CENTERS IN MY LIFE

Philip R. Goldstein

A PERSONAL PROFILE

OF THE

JEWISH CENTER MOVEMENT

$3.50

CENTERS IN MY LIFE

A Personal Profile of the Jewish Center Movement

BY DR. PHILIP R. GOLDSTEIN

No large Jewish community in the United States is without a Jewish Community Center, nor many a smaller one. A Center is felt to be necessary as a complement to Synagogue or Temple. At the Center, American values and Jewish values strengthen and enlarge each other. It is a melting pot in keeping with cultural and religious pluralism. So far as possible, it is a cooperative, and the method of learning is discussion. It serves the civilian at home and the service-men and women away from home. Primarily Jewish, its doors are open to everyone.

It was the National Jewish Welfare Board which made possible the metamorphosis of the old YMHA and YWHA into the Jewish Community Center of today. From the beginning, over forty years ago, one of its chief men who translated dream into reality, frequently achieving the impossible, developing a new specialty of social work for the times and winning a multitude of friends for himself and the movement was Phil Goldstein.

(Continued on back flap)

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CENTERS IN MY LIFE

DEDICATED

TO

The National Jewish Welfare Board with which I have been associated for forty years and which has been the inspired fountain-head of the Jewish Center movement.

AND TO

Horace M. Kallen, philosopher, and Max C. Schrank, businessman, both of whom approach life from the same fundamental premise of pragmatic, cultural pluralism, the dignity of the human personality and justice with freedom.

Acknowledgments

I wish to acknowledge my indebtedness to my dear friends, Dr. Horace M. Kallen, Louis Kraft, who graciously wrote the introduction, Manuel Prenner, Dr. Charles Weiss, Dr. Louis C. Zucker, Rita Reiner and my dear and devoted wife, Sarah, for reading the manuscript and for the invaluable suggestions that they offered. I am indebted and grateful to all of them.

Preface

SINCE I HAVE reached the age of retirement, the time seems appropriate to review my career of over forty years with the National Jewish Welfare Board, in the Jewish Center movement. Friends and associates, and not unlikely others who are of a sociological or historical turn of mind, may wish to know how my specialty of social work came into being, how I was prepared for it, how I developed its potentialities, and what I accomplished in it. But, inseparable from the public work, is the private life behind it, and this means some delineation of the kind of home and milieu the subject was formed in, his social sentiments and religious beliefs, the kind of people his family and friends as well as coworkers were, the communal causes he labored for apart from his "business." A psychoanalyst might also discern a subconscious wish to gratify those relatives and friends who feel that a richly satisfying, variously dynamic and not unfruitful life, such as mine has been, should not be allowed to fade into oblivion but be in some detail recorded.

This story, however, is more than the story of an individual or of a certain type of career. Like thousands of others of my generation, I was born in an East European shtetl, a world of grim poverty and oppression, yet of sacrificial loyalty to the Jewish heritage and indomitable

commitment to the cultivation of it. My childhood was spent in the Brownsville section of Brooklyn, where again material poverty and alienness were combined with the indefatigable pursuit of education,—but now in an open society. Of course, hundreds of thousands of Jews, during the last twenty years of the Nineteenth Century, left ancient homes in Eastern Europe for essentially the same reasons my folks did, in similar ways, and started out in America much as we did, having reached America after suffering much the same hardships. Following much the same pattern, a large part of the Jewish people terminated its career of centuries in the Old World and pursued an inevitably divergent one in the New World.

After World War I, from the 1920's through World War II and on into the 1950's, phase by phase, we Jewish immigrants from Eastern Europe were kneaded ever more thoroughly into the American dough. In this process, my generation has been the arch-transitional one; and, of the three great Jewish immigrations in the history of this country, that from Eastern Europe has become the predominant one. Although the Portuguese and German Jewish immigrations underwent parallel progressions in this country, they were on a much smaller scale.

The Jewish Center movement has been, I believe, of permanent value in shaping American-Jewish life since World War I. Even with the emergence of Medinat Israel and the efflorescence of Jewish cultural forces here at home, much remains to be done in strengthening Jewishness throughout American Jewry. The problem today is no longer one of the adjustment of Jews to America but of Americans to Judaism.

Introduction

PHILIP GOLDSTEIN came to the Jewish Welfare Board in 1921 and served the organization for 40 years. His formal function was fund-raising, but this role hardly does justice to the true character of his extraordinary contribution to the development of Jewish community life in America.

Forty years ago, there were relatively few Jewish Federations, no Jewish Welfare Funds and central fund raising was in its early stages. There was, for example, no apparatus of central fund raising for the construction of Jewish institutional buildings. In short, Jewish community organization as we know it today was in its infancy.

It was at this time, in 1921, that the Jewish Welfare Board became the national organization for the constituent groups of the National Council of YMHA and Kindred Organizations, as a result of a merger of the two bodies. The Council had been in existence only a few years before the war and the local YMHAs and YWHAs, except for a small number in the larger cities, were relatively limited associations of young men and women occupying rented rooms for the most part and lacking community recognition and support.

The Jewish Welfare Board, formed in 1917 when the United States entered the war, emerged from the war time experience as a national organization that had achieved

approval and gratitude of the Jewish community and of the returned veterans, many of whom were former members of YMHAs. During the war it had successfully mobilized Jewish communities for participation in the war effort. For the first time in American Jewish history, Jewish communities were united locally, regionally and nationally in a program of national scope. Jewish Welfare Board Centers were established in many communities as the core of the local program on behalf of the Jewish men in the service. Wherever YMHAs with suitable facilities were available they were integrated in the national program. At the end of the war, the local JWB Centers were reluctant to abandon the unity that had been achieved in a program that they felt could serve them in peacetime as well.

A merger of the two national bodies appeared to be the way to assure the perpetuation of the values involved in the war time experience and of the earlier purposes and programs of the variety of YMHAs and similar organizations that constituted the membership of the National Council of YMHA and Kindred Organizations.

It was clear, however, that in order to achieve unity in the effort to build a creative Jewish life in the local community, it would be necessary to establish the kind of institution and program that would be dedicated to a broad communal objective and in which participation would be available to all Jews in the community. In concrete terms this philosophy took the form of a Jewish Community Center. The establishment of such Centers became the official program of the Jewish Welfare Board.

Translating this goal to a reality became the task of the succeeding decade. John Dewey once wrote "The end of man is action and not thought, however noble" and what was needed were men of action to actually help create the organizations and the physical facilities of Jewish Com-

munity Centers. Philip Goldstein was such a personality. He came to JWB in 1921 with a rich background of experience in Jewish Community work and specific skill in dealing with the problems of YMHAs' field secretary in the Middle Atlantic States in the employ of the National Council of YMHAs. He continued in a similar capacity with the Jewish Welfare Board. The Jewish Center movement counts Philip Goldstein as one of the very early pioneers in its creation.

In the decade of the 1920's, scores of new buildings were built, embodying the requirements for a Jewish Center program, suited to local needs. Large sums of money had to be raised in each locality for the first time. Machinery for fund raising had to be created de novo, in all instances. It was not a simple task. The enterprise being new, intensive education was required and the most able lay leadership developed and organized, not only for fund raising but for the operation of Centers after the buildings were built. The task devolved upon the Jewish Welfare Board which provided the professional direction for the local efforts.

