to visit Judge Sulzberger frequently in his attractive private library stacked with books of English, Hebrew, and other literatures.

The Jewish Publication Society of America

My first permanent position, which I occupied from 1890 to 1906, was called assistant secretary of the Jewish Publica-

[4] *Mayer Sulzberger P. J.*, p. 8. Philadelphia, 1927.

tion Society of America. The secretaryship proper was an honorary position.

Judge Mayer Sulzberger, who was a presiding judge of the Court of Common Pleas of Philadephia, was chairman of the Publication Committee during my incumbency, and Henrietta Szold, who became a world-renowned Zionist leader, its secretary. Contact with these two brilliant minds was most stimulating.

It was during the period of my relationship with the society that Zangwill's *Children of the Ghetto* and the English translation of Graetz's *History of the Jews* were published.

Organizer and Joiner

The Young Men's Hebrew Union was organized by me early in my career. Its members were young men and women, sons and daughters of more recently arrived immigrants who resided in the southern section of Philadelphia. This *Union* is to be distinguished from the larger and more mature Young Men's Hebrew Association, to which reference is made in another connection. Among the members were some who later became active and outstanding in the Jewish community, including Judge William M. Lewis, Judge Joseph L. Kun, Albert H. Lieberman, and Albert M. Greenfield.

I was early an organizer and a joiner of societies. Among these should be included a small society to which I belonged in my school boy period, the Whittier Literary Society, one of whose members was Dr. Milton J. Rosenau, distinguished as a professor at the Harvard Medical School and later, upon retirement from Harvard, at the University of North Carolina.

The Pharisees

A more mature body was the Pharisees, a group of men of the Jewish faith, who gathered fortnightly at each other's homes in Philadelphia for sociability's sake. They debated and discussed all manner of topics—Jewish matters, law, medicine,

science, business, government, politics. Many of them were active in the Jewish community as well as in general communal affairs. Here is the list of members so far as I can recall them and with the aid of a roster which appeared in the *Jewish Exponent* of January 29, 1932, published in connection with a reference to the 38th annual dinner meeting at the Hotel Commodore, Philadelphia. A brief characterization of each of the members will help to portray the individuals not so much as individuals but as components of a body which reflected the cultural aspirations of the community.

Dr. Cyrus Adler, who was president of Dropsie College in his later years, was a recognized leader of the Jewish community of Philadelphia, following in the footsteps of his kinsman, Mayer Sulzberger. Added to scholarly attainments was his ability to project and influence movements in behalf of Jewry throughout the world. His own story is told in *I Have Considered the Days*.[5]

The most militant of the members, certainly at the time of the inception of the group, was David W. Amram, who, in fact, was responsible for our name. He urged it as embodying true reform in Jewry—for we regarded ourselves as competent critics of Jewish life and problems, especially in our own community of Philadelphia. A lawyer by profession, Amram was a lecturer in the University of Pennsylvania Law School and a United States referee in bankruptcy. Among his publications is *The Jewish Law of Divorce According to Bible and Talmud*.[6]

His son Philip, also a lawyer, who became an instructor in the same law school, was chosen a member when it was decided to invite younger people into the fellowship of the group.

An active social worker and communal leader and a former executive director of the Federation of Jewish Charities of Philadelphia is Jacob Billikopf, who, before coming to Phila-

[5] Jewish Publication Society of America, Philadelphia, 1941.
[6] Edward Stern & Co., Philadelphia, 1896.

delphia, had been the professional executive successively of social service organizations in several midwestern communities.

A well-developed Jewish cultural background, combined with eminence in his profession of medicine, together with deep interest in communal affairs, characterized Dr. Solomon Solis-Cohen, emeritus professor at Jefferson Medical College. Besides his numerous contributions to medical literature, there has been published a volume the title page of which reads *Judaism and Science, with other Addresses and Papers, From the Writings of Solomon Solis-Cohen and with a Bibliography.*[7]

His son, D. Hays Solis-Cohen, a lawyer by profession, was a member of the group.

A physician distinguished in his profession of medicine is Dr. Augustus A. Eshner, who, among other appointments, was professor of clinical medicine at the Philadelphia Polyclinic and College of Medicine. Besides his contributions to medical literature, he was editor of medical journals and reports of medical proceedings.

Isaac Feinberg was an accountant by occupation, a student of economic problems by avocation, and honorary secretary of the Mikveh Israel Congregation.

The founder and patron of the Graphic Sketch Club was Samuel S. Fleisher, merchant. The club is distinguished for its encouragement of young artists as well as its cultivation of art interest.

Morris Feustmann's profession was that of an architect. On account of removal from Philadelphia, he was an inactive, though interested, member.

Upon leaving Philadelphia, Dr. Lee K. Frankel became the professional executive of the United Hebrew Charities of New York City and launched upon a career of social service and communal activity. After studying social insurance he became distinguished as a vice-president of the Metropolitan Life In-

[7] Privately printed, Philadelphia, 1940.

surance Co. and as an influential leader in communal life, both Jewish and general.

His younger brother Perry, active in communal affairs in Philadelphia, was also a member of the group.

Among public officials was Charles E. Fox, who for a time was district attorney of Philadelphia. He occupied the position of president of the Congregation Rodeph Shalom for a period.

Dr. Herbert Friedenwald, brother-in-law of Dr. Cyrus Adler, was devoted to American history, edited historical documents, and was active in the American Jewish Historical Society as an officer and as a contributor to its publications. He was for a period editor of the *American Jewish Year Book.*

A writer on the Philadelphia *Public Ledger* in his earlier career, Felix N. Gerson became associated with the *Jewish Exponent,* first as managing editor and later as president of its publishing company. He established a reputation as a poet and among his publications is a volume entitled *Some Verses.*[8]

His brother-in-law, Milton Goldsmith, who was in business, was also a writer, among his publications being *Rabbi and Priest.*[9]

Joseph H. Hagedorn was a merchant and one time president of Congregation Keneseth Israel.

Lawyer by profession, poet, writer and communal worker, Isaac Hassler from time to time contributed characterizations of the group, one of which he entitled *The Chronicles of the Pharisees* (1925). He was secretary of the Jewish Chautauqua Society and active in the Congregation Rodeph Shalom.

Max Herzberg, lawyer, was president of the United Hebrew Charities of Philadelphia for a period, one time president of the National Conference of Jewish Charities, and prominent in Jewish affairs, locally and nationally.

Dr. Isaac Husik was professor of philosophy at the University of Pennsylvania, lecturer on Jewish philosophy at the Rabbi Isaac Elchanan Yeshiva, and editor of the Jewish Publication

[8] Edward Stern & Co., Philadelphia, 1893.

[9] Jewish Publication Society of America, Philadelphia, 1885.

Society of America. Among his publications is *A History of Mediaeval Jewish Philosophy.*[10]

Of the medical profession interested in communal affairs was Dr. Louis Jurist, a general practitioner.

Ephraim Lederer, lawyer, was an erstwhile Collector of the Port, an editor of the *Jewish Exponent,* and most active in Jewish community work.

There were the Levy brothers, Louis E. and Max, who contributed to lively discussion in the field of science. Louis Levy was the inventor of the Levytype photo-engraving process and he and his brother were devoted to the business which this involved. He was affiliated with the Franklin Institute, was president of the Association for the Protection of Jewish Immigrants, and was an author of several publications.

Max Levy was distinguished as an inventor and by his contributions to the furtherance of photo-engraving processes.

The two sons of Louis, Howard S. and Lionel F., who have interests similar to those of their father and uncle, were admitted to membership when the younger generation were invited.

Dr. Henry Malter, rabbi and author, was professor of Judaeo-Arabic philosophy at Hebrew Union College and later professor of rabbinical literature at Dropsie College.

Dr. Max L. Margolis was professor of Biblical philosophy at Dropsie College, editor-in-chief of the Bible issued by the Jewish Publication Society of America, and is co-author of *A History of the Jewish People.*[11]

The president of the Jewish Publication Society of America for two decades, 1913-1933, was Simon Miller, merchant, who was interested in cultural matters.

Albert L. Moise, was a fascinating raconteur, giving forth story after story with southern experiences as a background. He was a lawyer and edited law publications.

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[10] The Macmillan Co., New York, 1916.

[11] Max L. Margolis, and Alexander Marx, *A History of the Jewish People,* Jewish Publication Society of America, Philadelphia, 1927.

Dr. David Riesman was professor of clinical medicine in the medical department of the University of Pennsylvania, distinguished as an authority, and published numerous papers in medical journals, besides being co-editor of a textbook on pathology.

Best known today as president of the American Council for Judaism is Lessing J. Rosenwald, retired merchant.

Dr. Jay F. Schamberg was professor of dermatology in the medical department of the University of Pennsylvania. He was an authority in his specialty and the author of a number of publications in his field.

Another of the physicians was Dr. Lewis W. Steinbach, who was professor of surgery at the Philadelphia Polyclinic. Aside from his medical relationship he was well versed and deeply interested in matters of Jewish import.

Among the law fraternity is Judge Horace Stern, of the Supreme Court of the State of Pennsylvania, previously of the Court of Common Pleas of Philadelphia. Throughout his career he has exercised an influence in Jewish community activities, in addition to his legal and general interests. He is a vice-president of the American Jewish Committee.

David Wallerstein was an assistant district attorney of Philadelphia and a well-known legal light of the city.

There were the three Weyl brothers who were members of the group, Maurice N., Julius S., and Walter E. The first two were engaged in business, but were interested in cultural pursuits. The third was a writer, an economist, and an authority on various aspects of labor and commerce.

Morris Wolf, lawyer, had been president of the Federation of Jewish Charities of Philadelphia and is prominent in the affairs of the Jewish and general community.

This designation of occupations, vocations, and avocations by no means tells the story of the activities of these men in the life of the Philadelphia community or of the give and take at the informal gatherings of the group, or of the influence the men had on each other or on their fellow citizens and coreli-

gionists. It was a group whose discussions were often pregnant with wit and humor as well as serious and profound thought and it was a delight to have been a member of it.

The Judaeans

The New York Judaeans are a more formal group than the Philadelphia Pharisees. Their purpose is to bring together Jews interested in various phases of Jewish culture and welfare and to discuss matters of current Jewish interest. Occasionally they tender a reception to a Jew visiting this country from abroad. Among those thus honored were Israel Zangwill, in 1898 and 1923; the Earl of Reading, Lord Chief Justice of England and British Ambassador to the United States (1919); Anatole Leroy-Beaulieu (1904), author of *Israel among the Nations;* Israel Abrahams (1912 and 1923) author of *Jewish Life in the Middle Ages* and *Chapters in Jewish Literature.*

The literary contributions of the Judaeans are embraced in five volumes.[12] They contain addresses delivered at the meetings of the group. The organization meeting was held January 28, 1897 and the first president was Dr. Henry M. Leipziger, who was long associated with the public educational activities of New York City.

On the occasion of the tenth annual meeting, held January 27, 1907, Dr. Leipziger said: " . . . We have had delightful evenings. We have welcomed representative men, in the real sense. We have discussed topics that have been of broad and vital interest. We have had Zangwill and Leroy-Beaulieu. We have welcomed to their respective high offices the president of the Hebrew Union College and the president of the Jewish Theological Seminary of America. We have had a gathering in which we have had the leaders of that noble and useful in-

[12] Vol. I, 1897-1899. Published by the Society, New York, 1899.
Vol. II, 1900-1917. Bloch Publishing Co., New York, 1917.
Vol. III, 1918-1926. Bloch Publishing Co., New York, 1927.
Vol. IV, 1926-1932. Bloch Publishing Co., New York, 1933.
Vol. V, 1933-1940. The International Press, New York, 1947.

stitution, the Union Theological Seminary, and the distinguished English scholar Canon Cheyne, as our guests. We have done honor to our members who have attained eminent distinction. . . ."

The roster of Judaeans, past and present, includes men distinguished in the general civic life of the community and those who have made contributions to the Jewish communal life. Its last printed list of members, published in 1932, contained some two hundred and fifty names; and its table of contents of the five published volumes provides a list of members and guests invited to speak at its meetings which is a veritable galaxy of stars in the Jewish firmament.

The Sheepskin Club

At the time of my stay with the Hebrew Educational Society of Brooklyn, in the period 1910-18, I was a member of the Sheepskin Club of Brooklyn, composed largely of Jewish professional men. On one occasion I presented a paper, "The Value of Social Service," an abstract of which was published in the April 19, 1912, issue of the *American Hebrew.*

The "Nine"

There was a group to which I belonged called the "Nine," the members of which were professional executives of Jewish social service organizations of New York City. They discussed social service problems and entertained socially with their wives in their respective homes.

Dr. Ludwig B. Bernstein was the professional executive of the Hebrew Sheltering Guardian Orphan Asylum and organized the cottage plan whereby the children were placed in comparatively small groups in cottage homes when the organization established itself at Pleasantville, New York. During a brief period he later was in charge of the Bureau of Jewish Social Research and then became executive director of the Federation of Jewish Philanthropies of Pittsburgh, retiring therefrom to reside on the Pacific Coast.

The social service career of Solomon Lowenstein after his graduation as a rabbi began with his being headworker of the Jewish Settlement at Cincinnati, then superintendent of the United Jewish Charities of that city, following which he was assistant manager of the United Hebrew Charities of New York City, superintendent of the Hebrew Orphan Asylum and later executive director of the Federation of Jewish Philanthropies of New York City.

Morris D. Waldman, who was executive vice-president and later vice-chairman of the executive committee of the American Jewish Committee, retired in 1946 after several years of service. He had previously been professional head of the United Hebrew Charities of New York City and of the Federated Jewish Charities of Boston.

David M. Bressler was for many years manager of the Industrial Removal Office, designed to help Jewish immigrants to establish themselves in other parts of the country, away from the large cities of the Eastern seaboard. He later withdrew from social work to enter business.

Dr. Lee K. Frankel's career has already been referred to.

All of the above were influential in Jewish communal work. They were active in the National Conference of Jewish Social Service, now the National Conference of Jewish Social Welfare, each one having been president at some time in its history. They were factors in the formulation of national Jewish social service policies as well as those of New York City.

I. Edwin Goldwasser rose from one position to another in the public school system of New York City until he was appointed a district—now titled assistant—superintendent. He resigned this position to become the executive director of the Federation of Jewish Philanthropies. Withdrawing from this post, he entered the business and financial world. He is a vice-president of the Federation of Jewish Philanthropies. At one period of his career he had been chief of the board of experts of the Council of Young Men's Hebrew and Kindred Associations, which later became merged with the National Jewish

Welfare Board. He was at one time president of the Society of Jewish Social Workers of Greater New York.

Other members of the group active in Jewish communal work were Rose Sommerfeld, who was for many years superintendent of the Clara de Hirsch Home for Working Girls, and Sophia Berger, who was executive director of the Young Women's Hebrew Association of New York City and subsequently moved to Palestine to reside there permanently.

Synagogue Affiliations

According to a record in an historical sketch published in 1892 by the Reform Congregation Keneseth Israel of Philadelphia[13], my father's uncle, Lazarus Bernheimer, was the prime mover in the organization which originated the congregation and, according to the congregation's Year Book of 1890-91, he was the president of the congregation in its earlier years (1850, 1851, and 1854).

My uncle on my mother's side, the Reverend William Armhold, who had been a rabbi in Pittsburgh, came to Philadelphia to conduct services at Congregation Keneseth Israel. The fiftieth anniversary of his associationship with the congregation was formally celebrated by a dinner tendered him in 1915. He later resided in Atlantic City, where he voluntarily assisted in the services of the Reform congregation and where he died in his ninety-fourth year.

My own relationship with the Congregation Keneseth Israel continued with that of my father. I attended its classes and was confirmed during the rabbinate of the Reverend Dr. Samuel Hirsch, a protagonist of German Reform Judaism. He was succeeded by the Reverend Dr. Joseph Krauskopf, a graduate of the Hebrew Union College, representing American Reform Judaism. I was active in a young people's society called the Knowledge Seekers, affiliated with the congregation during the

[13] E. Braunschweig, *The Reform Congregation Keneseth Israel, its Developments and its Achievements,* Dedicatory Exercises, Temple Keneseth Israel, September 9, 10, 11, 1892.

Georgetown College Library 18256

period of the latter's rabbinical leadership. I was among a group of young people with whom the rabbi in the early days of his career with the congregation surrounded himself and made a means of stimulating interest in congregational affairs as well as those of wider Jewish interest.

During the period when I was in charge of the Hebrew Educational Society of Brooklyn, 1910-18, I delivered a weekly address as part of the Sabbath School service.

Upon moving to Manhattan from Brooklyn I joined the Congregation Shaaray Tefila (West End Synagogue) and became active in its Men's Club. I was the president of the club in 1930, 1931, and 1932 and had been previously chairman of its Forum Committee for some years. I still retain an active interest as a member of its board of directors.

In connection with the lectures which I arranged for the "forum" I should say that I did not regard them as a substitute for profound study but merely as a means of stimulating thought and of maintaining interest in current Jewish movements. They are of the same type as are given under the auspices of numerous organizations throughout the country—affiliates of congregation, Jewish Community Centers, Young Men's Hebrew Associations, Young Women's Hebrew Associations, societies promotive of Jewish cultural and educational interests. They are part of an adult educational process.

Marriage

On August 18, 1915, occurred my marriage to Lillian Davis in New York City. I had met her early in my coming to New York City and have had a career of great happiness with her. We have had the congeniality of the same interest in the welfare of individuals, of neighborhoods, and of communities.

Lillian D. Bernheimer taught in the public schools after being graduated from Hunter College. She was leader of a club at the University Settlement. She became the leader of the first mother's club, the Mothers in Israel, organized at the University Settlement during the period when I was assistant headworker

(1906-1910). At the time of my connection with the Hebrew Educational Society of Brooklyn (1910-1918), she was leader of a mothers' group, which she organized in that agency.

She became associated with the Jewish Big Sisters in 1919. This organization, together with the Jewish Big Brothers, was incorporated as the Jewish Board of Guardians in 1921.

For a time Mrs. Bernheimer represented the organization in the Domestic Relations Court and did case work. Since 1920 she has been director of the Camp Department. In connection with her work at the Jewish Board of Guardians she became, in 1922, the leader of the Mother's Sunshine Club at the Educational Alliance on the lower East Side of New York City, a leadership which she still retains. In the 1920's and 1930's she organized mothers' clubs at Bronx House, Stuyvesant House, Recreation Rooms and Settlement, and the Young Women's Hebrew Association. In the same period she organized clubs of young girls. During more than a quarter of a century she has seen camps grow and develop as an important and valuable feature of social service organizations. In May, 1938, she presented a paper on "Case Work—Camp Relationship" before the national conference of the National Association of Jewish Center Workers and one on "Camping in the Program of a Case Work Agency"[14] at a joint session of the above association and the National Conference of Jewish Social Welfare, both held during the same period in Washington, D. C.

Through her directive influence, successive mothers' groups have become educated in civic, community, recreational, educational, and social problems as well as in matters of current Jewish import. The clubs have given mothers an opportunity for expression with reference to numerous problems of vital importance in personal, family, and community relationships.

Mrs. Bernheimer has had contact with the three camps conducted under the auspices of the Jewish Board of Guardians, a boys' camp—Ramapo, a younger girls' camp—Blue Bird, and

[14] *Proceedings of the National Conference of Jewish Social Welfare,* Washington, D. C., 1938.

a camp largely for high school and working girls—Anchorage. At first a working girls' summer club, the last mentioned has for the past two decades been a regularly organized camp for girls between fourteen and eighteen years of age. Some of the campers have been clients of the organization, which means that there have been some maladjusted situations involving them and their families that have caused them to be referred to the organization for a degree of rehabilitation. The girls who are clients of the organization become campers side by side with other campers. In camp, they are all merely girls in a free open setting and their social life develops in a natural way. They swim together, play together, act together, do arts and crafts together, and make one large family of individuals. They vary, it is true, but no more than in other camps, in school, or in society in general—not as much in some respects, since being of high school grade they have educational ideals and interests in common, no matter how greatly their personalities or home environments differ.

Mrs. Bernheimer has contributed considerably to the camp spirit. There has developed a camp loyalty. The campers feel they are members of a community that must produce worthwhile citizens who develop themselves by their character and accomplishments as individuals and as a group. One would merely have to listen to a discussion on a summer evening at Camp Anchorage on how recreation should be carried on under wholesome auspices and how cultural pursuits should be conducted for young people to realize how thoroughly many campers grasp the meaning of progressive community ideals and practice.

2

THREE NEIGHBORHOODS

PHILADELPHIA WAS MY BIRTHPLACE, and the early incidents of my career are associated with that city in which I continued to reside during the last decades of the nineteenth century and the beginning of the twentieth century—that is from 1868 to 1906.

In the latter part of the eighteenth century the city was "the greatest in the country"[1] according to the historian, John Bach McMaster.[2]

The glory of Philadelphia in the early history of the United States was reflected in its Jewish community. Jews mingled socially with their non-Jewish neighbors, as is typified by the social career of Rebecca Franks. Another Philadelphian Rebecca, Rebecca Gratz, is best known to the world because of the

[1] In 1790 the population of Philadelphia was 54,391 and the Jewish population was estimated to be 500 or one per cent. Its population in 1940 was 1,931,344 and the Jewish element approximately a quarter million or 12 per cent.

[2] *History of the People of the United States,* Vol. 1, p. 64.

fact that she was the original from which Sir Walter Scott drew his picture of the Rebecca of the novel *Ivanhoe.* It was this Rebecca who founded the first Jewish school in the United States. Her example as the founder of the Hebrew Sunday School Society of Philadelphia was followed by other Jewish communities.

The colonial period of American-Jewish history was the Spanish-Portuguese period because of the fact that the early settlers were Jews whose ancestors had lived in Spain and Portugal, had migrated to Holland, and thence proceeded to this country.

The German period, indicative of the migration of Jews from Germany, dates from the early part of the nineteenth century and continued throughout the century, especially around the middle of the century until the latter part, when in 1881 the third period of American-Jewish settlement, that of the Russian and Eastern European period, began.

It was early in 1882 that leading citizens of Philadelphia met in the Academy of Music to express sympathy for refugees from Russia driven out by the Czarist regime.

"It was in Philadelphia, as it happens, that the first large load of Jewish refugees from Russia landed, early in March, 1882," stated Louis E. Levy, president of the Association for the Protection of Jewish Immigrants.[3] He added: "They had a memorable reception. Christians of every denomination joined with the Jewish people of the city in offering these wanderers a welcome to our shores. Special arrangements were made for housing, feeding, and distributing them, and the entire number, aggregating some four hundred souls, were gradually placed in position to help themselves."