Philip Goldstein directed most of the campaigns with phenomenal success. His contribution was manifold and is not to be measured solely in the financial success of the scores of campaigns. His was a task of public education and of social engineering, the results of which endured long after the campaign was ended. In the process of fund raising, he expounded, with an enthusiasm and sincerity that was most persuasive, the philosophy of the Center, of its Jewish purposes and essentially unifying influence. The pattern of organization for fund raising which he established in communities that had no prior similar experience, remained a permanent contribution from which Federations and Welfare Funds which came later undoubtedly benefited. In the process of fund raising, Philip

Goldstein discovered and involved outstanding lay leaders, many of whom continued to serve not only the Community Center, but the larger Jewish and general communities. He created an image of the dedicated Jewish communal worker of which the Jewish Center profession could well be proud. He won much respect for himself and for the Jewish Welfare Board which he represented so ably for over forty years, for much of the time as Director of its Fund Raising Division.

Opportunities to give public recognition to dedicated servants of the community, are to be welcomed; they occur too rarely in this public relations ridden age. It is therefore particularly satisfying to me, to add my word of appreciation to a cherished colleague for our warm personal relationship over the many years and for his most valuable contribution of service in the work that has been a life's work for both of us.

LOUIS KRAFT

February 1964

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CHAPTER I

From Sokoly to Brownsville

I WAS BORN on January 19, 1891, in Sokoly, (So-kó-ly) a shtetl in the province of Lomza, situated northeast of Warsaw, in Russian Poland. Of the town's 400 or so families, two-thirds were Jews. They were tailors, shoemakers and butchers, store-keepers, merchants and grain traders who dealt with the peasants of the surrounding villages. The chief occasions for trading were the turbulent fairs held in the town—the ordinary Thursday "mark,"—and the big bi-monthly "yarid," to which the peasants from all the country round brought their produce—both fairs and peasants bearing a resemblance to those described by Hardy and Burns.

The layout of Sokoly was rather typical of the small town in Eastern Europe, with cobblestoned streets radiating like spokes of a wheel from a plaza, or "mark," and a highway, or chausée running through the town, to link key towns or even cities and to provide a treeshaded promenade where Jews strolled on Sabbaths and holidays. There were windmills, operated by Jewish "millner," a church, a police station and jail, plus the standard constellation of Jewish institutions, and an inn where the peasants drank on their way home from market. Forests of birch and pine encircled the hills and meadows of the town.

The government of this Polish town was Russian; the police force of four men were native Russians, all of Greek Orthodox faith. The restrictions decreed in St.

Petersburg against the Jews, in the 1880's as well as before, were law. Our Christian townsmen, being Poles, were Roman Catholics. The church bells rang the worshippers in and out of church every Sunday. Easter Sunday in particular was a special day of danger and terror for the Jews. The fanatically pious Catholics would be roused to a frenzy of hatred. Jews found outdoors would be assaulted; Jewish houses were stoned.

Despite this milieu, however, the East European Jews perfected the culture eulogized in Abraham Joshua Heschel's "The Earth is the Lord's." Typically, the internal government of the Jewish community of Sokoly—indeed its whole way of life—derived mainly from the Scriptures, culminating in that practical digest of the Talmudic-rabbinic tradition, the Shulchan Aruch (Set Table). The "rav," or "rov," as the Rabbi was called, was the authority on this tradition and code. Controversies arising between Jews in business or family relations were arbitrated by a Beth Din (Rabbinical Court). Torah (learning) was esteemed by almost all Jews as the "beste s'choirah" (the most desirable merchandise of all). The communal societies and institutions which made effective the Scriptural-rabbinic principle that those who have more ought to care for those who have less, all functioned here, by means of typical voluntary societies. The Gemilut Chesed, the Mattan B'seiser and the Hachnosat Kallah quietly met various needs for financial assistance, and the Bikkur Cholim and Chevra Kaddishah ministered to the sick and the dead. There were, of course, a mikvah (communal ritual bath), four synagogues as well as some shtieblech (chapels in houses), a Talmud Torah (public elementary school) and an asylum for the old and sick, the Hekdesh. These institutions were supported by a tax collected from the people.

We were a good-sized family: two little boys to educate,

and four growing daughters to marry off. But how much could our father earn in Sokoly, teaching a few private students Hebrew and Talmud, which was the only work he was trained to do? The struggle to provide for his family became increasingly hopeless. So, like many other Jewish fathers in that time and place, my father went away in the summer of 1892, to prepare a better home for his family in that shining land of opportunity with the open door, that land of equality in liberty, "America." For the first several years in New York he failed, either as teacher in a cheder of his own or as a sweatshop worker in New York, to earn enough to send for his family. (The squalor of the sweatshop was too much for him.)

Meanwhile, the struggle to provide for our family fell entirely on Mother. I don't know how she managed—did God indeed provide?—until, with the help of a loan from the Gemilut Chesed, she installed in our crowded little dwelling a bake oven, and, when the children were asleep, she baked bread which she sold in the market place.

My ten year old sister, Esther, took over many of the household chores, and was a great help to Mother. Despite these hardships, she learned to read the Hebrew prayers and to write Yiddish, accomplishments unusual for the Jewish girl of the old-time Polish shtetl.

I was a year and a half old when Father left for America. When I was four, Mother felt it was high time for me to be initiated into the sacred precincts of Hebrew studies. In a very old-world, one-room school, held in the melamed's (pedagogue's) home, we children from four to nine years of age were kept from eight in the morning until seven in the evening, learning by rote and under short-tempered duress (when we were not doing chores for the melamed and his wife). I remember how, in the winter evenings, I walked home from cheder carrying a lantern, and how dreadfully afraid I was until I crossed my family's thresh-

old. By the age of seven, I was translating the Chumash (Pentateuch) with Rashi's commentary, into Yiddish. Not too badly, apparently, for the teacher chose me to memorize several chapters of the Book of Proverbs in the Hebrew, to recite them before the congregation in the synagogue.

My brother Isidore, six years older than I, had left this stage far behind. Pronounced by the rabbi of Sokoly an exceptional Talmud scholar, he was sent to the then renowned Yeshiva in the city of Lomza. Here the poor Yeshiva bochur was able to exist, like many of his kind in the East European yeshivas, by "essen teg," that is, eating and lodging by turns with the same families, week by week. These families, which thus gave the penniless student a kind of scholarship, were not always affluent, but they regarded their help as a "mitzvah" which would earn them merit in the world to come. Isidore's brilliant promise as a Jewish scholar, unfortunately, was unfulfilled. After but two years of Yeshiva, he joined the rest of us in emigrating to the United States.

My father eventually established himself as caretaker of a synagogue (a shammas), where he also served as its learned functionary and assistant at the services on Sabbaths and festivals. Finally, after eight years of privation and saving, he purchased steerage passage for the five of us who were going. My oldest sister was so fortunate as to marry a man who waived the almost obligatory dowry, which my parents could not furnish. Very likely, my father's dignity as a scholar made the dowry unnecessary, in Itka's case, as in that of my elder sister, Ida, who was also in her twenties. Ida announced her engagement before our departure, and was married in New York soon after she and her fiance arrived there. Itka made her home in a suburb of Bialystock.

Needless to say, upon receipt of the steamship tickets

our joy was unbounded, and there was great commotion. While I regaled my schoolmates with visions of the happy prospects awaiting us in "die goldene medinah," as America was called by the Jews of Eastern Europe, Mother was busy trying to dispose of her furniture at the best prices. Isidore came home from the Yeshiva, and Itka and her husband came to say farewell. My maternal grandparents were obviously unhappy to see us go. They seemed to have a special fondness for me; they used to press a few kopeks into my hands occasionally for spending money. (My grandfather owned an inn, which my grandmother ran while he studied Torah or went on pilgrimages to Hasidic rebbes in other places, as far as Warsaw. My father, although wholeheartedly devout, passionately disapproved of Grandfather's devotion to the rebbes.)