With these early beginnings, the immigration of Jews from Russia and Eastern Europe gradually grew with succeeding migrations due to anti-Semitic persecutions, which in 1890 and in succeeding decades drove Jews to this country.

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[3] Chapter III—Philanthropy—in the volume edited by me, *The Russian Jew in the United States.* The John C. Winston Co., Philadelphia, 1905.

Shortly after my graduation from college in 1887, I became interested in being of service to immigrants who came to Philadelphia.

A Philadelphia Neighborhood

The immigrants settled for the most part in the southern section of the city. In this area, in the course of time, a large proportion of Jewish population came to reside.

Two social settlements were established in the area, one under Jewish auspices, now known as the Neighborhood Centre, and another under nonsectarian auspices, the College Settlement.

I became a club leader at the College Settlement in Philadelphia some time after being graduated from college. I continued as a volunteer worker until I became connected with the University Settlement of New York City in 1906. At the Philadelphia settlement I met young people whose parents were of Italian nationality as well as those of Jewish parentage. It was at this period of my career that I developed an interest in neighborhood conditions. At the College Settlement I was associated with Anna F. Davies, who was the headworker. She was of the group of settlement leaders that includes Jane Addams, Mary Kingsbury Simkhovitch, Lillian D. Wald, Graham Taylor, and Robert Woods, all of whom I met through my contact with the Philadelphia settlement. Miss Davies' sterling character, her sense of justice, her wholesome social point of view made a deep impression on the people of her neighborhood.

Among the residents were Charlotte Kimball and Emily W. Dinwiddie. The first named contributed to the chapter on "Amusements and Social Life" in the volume, *The Russian Jew in the United States,* edited by me. She became first Mrs. Simon N. Patten and later Mrs. Walter E. Kruesi. Her assistance to Prof. Patten in the preparation of his book, *The New Basis of Civilization*[4] is acknowledged in the preface by the editor of the series of which the volume is a part, Samuel McCune Lindsay.

[4] The Macmillan Co., New York, 1907.

Miss Dinwiddie was helpful in the preparation of the volume edited by me and contributed information relating to housing conditions in Philadelphia. She is the author of *Housing Conditions in Philadelphia,*[5] and co-author of *Social Workers' Hand Book.*[6]

From the vantage point of the southeastern section of Philadelphia, where the College Settlement is located, there was the opportunity of studying the Jewish population that had emigrated from Russia and Eastern Europe. My observations and studies are embodied in the chapters on the Jewish population of Philadelphia, its economic and industrial conditions, its educational influences, its politics, and its health, which appear in the volume, *The Russian Jew in the United States.*

The opening paragraph in my description of the general aspect of the section of Philadelphia referred to in the volume is as follows:

"There is something picturesque in the appearance of the streets in the southern section of the city, though it may not be necessarily attractive to the native who sees but the squalor and the dirt that are part of the picture which forms itself in the localities where the several nationalities and races are congregated. The lower portion of the city contains fairly well-defined groups, Russian Jews, Italians, Negroes, besides native American, Irish, Germans, and people from Slavic countries, such as, Russians, Poles, Lithuanians, and Hungarians, which add to the variegated character of the assembly of nations in the city."[7]

New York's Lower East Side

University Settlement

In April, 1906, I was launched in my career in professional social work by becoming assistant headworker of the University Settlement in New York City. In this position I continued for

[5] Octavia Hill Association, Philadelphia, 1904.

[6] Revised edition of the *Tenants' Manual,* Greenwich House Publications No. 5, New York, 1913.

[7] p. 57.

over four years, severing my connection in September, 1910. During this period, I participated in the administrative direction of the settlement and in the planning and promotion of its program of activities. In addition various social aspects of the lower East Side were studied. Some of my observations and interpretations were published in the *University Settlement Studies.* The following articles appeared in successive issues of this publication: "Jewish Immigration," October, 1906; "Lower East Side Dwellers," March, 1908; "The Shirt Waist Strike," 1910 (a separate pamphlet). Other contributions of the period of residence at the University Settlement included: "Jewish Residents of Lower East Side Block," *American Hebrew,* August 9, 1907; "Rent Strikes and Crowded Neighborhoods," *Outlook,* January 18, 1908; "High Rents on New York's East Side," *Charities,* January 18, 1908; "Social Settlements and New York's Lower East Side," *Charities,* September 26, 1908; "A Social Settlement for an Immigrant Jewish Population," *American Hebrew,* July 16, 1909.

The articles revealed conditions among the Jewish population residing on the lower East Side of New York City in the early part of the century. One block was studied in detail by means of a house-to-house canvass, the block being bounded by Allen, Stanton, Orchard, and Rivington Streets. Another resident of the University Settlement, who had been engaged in social work, James P. Kranz, co-operated with me in this voluntary investigation. The block contained some 500 apartments and we made a detailed study of 343 of them, containing over 1000 rooms. It was the facts in this study which enabled me to indicate the comparatively high rents which were a source of agitation and which were discussed in the articles referred to above. They also formed the bases of statements in regard to the wages earned by its dwellers, as well as their economic situation generally.

The pamphlet entitled *The Shirt Waist Strike* had this opening statement: "The ladies waist makers' strike has occupied a portion of the stage of the theatre of New York City life for a

number of weeks this winter (1910). Spectacular features have been introduced into it. Women of means have associated themselves with the Woman's Trade Union League, which has been supporting the strikers. They have thus obtained public sympathy as well as material aid."

"The strike at bottom is really a revolt against some features of the sweating system, by which is meant long hours of work for little pay, under bad physical shop conditions—a system which has been developed in the several needle industries, and which is being gradually removed as the result of agitation, education, and legislation."

Associationship with the University Settlement, its successive headworkers, James H. Hamilton and Robbins Gilman, its staff, its residents, and its members, young and old, as well as with the entire neighborhood of the lower East Side, was most enlightening. The residents of this section of New York City were at the time practically all Jews and accordingly those who participated in the settlement's activities were likewise Jews.

Professor Gilbert G. Benjamin, whose forte was history, which he taught at the College of the City of New York and later at the University of Southern California, was my room mate at the settlement. Other residents, from time to time, were Hamilton Holt, then editor of the *Independent* and later president of Rollins College; Charles B. Stover, who was commissioner of parks of New York City and active in the promotion of civic improvements of the lower East Side neighborhood; David Blaustein, who was superintendent of the Educational Alliance and a factor of influence among the Jewish population of the lower East Side; Adolf A. Berle, Sr., clergyman; Daniel M. Murphy, literary agent, brother-in-law of Edwin Markham, poet; Louis H. Pink, lawyer, who has held various public offices in recent years and is president of the Associated Hospital Service; Aaron M. Sakolski (until recently on the staff of the City College School of Business), Maurice Parmelee and Frank J. Warne, writers on economic problems; Dudley F. Sicher, then a probation officer, now a judge of the

Children's Court; Charles H. Warner, who was a member of the staff of Alfred Corning Clark House, a neighboring social settlement, and who later became professional head of the Brooklyn Society for the Prevention of Cruelty to Children; Walter E. Kruesi, who was engaged in social work; Herman Scheffauer, who was an author; and Alfred Levinger, business man.

Among the duties of the residents was leadership of clubs of the University Settlement. Their influence in these clubs was effective not only in helping in the personal development of the members but in stimulating them intellectually. The same is true of other club leaders who came from various parts of the community and whose presence among the boys and girls, young men and women who formed these small clubs was a means of inspiration.

Besides the residents the settlement drew visitors who desired to obtain "local color" and who contributed to the discussion of Jewish, neighborhood, and world problems.

My predecessor as assistant headworker was Ernest Poole, the author, and among the staff were Howard Brubaker, a present day contributor to the *New Yorker,* and Paul Klapper, president emeritus of Queens College. He was an active member of the H. W. Smith Club, named after the principal of the school across from the settlement, which the members of the club attended. Other members of this club were William M. Leiserson, visiting professor at Johns Hopkins University and former chairman of the National Mediation Board; Elias Lieberman, now associate superintendent of public schools of New York City; Harry Baum, who is a professor at the College of the City of New York; Jacob M. Cohen, the co-author with me of the book, *Boys' Clubs,* published in 1914. There were other clubs containing members of a similar calibre.

There were such "products" of the settlement as Louis Stark, journalist; Sonia Levien, screen writer; Irving Caesar, radio song director, and Edward Hochhauser, social worker, who have distinguished themselves in their respective fields.

There were young people whose intellectual interests made

them not only outstanding as club members at the time, but who have proven to be of the stuff that makes good American citizens, educational and professional leaders, and business men of worth.

This may be similarly attested of thousands of Jewish young men and women whose families originally settled on the lower East Side and who took advantage of the cultural and social opportunities afforded by the University Settlement, Henry Street Settlement, College Settlement, Madison House, Clark House, and similar neighborhood centers, as well as institutions of learning and higher education.

A number of the residents, as well as club leaders and others active in the affairs of the settlement, were non-Jews. I am sure they were most favorably impressed with the Jewish young men and women they met. I call attention to this impression merely to suggest that the commingling of Christians and Jews in the circumstances was most wholesome; that there were mutual respect and appreciation of each other's points of view; that this getting together led to an understanding far beyond that brought about by stimulated, formalized Christian-Jewish relationship. In other words, anyone coming from such a social and intellectual atmosphere possessed a genuine feeling of friendship and fellowship in which differences of religion or nationality had no part except that of appreciation of each other's talents and characters.

In an article entitled "Jewish Activities at the University Settlement," published in the *Hebrew Standard* of January 3, 1908, I called attention to the lectures and discussions on Jewish subjects. One season there was a series of informal talks on subjects of Jewish interest, mostly by rabbis. There were discussions on current Jewish topics with references to Jewish literature and history. There was a series, intended chiefly for teachers and settlement workers, on Jewish customs and characteristics by David Blaustein, superintendent of the Educational Alliance. Individual clubs of the settlement celebrated Jewish as well as civic holidays and discussed matters of general and

Jewish current interest. The mothers' group, the Mothers in Israel, conducted programs which included Yiddish readings as well as general and Jewish topics.

The above references are made to indicate that in a broadly conducted social settlement, though not necessarily under Jewish auspices, it was possible to carry out among Jewish young people programs which were of vital interest to them as Jews as well as Americans.

On my leaving the University Settlement, a dinner was tendered me September 28, 1910. The toastmaster was Paul Klapper, and Hon. Charles B. Stover was among the speakers, his topic being "For the East Side."

A Reply to a Criticism of the Lower East Side

In response to observations made by a writer, "T," in the New York *Sun,* I sent a communication which was published in the September 27, 1907, issue of that newspaper. It was republished in the October 4, 1907 issue of the *Jewish Exponent,* Philadelphia, and is as follows:

" 'T' came to the lower East Side, and this is what he observed: " '*One may wander for hours and see no English word printed, hear no English word spoken. Its children generally learn to speak some English in the public schools, but upon leaving school many of them now allow their sketchy knowledge of our language to grow dim by disuse. They do not now, as formerly, so generally go out into American sections of the city in pursuit of livelihood.*'

"Did 'T' speak to any of the 70,000 children who go to public school in this 'foreign neighborhood'? Did he see the many young people who go to the evening schools and the trade schools? Did he listen to the thousands who attend the high schools, the City College and the universities from this district? Does he know the large numbers of graduates of the higher educational institutions who live in this 'foreign' neighborhood; the hosts of teachers who come from this section and who teach in it and other sections, whose English and other

acquirements enable them to assist in the intellectual progress and culture of all classes in the city at large? Is he aware that they are members of other professions whose acquaintance with English is absolutely necessary and that they equip themselves in these professions fully as well as the people of any other neighborhood? Does 'T' know that many of the young people use only the English language in the ordinary course of their activities? It is true that their parents in many instances speak and write another language, and in converse with their parents the children speak this language, just as German-Americans often speak in German with their parents. But it never was regarded as discreditable to have a knowledge of more than one language.

"What does 'T' mean by 'American New York'? Is it composed of the descendants of the Dutch Peter Stuyvesant? Or the Celtic element that has come here from the British Isles? Or the Saxons of Germany? Is 'T' seriously in quest of information regarding the people of the lower East Side? He will find that year by year they branch out more and more into other sections of Greater New York. The Bronx, Brooklyn, Staten Island all see influxes by the thousands. He will find that year by year there is greater diversity of occupations. The sons do not follow in the occupations of the fathers. The latter are, it is true, in a large number of cases, peddlers, keepers of shops, workers in the needle industries; but even among the older generation the number and variety of occupations have greatly increased, so that they may be found in many of the usual trades. As to the younger generation, they become clerks, merchants, manufacturers, artisans, engineers, teachers, lawyers, physicians, dentists; in fact, they are in many avenues of useful activity throughout the community, and strange to say, their medium of communication is English.

"Does 'T' not know that in language, in outward conformity, in general characteristics, no people assimilate more rapidly, with American life? A superficial observer on the lower East Side may fail to see this because of the constant incoming of

immigrants, so that large numbers, especially of the older generation, too old and set in their habits, retain their speech and customs, as is the case with all immigrants of the older generation. But the younger generation eagerly acquires the speech, the tone, the point of view of its English speaking fellows, and becomes as American as any American. Its members go to the theatres, the concerts, the meetings where English is spoken; they read the English newspapers; they patronize the libraries; they show as many admirable qualities of good American citizenship as any class in the population. Far from assimilation being checked, it proceeds with tremendous impetus. I defy anyone to prove the contrary.

"Let 'T' visit the places where young people of the lower East Side congregate and compare their intercourse with that of any other body of young people. Let him see whether they do not equal or excel in taste, culture, intellectual and moral standards any other group. 'T' will then be able to answer intelligently the question whether they are becoming a valuable element of American life in the best sense of that term."

Brownsville

Hebrew Educational Society

On leaving the University Settlement, I proceeded to another distinctively Jewish neighborhood known as Brownsville, in Brooklyn. Here I remained for eight years, namely from September, 1910 to the end of 1918. During this period I was executive director of the Hebrew Educational Society. The organization was originally patterned after the Educational Alliance, situated on the lower East Side of Manhattan. In both instances the patrons of the organizations felt it incumbent that they should be the media for the Americanization of Jewish immigrants and their children.

With my coming as the executive director, the Hebrew Educational Society took on more the character of a settlement or neighborhood house, with an interest not only in what was undertaken within the four walls of the building housing the

activities, but in the affairs of the neighborhood and of the community at large.

I felt that a building is not necessarily the be-all and end-all of a neighborhood or community organization. However, it was nevertheless desirable to conduct activities in a building that was free from the hazards of a rather ramshackle structure. Accordingly, after agitation on my part, during the presidency of Adolph Feldblum, a specially constructed building was dedicated June 7, 1914. At the time of its erection, it contained an auditorium, gymnasium, club and class rooms, music rooms, and other facilities, which have since been expanded. I planned practically every detail of the building, co-operating at every step with the architect. It was the best that could be accomplished at the time with the limited funds at the disposal of the organization.

A feature of the activities for which I may claim the credit of introducing was a music department, of which Professor T. Bath Glasson became the head. He gave his services as the executive of the department without charge, merely accepting fees for lessons on his particular instrument, the piano—fees which were lower than those he received at St. John's College, where he taught at the time. Other teachers also received lesser fees than their private pupils paid them.

Another feature was a cultural institute that undertook a series of lectures and concerts under the chairmanship of Oscar Bernstien, attorney. I was glad to have given encouragement to this enterprise, which was fully appreciated by the cultural element of the neighborhood.

Still another activity was a series of Sunday afternoon lectures on topics of general and Jewish cultural interest given by the Reverend Dr. Nathan Krass. They were most popular; the auditorium was always crowded on these occasions and the doors had to be closed to hundreds of would-be listeners desirous of hearing the lectures and participating in the question-and-answer period that followed.

A Hebrew and a Sabbath school were regular activities of the

organization. These had been part of the activities before my entrance into the organization and were continued during my administration. Among the teachers were several who became rabbis, among them Rabbi Solomon Goldman, Zionist leader; Dr. Solomon Grayzel, editor, Jewish Publication Society of America; and Rabbi E. Charles Sydney of Portland, Oregon.

Having observed how popular were the roof-garden dances of the University Settlement during the time I assisted there, I urged the inclusion of a roof-garden in the new building of the Hebrew Educational Society and found the roof-garden dances equally attractive there.

As to the club, class, and other group members, I believe that their passing through, so to speak, the Hebrew Educational Society's portals, was a character-forming, socializing and cultural influence which enabled them to become influences of value in the community.

Brownsville represented a phase of Jewish migration in New York City from the lower East Side to Brooklyn and took on a somewhat more sophisticated coloring at the time referred to.

Among the directors of the Hebrew Educational Society, there were some who were residents of the neighborhood, but for the most part they resided in other parts of Brooklyn—men who were interested in helping to promote the welfare of the neighborhood in its civic, educational, and Jewish aspects. The presidents during the period when I was the executive director were Harry E. Lewis, now presiding judge of the Appellate Division, Part II, New York State Supreme Court; Adolph Feldblum, who was a president of the Brooklyn Bar Association; and Aaron W. Levy, who had been an active director. Dr. Oswald Schlockow, then a public school principal, later an assistant superintendent of schools of New York City (now retired) became president at the beginning of 1919, as I left the professional direction of the organization.

These men were most co-operative. The Jewish community in general, as well as the local community of Brownsville, owes them grateful words of appreciation for their directive efforts

in behalf of a Jewish cultural enterprise which has made for itself an important place in the Jewish community of Brooklyn.

Betsy Head Playground

One venture in the field of public recreation is to be noted. It is the Betsy Head Playground. This project came to fruition through the combined efforts of the then alderman of the district, Alexander S. Drescher, who initiated it and was persuaded, largely through my persistence, to have it placed in a more accessible location in Brownsville than was originally contemplated; Adolph Feldblum, the then president of the Hebrew Educational Society; the Brooklyn Playground Association; and myself.

It was gratifying to me that the president and directors of the society backed up my efforts toward securing the playground in an accessible location where it served the community to much greater advantage than if it had been located where a group of men who had controlled a piece of ground some distance away had originally intended placing it. I believe the influence of our group of the Hebrew Educational Society indicated a wholesome respect on the part of the alderman and his associates, demonstrating that sometimes a public opinion based on the welfare of the community may prevail, if the agitation is sufficiently strong and intelligently directed.

The Brownsville Playground Advisory Committee was organized to promote the project and to educate the public and the authorities as to the value of an open air public recreational activity for the benefit of the large neighborhood. I was a member of a planning committee consisting of six members, and contributed material to the pamphlet prepared for the purpose entitled "Brownsville's Proposed Playground." The Public Recreation Commission authorized the Betsy Head Playground to be located in the Brownsville area after considering projects of other sections of New York City and in accordance with its decision the playground was dedicated October 15, 1914.

Local School Board

One of my extra-mural positions was that of membership on the Local School Board, district number 39, during the period 1912-16. I was secretary of the Board during the latter part of my term. Although I felt that the School Board had comparatively little legislative or directive authority, I was enabled to experience an insight into local educational politics and to gain contact with the district superintendent, principals, and teachers which was most helpful in an understanding of local interests in addition to that gained at the Hebrew Educational Society. Besides attendance at meetings of the Local School Board, members were expected to address pupils at graduation exercises. This helped to establish an *esprit de corps* with parents and pupils. All of the contact promoted the spirit of neighborliness and interest in the neighborhood.

I was appointed in June, 1914, a member of a committee of seven by Commissioner of Licenses Bell of New York City for censorship of motion pictures. I continued on the committee for some time. My recollection is that we were not very effective in raising standards although we did succeed in having definitely objectionable portions of films eliminated. As I recall, it was chiefly a case of "take it or leave it." It was rarely that a picture was altogether objectionable. However, members of the committee realized that some pictures were clap-trap and not very elevating. Yet, if we could not point out that a picture was immoral or anti-social in its intent or effect, we had difficulty in having our point of view accepted.

As already indicated, I did not regard my position as that of merely being the head of an institutional building who was responsible for solely conducting a program but rather that of a neighborhood or community worker who should help to form opinion and promote action in civic progress. Consequently I participated in activities not only of the immediate neighborhood but of the entire community of Brooklyn. This led me into meetings and projects of the Brooklyn Neighbor-

hoods Association, composed of representatives of the various settlements, recreational, and leisure time organizations of the borough. I became president of the association for a period.

World War I Relationships

Mayor John Purroy Mitchel in July, 1917, appointed me a member of the advisory committee to assist the executive committee of the New York City Food Aid Committee in the matter of food conservation during World War I.

I was also associated with the United War Work Campaign of World War I.

Brownsville regarded itself as a community. I was one of the guests at the "Twenty-fifth Anniversary of the Settlement of Brownsville as a Community," on April 29, 1911. Officials of New York City and judges of the courts were among the guests that graced the occasion.

Among semi-official gatherings in consequence of my relationship with the Hebrew Educational Society of Brooklyn was a farewell dinner which was tendered Mrs. Bernheimer and me by the head of the music department, Dr. Glasson, and his wife on December 30, 1918, at the conclusion of my eight years of service with the society.

Leaving the Brownsville Neighborhood

"Adieu" was the title of my parting words to the Hebrew Educational Society of Brooklyn as they were published in the *H.E.S. Bulletin* of January, 1919. The editorial page contained this inscription: "To Dr. Charles S. Bernheimer, whose untiring and unceasing efforts have brought this Building to its present high standard, this issue of the Bulletin is respectfully dedicated."

The article was as follows:

"In bidding adieu to the 'building,' as it is popularly called, I desire to express my warm feeling of friendship and appreciation to all those who have co-operated in the work of the society during the eight years of my service.

"Within the brief compass of a *Bulletin* valedictory, I must confine myself to but a few prominent elements in the growth and evolution of the society during the period in question.

"The outstanding feature is, of course, the building itself, dedicated in June, 1914. The society moved from a poorly equipped, rented structure to an edifice especially adapted to its purpose and which it could claim as its own. We are so in the habit of accepting situations as they are that possibly some of the younger group that come to the building fail to realize that the transition from the old to the new marked a real era of progress for the population to which the society caters. I hope I may claim credit to myself for the effort that was put forth in bringing to reality the present building.

"In his report for 1914, the then president of the society, Mr. Adolph Feldblum, said: 'I think I may safely say that to our initiative and to our persistent effort, many improvements in the section can be traced. Thus, for instance, it was mostly due to our efforts that the finest playground in Greater New York is now being prepared not a thousand feet from the building.' The report added: 'Through our superintendent's position on the Local School Board, he was enabled to have the neighborhood recreation centers placed under proper control.' May I, in this connection, say, that I feel highly gratified that, together with the officers of the society, I was enabled to have the Betsy Head Playground placed at a spot convenient to the young people of the Brownsville neighborhood. The organization of the project is due to others, but its convenient situation is due to our intervention.

"Among the distinct growths of the activities within the building, I am glad to make special reference to the Music Department, which was instituted seven years ago. The attendance of that department for 1912 was 161, and during the present year (1918) it will be approximately 13,000. This attests its great growth and popularity. At the risk of appearing to make an invidious distinction, may I add that the department could not have been initiated and developed to its

present splendid proportions without the personal direction and thorough sympathy of its director, Dr. T. Bath Glasson. The Music Department is, of course, but one manifestation of an endeavor to promote the cultural and artistic sense of the neighborhood. Another expression of artistic development is the Brownsville Neighborhood Theatre, under the direction of Mr. Maurice Sylbert, the plays of which set a high standard, both as to literary form and dramatic expression.

"During our incumbency of the new building a number of activities have had favorable opportunity for development. Thus it was possible to supply a gymnasium much superior to anything the neighborhood has had heretofore; likewise a roof garden. I need not go into detail as to the literary, dramatic, and social functions which our hall has afforded and our endeavor to utilize our rooms to every possible advantage for clubs and classes of various kinds. Nor need I dwell upon the growth of the religious and Hebrew classes or the various lectures which were planned to raise the tone of the neighborhood. I feel that the efforts that have been put forth are bound to have resulted in permanent value to the community, whether they have been through the meeting of mothers with whom the problems of their homes have been discussed, or in direct talks to the young people with reference to personal hygiene, or in discussions intended to impart information to boys and girls in regard to the best possible training for vocations, or in the creation of a wholesome atmosphere for recreation and social life, or in affording information to the older group as to processes conducive to Americanization.

"In reviewing the activities that have come within my purview, I could refer at length as to how our entire organization, in its various details, has improved the life of the younger and older individuals of the community. It has tended to promote the Jewish consciousness of the young people of this neighborhood, to provide a refined socializing influence that permeates the entire community of Brownsville, and to aid in the upbuilding of a genuine Americanism throughout the community.

I hope that my humble efforts have been fruitful in furthering these several ends and that my contact with young and old as they have come, from day to day, to the building, has been helpful in making their individual lives fuller for moral welfare and that of the community for a broader civic and social welfare."

In December, 1944, I attended the forty-fifth anniversary meeting of the Hebrew Educational Society of Brooklyn. A gratifying feature of the occasion was the election of Nat Bass as president. He had been "one of the boys" during my incumbency as the executive director, a member of a club and active in the participation of the society's events. Prior to his assuming the presidency he had been a director of the organization. This election marked the first time that a president had been chosen from within the group of attendants and participants in the program of the institution and was a recognition of the fact that a product of the organization was capable of administering its affairs. All previous presidents except one of the Brownsville community, Samuel A. Telsey, had been chosen from the outside, so to speak, that is from among directors who had interests chiefly in other parts of the Jewish community of Brooklyn and who were led to take an interest in this particular organization because it needed their moral support and active assistance.

On the same occasion, I renewed acquaintanceship with Prof. T. Bath Glasson, to whom I have referred as heading the music school of the Society, of which Rabbi Alter F. Landesman has been executive director for the past twenty-six years. The music school was organized thirty-five years ago under my administration and Prof. Glasson has maintained the directorship of it up to the present time. The school continues to be a strong cultural element in the Brownsville and East New York neighborhoods of Brooklyn. I take great pride in the successful progress of this institution during three and one half decades, especially when I recall its slender and precarious beginnings. It is a full-fledged music school with 250 pupils.

One of its graduates, Selma Kay, has become a member of the Chicago Opera Company and others are concert artists and teachers.

Two Jewish Neighborhoods Contrasted

Contrasting two Jewish communities of New York City, that of the lower East Side of Manhattan and that of Brownsville in Brooklyn, I observed in an article entitled "The Hebrew Educational Society of Brooklyn—Its Aim and Work," appearing in the *Hebrew Standard* in 1911: "When we realize that Brownsville is a practically compact Jewish community of 100,000 population, we understand that it is as unique as the lower East Side of Manhattan. There is not the crowding and congestion—but there are the synagogues, the schools, the societies, the cafés, the halls, the needle workers, the peddlers, the shopkeepers, and the professional men. However, it is a more isolated community than the lower East Side—a town by itself; it is a district of Brooklyn with its own local characteristics distinct from other sections of the borough."

I pointed out in the article that with the expansion of the public school system in the neighborhood, some of the features of the Hebrew Educational Society's work had been transferred to public schools. Thus, a kindergarten became incorporated with the nearest public school; English classes for immigrants, once an important element in the society's activities, were reduced in number owing to provisions made in the public night schools; a public library, once housed in the society's building, was transferred to a structure specially devoted to its purposes.

The several activities of the society were described and the essentials of a Jewish Social Center in an immigrant Jewish neighborhood were stated to be the promotion of Jewish, American, and world life, thought, and ideals.

Effect on Characters and Careers

Reference has been made to the intellectual qualities of young people of the lower East Side who availed themselves of the

opportunities afforded by the University Settlement and other neighborhood centers of that area.

The same is true of other areas in which immigrant Jews resided, such as the Brownsville section of Brooklyn, as has also been indicated.

It is difficult to prove that this or that institution has so profoundly affected character and careers that without participation in its activities the individual's achievements would have been less effective. We can say, however, that an individual took advantage of the opportunities afforded and turned out to be a valuable professional or business man, an influential citizen, a man of great service to the community, and the like. Formal schooling in school, college, university produces definite results in education, but, in addition, men and women acquire education that is not in the school books which enlarges their outlook on life, broadens their appreciations, and adjusts their mental and emotional make-up so as to produce a well balanced personality.

It is often the experience of teachers to have pupils come to them in after years to testify to the influence the teachers have had on their pupils' careers and characters. This kind of testimony is accepted. Likewise I believe that the cultural organizations of the type referred to in these pages have had a profound influence on individuals. Many a man or woman, now in middle age, has come to me with the statement: "I owe it to the University Settlement (or the Hebrew Educational Society) that I have turned out to be what I am"—meaning, of course, that contact with the executive or staff member or club leader, or instructor, has had a determining effect in molding his or her character and career.

There is the greatest possible satisfaction in such appreciation of efforts that have been put forth to influence individual lives and to promote social progress. It is this satisfaction which is a real monument to a life work in social service.

3

THE VARIEGATED COLORING IMMIGRANTS GIVE TO THE NATION

ONE OF MY EARLY ADVENTURES was visiting the United States Immigration station at Philadelphia with the interpreter Joseph Ehrlich. Here I obtained glimpses of variegated coloring effected by the immigrants that flowed through the gates from the ships that brought them from many lands—Italy, Germany, Austria, Russia, Poland, Rumania, and numerous others.

In this connection attention is called to my bookplate—a ship bearing a load of immigrants who have arrived in the United States after passing the Statue of Liberty; one babe in particular has its arms outstretched toward the statue. The design was made for me by an artist, George Cox, in 1910, when he was a fellow resident at the University Settlement, New York City. It was reproduced in an article on "American Jewish Bookplates" by Harold S. Loeb in the *American Hebrew* of June 29, 1923 with the comment, "A graphic and appealing book-

plate, portraying the spirit of America as a beacon to the oppressed. Executed with a keen sense of artistic values, it requires no text to convey its message."

In Philadelphia, during my residence there I was a member of the Baron de Hirsch Employment Committee, whose purpose was assisting immigrant Jews to secure employment.

The Russian Jew in the United States

The book, *The Russian Jew in the United States,*[1] which was planned and edited by me, has been, I believe, successful in shedding light on the place which Jews from Russia and Eastern Europe have taken among the people of the United States nation, the contributions they have made to the culture and social progress of the nation, and the strength they have given to American Jewry.

The subtitle is "Studies of Social Conditions in New York, Philadelphia, and Chicago, with a description of Rural Settlements." The preface contains this opening paragraph:

"There have been a number of attempts to portray the life of the newly arrived immigrant Jew, the Jew who has come from Russia, Austria-Hungary, Rumania, who has been settling in the last three decades among Anglo-Saxon peoples in English and American communities, who has contributed an interesting admixture to the strange combinations that are found where English law and custom and American institutions have permitted a freer development than can be found among most of the nations of the Eastern hemisphere. In his masterpiece, *Children of the Ghetto,* Israel Zangwill has painted with most skillful brush Jewish characters from eastern Europe transplanted into an English soil, so that we see their lifelikeness with all its intensity, their communal activity with all its warmth and poesy, as well as its hardness and struggle. Other writers have done minor work in the form of story or character sketch, with the purpose of presenting some idea of the life, the

[1] Charles S. Bernheimer (editor), *The Russian Jew in the United States.* The John C. Winston Co., Philadelphia, 1905.

thought, and the customs of these people. There have, too, appeared some more scientific studies, like *The Jew in London.*[2] The present work, which was projected before the last mentioned, is intended to present the rise and development of the Russian Jews who have come to the United States during the past twenty-odd years, to show the qualities they brought with them, to present the facts as to their adjustment to the conditions here, and to look a little into the future."

In the "Conclusions" there appears the following:

"A people with restless energy, shrewd insight, breadth of view, intense intellectual initiative, moral strength, spiritual power—some of these qualities latent because of lack of opportunity—are thrown into an atmosphere in America for which they are well fitted and in which they would make great advance if they had not to struggle at first with severe economic necessity. The struggle is fierce in certain quarters and during the struggle some untoward results follow. Coming here hampered and trying to adjust themselves, they must strive in a way which those long settled here cannot appreciate. It is our business to improve the conditions surrounding them and to whatever extent we help them they will profit. They are bound to rise no matter how great the difficulties. All who know the stuff of which they are made have no fear that from the grinding process there will rise men and women of the highest types of citizenship, business and professional men of high grade, poets, scholars, scientific workers in many fields."

I was fortunate in securing as writers of special sections of the book men and women of experience in their observation of social situations who should receive credit with me for the result produced.

The book was published in 1905. In 1906 there was offered a publication entitled, *The Immigrant Jew in America,* the title

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[2] C. Russell and H. S. Lewis, *The Jew in London.* T. Fisher Unwin, London, 1900.

The volume contains an introduction by Canon Barnett and a preface by James Bryce.

page of which states that it was issued by the Liberal Immigration League, with B. F. Buck & Co. as the publishers. I had contracted with Mr. Buck to have him use the plates of *The Russian Jew in the United States* and had agreed that President Edmund J. James, of the University of Illinois, should write a preface to the edition. I did not see the book until it was published. The title page was a misstatement of fact. Of the names that appeared thereon, that of President James was correct as to his contribution of the preface. Of the others, the only names that were correct were those of J. K. Paulding (incorrectly printed as Dr. J. R. Paulding), Mrs. Simon N. Patten (incorrectly printed as Mrs. Simon N. Patton), and Walter Scott Andrews. The inclusion of the name of Oscar R. Flynn was a pure fabrication, as he made no contribution. The names of the contributors to the original volume with credit to each one for his or her particular section were omitted as well as my name as editor and contributor. To put the matter mildly, I was taken aback at this action, but felt I could not obtain redress by legal recourse. However, I take this opportunity of calling attention to the incorrect title page and to a failure to give proper credit where credit was due. The purpose of the issuance and distribution of this second book was to influence Congress and public opinion in favor of liberal immigration provisions in the policy of the United States government. I did not foresee, however, that those who were responsible for this second volume would resort to the method they pursued in order to obscure the fact that a Jew had planned and edited the book and that a number of the contributors were Jews. It must therefore be emphasized that the first edition under the title of *The Russian Jew in the United States,* published by the John C. Winston Co., Philadelphia, 1905, is the only authentic publication.

Immigration—with Reference to Some Jewish Aspects

At this period, that is, the beginning of the century, I contributed an article to the February, 1906, number of the *Review,*

published by the Young Men's Hebrew Association of Philadelphia. Its title was "Immigration—with Reference to Some Jewish Aspects," it contained a plea that the United States government maintain a liberal and encouraging policy toward immigration. The article opened with this prelude:

"The Jew! The ever-present Jew! Wanderer for centuries, problem of Bible lands and Bible times; vexation of the Middle Ages; unsolved perplexity of modern times. Downtrodden, heroic; humble, proud; struggling, hopeful.

"On the latest vessel from the continent he arrives distinctive of feature and gesture. Among a crowd of Italians and Slavs, he stands out a Jew from Eastern Europe. His long beard, his compressed countenance, his bent physique mark him the martyred Jew—the Jew of old, type of him whose gaberdine distinguished him in the ghetto of the medieval world.

"His son, reared in America's atmosphere, is strong, active, bold. He is eloquent as Isaiah of the Bible was eloquent. The cry for love, justice, and truth which he has the courage to utter is the echo from the cry of his ancestor through the ages.

"The Jew will not down. Let the world recognize this fact. Russia may banish him; she cannot kill him. Rumania may try to root him out; she cannot strangle him. Great Britain may cry Stop! to him; but he will come. America may not open wide her arms to him; the pressure from behind in Europe will force him over."

The Jewish Immigrant as an Industrial Worker

"The Jewish Immigrant as an Industrial Worker" was the title of a paper published in the March, 1909, issue of the *Annals of the American Academy of Political and Social Science,* in which I presented the following concluding words:

"Hundreds of thousands of the Jewish immigrant population, then, are molding themselves into the American nation, the first generation working in clothing, cloak and cap factories, others as peddlers and mechanics, the more sophisticated portion

going into real estate and manufacturing and employing on a large scale; a younger generation entering into a variety of businesses and professions. We see them in isolated farms of the far west, making homes for themselves, as well as on lands of the east. We see them all over the country in cities, big and little, getting a foothold, performing some useful, economic purpose. We see them a pushing, thriving element—the poor, low-earning, struggling along on incomes of $10.00 a week or less for the entire family; the better-to-do with higher salaries; professional men with comfortable incomes; and wealthy manufacturers, merchants, and bankers, having incomes running into the tens of thousands. Here we have all the elements of a vigorous, progressive people."

The Immigrant Problem was the title of a debate syllabus prepared by me and published by the Jewish Chautauqua Society in 1911.

Americanization

In a symposium on "Twenty-five Years' Work in the Americanization of the Immigrant" before the Judaeans, on May 2, 1915, I participated with an address which was published under the title "Americanizing the Immigrant" in the *American Hebrew* for June 18, 1915. It dealt to an extent with the Hebrew Educational Society of Brooklyn. Among the other speakers was Dr. Henry Moskowitz, whose address was "A Quarter Century of the Immigrant."

Concluding the address I said: "May I, finally, hand to Israel Zangwill, a cloissoné vase instead of a 'melting pot' as symbolic of the getting together of the various elements which make up American nationality, a receptacle in which each culture contributes the best of its own ideals to the beautiful design, remaining an integral part of the handiwork, showing off its own characteristic elements and at the same time enhancing the attractiveness of the whole, a receptacle which enables the different elements to be transformed in the process of Americanization

without the fear of absolute fusion. In such a medium Judaism's cultural and religious contribution has a conspicuous place in the vast design."

In a report on "Americanization and Citizenship" which was presented by me before the National Association of Jewish Social Workers at its Pittsburgh, 1917, Conference, and published in *Jewish Charities,* October, 1917, the following characterization of Americanism was quoted from Richmond Mayo Smith's volume.[4]

"What now are the characteristics of American state and social life which we desire to see preserved? Among the most obvious are the following:

"(1) The free political constitution and the ability to govern ourselves in the ordinary affairs of life, which we have inherited from England and so surprisingly developed in our own history;

"(2) The social morality of the Puritan settlers of New England, which the spirit of equality and the absence of privileged classes have enabled us to maintain;

"(3) The economic well-being of the mass of the community, which affords our working classes a degree of comfort distinguishing them sharply from the artisans and peasants of Europe;

"(4) Certain social habits which are distinctly American, or at least present in greater degree among our people than elsewhere in the world. Such are love of law and order, ready acquiescence in the will of the majority, a general humane spirit displaying itself in respect for women and care of children and helpless persons, a willingness to help others, a sense of humor, a good nature and a kindly manner, a national patriotism and confidence in the future of the country."

The author, of course, did not assume that Americans had these qualities exclusively, but that their combination stood for what the citizen of the United States had grown to regard as

[4] *Emigration and Immigration,* pp. 5 and 6. Charles Scribner's Sons, New York, 1890.

the essence of his allegiance and of his political, economic, and social life.

The report containing the quotation said: "The Jew, no matter from what country or governmental jurisdiction he comes to the United States, can readily conform to the essentials predicated in this definition. He has recognized them in the fundamental moral and social principles which he has handed down through the ages from the time when Moses first proclaimed the Decalogue."

Measures taken to promote civic education, naturalization, and citizenship, by private and public agencies were discussed in the report. The matter was presented in greater detail in a contribution by me to the *American Jewish Year Book, 1921-22,*[5] under the title "Jewish Americanization Agencies."

The New York *Times,* introducing an abstract of the article, said, "The means of Americanizing immigrant Jews and the methods of accomplishing that design are dealt with in an illuminating paper in the Jewish Year Book by Charles S. Bernheimer."

"Within recent years," state my introductory remarks, "serious students of social and political problems in American life have become interested in investigating the manner in which the numerous congeries of diverse nationalities are being welded into the American nation. These studies have applied particularly to the hundreds of thousands of immigrants who have arrived during the past quarter of a century. How and to what extent have these immigrants adapted themselves to those of the characteristics and ideals of the nation which are generally regarded as essentially national traits? Have they, in the process of adapting and adjusting themselves to new conditions in this country, added to these characteristics, so that they are able to point to a constructive program of helpfulness to later arrivals?

"While Americanization has been defined as the process by which an alien acquires language, citizenship, ideals, and an appreciation and love for American traits, the question may

[5] Pp. 84-111. Jewish Publication Society of America, Philadelphia, 1922.

be raised as to whether true Americanism necessitates, on the part of the immigrant, the adoption of certain habits and customs, such as our method of preparing food, certain distinctive styles of clothing, and the like. While it is true that those who become Americans will want to conform in many of these matters, it may safely be said that the all-important thing is the adoption of the spirit of America, and not mere outward conformity to certain habits and customs. It may even be said that although the English language is an important element, its acquirement is of itself not as vital as the attaining of the ideals of social welfare, righteousness, and justice which are the determining characteristics of the spirit of the nation. The newcomer must strive to obtain an appreciation of these ideals, and must at the same time endeavor to contribute towards their enrichment.

"The history, ethics, and ideals of the Jews have made them peculiarly impressionable to American ideals, and have enabled them, from the very beginning of American history, to make important contributions in this direction. . . ."

Stanton Coit, in his volume, *The Soul of America,*[6] was quoted as saying that the Jews see "an astonishing likeness between the moral Genius of their own race which they have worshipped and the moral Genius that is revealing itself in American institutions and history;" and Oscar S. Straus in *The Origin of Republican Form of Government in the United States*[7] was cited as stating that the democratic scriptural world government "had a deep influence upon the founders of our government and prepared the minds of the people, especially in the New England colonies, so that they not only longed for, but would not content themselves with, any other form of government than that form which had the divine sanction, the government of the Hebrews under the Judges."

In the conclusion of the article I said: "We have presented essential ideals of Americanization to which the Jewish immi-

[6] P. 54. The Macmillan Co., New York, 1914.
[7] P. 142. G. P. Putnam's Sons, New York, 1885, 1901.

grant conforms. We have detailed activities affecting Jewish immigrants and their children by virtue of which they have been assisted in the process of being molded into the American nation.

"We have seen that the Jew in this country brings and maintains ideals which make him a valuable element in the formation of the American nation. The Jew has organized education, social, cultural, and religious activities which have been in accord with the best American traditions. Young Men's Hebrew Associations and Young Women's Hebrew Associations, social centers, settlements and sisterhoods, technical, trade, and agricultural schools, organizations for the care, maintenance, and education of immigrants, agencies for their social advance, have been established with a view to the progress of the Jew in making himself a worthy part of the American people. Jewish philanthropic organizations, as well as associations inaugurated by the beneficiaries themselves, such as the labor unions, have all had as an underlying basis the adaptation to American conditions. The organized efforts of Jews, by Jews, and for Jews have been a real force in Americanization and socialization. Their scope, breadth and intensity have made their activities an important contribution to the elements of Americanization; they stand out as dominant factors assisting Jews to become members of the American community; they are a significant part of the social, cultural, and educational fabric of the American nation."

The quotation by me from an address delivered before the Judaeans likening the American nation to a cloissoné vase rather than a melting pot indicates my point of view, together with that of a number of other students, that there need not be a fusion of foreign elements but that each group becoming part of the nation still retains characteristics peculiar to itself, blending, however, those which lend themselves to the ideals and practices of America, particularly democracy, freedom of speech and religion, and in general, liberty of action, as contrasted with the ideals and practices from which they have flown,

such as laws and edicts which restrict speech and religion, and the exercise of arbitrary and tyrannical authority on the part of the government.

The Americanism here recognized is not that which the philanthropically inclined Jews who settled here at an earlier date endeavored to impose on later immigrants—it is not merely a matter of using the English language, wearing the clothes of the country, and observing certain customs peculiar to the nation, but of retaining habits and customs in which they can best express themselves without in any way deviating from loyalty to the nation of their adoption; there are practices and customs, seemingly peculiar, which are ingrained and which add to the virility of the ideals which the immigrant brings with him.

The Jewish philanthropists who wanted to help their co-religionist immigrants thought they should root out all that was "foreign" and impose a coat of what they regarded as Americanism.

In his *Jewish Philanthropy,* Boris D. Bogen puts the matter thus:[8]

"Besides providing facilities for teaching the immigrants English, special methods were used for their rapid Americanization. All possible means were utilized to impress the immigrant with the glory of his newly adopted country; he was made to laud the American flag, to sing national songs, demonstratively to celebrate national holidays and to express his allegiance to the land that offered a haven to the persecuted Jews from Russia.

"Undoubtedly, these efforts were not in vain, but they did not appeal to the great mass of the immigrants; these external manifestations of American patriotism, artificial, superimposed, and, to a certain degree compulsory, did not find a respondent chord in the hearts of many. The Jewish immigrants still clung to their old traditions, language, and ideas. . . .

[8] Pp. 228-230. The Macmillan Co., New York, 1917.

"The American Jewry could not help seeing that the Russian immigrant was not a 'tabula rasa;' he brought with him a deep-rooted potential possibility of his own culture which could not be ignored, could not be stifled nor killed. The Yiddish language was the expression of his soul—he lived in it and would not give it up without a struggle.