Amid tearful farewells and anguished blessings, we left Sokoly forever, in a wagon, with a little clothing and food, and my small figure, all concealed under a blanket of straw. Before us lay a fearful journey to the German village where we were to take the train. Since neither visas nor passports were granted to Jews, it was necessary for us to do business with an "agent." Coordinating his movements with those of other "agents," he would sneak us through the thick of night to an out-of-the-way spot on the Polish-German border; from there, at dawn, we were to be conveyed across the border to the railroad stop. When we arrived at our destination safely, we gave thanks to the Almighty, who had watched over us. Then we boarded a train which took us by way of Berlin to Hamburg, where we were to embark at once for America. At this stage we were not so fortunate.

For a long, miserable week, the shipping company kept us in a building on the pier. We slept on the floor, resting our heads on our suitcases and bundles, and, because we would not touch food which was not kosher, we were

forced, sparingly, to eat food which Mother had intended for the long voyage. When at last we embarked, we were two endless weeks crossing the ocean, confined to the squalor of the lowest depths of the steerage. Mother was seasick the whole time; I seem to have been the only member of the family who did not suffer seasickness. I wandered to the deck above and made friends there who would give me a little milk, a bar of chocolate or piece of fruit, which somewhat alleviated our plight. Even a steward showed us kindness.

We landed at Castle Garden (later known as Ellis Island), where all of us immigrants, a multitude, were gathered behind a wire fence, looking out for the relatives and friends who were to meet us. When Mother caught sight of Father outside the fence, she pointed him out, and we uttered shrieks of joy. But not until our baggage was inspected and passed by the customs officers was he permitted to pass through the gate to us. I need not describe the embraces, the kisses and joyous tears, of the reunited family.

It was a warm day in July, 1900, when a member of the ferry crew pointed out to us the Statue of Liberty. I recall gazing at it, a child of nine, with uplifted heart.

CHAPTER II

The Road to College

FATHER RENTED A coldwater flat for eight dollars a month, on Rockaway Avenue in the Brownsville section of Brooklyn. There began our American adventure.

Brownsville in 1900 was at least as heavily Jewish in population as Sokoly. The Jewish immigrants from Eastern Europe, both men and women, were exploited in the sweatshops of Brownsville and of the East Side ghetto in Manhattan. The long hours of toil and the wages of those days prevailed until strikes and labor unions wrought a radical change for the better.

There were four synagogues, all Old World Orthodox. One of these, the Etz Chayyim (Tree of Life) on Stone Avenue, employed my father, as I have said primarily as Shammas, but also, because he could expound the Talmud profoundly and lucidly, as Maggid (preacher). To his great disadvantage, he never attained to Smichah (ordination as Rabbi), he could never afford it, and the laity quite naturally went by the diploma, regarless of the excellence of the substance. These fairly numerous worshippers, however, who were adepts at Torah, chiefly the Talmud, the commentaries and the codes developed from it, and who craved intellectual excitment and nourishment, (the Rabbi's sermons being elementary and trite) prevailed upon my father to meet with them on Sabbath afternoons at the synagogue, to lead discussions of matters of Torah. These discussions would last until time for Mincha (the afternoon prayer). My father was, in effect, a professor

leading a seminar that had elected him purely because of his qualifications. This was an ancient practice in Jewry. He continued in his double role at Etz Chayyim until 1920. Then a new synagogue was established on Christopher Avenue, and Father was appointed there to the double position of Shammas and Maggid.

By no means did Father slight my own Jewish education. I was sent, not to one of the old-fashioned, shtetl-type chedorim scattered around Brownsville, but to the Stone Avenue Talmud Torah. This primary and grammar school was graded, and had such knowledgeable and attractive teachers that their lack of pedagogical method scarcely mattered. I attended there until I was Bar Mitzvah, becoming fairly proficient in the Hebrew Bible and Rashi's Biblical commentary.

For my Bar Mitzvah, solid preparation and Jewish living, accumulated over my thirteen years, were the essential thing. I required very little special preparation. (This is in sad contrast to today's all too common practice of turning this occasion into one of ostentatious display, overshadowing the true import of the child's arrival at this milestone on the road to higher Jewish learning and maturity.) I simply read in the Scroll a selection from the Sidrah of the week and chanted the Haftarah, reciting the appropriate blessings before and after. Then all the worshippers were invited to join my family after the service in the traditional simple refreshments, and that was all.

Father was resolved that, besides the Bible, I should now seriously study the Talmud. He withdrew me from the Talmud Torah to tutor me himself, with the intention of preparing me for the Yeshiva, there to study for the rabbinate. Several afternoons a week I came to the synagogue for Talmudic instruction. I was not very happy about this program, and pleaded with Father that I did not want to become a rabbi, or even a Talmudic scholar. I

told him that my desire was to study Jewish history and literature, conversational Hebrew, and the nature of different religions. But my father did not approve of these subjects. Jewish history and literature, he argued, are embodied in the Bible and Talmud; conversational Hebrew is a profanation of the Holy Tongue; (L'shon Hakkodesh) learning about other religions might lead to apostasy. Out of respect for his wishes I continued under his tutelage until I left for the University.

That first summer in the new land I could hardly wait to start going to public school in September. I learned a few words of English from boys of my own age in the neighborhood. When summer was at last over, my sister Esther and I came to register at Public School 66 on Watkins Street. The registrar had no difficulty with Esther's name; but, when she heard my Hebrew name, Rafoel, she hesitated, reflected, and proceeded to anglicize it to "Philip" (and Philip it has remained!). We were assigned to different classes, but since mine was overcrowded, I was not admitted until February, 1901.

When the great day arrived, I rushed off to school, overjoyed that at last my great adventure was to begin. Truly, for me as for so many other Jewish boys of my generation, public school was a glorious adventure. I was ten years old when I entered first grade, but completed the eight years of work in five, as a result of my own determination and the encouragement and attentiveness of my teachers. I believe that my eventual choice of social work as a career can be traced to the inspiration of Bernard Cohen, my first man teacher, and I have cherished throughout the years a volume of Hawthorne's short stories which he gave me.

When graduation at last approached, I was chosen Valedictorian, beating my friend Abraham Fuchs by only

one-half of one percent to win this honor. Happily, however, we have remained lifelong friends!

I do not recall the subject of the speech I prepared, but well remember the ceremonies and the parting words of our principal, Dr. Oswald Schlockow, who praised the United States as the home of the Bill of Rights, of freedom from the oppressions of the Old World, and of opportunity for everyone to advance, both materially and culturally.

My father and mother, attired in their very best, were seated on the platform reserved for special guests. The school officials and teachers received them with a kindness and courtesy which helped to make this an indescribable experience for them. Never had they dreamed that one day they would sit with such dignitaries, or that their son would achieve such distinction in America. While many of the words they heard were strange to my parents, the general effect upon them was one of joy and inspiration. As I relive that day, I am profoundly thrilled to know that this scene was being enacted far and wide in our country. While Eastern Europe was in the throes of the bloody season of Kishinev (Easter, 1903) and the Black Hundreds pogroms (Easter, 1905, until World War I), while over there the "numerus clausus" brought despair to Jewish students who longed for higher education, Zangwill's dream of America as the refuge from violence and oppression was being realized.