"Be it said to the credit of the institutions of the American Jewry, as soon as the observation was made its methods were immediately changed. Now the Yiddish language became the vehicle of Americanization; Jewish papers and books were introduced in the libraries and reading rooms, lectures in Yiddish were now given, Jewish speaking societies were permitted to meet within the walls of the institutions, where only a few years ago they were considered dangerous to the welfare of their own constituency. It became a recognized fact that the ghetto itself had an interest and certain legitimate rights in the planning of the education it was to receive. The activities of the educational institutions began to be planned accordingly."

The following statement by Isaac B. Berkson[9] is of interest in this connection:

"The more the immigrant is permitted to retain and to develop his own type of life, when these are not detrimental to the general good, the more likely will he be drawn to feel that this really is his country. The splendid loyalty that immigrants have shown toward America and their heartfelt reverence for the new Promised Land are the result of no 'Americanization' program, but of living under institutions which by their very nature permitted economic advance, educational opportunities, and individual freedom in a degree unknown to them in the lands of their birth. It is the excellence of American tradition working indirectly and spontaneously which Americanizes, not the direct application of strict methods."

[9] *Theories of Americanization,* p. 70. Teachers College, Columbia University, New York, 1920.

Louis Adamic has pointed out:[10] "(1) That in America today Ellis Island is rapidly becoming as important historically as is Plymouth Rock; (2) that America is the result of effort not only on the part of the early Anglo-Saxon immigrants to this continent, but also of recent-immigrant groups; (3) that about two-fifths of the population of the United States today is of Anglo-Saxon stock; (4) that this constitutes for the country an opportunity for creating a civilization and culture that is unique in history."

This quotation is from a brief section of Mr. Adamic's book in which he made suggestions for a proposed encyclopedia of the population of the United States, from the Indians down to the latest immigrant group.

I was a member of a Committee on Adult Education for the Foreign Born of which Dr. John H. Finley, at the time associate editor of the New York *Times,* was chairman, and the secretary Frances Perkins, Secretary of Labor in the late President Franklin D. Roosevelt's cabinet. This committee was succeeded by the present New York Adult Education Council.

The earlier committee was concerned with problems of the immigrant and was an influential element in the promotion of an understanding of the immigrant and of helping him educationally and socially. The committee frequently met in Dr. Finley's editorial offices and his guidance was most genial.

The opportunity of reviewing for publication the volumes of the Americanization Studies[11] as they were published a quarter of a century ago was afforded me. There were ten studies, with Allen T. Burns as the director.

Old World Traits Transplanted by Robert E. Park, then professional lecturer at the University of Chicago, and Herbert A. Miller, who was professor of sociology at Oberlin College, is the volume which I appreciated most. It presents, in my opinion, a fair-minded picture of the contribution of the several immigrants to the American nation.

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[10] *My America,* p. 257. Harper & Brothers, New York, 1938.

[11] Harper & Brothers, New York, 1921.

In a section, "The Jewish Community," the authors say, "In the case of the Jewish group, we find spontaneous, intelligent, and highly organized experiments in democratic control which may assume the character of permanent contributions to the organization of the American State."[11] There is here a sensing of democracy to which I believe Jews readily orient themselves. This does not mean that Jewish leaders of organizations are always democratic in their practices, but that in the Jewish group there pervades a feeling for democratic ideals which influences their political and social outlook as they have embraced opportunities in the free life of the United States to act and to express themselves. As a consequence they may be found in large numbers among what are called in this country the liberal elements.[12]

Another volume in the Americanization Series which especially impressed me was by John Daniels, entitled *America Via the Neighborhood.* Here, for example, the appreciation of education on the part of Jewish people was brought out, "In every Jewish neighborhood of any size educational societies which are really local in character spring up, usually in great profusion."[13]

The whole series, which deals with aspects of economic, social, and political contributions on the part of immigrants, is a well conceived addition to our literature relating to immigrants' participation in the progress of the nation. I make mention of the volumes because I believe they stand out as an effective sociological study of what is popularly called Americanization.

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[11] P. 238.

[12] See Lewis M. Terman and Melitaa H. Oden, *The Gifted Child Grows Up,* Chapter XXII, Subjects of Jewish Descent. Stanford University Press, Stanford, California, 1947.

[13] P. 140.

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SOCIAL WORK

THE QUESTION AS TO WHETHER social work is a profession was raised by Abraham Flexner at the session of the National Conference of Charities and Corrections in 1915.[1]

Social Work as a Profession

His paper was followed by one by United States Supreme Court Justice Felix Frankfurter, who was at the time professor of law at the Harvard Law School, and by a report of a committee of social workers, of which Porter R. Lee was chairman. Emphasis was laid on the importance of training for social work. Mr. Flexner claimed that social work had not attained the status of a profession, such as medicine and law. James E. Hagerty,[2] writing a little later, made the point that "social work

[1] *Is Social Work a Profession?* Proceedings of the National Conference of Charities and Corrections, pp. 576, 591, 596. Baltimore, 1915.

[2] *The Training of Social Workers,* p. 194. McGraw Hill Book Co., New York, 1922.

is not a profession but a craft in which expertness is acquired through practice, supplemented by some schooling concerning the character of which social workers have vague and indefinite ideas."

Since the subject was discussed over two decades ago there has been clarification of the requirements for a social worker and the elements of training and experience for social work. It is true that there is much inequality in the qualifications of social workers, but standards have been greatly raised and there are many highly trained and especially skilled social workers in the field today, fully as trained as leading members of the professions of medicine and law.

Helen L. Witmer[3] calls attention to the fact that the membership requirements of the American Association of Social Workers, which are on a selective basis, are comparable, in the absence of legal registration or certification, to the requirements in the medical, nursing, or teaching fields and operate as the only certifying process on a national scale; that the requirements call for a specified amount of academic preparation, professional education in a school of social work, and experience in the practice of social work. She points out[4] that both the Association of Schools of Social Work and the American Association of Social Workers emphasize such courses as sociology, economics, political science, psychology and philosophy, anthropology, and biology.

The main lines of demarcation in social work are indicated by the five sections into which the program of the National Conference of Social Work is organized: (1) social case work; (2) social group work; (3) community organization; (4) social action; (5) public welfare administration.

In *What is Social Case Work?* by Mary E. Richmond, pub-

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[3] *Social Work—An Analysis of a Social Institution,* p. 521. Farrar & Rinehart, New York, 1942.

[4] Ibid., p. 520

lished a quarter of a century ago,[5] she briefly gives a definition for the several parts of social work. Her statement is as follows: "The whole of social work is greater than any of its parts. All parts serve personality, but in different ways. Case work serves it by effecting better adjustments between individuals and their social environment; group work serves it by dealing with people face to face but no longer one by one; social reform serves it by effecting mass betterment through propaganda and social legislation; and social research serves personality by making original discoveries and reinterpreting known facts for the use of these other forms of social work."

Some Accomplishments of Social Work

My own experience has naturally related itself to certain of these features of social work and has emphasized certain aspects of it. It should afford some illustration of principles and accomplishments whereby social work has made itself felt.

When I participated in the neighborhood work of the College Settlement of Philadelphia and assisted in the adjustment of both Jewish and Italian immigrants to their environment, a number of problems in relation to the building up of the social and cultural life of the first generation of American-born of these immigrants came up. These early experiences are related to Americanization, to that phase of social work which helps individuals and groups in the process of adaptation to the land of their adoption.

The club, in which I became interested at an early date, has always been an outstanding feature of the program of the social settlement and of the community center. It is part of what is called the group work division of social work. Here the young boy or girl, the adolescent, and the adult learn the process of adjustment to the social life around them. This process receives the guidance of the club leader, with the result that characters

[5] *What is Social Case Work?* p. 259. Russell Sage Foundation, New York, 1922.

are better formed, careers better molded, citizens intelligently developed.[6]

The improvement of neighborhood conditions to which I devoted myself involves better housing, cleaner surroundings, more healthful personalities, finer morale.

In this same direction are the activities in behalf of organized recreation, wholesome leisure time activities and cultural pursuits, such as public parks, playgrounds, recreation centers, art institutes, and the like, all tending to improved living.

Then there arise the situations due to family discord and difficulties, resulting in problems, calling for action in juvenile courts, the employment of probation officers, and the co-operation of men and women as Big Brothers and Big Sisters respectively.

There are the cases of mental disturbances, calling for the handling of individuals by trained men and women who are psychiatric social workers, as well as the psychologists, the psychiatrists, and the specialists in the medical profession.

On the economic side of the family life there are the cases needing material relief and employment, which occupy the attention of the social work agencies.

In the matter of employment, my first contact was in the latter part of the last century when I was a member of the Baron de Hirsch Employment Committee of Philadelphia, whose function was to secure employment for newly arrived immigrants.

Later, in 1925, when I was making community surveys for the National Jewish Welfare Board, I had occasion to study

[6] With reference to the book, *Boys' Clubs* (Baker & Taylor Co., New York, 1914) of which I am co-author, a review in *Educational Administration and Supervision* for October, 1916, gave this pithy description of what may be gleaned from it: "The gang is inevitable. Utilize it for better boyhood and better government. The club is a miniature government when properly directed, and there the boy may learn self-control and the principles of the square deal. A forceful club leader is essential to the life of the club for under boy rule alone the tendency is to deteriorate. Nevertheless, let the boys manage wherever possible for it serves as their training ground." Made three decades ago this comment still holds good essentially.

the means whereby a vocational guidance and employment bureau might be established by the Young Men's and Young Women's Hebrew Association of Philadelphia.[7]

In the matter of relief giving as well as child care my study of the work of the Orphans' Guardian Society of Philadelphia brought me into early contact with these two phases of social work; the placing out of children was described in an address at the 1902 Conference of Jewish Charities in the United States.[8]

The relief giving feature of social work has been expanded into a wide variety of services, as the fundamental causes of poverty have been more largely understood and systematic efforts made to remedy them. Social work has become not merely charity or philanthropy, but a contribution to the upbuilding of the social structure, to the improvement of the neighborhood in all its aspects, to the reconstruction of community life, to the remaking of lives and opportunities. In other words, social work has become a most valuable coadjutor to the economic, social, and political machinery organized for the improvement of the community.

The individuals, the organizations, the literature, the periodicals, the educational institutions, the national, state, and city conferences, all devoted to the philosophy and practice of social work, are evidence of its widespread and influential character in helping to bring about a better America.[9]

Training in Social Work[10]

An article of mine in the *American Jewish Chronicle* of October 17, 1916, called attention to the New York School of

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[7] See p. 79.

[8] See p. 62.

[9] See Helen I. Clarke, *Principles and Practice of Social Work*. D. Appleton-Century Co., New York, 1947.

[10] There is an article on the present situation by Sue Spencer entitled "Issues in Professional Education" in the *Survey Midmonthly* for June, 1947, based on a paper presented at the National Conference of Social Work, San Francisco, May, 1947.

Philanthropy, the Chicago School of Civics, the School for Social Workers in Boston, established by Simmons College and Harvard University, and the School of Social Economy in St. Louis.

In 1919, fifteen schools formed the Association of Training Schools for Professional Social Work, now called the American Association of Schools of Social Work. In 1932, the association adopted a "basic curriculum" which must be included in the course of instruction by all membership schools. There are now 47 schools offering graduate study. A two-year course, following a general undergraduate course with a bachelor's degree, leads to a master's degree. In the course of years the schools have been broadened in program and scope. A number are definitely called schools of social work. Some are parts of the graduate departments of universities.

In addition to the schools of social work, training courses have been organized in various fields, by various organizations, with the purpose of perfecting the equipment of workers.

The fact that many social service agencies require their staff members to be graduates of a recognized school of social work is in itself an indication of the professional standard set. As more and more agencies make the training involved an absolute requirement, social work in general will be greatly improved. The progress in the direction of raising standards in recent years has contributed to the greater recognition of social work as a professional occupation.

With reference to the training of Jewish social workers Boris D. Bogen[11] states: "As early as 1890, scholarships were offered to college graduates who desired to receive training in Jewish social service, and while five young men availed themselves of this opportunity, only two of them followed this vocation." Several courses of training followed, but it was not until the School for Jewish Communal Workers was established in New York City in 1916 that professional training came to be on a permanent footing in the Jewish field.

[11] *Jewish Philanthropy,* p. 335, Macmillan Co., New York, 1917.

The school was described[12] as "the first institution for the training of Jewish communal workers in America." There was a graduate department and graduate students of the school received credit toward the M.A. or a higher degree on the basis of courses offered jointly by the school and Columbia University. This school continued in operation until 1918.

Its successor as an organized training school for Jewish social workers was the Graduate School for Jewish Social Work, established in 1925 and maintained until 1939.

A Committee on Training for Jewish Social Work, composed of representatives of national organizations, was appointed in 1941 by the National Conference of Jewish Social Welfare.

In accordance with the report of the committee the Conference, at its meeting in May, 1946, in Atlantic City, agreed to the establishment of a school, now in operation, for Jewish communal service in the fields of civic defense, community organization, foreign service in the relief and political areas, as well as civic defense programs.

In the group work field, the National Association of Jewish Center workers, at its May, 1946, meeting in Atlantic City adopted a report entitled "Body of Knowledge and Skills involved in the Practice of Jewish Center Work." This report is referred to in an article appearing in *The Jewish Center* for September, 1946, under the title of "Training for Jewish Center Work." Its author is the chairman of the committee which made the report, Miriam R. Ephraim.

The National Jewish Welfare Board has been particularly interested in the subject of training, and has promoted training especially in connection with courses conducted by coordinating groups.

As to my own relationship, during the period of World War I, I participated as a lecturer in a training course given for volunteers in the community service of the army and navy work of the Greater New York Branch of the National Jewish Wel-

[12] *Jewish Communal Register,* 1917-1918, p. 1163.

fare Board. A course was organized in 1919, the announcement of which read: "Leaders' Training Course under the Auspices of the Metropolitan League of Y.M.H.A.'s and Metropolitan League of Y.W.H.A.'s, Directed by Charles S. Bernheimer, Ph.D., Central Educational Committee, Metropolitan League of Y.M.H.A.'s; Dorothy Cronstine, Field Secretary, Girls' and Women's Work, Y.M.H. and Kindred Associations; Abraham Rosenthal, Social Director, Y.M.H.A., Manhattan." A Club Leaders' Training Course prepared by me was published in the December, 1930, number of *The Jewish Center* and as a separate pamphlet.

5

SOCIAL WORKERS GET TOGETHER

ON THE INVITATION OF MAX HERZBERG, of Philadelphia, president of the United Hebrew Charities of that city and president of the National Conference of Jewish Charities in the United States, I made my debut in 1902 as a conference speaker. The occasion was the meeting held at Detroit, May 26-28. It was the second annual meeting of the conference. The first was held at Chicago, June 11-13, 1900. It was composed of representatives of forty charitable organizations located for the most part in large cities in various parts of the country.

Placing Out

"The Orphans' Guardian Society of Philadelphia" was the title of the paper[1] I presented.

"I well remember," the paper stated, "some references to the Familien Waisen Erziehungs Verein that were made when

[1] Second Conference of Jewish Charities in the United States, May 26 to 28, 1902, pp. 125-131, Detroit, Michigan.

I went to the religious school and the synagogue under the rabbinate of the late Reverend Dr. Samuel Hirsch, the founder of the society. At that time the references made but a faint impression upon me, for I was not particularly interested in the solution of charity problems. Nor, I must confess, as I grew older and social work began to appeal to me more strongly, did the activity of this society come much more into my consciousness. There was no finely appointed building, no periodical parade of the children under its care, no great hullabaloo about the magnificent showing it was making. For thirty-four years this society has pursued its silent career. Its change of name to the present one of the Orphans' Guardians was in accordance with the spirit by which the organizations of our German parents were transformed into English-speaking institutions. Its formal object is simply stated in the words: 'To foster orphans of Jewish faith, place them with respectable Jewish families, care for their education and enable them to enjoy the benefits of family life.' "

"Our theory," the paper quoted the president of the society, Arnold Kohn, as saying: "is that those to whom a child is dearest are those who are best able to rear it. We believe that a good home, in the real and narrow sense of the word, is the proper place for a developing child, and as far as it is in our power, we keep it there. Instead of lessening a poor mother's burden by removing her child we help her bear it by paying to her the cost of the child's keep. . . . As an additional help and safeguard each child becomes the ward of a member of the society, to whom is assigned the duty of supervising its education and general development." A man and a woman were appointed as "guardians" of a child and were directed to report periodically on their wards.

The society was not wholly an embodiment of the placing out or boarding out system, as most of the orphans remained with one of the natural parents; however, to the extent that children were placed with other families the placing out system was fully carried into effect; and the guardianship feature in-

sured a certain amount of supervision in cases where the widowed working mother, for instance, needed a helping, friendly hand, or in other instances where family problems had to be solved.

In connection with my paper, a system of placing out or boarding out was advocated. I had visited Jewish families in New Jersey to ascertain the possibilities of their accepting orphan and homeless children and as a result pointed out the feasibility of placing children in rural areas.

Settlement Work Among Jews

At the Detroit Conference of 1902 I also participated in a discussion of "Settlement Work Among Jews." I referred to the difficulty of convincing boards of directors of federations of Jewish philanthropy that activities of the type of social settlements and personal service should receive as much support as those of a purely charitable character; that federations should realize the importance of the first mentioned phase of social work.

The conference, composed of representatives of charitable organizations, was largely a laymen's group. In more recent years it has become wholly a group of professional social workers and its name is the National Conference of Jewish Social Welfare.

In the *Menorah Monthly* for September, 1901, there appeared an article by me on "Settlement and Club Work." It summarized a conference on this subject under the auspices of the Jewish Chautauqua Society, of which I was a charter member and a member of its board of management. I participated in the conference held July, 1904, under the same sponsorship; two weeks of an Assembly were devoted to Jewish religious, historical, literary, and educational topics and a third week to social subjects. The latter sessions were described by me in a contribution to *Charities,* August 20, 1904, under the title, "A Week in Philanthropy at the Jewish Chautauqua Assembly."

The Jewish Chautauqua Society was organized by the

Reverend Dr. Henry Berkowitz of Philadelphia, who was its chancellor. It is devoted to giving an understanding of Jewish history, literature, and culture to students in colleges and universities by means of lectures and forums. It is now affiliated with the National Federation of Temple Brotherhoods.

At the Buffalo session of the National Conference of Jewish Charities in 1909, in the Section on Social Workers, I presented a paper entitled "A Social Settlement for Jewish Immigrants." The paper was published in the *American Hebrew* of July 16, 1909. It stated that "the settlement should be utilized in finding out the causes of distress, degeneracy, and delinquency"; that it "should know housing conditions of its neighborhood"; that it should study the economic conditions of its neighborhood and suggest improvements; that in an immigrant Jewish community it "should understand the religious situation, the differences between parents and children as to home influence and religious observance"; that in a settlement conducted on a nonsectarian basis, such as that in which I resided at the time, the fact that it dealt entirely with Jews should receive recognition, so that there should be discussion of Jews and Judaism, its history, and literature.

At the Buffalo session of the nonsectarian National Conference of Charities and Corrections held at the same time as the Jewish conference, I participated in the discussion of the topic, "The Integrity of the Family" in the Section on Families and Neighborhoods.

There was a Society of the Jewish Social Workers of Greater New York, of which I was president in 1915-1916.

The National Association of Jewish Social Workers became a body separate from the National Conference of Jewish Charities. The two usually met in alternate years, in the same city as the nonsectarian National Conference of Charities and Corrections, now the Conference of Social Work. At the Baltimore meeting of the Jewish social workers' group in 1915, I was chairman of a round-table discussion on "Jewish Settlements."

The Federation as a Social Agency

"The Federation as a Social Agency" was the title of an address delivered by me at the Conference of the National Association of Jewish Social Workers, Pittsburgh, 1917.

Morris D. Waldman[2] was quoted as saying: "The method employed in most of our Jewish federations has frequently been one of friendly 'log-rolling.' Seldom, if ever, is the apportionment based on a study of the conditions involved." That is to say, in allocating funds constituent societies of the federation have received appropriations on the basis of pressure brought to bear rather than on the basis of the needs of the community as revealed in a detailed study and evaluation.

My comment was: "It is because of such lack of study that it is incumbent on social workers to call attention to its need as a means of aiding in the determination of the amounts that should be allotted to constituent societies. Shall we forever go on giving the same proportion to each organization or institution? Shall we contribute a larger share to a hospital or an orphan asylum because the directors of those institutions are the most influential members of a federation board? Are our federation boards thinking about the social problems, their causes and solution, endeavoring to find the sore spots of the community and ascertaining methods and means of applying remedies?" This criticism and these questions uttered thirty years ago do not apply to the same extent now, as progress has been made in the direction of intelligent and constructive allocation of funds, but there is still room for improvement.

Papers on Community Problems

At the same Conference, a report was presented by me entitled, "Americanization and Citizenship," with the sub-title, "A Review of Provisions for the Civic Education of Jewish Aliens."

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[2] "What Federation in Interior Cities Can Teach New York," Judaeans, March 5, 1916. See *Judaean Addresses,* Vol. II, p. 183. Bloch Publishing Co., New York, 1917.

The annual convention of the New York State Federation of Young Men's Hebrew and Kindred Associations, held at Rochester, N. Y., in 1922, was addressed by me on the subject, "The Place of the Jewish Center in the Jewish Community." On this occasion, as on many others, I stressed the necessity of the Jewish Center assuming leadership in the Jewish community if it was to make itself felt as a force promotive of social and moral welfare.

The 1923 National Conference of Jewish Social Welfare held at Washington, D. C., had a session on "Race and Culture in the Modern World," at which I presided. A paper by me on "The Relation of Jewish Centers to Jewish Federations and Community Chests" was read at the 1925 Conference held at Denver.

At the state conference on club work under the auspices of the Club Leaders' Association of the New Jersey Federation of Young Men's Hebrew Associations and Young Women's Hebrew Associations held in 1931, at Asbury Park, N. J., I was the discussion leader on the subject of "Newer Tendencies in Club Work." Also in this year, as chairman of the program committee of the National Association of Jewish Center Workers, there was introduced by me a session on the application of the case method to an analysis of club work in the Jewish Center, contemplating the keeping of records of group activities as a basis for interpretation and follow-up.

The papers of the session were published in the September, 1931, issue of *The Jewish Center,* under the title "The Club and the Case Method." They are to be regarded as contributions to the pioneering phase of group work.

"The Jewish Center's Responsibility to the Adult" was the theme of a paper I presented at the Conference of the National Association of Jewish Center Workers at Asbury Park, N. J., in 1932. At the 1933 Detroit Conference of Jewish Social Welfare, I briefly discussed a paper by George W. Rabinoff on "National Social Work Planning with Reference to the Local Community."

I was president of the National Association of Jewish Center Workers in 1932-33 and had previously been chairman of its program committee.

"A Review of Studies of the Jewish Welfare Board during the Past Two Decades" was presented by me at the 1940 Pittsburgh meeting of the National Association of Jewish Center Workers. I participated in its session on community organization in Atlantic City in 1941. The 1941, 1942, 1944, 1945, 1946, 1947 and 1948 *Proceedings of the National Association of Jewish Center Workers* were edited by a committee of which I was chairman.

The 1942 meeting of the association in Rochester, N. Y., was a gala occasion for me and my wife. A testimonial luncheon was tendered us on Sunday, June 7th. Tobias Roth, executive director of the Jewish Young Men's and Women's Association of Rochester, presided. The speakers were the then president of the association, Herman Jacobs, executive director of the Jewish Community Center of Detroit; Louis Kraft, who was executive director of the National Jewish Welfare Board; Joseph C. Hyman, executive vice-president of the Joint Distribution Committee; and Honorable Haskell H. Marks, late treasurer of the city of Rochester, who had had considerable experience as a layman with Jewish Center activities. An illuminated testimonial, dated June 1, 1942, was presented to me by the association. I was subsequently made honorary vice-president of the association.

An article by me entitled "The 25th Anniversary of the National Association of Jewish Center Workers" appeared in the December, 1943, issue of the *Jewish Social Service Quarterly.* A pamphlet in commemoration of the 25th anniversary of the association was edited by Meyer Bass and me under the title *A Quarter Century,* published in 1944.

On account of the war situation the association, together with the National Conference of Jewish Social Welfare and the National Council for Jewish Education, did not hold a joint conference planned to take place in Cleveland in 1943.

The National Association of Jewish Center Workers par-

ticipated in joint sessions with the National Conference of Jewish Social Welfare and National Council for Jewish Education in Cleveland in 1944. The discussions were based on community surveys of a number of local communities and included a wide range of topics relating to Jewish education, cultural program, community situations, youth, and leadership. There was no national meeting in 1945 because of the government's attitude with respect to traveling on a large scale. There were, however, a number of regional meetings. Since the conclusion of the war, the conferences were resumed in 1946, 1947, and 1948.

Reflections on the Value of Conferences

Besides the interchange of ideas, the determination of problems, and the presentation of results of research which form the subject matter of the conferences, there is to be taken into consideration as a most helpful influence the *esprit de corps* promoted among those who attend. All types of professional and business people have adopted the conference plan at which large groups, as well as sub-groups, discuss their respective specialized problems and situations.

In the case of the social service groups there is the opportunity of those representing their particular fields to fraternize with each other and to understand more clearly each other's point of view. Thus, the group workers meet informally with workers in the various spheres of what is called case work, namely the treatment of individuals suffering from maladjusted home and family conditions, situations leading to poverty, delinquency, bad health, lack of care of children, and other individual and social ills. Likewise members of the group whose specialized forte is the promotion of Jewish education have found the opportunity at these gatherings of presenting their points of view informally and of receiving in return impressions and understandings of those working in the several social service fields. The result is a broadening in the education and outlook of each, a more comprehensive community understanding.

6

COMMUNITIES ARE SURVEYED

I WAS INITIATED as a full-fledged social surveyor in 1919 when I undertook a study of the cultural and recreational resources of the Jewish community of Chicago. I then made a "Survey of Jewish Recreation Facilities in Manhattan and the Bronx." It was submitted in 1920 to the Federation of Jewish Philanthropies of New York City. The Chicago and New York City surveys were planned for the Bureau of Jewish Social Research, of which Dr. Ludwig B. Bernstein was executive director at that time. The bureau became part of the present Council of Jewish Federations and Welfare Funds.

Jewish Recreation Facilities in New York (1920)

"Survey of Jewish Recreation Facilities in Manhattan and the Bronx" is the title of the New York survey. A typewritten copy is on file in the office of the Council.

Its letter of transmittal, signed by the executive director of the Bureau, dated April 5, 1920, was addressed to Hon. William N. Cohen, chairman of the plan and scope committee

of what is now called the Federation of Jewish Philanthropies of New York City.

The introduction states: "The Recreation Survey was planned with a view to enabling the Building Fund Committee of the Federation to pass upon applications of various institutions for funds to extend their facilities and to erect new buildings."

This is of current interest in view of the fact that a survey with a similar purpose was conducted in 1946.

The 1920 survey[1] described the Jewish recreation agencies with reference to: (1) neighborhood; (2) plant and equipment; (3) personnel and equipment; (4) activities. It gave an interpretation of each agency as to the fulfillment of its objectives. It also presented an analysis of the different types of Jewish recreation agencies: (1) the institute; (2) the settlement; (3) the Y.M.H.A.; (4) the Jewish school center; (5) the institutional synagogue; (6) the synagogue center.

It concluded that the typical Jewish Community Center is "neither a socialized Hebrew school, or a synagogue extension or a synagogue club, or an imitation of a nonsectarian settlement or a young men's or young women's educational and physical culture institute. It is a recreation agency, with active neighborhood and communal interests, assigning to Jewish cultural, social, and physical activities a conspicuous part in its program, without neglecting general cultural, aesthetic and educational work."

The survey affirmed the necessity of selecting for directing a Jewish Community Center "men and women thoroughly capable of developing the Center not merely along purely recreational but along Jewish cultural lines as well. In the proper balance of the two, undoubtedly, lies the key to the success of the Jewish Community Center."

Bruno Lasker, in an article entitled "Jewish Recreation in New York" in the January 29, 1921, issue of *The Survey,* made reference to the New York survey. His introductory state-

[1] *Survey of the Cultural and Recreational Needs of the Jewish Population of New York City.* National Jewish Welfare Board, New York, 1946.

ment was as follows: "A few years ago, the present writer made search in a certain section of the lower East Side of Manhattan for first-hand material which would help explode the legend that Jewish immigrants owe to a ruthless individualism their relatively rapid rise to personal prosperity in this country. He found that, as a matter of fact, their group and community life was more close-knit and that organization and mutual responsibility affected their everyday life more intimately than was the case among their neighbors of other racial origin. This was especially true of social provision for the use of leisure time. A much fuller and more accurate inquiry into Jewish recreation facilities in Manhattan and Bronx was directed last year by Charles S. Bernheimer for the Bureau of Jewish Social Research in consultation with its officers."

Mr. Lasker called attention to the standards which the survey had set as to types of cultural and recreational activities which were considered desirable for the several age groups that frequented the Jewish Centers of New York City.

In 1920 a special survey was done by me for the National Jewish Welfare Board, investigating features of its army and navy postwar work (following World War I) at various posts in the Atlantic Coast area.

Plan and Scope of Surveys

From 1921 to 1939 inclusive I was director of surveys and studies of the Board. During the two decades I traveled from community to community. I followed a definite procedure which was crystallized in what was called a "Technique of Studies" prepared by me and made generally available since 1927.

In planning for a survey I obtained material in advance by correspondence. This often included a map of the city, recent annual reports of the organization to be studied, a history of the organization, its current make-up as to objectives, program, officers, and the like.

When I arrived in the community I got in touch with the

executive director, the president, and leading lay officers. I was given a desk and some service, and made myself "at home" in the office. I was regarded as a "supplemental" staff member, who had the freedom of the office and of the organization. I thus mingled in an informal way with all interested in the organization—president, executive director, staff members, committee members, clerical and maintenance workers. My relations enabled me to gain information readily on the whole, even though the replies to my questions and questionnaires made necessary detailed search and inquiry among reports, statistical statements, minutes of proceedings, and memoranda of various sorts. I attended all kinds of meetings and functions of the organization—board of directors' meetings, staff conferences, entertainments, lectures, discussions, club and group gatherings, and numerous program features. Naturally, I absorbed considerable of the "atmosphere" which could not be conveyed in formal or even informal replies. Matters were related to me that could only be obtained from the "inside."

Contact with the organization, its personnel, building, functions, and programs was but a partial element in my mission. I had to obtain a picture of the entire community. Consequently I visited officials of private and public organizations and departments to fill in the several parts of the picture.

It was necessary to know the size of the general community and that of its Jewish element. The first was simple, being obtained from the decennial United States Census figures, and the Chamber of Commerce often made a calculation bringing the figures up to date. But ascertaining the Jewish figure involved a difficulty, for there was no record, merely a guess carried from mouth to mouth; so a formula had to be adopted which would enable an estimate to be made.

The chief method is known as the Day of Atonement method. It is based on the assumption that practically all pupils of the Jewish faith who attend the public schools, especially those in the grade below the high school, remain away from school on the Day of Atonement.

To obtain the necessary figures contact was made with the superintendent of public schools who was asked to have sheets filled out which would show the attendance of pupils in each of the schools on the date corresponding to the Jewish Day of Atonement and on two other dates which were regarded as normal days in the school attendance. The reason for obtaining two assumedly normal dates was to make sure to have a regular school day attendance in case some other than usual occurrence affected attendance on one of the days selected as normal.

Put in its simplest form, it was estimated that owing to the absence on the Day of Atonement, the difference between the attendance on that holiday and that on one of the other days where there was a full average attendance would reveal the number of Jewish pupils. There were some refinements to these calculations which need not be entered into.

After receiving the returns from the superintendent of schools, we had the basis for making an estimate of the entire Jewish population. The proportion of Jewish pupils in the school age group was assumed to be the same as in the general population. This percentage was applied to the total number of Jewish pupils.[2]

Sometimes the Jewish population was also estimated from the number of deaths of Jews in a given year. This was never solely relied upon but was used as a possible check on the estimate obtained from the school figures; sometimes the two figures were averaged as the estimate of the Jewish population. The vital statistics of the health department of a city usually showed the cemetery in which Jews are buried and the undertaker who served as a means of identification of Jews, so that from these two factors and some further inquiries the number of deaths of Jews could be approximated. An estimated death

[2] In view of recent trends of population, general and Jewish, a revision of the means employed in calculating the Jewish population has been found necessary.

rate of Jews was then utilized in connection with this figure to approximate the number of living Jews in the community.

Whatever the method employed, the figure obtained was regarded merely as an approximation to help in the determination of the needs of the community in relation to a Jewish Community Center.

With reference to the Jewish population based on the school figures, the number of Jewish pupils of schools in a particular locality indicated where the Jewish population resided, so that the distribution of Jews throughout the city would thus be evidenced. This is important from the point of view of location of a Jewish Community Center that would be readily accessible to the more numerous portion of the Jewish population.

Trends of the Jewish population were also gauged with reference to the future development of the Jewish Community Center. So far as possible figures of Jewish population were calculated for preceding periods, to determine the direction in which Jewish people were moving. Teachers, librarians, and neighborhood agencies were means of inquiry for this purpose. Data as to populations which were superseding Jews were obtained in this connection.

Inquiry was made in the several surveys as to the activities of Jewish organizations other than the Jewish Center—the Jewish congregations and their affiliated men's, women's, and youth groups, the Jewish schools, the Jewish philanthropic and social service organizations, and the Jewish federations of philanthropy or social service, so as to determine in particular the relationship of the Jewish Center to these activities and agencies.

Related activities and agencies were inquired into, such as Y.M.C.A.'s, Y.W.C.A.'s, Boys' Clubs, Boy Scouts, Girl Scouts, Camp Fire Girls, and their service so far as it affected in particular members of the Jewish community. Similarly, the service of the public recreational agencies was ascertained as it affected Jewish young people and children, and the public school system in its relationship to adult education, citizenship classes,

and the like. So, too, records of juvenile delinquency cases were obtained so far as they were related to Jewish boys and girls.

The assembling of the data, making the necessary notes, following up appointments for interviews, looking in at club meetings, having a talk with this or that official, obtaining reactions on and confirmation of data took one's constant time. Hardly less than a week would thus be consumed, even in a comparatively small community, and in a large community several weeks would be required merely for the collection of data. When I returned to the national office I had to follow up on a number of matters for which I could not obtain a response on the spot. Then followed the dictation of the report, which often took a longer time than the collection of the material.

Finally, there were conferences with the executive director of the National Jewish Welfare Board and members of the staff, especially the field secretary of the area in which the Center was situated. Upon completion of the conferences the "Conclusions and Recommendations" were drawn up.

When the survey was complete a meeting for its presentation to the board of directors of the Center involved was called for its formal presentation. The executive director of the national organization, the director of the Jewish Center division or I presented the facts, conclusions, and recommendations orally. The board of directors of the Center followed with action on the recommendations.

The surveys recommended programs of activities, expansion of activities, extension of staffs, additions to or modifications of facilities, including new buildings or improvements in or expansion of existing buildings, abandonment or transfer of buildings where they no longer served a neighborhood, service to the several age groups of the communities, and services calculated to make Centers more useful to the communities. The endeavor was to recommend (1) immediate improvement

and (2) changes which could be consummated in the course of a few years.

Results of Surveys

The first survey made by me after appointment as director was begun in the latter part of 1921 and was of the Jewish community of Washington, D. C.

A Young Men's Hebrew Association and a Young Women's Hebrew Association had been in existence in that community. It was felt that in view of the position which the capital of the nation occupied together with the growing Jewish population and its influential character, one organization of larger scope than the two small associations should be considered by the local Jewish community.

The necessary data were gathered, giving a description of the general scene in the community of Washington as a background, and the place of the two associations in the set-up of the Jewish community, together with a picture of cultural and recreational needs, showing how an enlarged Jewish Community Center should take the place of the two associations, to meet the requirements of the growing Jewish population, including its young people who were being added to by Jewish young men and women from various parts of the country by virtue of their taking positions in the United States government service.

In the conclusions of the study the following appeared:

"The Jewish community of Washington has grown in population and resources in recent years, but its provision for the social life and recreational opportunities of its young people has not kept pace with this growth. The Jewish youth have been drawn to non-Jewish organizations; they have established social organizations which have no underlying principle promotive of a finer life and Jewish culture; they have resorted to commercial recreational places which at best have a negative influence. The Washington community should become conscious of the social needs of its Jewish young people and should

so organize as to make for a wholesome morale. The present Y.M.H.A. does not meet the situation and an organization must be established which shall promote the social, recreational, physical, educational, Jewish cultural and community life of the Jewish people of Washington—the children, the adolescents and the adult elements of the community. Such an organization will be a common meeting ground for all Jews. It will be a gathering place for Jewish organizations. It will be the place where members of the Jewish community can meet with members of non-Jewish organizations to promote common civic and community ends. It will be the place where they will send their children for play and recreation; where the young people will go for social and cultural purposes, properly supervised, away from the temptations of the dance-hall and the associations of some of the commercial amusements, such as poolrooms; where lectures, concerts, entertainments, dances, Jewish and national holiday celebrations will be held; where classes to meet special requirements will be held; where Americanization work will be promoted; where Big Brother and Big Sister work will be systematized; and where Jewish communal problems will be developed.

"A Jewish Center in Washington, though a local communal, social, and recreational institution, partakes of a national significance which should make it attractive to Jews from various parts of the country as they visit the capital. The Center is established primarily for the needs of the Washington Jewish community, but into this community not only enter Jewish men and women from other cities for government service, but Jews are continually going to Washington on matters of importance to Jews of the United States, and there are numerous visitors of Jewish faith attracted to the nation's capital, all of whom take a pride in the nation's imposing institutions, their architectural and artistic features. The proposal to erect a Jewish Center should take these elements into consideration, so that it may be worthy in appearance, distinction, and character, of the Jewry of the nation."

The conclusions and recommendations of this study, after being submitted to representatives of the Washington Jewish community in 1922, were accepted. A campaign for funds for an adequate building was conducted, and in 1925 the present building of the Jewish Community Center was dedicated. On the occasion of the laying of the cornerstone, President Calvin Coolidge delivered an address appreciative of Jewish cultural contributions to America's democracy.

In the same year that the Washington, D. C., survey was completed, 1922, I made a survey of the social and recreational facilities and needs of the Jewish Community of Rochester, New York, which afforded the basis for the erection of a new building for the Jewish Young Men's and Women's Association, with enlarged facilities and means for carrying out a comprehensive program.

In the following year, 1923, a similar survey was made for the Jewish community of Buffalo, New York. An article of mine[3] makes this reference thereto: "A Buffalo building was acquired in 1938, fifteen years after a study showing the need because of the shift of the Jewish population from one section of the city to another."

Also in the year 1923 the needs of the Jewish community of Atlantic City, N. J., were pointed out in my survey of the community, the resultant being a building erected for the benefit of the Jewish Community Center of that city.

Among the surveys which followed was one made for the Young Men's and Young Women's Hebrew Association of Philadelphia. A description of surveys by me[4] contains the following comment:

"Special studies dealing with one type of activity have also been made. An instance of this is a study recommending an employment and vocational guidance bureau made in 1925 for the Y.M. and Y.W.H.A. of Philadelphia. Although the im-

[3] A Review of Studies of the Jewish Welfare Board during the Past Two Decades, *The Jewish Center,* September, 1940.

[4] Studies of the Jewish Welfare Board, *The Jewish Center,* December, 1939.

portance of such a bureau was established, the association did not carry out the recommendation for one reason only, namely, that of inadequency of finances. Since the study was made the need has been borne in upon Jewish communities as to the great necessity for employment and vocational guidance organization in behalf of young people. It is a particularly pressing problem at the present time. The study referred to was merely a forerunner of a presentation of a situation which has been emphasized in recent times, a situation with which Jewish Centers, together with other organizations, are grappling."

In the same article there is this reference to a survey made in the same year as the above, 1925, with the view to bringing out the fact that the survey indicated in outline the program which a Jewish Community Center would be enabled to carry out with full facilities at its command:

"A study of the recreational, social, and cultural resources of the Jewish community of Baltimore, dated July, 1925, stated in its recommendations:

'The foregoing summary of the findings of this study points conclusively to the inadequacy of existing facilities for Jewish Center work. . . . In these facts there is foreshadowed the recommendation for the establishment of a Jewish Community Center which will have the facilities for conducting a comprehensive, community-wide program of Jewish Center activities for boys and girls, young men and women, and adults . . .

'The program should emphasize Jewish activities; courses in Jewish history and literature and Jewish current topics; Jewish holiday celebrations; Jewish dramatic, music and art activities. It should provide for social activities, so that the young people in particular may be drawn to its functions; it should counteract, to its fullest ability, unsupervised commercial dance-halls and anti-social amusements. It should, therefore, provide dances, entertainments and other social functions, pool and billiards, bowling, chess and checkers, and other games for seniors, as well as games for the junior and intermediate groups. It should give opportunity to the young people to develop

themselves in clubs organized for literary, social, athletic, and special purposes. It should be instrumental in promoting the general cultural interests of the Jewish community by means of dramatic, musical, and art organizations and activities, and plays, concerts, and art exhibitions. It should aid its members in supplementing their education and should be instrumental in promoting the general cultural, commercial, domestic arts, home economics, and general educational subjects. It should assist in the promotion of the health, physique, and vigor of its members by means of gymnasium, swimming pool, athletic events, and outdoor games, as well as social, interpretive, and aesthetic dances. It should, furthermore, co-operate in civic and communal interests by means of celebration of national holidays, participation in Americanization and Big Brother and Big Sister work, and other phases of activity promotive of the Jewish community welfare as well as the general welfare.'

"This study was the basis for a campaign resulting in a new building with modern facilities that enabled a fully developed program of Jewish, cultural, educational, recreational, and social activities to be carried out."

A survey by me made in 1930, which recommended a merger of two organizations in Toronto, Canada, was referred to in the September, 1940, article above mentioned: "In the study made for a Center in Toronto, Canada, the matter of a suitable building, administration, and program of activities was involved. The resultant recommendation was for a merger of three Centers. Two of them merged and utilized the better facilities of one of them for a newly constituted organization." Subsequently there was further reorganization with the Young Men's Hebrew Association utilizing the facilities and plans are now afoot for a new building.

An appreciation of service in connection with the survey of the Jewish community of Yonkers, N. Y., was published in an editorial in the *Center News* of February 21, 1936, as follows:

"On Tuesday evening Yonkers Jewry gathered to hear for the first time a detailed account of the Bernheimer survey. The

long awaited report, a complete sociological survey of the Jewish activity in the city of Yonkers, revealed a vivid picture of Jewish endeavor along religious, educational, cultural, philanthropic, civic, and social lines and contains recommendations for its advancements.

"The manner in which it was received is gratifying and establishes a firm belief that Yonkers Jewry is civic minded and has its own welfare and that of the coming generation at heart.

"When last June the Jewish Federation petitioned the Jewish Welfare Board for 'a study of the local community' as a basis for unifying, strengthening, and co-ordinating the activities of the local Jewish community it became the task of Dr. Charles S. Bernheimer to gather and present this information to the community. . . ."

There followed commendation of my efforts.

An attractive Jewish Community Center building on the main business thoroughfare of Yonkers was a result, together with an expanded program and a more widely accepted organization.

A detailed study of the Harlem area of New York City made by me in 1938 showed that Italian, Negro, and Puerto Rican nationalities numbered 80 per cent of the total population of the area and that the Jewish population was 1½ per cent; the remainder were of a number of other nationalities. The special point of the survey was that the area was no longer available for Jewish social service.

This survey had been preceded by one of lower East Harlem by me in 1931 which equally demonstrated the growing decrease of the Jewish population with the growth of the other elements, chiefly, Italian, Negro, and Puerto Rican, so that this area was regarded even at that time as no longer a field for service for Jews.

A survey of Bronx House, New York City, made in 1939 contains the following in a Foreword signed by the then executive director of the National Jewish Welfare Board, Louis Kraft:

"This study was made on request of the directorate of Bronx House. Its purpose is to describe the relationship of Bronx House to its neighborhood. It depicts the population of the Bronx House neighborhood, both Jewish and non-Jewish, including in the latter category the Negro population. It briefly indicates some of the social and economic aspects of the neighborhood and includes the following activities of the neighborhood: Jewish education, social, cultural and recreational activities, activities of social service organizations, public schools and libraries. It presents a detailed statement of the administration and the various activities of Bronx House. . . ."

The uses to which the survey was put are shown by the following in a statement which the headworker of Bronx House, Graenum Berger, has furnished me: "(1) Board of directors' discussion on several occasions; (2) orientation by all new staff members; (3) orientation of all students in training; (4) use by many students of colleges and graduate schools in the preparation of papers in our area; (5) use by several research people —Bronx Council of Social Welfare, Research Institute in American Jewish Education, and Welfare Council—in studying our area; (6) use by principals of public schools and other local officials in studying our area; (7) use in the preparation of annual reports of Bronx House, and several special brochures on our neighborhood."