In the winter of 1906 I entered high school, with Abe Fuchs. I completed the full academic course in three and a half years, and graduated in June, 1909.

Poverty did not make me unhappy, although my parents could not afford to give me an allowance to cover carfare to and from school and lunches, let alone visits to the theatre. Frequently, I saved the nickel for carfare by walking home the three miles from school, along with

equally poor schoolmates. On the way we talked about the things boys usually talk about, and played our boyish games. In friskier moods we played mumblety-peg, awarding a nickel to the one who scored the most points.

Theatre meant the three Yiddish theatres which flourished on the Bowery. My favorite actors, the idols of the day, were Jacob P. Adler and David Kessler. Admission to the gallery was all of fifty cents. But fortune was kind, and a well-to-do gentleman who knew me from the synagogue asked me to give him English lessons at fifty cents an hour. The only time we could agree upon was six-thirty in the morning. Three times a week I reported promptly, then after the lesson rushed home for morning prayers and a hasty breakfast, before going to school.

The Hebrew Educational Society of Brownsville, a cultural and recreational center, did a lot for me during my high school years. Although it did not then have the facilities it has today, the enthusiasm of its many young members ran high. Baseball, basketball, and tennis were favorite sports: debating and dramatics were popular; there were literary and social clubs. Dr. Charles S. Bernheimer, the superintendent, was later a colleague of mine at the National Jewish Welfare Board.

I was an active and devoted member of the "Young Americans," acknowledged as the outstanding literary club at the Hebrew Educational Society. The programs at our weekly meetings were kept at a high level, and in inter-club contests and tournaments we usually came out the champions. I, myself, was the proud winner of a medal in one of the inter-club debates.

From this group, leaders were drawn for other clubs at the H.E.S. I was chosen to lead a group of twenty-five boys between ten and thirteen, the "Young Strivers." Their fathers included two lawyers, a physician, a druggist, and a number of storekeepers and sweatshop workers.

(The American melting pot was already at work.) Most of the boys were alert, studious, and ambitious, and many of them went on to college and to the professions. Leading this club was an invaluable experience for me.

The weekly meetings were highlighted by programs carefully prepared in advance. During the week I would meet with the club members who were to participate, to guide their choice of material and assist them in its preparation. The program would feature either a debate on a timely topic, or a reading from great literature. The "Young Strivers" gained prominence at H.E.S. as a literary club, although they also enjoyed their sports activities.

Years later, at the request of my chief at the National Jewish Welfare Board, Harry L. Glucksman, I suggested one of my Young Strivers, Moses A. Leavitt, to fill the post of Executive Vice-President of the Joint Distribution Committee. He received the appointment, and over the years he has made a place for himself as one of the top social workers in the country.

The large communities of Jewish immigrants all over the United States teemed in those days with teen-age literary societies. They were a phenomenon of self-education—a symptom of the earnest and insatiable passion for learning which motivated eager Jewish youth to read and study, and to explore the resources of the English language by writing, orating, and debating mighty questions. This phenomenon seems not to have survived the First World War.

Abe Fuchs, like me exerted himself to graduate in June. Both of us decided to try for four-year scholarships to Cornell. We studied together, and qualified. But I caused my parents real anguish, since the examinations were set for a Saturday; they wept to think that I would violate the Sabbath by writing. I assured them that God would forgive me, since He knew I could go to college only if I won

a scholarship. They were not consoled, but gave me their blessing.

The summer of 1909 I worked very hard, and earned money for my college clothes, railroad fare to Ithaca, and textbooks. Brownsville friends gave me a farewell party, and so ended a stage of my life.

I cannot close this chapter without rounding out the picture. Not all immigrant children were as fortunate as I, and many of us who have succeeded have done so not by their own efforts alone but with the help and sacrifices of loved ones. What of my sister and brother?

Esther, a bright and eager pupil, was forced to quit school just when she was about to enter eighth grade, in order to help support our family. I offered to leave school instead, but neither she nor our parents would hear of it. The heartsick girl went to work in a dress shop, and enrolled in night school. After a full day in the shop, and two hours of night school, she attended to household chores which our mother had become too ill to perform. I marvelled at her energy, and her spirit of filial duty. When we talked about the future, she sounded hopeless about hers; so I vowed to myself that, as soon as I was earning, I would help her to obtain some of the comforts and advantages she had given up. Esther's lot typified that of many a daughter in a Jewish immigrant family.

My brother Isidore, an "intelligent" (an intellectual—pronounced with a hard "g") entered upon the change in attitude toward Jewish tradition which was common at that time in the New World, as well as in the large cities of Eastern Europe and throughout the Western world. He was a brilliant Yeshiva student with a solid foundation in Biblical and Talmudic literature, so that it had been the dream of our parents that he would devote his life to the rabbinate. In the Jewish-Socialist or "radical" climate of New York, he soon turned aside from this path, question-

ing the established rabbinic teachings, and shedding the time-honored religious observances. His desire now was for a Western, "weltliche" (secular) education, which he would have pursued full time rather than in night school, if material circumstances had not made him an operator in a shirt factory. He became liberal, or progressive, in religion, almost a secularist, and a social radical as well. Hence, relations between father and son were delicate.

Finally, Father by chance came across an essay Isidore had written, censuring the Patriarch Jacob for "cheating" Esau out of his birthright by a "subterfuge," disregarding the vindication of Jacob's action offered by the sages. Father was furious, and Mother could not succeed in placating him. He raged at Isidore, and a serious argument ensued. Isidore was expelled from the house. He found a new home with a congenial family, but although he never lived at home with us again, the bonds were not broken. Through me each kept in touch with the other. Both wished for a reconciliation; with the passing of time and under Mother's influence, Father began to relent. Eventually we arranged, without his knowledge, for Isidore to come to the house. After a painful silence, Father began to question him about his work and welfare, then inquired into his latest attitude toward Judaism and the Torah. Brother, a ready talker, was in exceptionally good form that night. He told us that every Friday night he went to the Educational Alliance to hear the renowned Yiddish orator, Rev. Hirsch Masliansky, who lectured on Jewish current events, or interpreted the Sidrah of the week, from a point of view on Judaism and Jewish particularism which appealed to Isidore.

Isidore reasoned that the literary foundations of Judaism, from the first chapter of Genesis to the final treatise of the Talmud, reflected a people's process of spiritual development and were a record of the evolution of its

thoughts and beliefs about the universe and the Creator and its relations with them. Hence, they were not necessarily always on a high ethical and rational plane, and, if the varied contents of this literature were not all rated as equally inspiring and valid, they ceased to perplex conscience and reason. Interpretations of Jewish faith in the light of reason was nothing new, Isidore reminded Father; Saadya Gaon, in tenth century Babylonia, and an eminent Jewish philosopher of the eleventh and twelfth centuries—even that pre-eminent authority, Maimonides —had done this. Father, too, knew these enduring Jewish thinkers, and respected them. By the end of the evening, although Father had not deviated from his conviction that Judaism stood on the foundation of belief that the Torah was directly revealed by God to Moses, on Sinai, and that any modification of this belief could only undermine Judaism, he relented a little towards Isidore's "apikorsus" (heresy). He realized finally that Isidore was not an apostate from Judaism, but leaned towards the position which the world knows as that of the Higher Criticism, a not altogether anti-Jewish position.

The reconciliation was permanent. Not always was the end so amicable when a breach of this kind arose between the generations. Although our family bore its share of the stresses and strains of adjustment to American life, it came through this tremendous crisis beautifully, and still united.

CHAPTER III

Cornell Days

IN MID-SEPTEMBER, 1909, Abe Fuchs and I left for Cornell. We arrived in Ithaca by coach train at seven in the morning. This was my first time away from home. I fondly remember every step we took, Abe and I, during that first week in this new world, learning our way about, getting settled in a rooming house atop steep Buffalo Hill, and getting registered; Abe in the School of Civil Engineering and I in the College of Liberal Arts.

Wanting to earn my bread, at first I found nothing better to do than dishwashing in an eatery on College Avenue, but then I was lucky enough to be taken on as a waiter at the Sigma Chi fraternity house, and to keep this job until I graduated. The work took only three and a half hours a day and was not arduous; and the students, and the motherly matron, were very good to me. I was often invited to stay when there was a prominent dinner guest, and at the end of every year I was given a gift—an especially generous one for graduation.

I made the cross-country running team, and won my intra-college letters in the three-and-a-quarter mile meet in my senior year. For recreation I tobogganed down Buffalo Hill in winter (once suffering injury), played tennis, and in my freshman year qualified for the debating team. In my junior year I tried for the '94 Memorial Debate Stage. The prize was glory, and ninety-four dollars. I came out one of the six finalists. At the culminating debate

the presiding officer was none less than the President of the University himself, Dr. Jacob Gould Schurmann.

Christmas and Easter holidays I spent at home. During the summer I worked, earning enough money to cover room rent and most of my incidental expenses at college. I also tutored a bit, and in this way managed to meet all my needs and to have a little left over.

When I first came to Cornell I had not the slightest intention of joining a fraternity. Fraternities seemed to me snobbish, discriminatory and extravagant. In the summer of 1911, however, I was one of several Jewish boys who were persuaded to become the charter members of the Cornell Beta chapter of Sigma Alpha Mu; the Alpha chapter was at the City College of New York. We Cornellians accepted the invitation to join because we felt that the City College boys were liberal-minded and culturally inclined, with values and standards similar to ours. Also the dues were moderate. Consequently, in the late summer of 1911, five of us including Abe Fuchs, were initiated in New York City as the founders of the Beta Chapter of Sigma Alpha Mu. We rented a house, solemnly initiated five more members, and elected our officers, among them Abe Fuchs as Prior and myself as Keeper of the Exchequer. Our membership increased a little the following year; and by the time we graduated, our chapter was generally regarded as one of the desirable fraternities on campus. Since then Sigma Alpha Mu has grown to forty-five chapters in North America alone. Although it has become a wealthy organization, with sumptuous buildings and high initial fees and dues, I believe that it has continued to stress scholarship, the highest type of citizenship, and abiding faith in Judaism. Some of our chapters have gained distinction in scholarship and sports on their campuses; the Octagon, representing the national organization, confers awards of its own on such

chapters. Beta at Cornell has earned many honors. Every few years the national organization delights also to honor publicly an individual member who is outstanding in public life or community service.

When Beta chapter celebrated its fortieth anniversary in 1951, I was asked to address the gathering at the banquet. The occasion was all the more memorable because Beta was named the outstanding chapter, and the Supreme Prior presented us with the Founders' award. I spoke with pride of the past and with high hopes for the future of Beta chapter, and then reminisced about the Founders, paying special tribute to one of them, Ben Goldman, who, down through the years, has served Sigma Alpha Mu most generously, con amore.

Another young movement in my undergraduate days was the Inter-collegiate Menorah Association. The first Menohah Society had been founded at Harvard in 1906 by several men outstanding then and later: Allan Davis of Pittsburgh, and Leo Sharfman, Henry Hurwitz, and, happily still with us, Horace M. Kallen. Henry Hurwitz, until his recent death, was editor of the Menorah Journal and Chancellor of the Inter-collegiate Menorah Association from their beginnings. The purpose of Menorah was to interest Jewish college students in learning about their own history, culture, ideals and problems, while learning at college about those of other peoples. Menorah operated through societies on the campuses, and, from 1915 on, through the unique and excellent *Menorah Journal.* Seeing the importance of the movement, I committed myself to organizing a society at Cornell, and became its first president.

While I was busy with all these other things I was also taking as many courses as the rules of the college permitted, studying conscientiously. Among other courses, I took mathematics, finance, political economy, psychology

and sociology, American and European history, physics and geology, French and English literature. Four of my teachers were unforgettably excellent: Professor Edward Bradford Titchener (Psychology), Professor Frank Pierrepont Graves (History of Education), Professor George Lincoln Burr (Medieval European History and the Renaissance) and Professor Edwin Walter Kemmerer (Economics).

I finished the work for my Bachelor's degree in three years, and for the fourth year enrolled as a freshman in Cornell Law School, intending to continue the study of law in New York City. When I came home in June, 1913, however, I found Esther so ill as to need prolonged, expensive treatment. Wanting to help pay for this, I decided to look for a decently paying position right away, preferably as a teacher.

In these circumstances it was necessary for me to miss the graduation exercises in mid-June. But staying on campus up to the final examinations, I could relax from studying by joining in the daily songfest, held at twilight under the open skies of late May and early June in the quadrangle. The College Glee Club in cap and gown led the singing from the steps of Goldwin Smith Hall, overlooking Cayuga Lake. It was a beautiful sight; our happy voices reverberated over the hills and dales, and, as the host swarmed down the slope, the chimes from the Library Tower rang out "Auld Lang Syne" and the beloved "Far Above Cayuga's Waters."

So this child of poor Jewish immigrants from Sokoly cherishes nostalgic memories of his Cornell days, and undying feelings of love and gratitude toward Cornell. When I revisit the campus, I always thrill as I stand at the entrance gate of the campus and look upon the statue of Ezra Cornell. I love to sit in my old seat in the library, and to stroll about in Goldwin Smith Hall and in the other

buildings I associate with my college days. We did not have, in my day, the magnificent and now indispensable buildings familiar to recent generations. We were, comparatively, a small provincial university. But we enjoyed an intimacy and charm which since, may have been sacrificed. At any rate, the four years at Cornell were for me an opportunity to strive for intellectual and spiritual depth, for whose value I can find no measure.

CHAPTER IV

A Bridge to My Career

I WANTED TO teach sociology. Since this was not a high school subject, I applied to various colleges and universities for an appointment. Small and large, they answered me with monotonous uniformity that, although my record showed that I was well qualified, no opening was available, etc. I had a strong suspicion that my name and religion were the real reasons for the refusals. It is my impression that, until American colleges and universities were swamped with students in 1920, their Jewish teachers could literally have been counted on the fingers of one's hands. Today, Jews and other ethnic "minorities" are increasingly represented on our faculties, exercising an important influence towards American pluralism, self-criticism, and liberalism.

It was my destiny to be appointed a resident instructor at the school of the Sheltering Guardian Society in Pleasantville, New York, now known as Pleasantville Cottage School. It was established to take care of boys and girls between six and sixteen from parentless or broken homes, who had to be removed from their immediate environment to prevent the development of delinquent tendencies. Here, if I could not teach sociology, I could live it. I resided in one of the cottages which housed thirty boys, in order to learn about their home lives and backgrounds and their social and psychological problems. I taught history, civics and geography to the upper elementary and high school pupils. The head of the school was Dr. Ludwig

B. Bernstein, a social worker of note; the academic principal was Mr. Michael Sharlitt; the head of the vocational department, Mr. Samuel Solender, later was to serve for thirty years as Executive Director of the Young Men's and Young Women's Hebrew Association of Washington Heights, New York City. These men and the cottage mothers, social workers and teachers were competent, intelligent and compassionate, and all of us worked closely together in every possible way for the greatest good of our charges. I spent most of my time after school hours making myself useful in and around the cottage, and gained experience, working with my older and more expert associates, in preparing social and literary programs. This school was a model training ground for a young social worker like myself in those simpler times—a providential preparation for my next job.