In recent years self-studies have been undertaken in some of the Jewish communities. These surveys have the benefit of professional help, but lay directors and committee members take an active part in gathering material and evaluating programs. Thus Joseph Goldstein in an article entitled "A Self-Study of the Jewish Young Men's and Women's Association of Rochester, N. Y." in the September, 1944, number of *The Jewish Center,* claimed among the results: programs originate from the participating membership; activities are more effectively co-ordinated; committees participate more actively; staff, committees, and board of directors work together more readily.

Funds have currently been raised in a number of communities

for the expansion of their religious, cultural, educational, social, and philanthropic activities. There was an affluence during the war period which has led to the accumulation of considerable funds. The actual expansion and extension of programs, facilities, and administration are planned to take place in this post-war period. In the Jewish Center field ideas have taken form, especially along the lines of proposals of community-wide programs, of plans for the establishment of Centers in the several neighborhoods, and in blueprints for expansion and extension of facilities, either by additions or improvements to present buildings or by new buildings.

Some fifty surveys were made by me altogether in the following communities: *New England*—Providence, R. I.; *New York State*—Albany, Binghamton, Buffalo, New Rochelle, New York City (boroughs of Bronx, Brooklyn, Manhattan, Queens, Richmond), Rochester, Schenectady, Syracuse, Yonkers; *New Jersey*—Atlantic City, Bayonne, Camden, Elizabeth, Englewood, Hoboken, Jersey City, Newark, New Brunswick, Plainfield, Trenton, Union City; *Pennsylvania*—Harrisburg, Philadelphia, Pittsburgh; *Delaware* — Wilmington; *Maryland* — Baltimore; *Virginia* — Richmond; *District of Columbia* — Washington; *Ohio*—Cincinnati, Columbus; *Missouri*—St. Louis; *Canada*—Toronto.

It is to be understood that the reference made above to the surveys I undertook is largely to the facts gathered and the observations made as a result of the examination of the particular Center and the community to which it caters. The conclusions drawn were a result of these examinations and observations, but with the recommendations which were related to the conclusions there were matters of general policy to which the administration contributed, so that the specific recommendations of a survey are to be regarded as the official statement of the National Jewish Welfare Board rather than that of an individual.

In my December, 1939, article there was the following statement as to underlying bases of recommendations in the surveys:

"It is to be observed that the recommendations of the Jewish Welfare Board have had definite ideals, as well as practice which meet the realities of situations, as underlying bases. Thus, it goes without saying that recommendations relating to programs have always emphasized Jewish activities in all their ramifications; that cultural activities of a varied character have been deemed essential; that physical education as part of the educational program has always been included in a program; that group work with its socializing elements has been an essential stronghold of the program; that, above all, character-building of the individual has been a *sine qua non.*"

Some of the effect of the surveys was stated as follows in my September, 1940, article: "The studies of the Jewish Welfare Board have been a potent influence in the expansion of the Jewish Center in the past twenty years. They have contributed not only to the growth of facilities housing the activities, but have been an effective means of implementing administrative measures, promoting and enriching programs of activities, accelerating membership, and assisting in numerous services. They have been an influential arm of the Jewish Welfare Board in making the Jewish Center movement an outstanding feature of Jewish communal work throughout the United States and Canada."

Much of the principles and policies of Jewish Community Center ideals and practices has been incorporated in the recommendations and suggestions that have been made in the surveys. They have been an influential and determining factor in the upbuilding of Jewish Community Centers. They have guided the administrative officers and the executive directors of local Jewish Centers in planning for the maintenance, administration, and programs which have resulted in making Jewish Community Centers a powerful instrument for the perpetuation of Jewish community life.

7

JEWISH COMMUNITY CENTERS

THE EARLY HISTORY of Jewish Community Centers is set forth in a historical sketch by Benjamin Rabinowitz.[1]

Beginnings

The name of this type of organization originally was Young Men's Hebrew Association; later, Young Men and Young Women's Hebrew Association. These names are still retained to an extent.

Many of the early associations were called "literary" societies, and were composed of young men desirous of promoting an interest in contemporary affairs, Jewish and general, by means of lectures and discussions. Entertainments, concerts, and dances were also a feature as well as physical exercise. Other activities were added in the course of the development of these societies until their progress included the full complement of activities

[1] *The Young Men's Hebrew Associations* (185 -1913). Publication No. 37, American Jewish Historical Society, pp. 221-326, New York, 1947.
The National Jewish Welfare Board has republished this history (1948).

now prevalent in Jewish Community Centers. So too, the buildings gradually became enlarged with the full provision of auditorium, gymnasium, swimming pool, club and class rooms, and other facilities.

There were no paid officials in the early days except possibly a secretary at a nominal sum, and, I know in the case of the Philadelphia "Y", a librarian, who was helpful to the young men that gathered in the library.

The early "Y's" gradually became more than young people's literary societies. They gave indications here and there of a larger outlook in the community scene, some of them promoted cultural and social functions not only for their members but for the community at large: for example social functions in celebration of a Jewish holiday, observance of a community event, and forums attended by the general public.

National Jewish Welfare Board

The historical sketch referred to ends with the year 1913, the year in which the Council of Young Men's Hebrew and Kindred Associations was organized.[2] This organization was merged with the (National) Jewish Welfare Board in 1921. The details of the merger are given in Cyrus Adler's account of the Board.[3] The Board had been organized in 1917, "three days after the United States declared war, and constituted the first united effort on the part of the Jewish community of America to function in behalf of the Jewish men in the Army and Navy."[4]

With the coming together of the two organizations, the Board became not only the national organization of Jewish Community Centers but also of the Army and Navy service of the Jewish communities of the United States.

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[2] *The Jewish Welfare Board—Twenty Years Old*—American Jewish Year Book, 1937-38, p. 159. Jewish Publication Society of America, Philadelphia, 1937.

[3] Ibid, pp. 159-161.

[4] Ibid, p. 149.

This double service has continued to the present time. During World Wars I and II it was a most important function of the Board.

The National Jewish Welfare Board began a new era with the submission of what is called the Janowsky survey. This is a survey of the Board made under the direction of Dr. Oscar I. Janowsky, associate professor of history at the College of the City of New York. A survey commission has as its chairman Dr. Salo W. Baron, professor of Jewish history, literature and institutions at Columbia University. The survey was submitted at the May, 1947, annual meeting and again considered at the May, 1948, meeting at which a statement of principles was adopted.

In an editorial in *The Jewish Center* of June, 1940,[5] reference is made to Judge Irving Lehman as president of the National Jewish Welfare Board (1920-1940) and to his successor, Frank L. Weil, the present president (since 1940). These, together with their respective predecessors, Colonel Harry Cutler (1917-1920) and Dr. Cyrus Adler (1920-1921), have been lay executives who have been a tower of strength in their promotion of the work of the Board in its influence on the growth of the Jewish Center movement and in the Army and Navy cooperative activities of the Board. Their direction and devotion have been outstanding factors in making the Board a highly influential element in the Jewish community life of the United States.

The former executive director of the National Jewish Welfare Board, Harry L. Glucksman, was a dynamic personality. The Jewish Center movement's early days were largely inspired by his personality and his promotional ability. True, he had the whole-hearted cooperation and assistance of laymen —Judge Irving Lehman, Dr. Cyrus Adler, Colonel Harry Cutler, and others—but his statesmanlike conception of the

[5] See p. 96.

movement was not merely that of a professional executive faithfully directing the details of an organization upon order but rather of a farseeing leader who realized many of the possibilities and potentialities of the movement and who possessed the capacity not only to initiate plans and programs but the energy and devotion necessary to carry them into effect.

His successor, for a number of years his associate, Louis Kraft, marked thirty years of service with the Board at its annual meeting in May, 1947, at Pittsburgh. A resolution in recognition of his role in the Jewish Center field was adopted and read into the record by the president, Frank L. Weil, with this tribute, "A brilliant and penetrating architect of the Jewish Center doctrine, he is unquestionably the foremost Jewish group worker in America." A new post, that of general secretary of the Board's National Council, was created to which Mr. Kraft was appointed as of October 1, 1947, Samuel D. Gershovitz succeeding him as executive director. The latter left the staff of the Board to become executive director of the Jewish Community Center of Chicago and returned to the Board as its professional head.

Community Influence

In the sketch of the Board adverted to, the growth of Jewish Centers as an influence in promoting community life during the years of its sponsorship of the Centers is emphasized and the following observation is made[6]: "At a time when American Jewry felt most the need of dealing with the problems of Jewish life in their totality, the Center seemed to point the way in many communities, giving direction to the organization of Jewish communal resources on a broad community-wide basis. It has contributed to a new understanding of the purpose of communal organization and to an enlarged vision of the good

[6] Cyrus Adler, *The Jewish Welfare Board—Twenty Years Old.* American Jewish Year Book, p. 168. Jewish Publication Society of America, Philadelphia, 1937. Also published in pamphlet form.

that may come from a communal program in which limited organizational loyalties and interests are merged in the interests of the community as a whole."

The Philadelphia Y.M.H.A.

I was a member of one of the oldest Young Men's Hebrew Associations in the country, that of Philadelphia, and was particularly active in its junior branch, called the Associate Organization, having occupied various offices therein, including the presidency, and later participated actively in the senior branch.

The Philadelphia association conducted a cultural, educational, social, and recreational program similar to that of other associations of its type. This association has grown extensively with the years. The Young Women's Hebrew Association was merged with it, so that it became the Young Men's and Young Women's Hebrew Association. Its building is supplied with modern facilities, and the several appurtenances essential to a comprehensive promotion of cultural, educational, social, and recreational activities.

A history of the association by Horace Stern was published in its 1900-1901 Year Book. Referring to the junior organization Judge Stern said: "It is a striking fact that there is scarcely a single professional man in the Jewish community today whose development toward gentlemanliness and true manhood was not largely affected by his activities at these Associate meetings of the Young Men's. No great deeds, it is true, has the Associate Organization done, but it has molded character, and what are deeds, but the children of character? What is the importance of the stirring events of history compared to the invisible, intangible workings of a spiritual and cultural uplifter?"

All of us who have been associated with Jewish Centers have watched their growth with much satisfaction. I believe that no other movement in the American Jewish scene has been so far-reaching in its influence on the cultural growth of Jewish

communities of the United States. Its program possesses flexibility, enabling it to be adapted to the variable cultural, educational, and social needs of individuals and communities.

National Association of Jewish Center Workers

The organization of professional workers called the National Association of Jewish Center Workers evolved some points of view with reference to Jewish Center work which were epitomized in "Highlights" published in the pamphlet *A Quarter Century,* issued by the association in 1944. They are presented in part:

"A. The Center should further interest in an understanding of Jewish culture and history. It should afford information on issues pertaining to the maintenance of Jewish life. It should encourage participation in meeting the needs of Jews at home and abroad. It should encourage participation of Jewish youth in Jewish group life. It should help to promote Jewish community organization on a democratic basis. It should encourage participation of Jews in the total life of the American community.

"B. A resolution was adopted at the 1941 Atlantic City conference which stated: 'That in a small community the Jewish Center can and should serve as the instrument for organized Jewish community life; that in the larger communities the Jewish Center can and should assume leadership in the development of Jewish community organization.' This resolution resulted from an endeavor to make pointed the fact that the Jewish Community Center was capable of leadership through its communities, so that they will be capable of promoting cultural, educational, and social purposes on a community-wide scale, either as individual organizations, or by means of coordinating the several social service groups.

"C. With reference to personnel, the association has a committee which cooperates with the personnel committee of the Jewish Welfare Board. Its influence in promoting standards has been an important factor, as is indicated by the following

recommendations which it adopted: (a) study of personnel needs in the field; (b) recruiting and training of the staff; (c) reabsorption of former Center workers now in the armed forces; (d) study of USO personnel for placement in the Center field . . . "

At its May-June, 1947, meeting, the association discussed training, research, the philosophy of the Jewish Center worker, personnel problems, relationship to Jewish education, education for social progress, metropolitan Jewish Center development, staff supervision, programming for adults, physical education, teen age and youth councils, camping, relationship to community organization, relationship with national youth agencies, and various problems affecting the growth and development of the movement.

The needs of Jewish youth fourteen to nineteen years of age was the theme of a series of discussion groups at the conference of the association held in May, 1948, at Atlantic City, N. J.

The official journal of the association is the *Jewish Center Worker.*

8

"THE JEWISH CENTER"—EDITORIALS

FOR TWENTY-FOUR YEARS *The Jewish Center* was the organ of the National Jewish Welfare Board, namely from October, 1922, to December, 1946. It has been the repository of articles, editorials, news items and other material concerning the Jewish Center and its community relationships. Its contributions were made both by professional workers and laymen and thus reflected the several points of view. I believe it is conceded on all sides that the periodical has been a worthy exponent of Jewish cultural ideas and ideals, of community thinking and action.

The following editorial by Louis Kraft, then executive director, appeared in the final issue, that of December, 1946:

A PARTING WORD

"During the past quarter of a century, there has been a great advance in the Jewish Center movement. *The Jewish Center* has been an important and stimulating medium in presenting the plans and programs of the movement, and in formulating basic concepts for the Jewish Center field. *The Jewish Center* has been the chief repository of Jewish Center accomplishments

and in fact has provided the basic source material for an understanding of the methods and content of Jewish Center work.

The National Jewish Welfare Board, which initiated *The Jewish Center* and has published it throughout its career, is now, with much regret, discontinuing its publication. Its officers have concluded that with the expansion of the Board's functions and activities the material heretofore made available in the pages of *The Jewish Center* can best be transferred to other publications of the Board, namely the JWB *Circle* and *Jewish Center Program Aids.* This, therefore, is the last issue of *The Jewish Center.*

"The entire Jewish Center field is deeply idebted to Dr. Charles S. Bernheimer, a member of the editorial board of the periodical since its inception in 1922 and its editor for the past two decades, for his very able editorial direction and management. He has had the capable assistance and cooperation of the members of the editorial board, who by virtue of their training and experience have helped to develop its literary quality and to make it a vehicle with high standards of Jewish Center ideology and practice.

"To the editor and editorial board, thanks and appreciation are due for their valuable efforts in contributing to the enduring importance of *The Jewish Center* as an effective instrument for interpretation of Jewish Center work."

It is to be added that a luncheon culminating my official retirement was given on February 21, 1947.

I am here inserting some editorials contributed by me in the present decade commenting on recent developments in the Jewish Center field.

THE SIGNIFICANCE OF THE JEWISH WELFARE BOARD'S ANNUAL MEETING (JUNE, 1940)

"Why were the several hundred lay representatives of Jewish Centers at the annual meeting of the Jewish Welfare Board so

greatly pleased with the results of the meeting? It was apparent that vital problems were given the most thoughtful attention.

"The expanding functions of the Jewish Center received detailed consideration in four conferences, dealing with: (1) community organization, (2) youth, (3) vocational guidance, (4) service to refugees. The conferences gave opportunity to lay men and women to discuss subjects and situations in which they are deeply interested.

"As Nathan A. Heller designated it, the Jewish Center is a 'natural.' It is a natural grouping of Jewish individuals devoted to the furtherance of Jewish cultural and communal life. It is therefore, natural that one of the topics was 'Community Organization.' Sometimes the executive, sometimes the lay leaders, sometimes the Center as a whole participates actively in the work of coordinating the forces of a Jewish community. The Jewish Center, in whatever way represented, has become a leading factor in the co-ordination of Jewish community activities, in assisting in the building up of a Jewish community life in which Jewishly educated, Jewishly sympathetic individuals and groups participate in implanting Jewish ideals and raising the level of the Jewish community as a factor in Jewish group survival.

"The Jewish Center's interest in youth in their relation to life problems and to problems affecting economic and educational opportunities for youth is also a natural interest; the present situation makes participation in furthering vocational and guidance opportunities an essential element of the program of the Jewish Center.

"Finally, the social welfare of the refugees coming to this country is necessarily a concern of the Jewish Center in view of its all embracing social and cultural program.

"The Jewish Center is part of the Congregation of Israel. Its aim is not to supplant any existing part of the congregation, but to help make it an effective instrument.

"The 400,000 members of Jewish Centers, under the aegis of the Jewish Welfare Board, are among the most valued mem-

bers of this Congregation of Israel, equipped to lead its cause by virtue of their educational and co-operative experiences.

"The Jewish Welfare Board has become the logical executive of this group and stimulates and cooperates with the Jewish Centers.

"Its retiring president, now become honorary president, Judge Irving Lehman, has devoted years of service to the Jewish Center movement, with incomparable fullness of love, devotion, and background. His successor, Frank L. Weil, comes to the position a seasoned devotee of Jewish Center work. As president of the 92nd Street Y.M.H.A. of New York City, as president of the New York Metropolitan Section of the Jewish Welfare Board, as a member of the executive committee of the Board, and because of his activities and interest throughout this affiliation, he has demonstrated the logic of the choice to make him the standard bearer of the Jewish Welfare Board."

OUTSTANDING JEWISH CENTER ELEMENTS (SEPTEMBER, 1940)

"Three fundamental aspects of the Jewish Center are developed in this issue of *The Jewish Center,* namely, surveys, forums, and the function of professional direction.

"Surveys relate to means whereby communal needs are ascertained and met. The review of the studies of the Jewish Welfare Board in the past twenty years definitely indicates the part which this national organization has played in revealing the status of Jewish communities along cultural, educational, recreational, and social lines. As a result of the recommendations made and the recognition of the necessity for spreading and enlarging Jewish cultural influence, Jewish Centers have become an element of transcendent importance not only for the welfare of Jews themselves, but for that of the community as a whole. More than buildings, accession of membership, securing of funds, and other means so necessary in the process of upbuilding Jewish Centers, have been the programs promoted leading to fuller understanding of Jewish ideals and Jewish contributions to civilization.

"The discussion of forums typifies how a major activity grows out of a community need, often disclosed through such surveys as have been made by the Jewish Welfare Board. Forums have been a much more prominent element of Jewish Centers than has been the case with some other organizations dealing with cultural, recreational, and leisure time activities. The Jewish Center forums are frequently a focus for the discussion of world problems on the part of the community in general. Jews manifest a serious interest in the discussion of social, political, and economic issues and have naturally been especially interested in the European scene as affecting the fate of the Jewish populations of European countries and in developments related to democratic government as distinguished from dictatorial, totalitarian control.

"Finally, there is an exposition of the function of the executive director as an instrument whereby the wheels of the Jewish Center are made to go round. Full credit must be accorded to lay leaders for their vision and their helpfulness in making the Jewish Centers the organizations they have become. They are, however, the first to recognize that the professionals, who are constantly on the job, are all important factors in the progress of the Jewish Centers."

TO OUR LAY LEADERS (DECEMBER, 1941)

"The 400,000 members of Jewish Community Centers are the great army of the Jewish Center movement. The Jewish Center reaches a percentage of this number who are a selected body with a special interest in Jewish Community Center work. They are the shock troops in the forefront of the movement—the presidents, officers, and committees of the regional organizations and of the local Jewish Community Centers, Y.M.H.A.'s, and Y.W.H.A.'s dotted over the United States and Canada, from New England to the Pacific Coast, from the north to the south.

"Having this clientele in mind, *The Jewish Center* gives information and stimulation as to the programs, the activities,

the expansion, the influence of Centers in their respective communities; it contains comments on current happenings of importance to Jewish Center progress. Many of its articles are by laymen for lay people, and others by professional workers of the Jewish Center field, make an appeal to the community-minded men and women who devote themselves to the Jewish Centers in their communities. Even the articles appearing in *The Jewish Center* which are of special interest to professional workers are of a character to enlist the earnest attention of lay men and women who are promoting Jewish cultural and community movements.

"*The Jewish Center* is desirous of encouraging and spreading lay interest and welcomes suggestions and comment from this proportionately large group of its readers."

THE JEWISH WELFARE BOARD'S TWENTY-FIVE YEARS
(MARCH, 1942)

"As we look back on the past quarter century beginning with the conclusion of World War I and now look at World War II, with the world upheaval that has taken place in the interim, we must be cognizant of advances that have been made in meeting social problems in the United States and at the same time gird ourselves to the absolute necessity of vigorously holding on to the social values that have been secured.

"Of such are the activities which in hundreds of Jewish communities throughout the United States have enriched their social welfare accomplishments. A definite addition to the communal assets of the communities has been made by the Jewish Community Centers which have arisen or have been greatly enlarged in scope during these past twenty-five years. As one envisages the present American-Jewish scene, this tremendous addition to the community life must be realized.

"The Jewish Welfare Board, which has stimulated and nurtured this growth, may rightly take to itself the credit for the progress that has been made. With the ready cooperation of the Centers themselves, it has been successful in bringing about

a unity of program which embodies many of the essentials of a Jewish cultural life.

"There are now buildings which provide facilities for carrying out programs. There is trained personnel which, with the cooperation of experienced directorates, is capably directing these programs. There are hundreds of thousands of interested members who are making community life much more worthwhile through their active participation. There is community support, material and moral, which makes possible the maintenance of the many activities projected by the programs. Finally, there is community spirit which carries forward and vitalizes the cultural values that have raised the Jewish communities of the United States to a higher cultural level, made possible largely by the organizational efforts of the Jewish Community Centers and their parent body, the Jewish Welfare Board."

TWENTIETH ANNIVERSARY (SEPTEMBER, 1942)

"The Jewish Center celebrates its twentieth anniversary, its first issue having appeared in October, 1922.

"The initiative of this enterprise was due to the late Harry L. Glucksman, who was executive director of the Jewish Welfare Board. He recognized the value of a medium which would combine in its purpose the projection of plans and ideas related to the Jewish Center movement and giving information on the progress of activities of Centers affiliated with the Jewish Welfare Board.

"The Jewish Center has made a place for itself in contemporary Jewish periodical literature. In its pages are found authoritative contributions which form a basis for community action and reflect that part of Jewish community life in the United States in which Jewish Centers have been determining influences. It has proved to be the main source for literature of the Jewish Center movement, presenting the best experience of the past twenty years.

"A wide range of articles, addresses, reports, and statements

discussing problems of Jewish community life is to be found in this compendium of current American Jewish history. Its expositions of Jewish cultural and educational activities, surveys of Jewish communities, underlying principles of Jewish Center philosophy, program and administration have made it an important influence in American Jewish life during the present century.

"*The Jewish Center* is not merely a technical journal for the professional worker, but is also a means for informing and stimulating the lay worker. From the point of view of this dual function, it is only fulfilling its objective.

"A standard of literary excellence, as well as of basic knowledge and experience, has been set by the editorial board, which has made of *The Jewish Center* a magazine of quality.