To augment my modest salary, I taught Hebrew at the Temple Israel religious school in Manhattan on Sunday mornings, and gave a private lesson in the afternoon. The rest of the weekend I would spend with my ailing sister, Esther. My financial assistance provided the care she needed at home and in the mountains, so that by the summer of 1914 she was restored to health.

Although the work and the associations in Pleasantville were rewarding and pleasant, there was little prospect of advancement. Dr. Bernstein was very considerate in admitting this; so when, in March, 1914, I learned that the Jewish Chautauqua Society was looking for a cultural director for the South Jersey Colonies, he encouraged me to apply for the position, and wrote a note to the Chancellor of the Society on my behalf. Interviews with the Chancellor, Dr. Henry Berkowitz, Rabbi of Temple Rodeph Shalom of Philadelphia, and with Miss Jeannette Miriam Goldberg, still remembered as the vigorous Executive Secretary, resulted in my appointment, at the age of

twenty-three, as the Director of the Religious, Educational and Social Activities, for the half-dozen Jewish agricultural communities clustered in Southern New Jersey.

I was to assume my new responsibilities on April 15th. My place was taken by Charles Nemser, a Harvard graduate. After leaving Pleasantville, he served as Executive Director of several Young Men's Hebrew Associations and Jewish Community Centers, and finally assumed a responsible position at the National Jewish Welfare Board.

The Jewish Chautauqua Society was founded by Dr. Berkowitz in 1893, who modeled it upon the Chautauqua Institution the Methodists had founded in 1874—in particular, their Chautauqua Literary and Scientific Circle and normal courses for rural Sunday School teachers. Dr. Berkowitz was solicitous for the Jews who lived in rural areas and so could not adequately institute, without special guidance, Jewish studies and the methodical nurture of Jewish ideals. The Society administered rather elementary correspondence courses and organized periodic institutes for the teachers on Jewish religious schools outside the urban centers.

Not until 1910 were the Society's summer school lectures at colleges and universities inaugurated, primarily to enlighten the non-Jewish element. Since then this "mission to the Gentiles," on a year-round basis, has been the principal activity of the Society.

However, Miss Goldberg had become convinced by first-hand investigation that the Jewish rural communities in South Jersey badly wanted a Jewish cultural and religious program, and she promised that they would have it even if the Society had to assume the cost. Between 1909 and my appointment in 1914, two men in succession had tried their best; but while the colonists expected great things, classes were poorly attended, the youngsters did not come willingly and the older folks were indifferent.

The communities I was employed to serve were Rosenhyn, Carmel, Garton Road, Norma, Alliance and Brotmanville; but the Jews of the three adjacent towns, Vineland, Millville, and Bridgeton, were cordially invited to participate in our program, because their needs as Jews living in this environment were much the same as those of their brethren in the agricultural colonies. The Jews of Bridgeton asked me to organize a local program, which with the approval of the Society, I did. Occasionally I visited the Jewish community of Woodbine, twenty miles from Vineland. Woodbine was at that time unique, being the only Jewish-governed municipality in the United States. The Baron de Hirsch Agricultural School was situated there.

Our Colonies lay in Salem and Cumberland Counties. Vineland, Millville, and Bridgeton formed a triangle a little over the county lines, and Woodbine was fifteen miles southeast of Millville. Both the Society and I regarded this whole area as one field of service.

Who were the people I had come here to serve? They were a section of the third and largest wave of Jewish immigration from Europe to these shores. The Sephardic wave, well before the 1880's, had been pretty thoroughly assimilated and, by 1880, the "daichen" (German Jews) who had come over mostly about 1848 and after, in their turn, seeking political freedom, human dignity, and material advancement, had gained the dominant role in American Jewry. They had ventured to every part of the expanding nation and planted Jewish communities. They were, on the whole, conservative in politics, Reform in religion, and philanthropic in their Jewish relations. As is well-known, the great and numerous Jewish welfare institutions and national service associations, (including B'nai B'rith), stood ready to serve the newer immigrants, were their creation, and the personalities in public life who

watched over the well-being of the latter were mainly German Jews. Americanized, they were anxious to be fully accepted in their new Zion, and were jealous for their social and vocational dignity as substantial Americans. Their domination of the American-Jewish scene was not seriously challenged until the First World War.

Actually, Jews from Central Europe settled in America as early as the 18th century. In New York City in the latter 18th century, the Ashkenazim (as shown by Dr. David deSola Pool) were about as numerous as the Sephardim. Jews from further east settled in the United States during the third quarter of the 19th century like their predecessors forsaking their ancient homes forever. The May Laws and pogroms of 1881–1882, which the Czarist government pretended were the punishment of the "Nihilist Jews" who assassinated Czar Alexander II, shocked the Jews of the Russian Pale and of neighboring countries out of their long endurance of the burden of restrictions, humiliations and mass poverty. A small number of these people resolved to build a new life in the Holy Land (the Bilu and Lovers of Zion); a much larger number moved West—many to England and to Argentina, but the predominant majority to the United States. Nor did life in benighted Eastern Europe become kinder to the Jewish people during the following decades. The Black Hundreds were having a "Roman holiday." Kishinev in 1903 was far from the only scene of a full-grown pogrom in Russia in the 1900's, and in August, 1914, Russia was trying Mendel Beilis on a charge of ritual murder. Economic and academic restrictions were not at all alleviated. So, between 1881 and 1930, over two million Jewish immigrants entered this country, about three-fourths of them after 1899.

Of great help in the transfer of the uprooted Jews to the Americas, and their resettlement here were the Alliance

Israélite Universelle, founded in Paris in 1860, and societies especially formed to cope with the new, unprecedented crisis. To provide guidance, amelioration, and opportunity to the poverty-stricken immigrant tenement dwellers of the big cities on this side of the water, there were the National Council of Jewish Women, and the Settlement Houses, as well as other agencies which variously divided the labor. Jewish leaders like Jacob Schiff, Louis Marshall and Oscar Straus strove to deflect the immigrant masses from the great centers with their sweatshops and tenements. An Industrial Removal Office, an adjunct of the Jewish Agricultural Society, from 1901 to 1917 distributed over 70,000 immigrants who might have piled into New York City, among almost two thousand smaller cities and towns over the interior of the country. It was deemed especially desirable to establish as many Jews as possible as farmers in South Jersey and elsewhere; the immigrants and their children were to become independent farmers, working in joy and dignity with their hands, while cultivating their minds in freedom, recovered from the ill effects of their oppression and untouched by the evils of the sweatshop and tenement. Such was the idealistic vision of the Am Olam movement which motivated the helpers—the Alliance Israélite Universelle, the Hebrew Immigrant Aid Society, the Jewish Agricultural Society, Baron Maurice de Hirsch—and the helped. The town of Alliance, named in grateful honor of the Alliance Israélite Universelle, was founded in 1882, and Rosenhayn about three miles away in 1883. Nearby Garton Road was started in 1888 by a few families from Bridgeton and neighboring colonies. Carmel was founded in 1882 by Michael Heilprin, a Polish Jew, a passionate idealist and outstanding American scholar. Little as his sacrificial devotion was appreciated by the people of Carmel while he lived, when he died in 1888 they felt orphaned. Soon

thereafter they found themselves in alarming straits, and Rabbi Sabato Morais of Philadelphia intervened and obtained the prompt assistance of the Baron de Hirsch Fund. This Fund, founded in 1891, financed the creation of Woodbine as a modern, self-sufficient, agricultural-urban community. The Baron de Hirsch Agricultural School in Woodbine flourished from 1894 to 1917; Hirsch Leib Sabsovich, a highly qualified agricultural chemist, was its superintendent during its first eleven years. When Woodbine was incorporated as a borough of New Jersey in 1903 (and beat Tel Aviv to the distinction of being the first Jewish political unit in the modern world), Professor Sabsovich was elected Mayor. This compassionate Russian "intelligent" and Western European Jew played a great and noble role in the epic period of the South Jersey Colonies. Indeed, the history of the Colonies is inseparable from the lives of the helpers I have named and shall name.

In 1891, Baron de Hirsch caused to be incorporated in London the Jewish Colonization Association, and established in New York the Baron de Hirsch Fund, already mentioned, to aid Jewish emigrants from Russia and Roumania. We have a statement of the Baron's hopes in his own words:

"In the lands where Jews have been permitted to acquire property in land, where they have found opportunity to devote themselves to agriculture, they have proved excellent farmers. These convictions led me to better the unhappy lot of the poor, downtrodden Jews. My efforts shall show that the Jews have not lost the agricultural abilities that their forefathers possessed. I shall try to make for them a new home in different lands, where they can be useful to their country as free farmers on their own soil."

In 1895, Theodor Herzl tried to win the Baron over to his own proposed solution of "the Jewish Problem," the rebirth or renaissance of the Jewish People on their an-

cestral soil in Palestine. The Baron was deeply concerned for their social and cultural, as well as their economic, well-being, but no renaissance of the Hebrew genius came from his noble intentions. Time has vindicated the greater depth of Herzl's vision and understanding.

The Jewish Agricultural Society was founded in 1900 to aid our colonists, who were new to farming and without funds to purchase and clear the land and build houses and barns. It provided tools and trained the new farmers in their use. "Extension" specialists disseminated the latest agricultural knowledge, and tried to organize the farmers for the purpose of cooperative trading and to foster social relationships among them. The Society instituted a Bureau of Educational Activities to speed the Americanization of the Jewish youth of the Colonies on a high educational and social level. Mr. Louis Mounier was appointed Director of this Bureau in 1901. Happily, the Society continues its work today.

When in the spring of 1914 I accompanied Miss Goldberg to make my first acquaintance with the South Jersey communities, I visited each one, and met with their representative people. I assured them that I would talk over with them whatever activities I had in mind, would seek their counsel at frequent intervals and evaluate with them the progress made. The immigrant generation was Yiddish-speaking and orthodox or traditionalist, in sympathy if not in practice. They were certainly not Reform and had not heard of Conservative Judaism. Each colony had at least one East European-type synagogue, and three of them had two a piece. The Russian, free-thinking "intelligent" was present, though scarce. Each colony also had an Old World "cheder," taught by a melamed to match. Although I was not too sympathetic with this type of school, I hastened to assure the teachers that I would not interfere, that my work was entirely different from theirs and would actually

support their labors. When I started, since the parents were more familiar with the old way than the new, I proceeded cautiously with my program while I cultivated their friendship. It was not long before they began to invite me to their homes. With my orthodox background and fairly good Hebrew education, I was able to meet them on their own ground. I conversed with their better educated members about Jewish history and literature, religion, and ethics. Whenever I was in the community on a Sabbath or a Jewish holiday, I would "go to Shul" and occasionally "say a few words" to the congregation about a timely topic.

To be sure, I employed modern pedagogical methods and the English language, not Yiddish. To the afternoon classes in which the great majority of the children were enrolled, I taught the moral and religious principles of the Old Testament, and the significance of the Sabbath and the Jewish holidays and how these might be meaningfully observed. Courses in post-Biblical literature and contemporary Jewish problems were given in the evening for the older boys and girls and for the parents who wished to attend. Although I treated the traditional views with respect, my point of view was that of the Higher Criticism. This was agreeable to the Trustees of the Jewish Chautauqua Society, Reform Jews who, however, respected the right of the Orthodox to keep their customs and attitudes.

The Society gave its consent when a group of adults requested a lecture course on Shakespeare and other great writers, which I gave. Good discussions followed the lectures.

The halls where I held the classes were an early form of Jewish Community Center; the Jewish Agricultural Society had built two of them at the insistence of Mr. Mounier. There was a "cheder" where the children learned to read the Hebrew prayers and to translate the

Pentateuch a little. There were boys' and girls' clubs with both social and literary activities, having both a Jewish and an American orientation. Such clubs, may I say again, were rife in the seething, dynamic "downtown" Jewish sections of the large Eastern cities during the early part of this century. The members read classical literature aloud, wrote original essays, and floridly debated serious questions, while intellectually and emotionally, they were integrating themselves into American life. There were Boy Scouts, too. I helped train leaders for the special interest clubs, a number of whom became leaders in the Colonies and elsewhere. Every hall had a library. The hall was the meeting place of men's and women's organizations, and dances were held there. The hall was common ground for parents and children, and helped to mitigate the frictions and antagonisms which inevitably arose between two generations from two worlds.

* My first two years in this Chautauqua world, I was transported to and from the colony in which I worked that particular day by horse and buggy. The roads were not kept open as they now are in difficult winter weather; so we occasionally had experiences which are thrilling to remember but which were comical, alarming, or even dangerous at the time. When the Schrank family, with whom I made my home all but the first year, purchased a car, I learned to drive it. The roads were primitive, the car would stall and need to be cranked—often it would skid and I had more than one bad accident, without serious injury. Knowing that many who came did so under the most trying conditions, often long distances on foot, carrying lanterns to light their way, I was determined not to disappoint them but to arrive on time, and my record was almost perfect. When I worked in a colony away from

* The Society wished me to make my home in Rosenhayn, the geographical center of the Colonies, and so I did.

Rosenhayn, I always had an invitation to supper with some family, and how pleasant and valuable that was!

So gratifyingly did old and young respond to every part of my program that I was happy to undertake more than I was supposed to. Every national holiday and Jewish festival was celebrated with appropriate musical and dramatic programs, in which the young folks were the performers, while the parents were the delighted spectators. The non-Jewish neighbors were cordially invited. In the summer we boated, swam, and played games at nearby lakes. The youngsters learned to appreciate the universal ethical, and deeper Jewish values inherent in the age-old ceremonials and rituals, while American patriotism and sportsmanship became a living part of their lives. The parents, for the most part, approved.

One of the gala events of the year was the Annal Intercolonial Assembly. The best essay written in each colony on a Jewish subject was read; a playlet on a Jewish subject was performed; a student gave an original talk on some aspect of the work of the Jewish Chautauqua Society. Miss Goldberg led the children in the singing of liturgical hymns. One or two parents made little speeches of thanks on behalf of the communities, to the officers of the Society. At one of the assemblies, Joseph Greenblatt made a speech on what the Society had done for him, so impressing Dr. Berkowitz that he then and there persuaded the boy to change his goal from dentistry to law. Joseph has never regretted listening to Dr. Berkowitz.