"In this connection an excerpt from a statement by Josiah Brill, of Minneapolis, who is a member of the executive committee of the Jewish Welfare Board, is in place. Referring more particularly to the June issue, he states 'You are entitled to high praise for the quality of this issue. It compares favorably with such publications as the *American Bar Journal* both as to style and contents. The articles are very much worthwhile.'

"Of the original editorial board there are the following still serving in addition to the editor: Louis Kraft, executive director of the Jewish Welfare Board, Herman Passamaneck, and Philip L. Seman. The editor acknowledges the painstaking, critical judgment which members of the editorial board have brought to their responsibilities and the invaluable cooperation they have ungrudgingly given during these past 20 years."

THE STATUS OF THE JEWISH COMMUNITY CENTER (DECEMBER, 1942)

"In recognition of the twentieth anniversary of *The Jewish Center* this year the editorial board decided to invite contributions on the progress of the Jewish Center movement during the two decades. As a result, there appeared two articles in the September issue, one by Rabbi Alter F. Landesman and one

by Harry Lebau, and in the present issue there are contributions by Louis H. Blumenthal, William Pinsker, Gilbert Harris, Philip L. Seman, and Jack Nadel.

"The conclusions arrived at are the considered opinions of executives of Jewish Community Centers who have served the movement during the period under consideration.

"There appears to be general agreement that the movement has progressed, as evidenced by enlarged vision of community problems both on the part of professional executives and of lay officials; a larger number of trained workers; a broadening of the program to include larger Jewish cultural and educational activities as well as a purely social and recreational program.

"In some larger communities the Jewish Center has not influenced community action as fully as possible even though it does appeal to all elements of the community; its influence has been greatest in small and medium sized Jewish communities. Though there has been improved personnel, if the movement is to bcome a larger factor, greater attention must be given to the training of workers, so that they will have a stronger background of Jewish education, group work technique, and the essential elements of community organization. Though lay leaders of personality who believe thoroughly in the Jewish Center movement have developed and have added to its strength in their respective communities, their number and their influence should be greatly increased. Rabbi Landesman comments that we have not adequately prepared a lay leadership that possess the 'necessary training and conviction about our work.'

"Mr. Blumenthal believes: 'The Jewish Center represents American Jewry's great contribution to American life.' However, he insists that the time has arrived for a 'critical, scientific, fact-facing type of analysis' of the movement; for a 'formulation of working principles and standards such as has been projected by the group work field;' for a 'further examination and clarification on a number of Center issues,' such as 'fuller integration of the Center with the Jewish community as a whole.'

"These criticisms lead up to the entire question of the rela-

tionship of the Center to the Jewish community of which it is a part, the extent to which it can influence community planning and coordination, its place as against that of other organizations in the community.

"Thus, whereas we may take the flattering unction to our souls that we have made progress, we still must make clear that there is in reality a Jewish Center philosophy and program, not a platform of mere expediency, but a positive concept which seeks to enrich Jewish communal life on a distinctive basis not possible through any other type of Jewish organization; that out of the congeries of Y.M.H.A.'s, Institutes and Social Settlements there has been emerging a type of community organization democratic in make-up, reaching out to every element of the Jewish population, promoting a cultural program of Jewish and general education, of socialization and recreation for various age groups, of community planning, co-operation and co-ordination.

"In other words, the Jewish Community Center, recognized for its accomplishments in helping to build up a broader Jewish communal life and in placing the Jewish community in a loftier position in the general community, must now express itself in more comprehensive as well as more detailed terms and devise plans for the future of a more far-reaching character as it steps from its youthful role into greater maturity."

JEWISH CENTER CO-OPERATION WITH OTHER SOCIAL SERVICE AGENCIES (MARCH, 1945)

"The symposium in this issue entitled 'Group Work-Case Work'[1] with the subtitle 'The Experience of Jewish Centers with Other Social Service Agencies,' although having a technical professional angle, gives laymen an insight into some of the problems which confront Jewish Centers and the manner in which they meet them through cooperation with other social service organizations.

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[1] Published as a pamphlet, *Group Work—Case Work Cooperation.* Association Press, New York, 1946.

"It has been found that boys and girls who meet in clubs and groups at a Center have among their members an occasional boy or girl who shows some difficulty in getting along with fellow members or with the club or group leader or the administration. The Jewish Center sometimes finds it desirable to obtain the benefit of the advice and guidance of a case work representative or agency so as to enable the club or group leader better to understand members who show tendencies that make them difficult in the conduct of the club or group.

"On the other hand, social service agencies have found that particular boys or girls whom they are endeavoring to help to adjust themselves to society's way can be greatly aided by becoming members of a club or a group pursuing social, artistic or cultural activities, and they accordingly arrange with a Jewish Center to have them admitted to a club or other group activity.

"These various plans of cooperation between a Jewish Center and a social service agency have been proceeding in a number of communities in recent years and the symposium descriptive of the procedures enables our readers to obtain an understanding of the relationship that is being established to the benefit of all concerned."

JEWISH ATTITUDES OF JEWISH YOUTH (SEPTEMBER, 1945)

"This editorial is directed to the symposium on 'Jewish Attitudes of Jewish College Youth' which appears in this issue. It applies likewise to a discussion at the recent New York meeting of the National Association of Jewish Center Workers in relation to Jewish youth.

"It has long been accepted as axiomatic that a young Jew can be possessed of a Jewish background, be imbued with Jewish ideals, be convinced of the value of living a life in accordance with those ideals, and still be an adherent of the democratic, liberty loving principles of the American nation. In fact, an understanding of Jewish idealism places him in thorough accord with his American environment. Lacking this

background he fails to grasp the contribution he can make to culture in general and to American culture in particular.

"Nevertheless, many of our young people are growing up with skeptical, cynical conceptions of their heritage instead of embracing that heritage as a guiding directive for preserving its essential principles toward a way of life fraught with rich culture.

"Why this failure on the part of our Jewish youth—which is not necessarily of their own making? Can it be attributed to the failure of a centuries old religion and culture to adjust itself to the modern situation? Parents pursue their observance of Judaism in a way that does not touch their children. Synagogues pursue their course in a way that does not reach the intellectual level of educated youth. Jewish Centers do not provide Jewish programs on a par with the general cultural equipment of their young people. Jewish leaders, rabbinical and lay, pursue their leadership without sufficient regard to youth.

"How are the Jewish Centers to meet the situation? We have here a problem which requires discussion, ventilation, and action on the part of all who are involved in the activities of Jewish Centers, not to speak of Jewish religious and cultural organizations altogether. We must face the need of providing programs which will receive response from educated youth and stimulate an interest in all that pertains to Judaism and Jewish people on their level. A definite philosophy and a positive approach may yet be the answer."

WORLD PEACE (SEPTEMBER, 1945)

"The world has turned over a new leaf. The old leaf has been bloodied by the murderous hands of Hitler and his satellites. The new must provide adjustments, economic, social, and political, tending to the maintenance of peace, security, and humanitarian ideals.

"Among the victims, as well as among the victors in subduing the would-be conquerors of the world, Jews share in the general jubilation, but they, especially Jews of the United States, must

participate in shouldering the responsibilities that now rest upon everyone.

"In common with organizations that have helped to sustain morale during the terribly trying days of World War II, the National Jewish Welfare Board has played an important part. Its agency in the endorsement of chaplains, its service of a spiritual and social character, its organization of communities for the welfare of men in the service, in fact its whole Army and Navy Division, with all its ramifications, have been factors of outstanding morale value.

"The underlying machinery which the National Jewish Welfare Board has developed since World War I, with its very considerable additions during World War II, will continue in operation for the benefit of the service men who must still continue in peace time abroad and at home. The Army and Navy Division of the Board is a continuing arm of its activities, paralleling the Jewish Center Division.

"The Board is expanding its service abroad, helping through its representatives to rehabilitate Jewish communities, as is indicated by the article entitled 'Overseas Activities' by John Sills, in this issue.

"The story of the participation of American Jews in World War II is to be revealed by the Board's Bureau of War Records, which has been compiling material indicative of the substantial contribution of war service on the part of the Jews in America[2]

"As a Jewish institution the National Jewish Welfare Board recognizes the responsibilities incumbent upon it to cooperate in building up a badly shattered world Jewry. As an American institution the Board realizes its function in the promotion of American principles of democracy. In the aftermath it pledges its devotion to the cause of world peace."

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[2] *American Jews in World War II.* Dial Press, New York, 1947.

9

LECTURES AND PUBLICATIONS

MANY OF MY CONTRIBUTIONS, both in the form of lectures and of articles in periodicals, deal with social and educational problems.

Social and Educational Problems

Public Education in Philadelphia, my doctoral thesis, developed the theme of free public education in the early period of United States organized government. An article contributed to the *Sunday School Times* in 1898, under the title "How We Secured Free Public Schools," embodies the more salient facts of this development.

The Russian Jew in the United States is addressed to social conditions among immigrants and their children. In addition, illustrative of discussion of some of the problems, are the *University Settlement Studies* entitled "Jewish Immigration," "Lower East Side Dwellers," and "The Shirt Waist Strike," as well as the articles, "The Lower East Side," in the New York

Sun, "Rent Strikes and Crowded Neighborhood," in the *Outlook,* and "The Jewish Immigrant as an Industrial Factor," in the *Annals of the Academy of Political Science,* all published during the first decade of the century.

Periodical contributions based on social settlement relationships and experiences published during the same period include "Settlement and Club Work" in the *Menorah Monthly,*" "Jewish Activities at the University Settlement," in the *Hebrew Standard,* "The Club of the Tenements" in the *Boston Transcript,* "Social Settlements and New York's Lower East Side," in *Charities,* and "Settlements and the Underworld" and "Settlements and Other Agencies" in *Jewish Charities.*

Then there was a series published in the second and third decades of this century related to Americanization, among which were the following contributions: "Americanization and Citizenship" in *Jewish Charities,* "Americanizing Influences among Jewish Immigrants" in *Jewish Social Service,* "Do Settlements Make Good Americans?" in the *New York Evening Post,* and "Jewish Americanization Agencies" in the *American Jewish Year Book,* 1921-22.

In the 1930's and 1940's there appeared articles with problems of Jewish Centers as an underlying theme, such as "Jewish Center Technique," "Widening the Jewish Community Horizon," "Current Experiments in Coordinating Jewish Communities" and "The Jewish Community Center as a Directive Force," all published in *The Jewish Center.*

Matters relating to the expansion of the Jewish population, besides being part of surveys, also received attention in periodical publications, among them being "Growth of the Jewish Population and its Future," *Jewish Exponent,* November 13, 1903 and "The Jewish Population of Cities of the United States," *Jewish Social Service Quarterly,* December, 1925.

The lectures delivered by me, the periodical articles published, and the publications of which I am author or editor also pertain largely to social and educational problems.

Lectures

My first interest in instruction was in "English to foreigners" at the College Settlement of Philadelphia, where, besides club leadership, I taught English to settlement classes.

While residing in Philadelphia I delivered addresses before various groups. One was descriptive of slum conditions in Philadelphia to members of the Civic Club and a chapter of the Daughters of the American Revolution. Another was before the Philadelphia Section of the National Council of Jewish Women on "The Immigrant Youth." A third was before the Mikveh Israel Association on "Social Conditions Among Nationalities in the Southern Section of Philadelphia."

At a conference on "What Brooklyn Is Doing for the Alien" under the auspices of a committee of the New Social Force Forum, held in 1911, I spoke on "The Russian Jew in Brooklyn." I resided and officiated at this period in Brooklyn.

Invitations were accepted to speak on social subjects in the several communities with which I had contact, more particularly Philadelphia and New York City; and when I visited other cities in connection with Jewish Center, Jewish social service, and Jewish community activities.

Lecturing in the Public Lecture Course of New York City, I recall a lecture of mine in the winter of 1910 on the subject "How People are Housed." In the Institute on Immigrant Problems and Education at the New York University in co-operation with the Department of Education of the State of New York in the summer of 1921, I lectured on "Educational Work with Immigrants." During this same period, lectures on the same subject were given by me at various places, including Elmira College. I also participated in lectures on training courses.

Publications

The volumes, *The Russian Jew in the United States* and *Boys' Clubs* have already been referred to.

For several years after being graduated from college, I did

newspaper work. I reported for the Philadelphia *Times* and the Philadelphia *Ledger* of that day.

I was at the same time a contributor to Jewish weeklies, notably the Philadelphia *Jewish Exponent,* doing ,among other things, some biographical sketches of local Jews active in the community. I was associated with the editor, Charles I. Hoffman, then an attorney, later a rabbi; and Ephraim Lederer, also an attorney, who subsequently became a public official.

At this same period I was for a time a columnist for the *American Israelite,* a weekly published in Cincinnati. The series which I contributed, published in 1892, was called "American-Jewish Tattlings" and was signed "Tattler." The articles dealt with various features of current Jewish life and characteristics.

For one year, 1889-90, I was editor-in-chief of a monthly publication, the *Associate,* which was devoted to the interests of the junior branch of the Young Men's Hebrew Association of Philadelphia. Among its editors were Dr. Leo S. Rowe, who later became director general of the Pan-American Union and Dr. Jay F. Schamberg, who became distinguished in the field of medicine. The magazine was not continued beyond the first year.

My first magazine article, "National Jewish Educational Work," was published in the April, 1897, issue of the *Review of Reviews.* It was an informative statement relative to the chief Jewish theological seminaries, the National Council of Jewish Women, and other national movements of an educational character extant at the time. It stated: "With the progress of the communities throughout the United States, a new era has been ushered in. Disconnected efforts are giving way to efforts laid down on a broad, systematic basis. Forces are combining for those purposes which can best be attained by other than mere local activity." This was fifty years ago, indicating the tendency from time to time to bring together independent local organizations and to conduct activities on a national scale.

During 1898 and 1899 the *Sunday School Times,* published in Philadelphia, contained articles and book reviews contributed by me.

In 1916 I wrote a series of news descriptions and comments dealing with social service for the *American Jewish Chronicle.* These articles were partly reportorial and partly editorial. In the issue of May 12, 1916, under the heading of "Social Service," in connection with facts as to the progress of philanthropic activities there was the following statement: "It thus becomes evident that there is a vast network of Jewish philanthropy, especially in our larger communities. Institutions such as the Jewish Protectory at Hawthorne, New York, and the Lakeview Home (for unmarried mothers) were not dreamed of a generation ago. Where, in former years, relief societies under the guidance of well-meaning business men gave desultory aid, they now, in our larger organizations make careful investigations through trained workers and provide employment for the heads of families, supply means so that the physical defects of the children may be remedied, and that young people may be placed in conditions of normal moral and social development. Boys and girls are put on probation when they commit some wrong against society. Efforts are made to find suitable employment for them and to safeguard them against committing further wrongs. Hence the Big Brother and Big Sister movement. Jewish communities are recognizing more and more the value of neighborhood and community centers. Hence the organization of a national Y.M.H.A. movement.

"With the growth and development of Jewish philanthropic work have come the establishment of agencies and institutions in charge of trained, educated, experienced individuals. The establishment of courses especially designed for students of Jewish philanthropic work is an indication of the larger interest in this work."

In the early 1920's I did some reviews for the *Saturday Review of Literature,* chiefly relating to books on Americanization.

As a member of the staff of the National Jewish Welfare

Board, I assumed various responsibilities and when *The Jewish Center* was started in October, 1922, as the official organ of the Board, I was appointed to its editorial board. Subsequently, I was chosen as managing editor and finally as editor of this quarterly periodical, a position which I retained until December, 1946, when the periodical was discontinued.

In 1948, I became contributing editor of the *Jewish Center Worker,* the official periodical of the National Association of Jewish Center Workers.

For a number of years until the end of 1945, I was a member of the editorial board of the *Jewish Social Service Quarterly,* published by the National Conference of Jewish Social Welfare.

I had been invited to be an associate editor of a proposed publication, *The Jewry of Philadelphia,* announced in 1926, which never saw the light of day, as the publisher had been unable to proceed with it because of lack of financial patronage. My contribution was to have been a historical sketch of the Jewish community of Philadelphia. My material was practically completed by me but was not utilized except as it was helpful later on in the preparation of my article "Philadelphia" in the *Universal Jewish Encyclopedia,* and it was also of value in pointing out the process which an old and large Jewish community went through in its organizational development.

A list of articles in periodicals and of pamphlets contributed by me appears in the Appendix.

10

CAMPS AS CHARACTER BUILDERS

DURING THE COURSE of over two decades I have watched the development of camps as a personality building, socializing influence and believe them to be a valuable element in the social work of today.

My experience has been gained by attendance at camps supervised by Mrs. Bernheimer (whose camp activities are referred to in another chapter) as well as by visits to other camps.

The following is a radio address which was delivered over WNYC on July 26, 1933, entitled "Camps as Character Builders." It applies as fully today as it did at the time of its delivery.

"It is estimated that over two and a half million boys and girls annually attend the camps of the United States and Canada.[1] It is therefore evident that, from the point of view of numbers, the camp is a potential agency in the making of American men and women who shall be individuals of high character and citizens of high ideals.

A Valuable Recreational Factor

"In the growing recognition of the value of outdoor life, the summer camp has become an increasingly valuable factor. Edu-

[1] Marie M. Ready, "Going Campward this Summer?," *School Life,* June, 1932.

cators and parents alike have more and more realized that the camp may be made a most serviceable medium not only as a mere means of supplying recreational activities during a period of the year when boys and girls do not attend school, but because the contact with men and women who are trained with a special understanding of young people's ways makes for a process which assists in their character building. It is not merely a matter of sending a boy or a girl to a place away from the city, where he or she may be taken care of by a corps of young men or young women called counselors. Nor should it be simply a matter of parents getting rid of their children for a period so that they may be relieved of their parental responsibilities. It is being definitely recognized that even where parents measurably understand the training of their children, their interests can best be subserved in a group organized with other boys and girls for the purpose of promoting in an open air community a series of play, recreational, and educational activities. The result is an understanding of the natural resources of lake, mountain, woods, and fields, of scenes of natural beauty and scientific value, all making for wholesome education and culture, fine invigorating tonic, lofty personality, and morale.

Correcting Personality Difficulties

"The habit difficulties which are to be observed among young people in everyday life are frequently more directly seen in the free, open life of the camp; the whole life of the boy, or the girl, is lived in the camp. An understanding of the social needs of the boys or girls, which in some circumstances might not be perceived in many months, may often be noted in the camp in one summer.

"The camp clientele is ordinarily composed of normal boys (or girls), so far as one can define the term, but problems arise with groups composed of the ordinary boys (or girls). The solution of these problems, with the view to correcting tendencies, has been the object of camp experiments, the results

of which give convincing evidence of the possibilities of the camp as a means of overcoming tendencies and habits which deviate from what is regarded as normal. The camp which succeeds in eradicating or modifying adverse personality difficulties performs, of course, an important function in character building.

"The camp must not be viewed merely as a commercial proposition. The director and counselors must be individuals of ideals, of educational background, of a broad social point of view, understanding the problems and needs of boys and girls, so that their leadership, their teaching by example, rather than by precept, will form a valuable element in character formation.

A Socializing Factor

"The camp is not merely a means of recreation and play, wholesomely conducted and well-organized and supervised, but, what is more important, a valuable medium whereby boys and girls become more thoroughly socialized, that is, enabled to adjust themselves to other individuals and to difficult personal and social situations. They become perfected in habits regarded as normal. They get to see themselves as others see them. Deductions suggesting such changes in habits can be made in many instances by those who have contact with camp life.

"Association in groups is necessarily a socializing factor in itself and when properly directed in a camp becomes a valuable element in the promotion of self-confidence, regard for others, and cooperative effort. A most difficult lesson is how to get along with others. Many boys and girls, because of their inexperience in the world's ways, are lacking in this respect, especially when they first go to camp. Campers who have been interviewed have emphasized the ability to get along with people as an important result of camp life. We all realize how invaluable this is in our every-day life relationships.

"Temper tantrums, hysterical homesickness, love of the limelight, a self-centered attitude, lying, alibis for misdeeds that

have been found out, manifest themselves among campers, and are frequently corrected, so that the camper will behave himself, or herself, in a normal way in his relationship to his fellow campers and the counselors. It is not to be assumed that the camp necessarily completely transforms a boy or girl permanently, but that the open life, together with an understanding of the causes of the manifestations, is a considerable help to the individual in adjusting himself, or herself.

"The direct benefits of the camp in health improvements are, of course, to be recognized as contributing to the toning up of the youth who attend the camp, especially in view of the fact that some of the conduct difficulties are the consequence of physical disability. There is no better place than the camp to ascertain at least some of the physical and health difficulties and thus to bring about or suggest the remedy, which results in improvement of conduct.

"We have, then, in the camp not merely a means of play, recreation, and health promotion and education, wholesomely conducted and well-organized and supervised, an important contribution toward the promotion of social life, but a valuable residuum much more important, namely a means whereby boys or girls become not only more thoroughly socialized, that is, possessors of ability to adjust themselves to other individuals and to difficult situations, but their individual morale is improved so that they show what is called good conduct; they become perfected in habits regarded as normal; they become more agreeable and more useful individuals.

"The camps, which are in operation almost wholly in the summer time, supplement the work of the boys' and girls' clubs, which frequently recess during this period. Hand in hand with them, they form a powerful means promotive of the process of character building. Those who give serious thought to the educational and moral value of the camp look forward to linking it more and more closely with the all year round educational and recreational program, so that the camp will not merely have an isolated summer time existence, but will be closely

associated with the year's program of educational and recreational activities.

"Parents, friends, and the public who have watched trainloads of boys and girls leave railroad stations early in July for camps in various parts of the country may not fully realize what a far-reaching institution the camp is and the effort put forth to make the results of camp life a factor in building up both youth's health and morale.

Counselors

"The camp counselors should be trained not only in their particular specialties of swimming, boating, athletics, arts and crafts, nature study, and the like, but in an understanding of boy and girl nature. The counselor who has had such training will at once be alert to behavior difficulties shown by campers, and will, with the aid of the director, immediately proceed to take measures for checking the difficulties. The counselor must, therefore, possess the necessary educational and psychological background; merely being good at sports is not sufficient.

Building Youth Morale

"We have thus in the summer camp an efficient means of building up the morale of youth. With the natural surroundings of a properly situated camp, with the physical equipment that is essential for recreation, health and education, with the technical knowledge and background of the director and counselors of the camp, with a well-organized program based on accepted principles that are the result of years of experience, we possess the fundamental elements for the promotion of a camp life that makes for all that is implied in character building, enriching personality, promoting social well-being, and encouraging devoted citizenship. America should continue to develop this important phase in the lives of its young people and its citizens should do all in their power to expand it in view of its deep-set influence during the adolescent period of youth."

11

JUVENILE DELINQUENCY

In their volume *Juvenile Delinquency,* Walter C. Reckless and Mapheus Smith[1] state: "The study of juvenile delinquency in America has taken precedence over the investigation of adult crime. The most outstanding and significant researches have been made in the juvenile field. The greatest amount of expert social work and guidance has been applied to the treatment of young offenders. Moreover, it has now been recognized that the beginnings of adult criminal careers have their sources in juvenile difficulties and behavior problems which have accumulated uncorrected from childhood and adolescence. As researches and treatment programs continue to concentrate on unadjusted children, increasing control over this problem is to be expected. More children will be adjusted before they graduate into a career of adult, professional crime."

The statement points out that there is no one cause, that there are a multiple of causes for juvenile crime. I am not going into the subject except to indicate the beginnings of some remedial plans and activities.

[1] *Juvenile Delinquency.* McGraw Hill Book Company, New York, 1932.

At the turn of the century the problem of the juvenile delinquent had been recognized not merely as within the province of legal administration but as a social problem which required a more delicate machinery than that which came within the purview of criminal law.

The Juvenile Court

I wrote an article entitled "The Juvenile Court" which appeared in the *Jewish Tribune* of December 16, 1910. It contained the following:

"Among the newer social institutions developing in this country is the juvenile court. First growing up in larger cities, it is spreading in a number of communities in various states. But it is not a cure-all for the several social ills affecting neglected, dependent and delinquent children. It can be made a powerful engine for social regeneration, but it must have the aid of other agencies. This has been emphasized in the discussion of the subject at recent National Conferences of Charities and Corrections. There were present as participants in the discussion judges of juvenile courts, probation officers, superintendents of children's aid societies and child-saving organizations, managers of juvenile reform schools, and the like.

"Many a judge or lawyer will rub his eyes at the suggestion that a juvenile court judge should be a different type of individual from the ordinary judge learned in the law. But many judges of the juvenile courts themselves feel that they exercise a different function than that of merely applying the law. Judge Ben B. Lindsey of Denver, Judge Julian W. Mack of Chicago, Judge George W. Stubbs of Indianapolis, Judge George S. Addams of Cleveland, Judge Harvey H. Baker of Boston, and Judge William H. DeLacy of Washington, D. C., are willing to discuss the problems of their courts as social problems, with all the implications involved.

"So a system is developing which provides for separate juvenile courts distinct from all other courts. An important part of such a court is the investigating or probation officer, who

makes himself or herself acquainted, not only with the circumstances affecting the offense committed, but also the home and social environment of the child. If the child is put on probation, it is placed in the custody of the probation officer who uses whatever means at his or her command to get the child into a more normal environment or state of mind. If the child is committed to an institution, the institution should be such that the child will receive physical, industrial, educational, or social training.

"The judge, then, is not merely a man learned in the law, stern and unrelenting, but of broad understanding of the ways of children, appreciating the motives which lead them to acts of abnormality and applying the remedy which will most readily bring about the desired reaction. An instance of this is the case of a boy accused of disorderly conduct, whom the judge directed to be physically examined, and the remedy applied was a physical operation which made the boy no longer a menace to society. On the old plan the boy would have been thrown into prison to associate with vicious persons, with the possibility of coming out a criminal.

"The ordinary judge can, at best, give but a short time to the study and disposition of a case. But he can avail himself of the assistance of the probation officer, who should know all that a careful investigation can ascertain as to the accused, his character, his antecedents and his surroundings, and who should be in a position to recommend the proper disposition to be made of the accused. Accordingly, it is important in the development of the system of juvenile courts, not only to have a new type of judges, but a type of agents of children's societies and of probation officers who possess personality as well as training and experience.

"July 1, 1899, was the date of the going into operation of the first full-fledged juvenile court law. It was passed by the state of Illinois and applies to counties of the state. Massachusetts had a rudimentary system of probation as far back as 1870, and in New York, children's cases had been heard apart from

those of adults prior to 1899; but the Illinois law is generally regarded as the pioneer in a complete juvenile court procedure.

"San Francisco, on September 15, 1906, actually opened the first juvenile court building. It was followed by Chicago with a very completely equipped structure formally dedicated August 7, 1907. It has all the appurtenances of the juvenile court for trial by the judge, meetings and consultations of probation officers, records of the clerks, provision for parents and others interested, and the detention of the accused. The building is in a neighborhood dissociated from other courts, and stands as a type of possibilities for other communities. Its detention home feature was more recently established.

"A number of places either have separate buildings for the juvenile court or a separate court room set aside for the trial of juvenile cases. In many other communities the same court-room that is used for adult cases is at certain times arranged for the trial of the juvenile cases. The endeavor is to get as far as possible away from associating the trial of children's cases with the criminal cases of adults. The entire principle of action, as it is growing and developing, is to regard the child, not as a criminal, but as a ward of the state.

"All this suggests a growing system throughout the country tending to safeguard the children from crimes of our complex civilization. In some portions of the country a juvenile court plan has been worked out for a number of counties of the state. In others it is in a cruder state of development, and in some this distinct social-judicial procedure has not yet come into operation at all. In a growing number of communities strong personalities and separate juvenile court systems are perfecting plans for finer child growth away from abnormal conditions and situations."

The Big Brother and Big Sister Movements

The Big Brother and Big Sister movements are based on the same line of social philosophy and procedure as that of juvenile court legislation and action. My interest was naturally in these

movements, and during the early years of my residence in New York City I participated in the activities of the New York Jewish Big Brothers Association, organized in 1909. In New York City Big Brother and Big Sister work has now become part of the activities of the Jewish Board of Guardians.

"Work of the Jewish Big Brothers" was the title of an article of mine published in the *American Jewish Chronicle* of August 11, 1916. It was descriptive in character and intended to enlist interest in securing Big Brothers. The essential element of the Big Brother movement is that a well balanced adult should befriend or be a "big brother" to a boy who has committed some minor anti-social act and who can be helped in rehabilitation through friendly associationship.

Through the early activities in the Jewish Big Brother work, I became acquainted with Jonah J. Goldstein, now a judge. I was greatly surprised one evening a few years ago when, accompanying my wife, a member of the staff of the Jewish Board of Guardians, to a meeting of the Big Brother and Big Sister department of that organization, I heard myself publicly pointed out by Judge Goldstein as one who was experienced in meeting problems of adolescents. Not to be outdone, former Judge Nathan Sweedler, when he came to the rostrum as the other speaker of the occasion, also pointed to me as one who had a full understanding of problems of juvenile misconduct. Judge Sweedler was aware of my activities when he was a director and president of the Hebrew Educational Society of Brooklyn.

12

YOUTH PROBLEMS

I WAS GLAD OF THE OPPORTUNITY of representing the National Jewish Welfare Board on a committee of the Educational-Recreation Council which for years had been endeavoring to formulate some basic principles and definitions that would clearly indicate the particular niche in the social work make-up which this group occupied. The purpose was not only clarification for the organizations themselves but the place to which they were entitled as a positive force in their respective communities and the share to which they were entitled in the budget of the community from funds gathered from private sources. I believe the Council was successful in definitely establishing the presentation of its case with the resultant that local Community Chests were enabled in a number of instances to allocate a fairly adequate proportion of the budget to the local leisure time and recreational organizations, based on their service to the community. The committee which formulated the policy for the Educational-Recreation Council consisted of individuals appointed by national non-sectarian, Protestant, Catholic, and Jewish agencies, as follows: Boys' Clubs of America, Boy Scouts of America, Camp Fire Girls, Catholic Youth Movement, Girl Scouts, National Jewish Welfare Board, National Board, Young Women's Christian Associations; National Council, Young Men's Christian Associations; National Federation of Settlements.

Nothing has impressed me more than the expression of young people in connection with a discussion on problems of youth

by the young people themselves, under the auspices of this committee.

A Young People's Panel

A panel of twenty young men and women, seventeen to twenty-three years old, was chosen through a process of selection by representatives of the several agencies. Young people of various religions were in the group. Prof. Harry A. Overstreet was the leader and there was a "hearing board" comprising the late former Secretary of War Newton D. Baker, Mrs. Franklin D. Roosevelt, Dr. Daniel A. Poling, and Miss Ida M. Tarbell. The questions discussed included employment, spare time, group association, principles of conduct, and responsibilities of citizenship. The members of the "hearing board" gave expression to their enthusiastic appreciation of the understanding of the young people.

Prof. Overstreet's Comment

Prof. Overstreet stated:

"I have had a great experience this afternoon, most unexpected in its greatness. I am still under the spell of something quite indescribable. We had these young people sitting at the table and we were asking questions of them. As that questioning went on there came the time when I, myself, felt the surge of a great emotional climax, because all through the experience this afternoon there was a sheer directness, a sheer sincerity, an utter frankness and fearlessness, and, shall I say, a very profound pathos. . . .

"It was a terrible challenge to the world as it is today. They wanted fine character, they hated the kind of things that were made necessary by the sort of world in which we lived, and they begged of us that we come, half way at least, and help them to build a world in which people could be greatly decent, as they wanted to be decent. . . ."[1]

[1] *Youth Today,* Proceedings of the Hearing and Conference, October 29, 1934, New York City. Community Chests and Councils, New York.

13

COMMUNITIES

IMMEDIATELY AFTER OUR MARRIAGE IN 1915, Mrs. Bernheimer and I took a trip to the Pacific Coast, visiting a number of communities en route.

In the United States

At San Francisco we attended the 1915 Exposition with Congressman and Mrs. Julius Kahn (later her husband's successor as congressman).

I have been afforded the opportunity of traveling to a considerable number of cities throughout the United States, besides studying at close hand a number of Jewish communities, meeting with individuals from a variety of cities, and having contacts of one sort or another with all parts of the country.

East London

On our European trip in the fall of 1928, Mrs. Bernheimer and I visited the East End of London.

"Into the heart of East London," said Israel Zangwill in his "Proem" to the *Children of the Ghetto,* "there poured from Russia, from Poland, from Germany, from Holland, streams of Jewish exiles, refugees, settlers, few as well-to-do as the Jew of the Proverb, but all rich in their cheerfulness, their industry and their cleverness."[1]

Referring to East London, including Petticoat Lane, my diary relates: "Here we obtained a view of the life of Jewish people, their selling from carts, etc. We spoke to a few and obtained the impression that the conditions of living among the poorer Jews were not as good as among similar groups in New York City. In fact, the economic opportunities, both of Jews and non-Jews, are not as good, it is evident.

"We spent an evening at St. George's Settlement with Mr. and Mrs. Henriques. This settlement is conducted like our large Boys' Clubs, such as the Boys' Club at Avenue A and 10th Street, New York. Work of this character among Jews does not appear to have advanced as it has in the United States, but some progress will be made when the new building of the Settlement is erected."

The new building was erected for the Bernhard Baron St. George's Settlement and the Settlement has definitely progressed. Basil Henriques, who has continued as its warden, came to the United States in 1943. At my request he wrote an article, entitled "A London Jewish Settlement in War Time," which was published in the September, 1943, issue of *The Jewish Center.* It pointed out the considerable number of members of the settlement who joined the armed forces and concluded: "England may be proud of her Jews. She has always treated them fairly. The Jews of England are intensely proud of their country. They are learning that Judaism itself makes the man or woman of the Jewish religion a nobler and finer citizen of their country."

When in London we visited the well-known non-sectarian

[1] *Selected Works of Israel Zangwill,* p. X. Jewish Publications Society of America, Philadelphia, 1938.

settlement, Toynbee Hall. We also attended one of the synagogues there.

From England we proceeded to Belgium. At Ostend we went to a beautiful synagogue. We found Brussels most attractive.

Along the Rhine

We sailed along the Rhine for a short distance, from Cologne to Bingen. A group of school children on the boat for a holiday in charge of two teachers lustily sang the "Lorelei" as we approached the spot made famous by Heine.

We traveled by rail to Frankfort and to Heidelberg, where we met relatives from near-by Mannheim.

Leaving Germany our trip extended into the Swiss cities of Zurich (where we attended services on the Day of Atonement), Lucerne, and Interlaken.

Paris

We then went to Paris, where we enjoyed a ten days' stay, obtaining glimpses of the varied life of that cosmopolitan community. One visit we paid to a young couple living in the Latin Quarter showed us a phase of the life of that section. Another family revealed how the middle-class Frenchman manages to live modestly by careful economy. In Paris, we lived the life of the ordinary American tourist visiting department stores, places of amusement, well-known historical points (including Versailles), and scenes of natural beauty.

The West Indies

In 1934 we took a West Indies cruise with the Pan-American Medical Association. We started from New York on March 14 with the Panama Pacific liner "Pennsylvania" as our constant meeting place, except as we went on shore. It was the Fifth Congress of the Association and was attended by Central and South American physicians as well as a number from the United States. There was the opportunity of conversation and social meeting with men and women of culture, making a group of

higher intellectual and educational level than is the case in ordinary travel. A few names will indicate what I mean: Chevalier Jackson, of Philadelphia; Lewellys Barker, of Baltimore; Fred Albee, Harlow Brooks, I. W. Held, Foster Kennedy, Bernard Sachs, of New York; and John O. McReynolds, of Dallas, then president of the association.

We had the pleasure of attending an occasional session on a subject that could be understood by a layman. At our dinner table were Dr. and Mrs. Emory Hill and Dr. Joseph A. White, of Richmond, Va., with whom we became well acquainted. We traveled over the Andes Mountains with them, on the occasion of the trip of the physicians to Maracay, the home of the then dictator Gomez. Here we enjoyed the music of a Viennese orchestra in a beautifully appointed garden. On our day's trip to Havana, Cuba, Mrs. Hill, who is a Protestant, joined Mrs. Bernheimer and me when visiting the congested section where the poorer Jews lived and was surprised at the organizational development of the community, notwithstanding its poverty.

The places visited on this Pan-American Medical tour included Havana, Colon, Cartagena, Puerto Cabello, La Guarra, and San Juan (Puerto Rico).

The second West Indies cruise was in 1936. It included St. Thomas, Virgin Islands, an American possession where we went to a synagogue and Jewish cemetery; Martinique, French in character; Trinidad, which is British; Caracas in Venezuela; and Curaçao, Dutch West Indies—quite a variety of colonies of several governments.

Curaçao

At Curaçao we visited the town of Willemstad. At the synagogue, which was built in 1672, we were shown the Sefer Torah (Scroll of the Law) which is said to have come from Portugal over three hundred years ago.

I came across an account reprinted in the September 1, 1944, issue of the *Jewish Chronicle* of London, England, from the

Canada-West Indies Magazine of Montreal, which contains some facts that are apropos:

"Most astonishing to the peace-time visitor of the harbor of Curaçao were the shops. In the narrow, winding streets of the old city of Willemstad the little bazaars display the most expensive Swiss watches, Paris perfumes, and gowns—all articles one would expect in London's Old Bond Street or on New York's Fifth Avenue. . . .

"The Jewish owners of these little bazaars live comfortably in the Dutch renaissance mansions, so typical of the Curaçao scene, and are descendants of the early settlers.

"By inheritance they own not only the bazaars but quite a bit of the land. They are predominantly engaged in the banking and shipping business of the island, and many hold high government positions. . . ."

On visiting Panama and the Canal Zone we went to the Army and Navy Young Men's Christian Association of Balboa. From there we endeavored to reach the National Jewish Welfare Board representative, who was, we found, away on an official trip. However, we visited the synagogue and called on the president and several members.

At Kingston, Jamaica, we called up Rabbi Silverman, to whom we had a letter of introduction. This was in February of 1936.

Cuba

At Havana, Oscar Garfinkel, representative of the Centro Israelita de Cuba, met us and we made the rounds of the section in which the poorer Jewish population resided. A number were families that had become stranded in Cuba; they had anticipated going to the United States, but found that they were not eligible for entrance because they did not possess proper visas from the countries of their original residence.

In the Jewish community there were some of the usual institutions, including the synagogue and Talmud Torah (Hebrew school).

We retain recollections of the life of Havana, with its capital, its Casino, its Jai Lai games, its National Theatre, its attractive harbor, and its general environment.

Mexico

On our trip to Mexico City, via steamship, on September 30, 1937, we met a Jewish man with his wife and child, who had come on at Havana. He had traveled from Germany and had bought a toy business in Mexico City, where he intended establishing himself. He explained that he had had the privilege of running a lottery in Berlin, a privilege which was estimated to be worth $300,000. This was taken away from him by the municipality and given to five Nazis—an illustration of Nazi business.

We were impressed with the outward colorful aspect of things in Mexico. We enjoyed the Mexican dances, the opera, and the music at the theatre of the Palace of Fine Arts in Mexico City, a beautiful municipal building; we attended the markets—some clean, some dirty—in which were hung paintings of Mexican artists; we visited the art gallery, glass factory, government department of publicity, and the University of Mexico; we made trips to the attractive town of Taxco, to Cuernavaca, and to other communities; we viewed antique cathedrals. There was exotic beauty, but there were also great contrasts. There were the handsome homes in Chapultepec Heights and the poverty-stricken habitations of masses of the people. There were not only evidences of poverty but of filth and lack of sanitation. It must be remembered that the inhabitants have many of the habits of a primitive people, which the government is correcting by means of laws and regulations calling for sanitary and preventive provisions, but the process of modernizing the habits and customs is slow. So there is evidence of picturesqueness, culture, modern ideas and influence, together with ancient custom and slow adaptation to present day methods and economic and social progress.

Among Jewish organizations we visited the Jewish Chamber

of Commerce and the Young Men's Hebrew Association. These latter were housed on the second floor of a building and were unimpressive by comparison with even the most limited similar associations in the United States.

One day we went to the Jewish school called Colegia Israelita, conducted on the same basis as the public schools of Mexico City. The number of pupils at the time was 400 and the annual budget approximately $30,000. The principal and teachers spoke Spanish and Yiddish. The school is located in the suburbs of Mexico City and has outdoor facilities, including a swimming pool; there are class rooms, manual workshop, sewing room, and auditorium. The grades range from kindergarten to high school.

Mexico City, when we visited it, had a good sized Jewish community. It included merchants, book publishers, and various types of business and professional men. The poorer Jewish population resided in a section which centered around Jesus Maria Street, where a synagogue was located.

Visits to communities in Canada are to be added to our record of trips to foreign lands.

REVIEW

I BELIEVE THE MOST FRUITFUL YEARS of my life have been those which began with professional social work at the University Settlement of New York City in the first decade of this century. I embraced with ardor and enthusiasm the offer of Prof. James H. Hamilton, headworker of the settlement, to assume the assistant headworkership.

Here there was the satisfaction of achievement not only in contacts made in the settlement house but in the lower East Side neighborhood as well. I realized even more than in the southeastern section of Philadelphia the influence of bad physical environments, congested neighborhoods, difficult economic and social situations, and exposures of misconduct and to criminal tendencies, but *per contra,* the ability of a people to rise above such handicaps by virtue of intellectual equipment, moral stamina, and social vision, by means of which they were enabled to enrich their culture, to improve their economic condition, and to make themselves a social and communal force tending toward the practical carrying out of ideals.

Here I had the opportunity of planning activities which enabled young people to develop themselves intellectually, cul-

turally, physically, to associate themselves in groups for the expression of their ideas and ideals, to grow into a citizenship that made their lives worthwhile in their neighborhoods and in the community at large. Here these young people came in contact with men and women of the community who in their personal lives exemplified elements of character and social endeavor that met a response on the part of the young people themselves, desirous not only of being successful and worthwhile from an economic point of view but animated by a desire to improve social conditions throughout the neighborhood and the community.

When I moved into another area of the New York community, namely the Brownsville section of Brooklyn, with full charge of a neighborhood organization containing similar elements of the population, I found opportunity for further influence in community life and endeavor to help in the enrichment of the cultural and social aspirations of the people. This was in the decade beginning with 1910. There were the same types of individuals as on the lower East Side, the same types of young people anxious for cultural growth, the same kind of community-minded young men and women ready to improve themselves, their neighborhood, and their community.

So they responded to the public school system through the machinery of which as a local school board official I came in contact with them; to the commodious community playground in the planting of which in their midst I had a considerable hand; to the several features of the Hebrew Educational Society, including its cultural institute, its music department, its religious school, and its several activities promotive of group and individual growth, all tending to a higher level of community advance.

In all this I bring to myself the satisfaction of having helped to nurture native ability, moral status, and social outlook.

For my own growth and outlook there came the experience with communities throughout the land, beginning with the

early part of the 1920's and continuing through the succeeding decades. Surveying community after community as the representative of the National Jewish Welfare Board, I came in contact with the leaders of these communities as well as their followers, people who were desirous of furthering the growth of their communities by means of programs of culture, who wanted to broaden the point of view of their young men and women, and who felt that their communities should elevate themselves by broad educational and social measures.

I hope I have succeeded in presenting throughout these pages a glimpse of this development of a communal and social character. My function and that of the national organization I represented was merely to give opportunity for this communal and social growth. The National Jewish Welfare Board, standing for Jewish community and cultural progress, has worked out guiding principles which assist the communities to elevate and expand their social and cultural services. It stands ready to study their situations, analyze their problems, help plan their programs, and furnish guidance whereby they may accomplish their objectives. To have been part of the planning and development of the organization is a matter of much satisfaction.

In common with others, I have believed in the peoples from other lands, fleeing from persecution, from domination—coming with democratic ideas, with resourcefulness, ready and willing to participate in the maintenance of a democratic nation, who have settled themselves here with the hope and expectation that they may helpfully contribute to the furtherance of a democratic, humane America.

Accordingly, I have participated in movements that were calculated to raise the foreign born out of their physical morass into clean and healthful surroundings; that have enabled them to develop their educational, cultural, and social outlook. Thus my becoming a member of groups devoted to the education and improvement of the foreign born, bearing in mind that the foreign born need not change their color, but should have the

opportunity of adapting themselves to American ways and at the same time contributing of their culture insofar as it is compatible with the American way of life.

With respect to the Jewish elements of this foreign born group I have felt that they, together with their descendants, and all those born on American soil, have in this country and amid this nation an opportunity of promoting a spiritual and cultural life which continues in the stream coming through the centuries. Unhampered by the regulations and constrictions imposed on Jews abroad, Jews in the United States take their place along side followers of other religions and members of other groups, worship according to their traditions and their adaptation of these traditions to present day situations, promote their ethical ideals, and seek to live according to the highest concepts of modern living. They possess resourcefulness, which enables them not only to build their own lives but to be helpful to fellow Jews abroad so that they, too, may rebuild their communities after the terrifically devastating ravages of war.

APPENDIX

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