A noble ally of the Jewish Chautauqua Society in South Jersey in my time was the distinguished Maurice Fels of Philadelphia. His large estate, the Allivine Farm, situated between Norma and Rosenhayn, was the first, and for long the only farm in the area to have the benefit of irrigation. Mr. Fels, a frequent visitor to the farm on weekends, became convinced that instruction in com-

munity civics in every one of the colonies would be a very useful extension of the Society's work. The Society consenting, I accepted Mr. Fels' invitation to establish the classes. It was an agreeable assignment, and increased my income. Our purpose was substantially achieved: the people developed a new civic pride, and a desire to make their communities esthetically more attractive.

Nor did our practical concern with local civic needs shut out the larger world from our purview; national and international problems were discussed from a non-partisan point of view. My great ambition was to make the lives of these struggling people richer and fuller, and to help them appease their craving for the intellectual and esthetic. I took care always not to let my efforts look like philanthropy or "uplift," but rather to appear as encouragement to increase their happiness by exercising their own talents and putting forth their own efforts; while the furnishing of facilities was purely thoughtfulness on the part of idealists who had become happy Jews in America earlier.

In this connection it is imperative to speak further of Mr. Mounier. A man of intellectual stature and a fine artist, he was the cultural worker for the Jewish Agricultural Society in the Colonies from 1901 on. With the assistance of his wife and daughter, he introduced musical programs, gardening, hygiene; and encouraged the boys and girls to read good books and to study music. He was instrumental in getting the social halls in Carmel and Rosenhayn built, and he watched over them. He established libraries and supervised them, and for some years he conducted evening classes in all the Colonies, and lectured on various topics of general interest. Unfortunately, the response was not good, and the Mouniers even met with some unkind treatment; but, idealists that they were, they persisted in their high-minded efforts. It seems,

however, that they never learned how to win over these East European Jews and their first-generation American children; consequently, the Society discontinued Mr. Mounier's appointment in 1917. The family stayed on in Vineland, where I enjoyed visiting them.

In time, the expanding program became too much for one person; but luckily, in almost every colony, I found a talented volunteer to take charge of some branch of the educational work. I could not have managed without these young men and women.

In my private life, too, there was a development of cardinal importance to my whole future. About a year after I came to the Colonies, the family with whom I had been living moved away from Rosenhayn. For a new home, my first choice was easily that of the Schranks. This family of ten, including three sons and five daughters, lived in a small house. They worked hard on their farm, but theirs was a happy home, full of affection and respect between parents and children. One evening, when I had accompanied several of the Schrank girls home after one of my lectures, I overcame my timidity and "proposed" living in their home. They would like it, they said, but would I be comfortable in a house which lacked modern facilities? I moved in the following week and stayed until 1920, when I completed my work for the doctorate at the University of Pennsylvania, and returned to New York to begin a new phase of my career.

As a member of the family, having married later one of the sisters, I am naturally hesitant and diffident to say much concerning the virtues of the beloved and immortal Hyman and Esther Schrank and of their devoted family.

As to the parents themselves, their good and righteous deeds are enshrined in my heart. There is not a person who has ever known them that hasn't been inspired by

their personal life, the kindliness of their hearts, their nobility of character and saintliness of soul.

They faced hardship and adversity but perseverance and determination saw them through. The lamps of undying love and affection illuminated their path throughout their lives, removing the shadows that came in the way; courageously and heroically overcoming the obstacles that beset them, bringing light out of darkness. Their children exemplify the virtues of their parents.

Anne became a social worker for the Jewish Children's Aid Society of Philadelphia. Her assignment was to locate, among the Jewish colonists of South Jersey, foster homes for children who were orphaned or whose homes were broken, and then to visit them and supervise their care.

Rose, who aspired to be a social worker, attended summer sessions under the eminent Dr. Boris D. Bogen, and was engaged by Dr. Ludwig B. Bernstein, head of the Hebrew Sheltering Guardian Society, and my former employer, as a cottage mother. Her work attracted the attention of the president of a children's home in Denver, who asked her to become the Director of that institution. There she married a fine young man, a musician. She died in the influenza epidemic of 1918.

Yetta became a resident worker at the Hebrew Orphan Asylum of New York City, where her work was well thought of. She married Benjamin Kessler, a Vineland merchant. For reasons of health she later moved to Tucson, Arizona, where she and her husband became an energetic part of the Jewish communal and general civic life.

Jennie was bright and studious and her school grades were outstanding. After graduating from high school she went to Philadelphia, and served as secretary to well-known legal and commercial firms. She married Zoltan Morvay, the son of a prominent South Jersey family.

Max is a self-educated man. His formal education was

curtailed at a very early age because of economic conditions. But that did not deter him from acquiring an education. He read and studied avidly. He left for New York City when I came to live with the family to find opportunities for his future career. But whenever he came home, he attended my discussion classes and shone with his serious and luminous intelligence. I found that we had much in common. I can say without hesitation that he is one of the best informed men I have known. He has always been kind, helpful, modest and admirably ethical. The success he has attained in business has not altered his character. I shall have more to say about him in a later chapter.

Albert was of an outgoing, friendly disposition—there was hardly a farmer who wouldn't stop to greet him, and he had a kind word for everyone. Norman, the youngest, grew up a self-reliant person with a genuinely ethical approach to life. Both Albert and Norman worked on the farm, graduated from Bridgeton High School, and eventually became members of Max's firm.

Sarah was particularly attractive to me by virtue of her beauty, intelligence, and common sense. She possessed unusual charm. When I realized that I was in love with her, I was delighted to know that it was mutual. We decided to postpone our marriage until I had taken my Ph.D. and was definitely launched on the career in social work for which I was preparing myself, but actually we were not married until May, 1926. My love for Sarah, far from interfering either with my work in the Colonies or my studies at the University, strengthened my drive and courage. The attendance at my classes and lectures increased; my discussions of religious and cultural subjects, I felt, took on more depth. She served as a true inspiration to me.

CHAPTER V

Social Worker, Ph.D.

WHEN I ACCEPTED the Chautauqua position in South Jersey, I obtained the consent of the Society to my working for the doctorate at the University of Pennsylvania, provided that my graduate studies did not interfere with the performance of my duties in the colonies. Both parties fulfilled this bargain faithfully.

I matriculated at Penn in September, 1914, as a graduate student in the Department of Sociology. I took the courses in sociology with Dr. Carl Kelsey and Dr. J. P. Lichtenberger, and courses in political science, economics, history and education. In the summer of 1915 I took a course in sociology with Dr. Franklin Giddings at Columbia, and so was able to finish for the M.A. at Pennsylvania in 1916.

And now, busy as I was, I went right on toward my doctorate. It was a broad spectrum of courses which I traversed. I wrote term papers on immigration, criminology, child welfare, geriatrics, marriage and divorce, human relations, international law. Dr. Kelsey advised me to write my dissertation on the social aspects of the Jewish Colonies of South Jersey. He felt that this story should be told, and that I was the best qualified person to tell it. For two years I worked diligently, gathering data, interviewing many of the pioneers, and preparing statistical charts. Inevitably I dedicated my dissertation to the Jewish Chautauqua Society. I was made a Doctor of Philosophy by the University of Pennsylvania in June, 1921. The thrill

of those commencement exercises has remained in my soul all these years.

When did I study? To a large extent, while commuting between Philadelphia and Rosenhayn. On the campus, did I merely attend classes and labor in the library? Not at all! I arranged my courses so as to spend the Sabbath in Philadelphia. I met with fellow students socially, became acquainted with some Philadelphia families, and participated in Zionist action. Occasionally, Mr. Maurice Fels graciously invited me to his home, noble with intelligence and culture. The evenings I spent with him, and the men of affairs and of learning who were his other guests, I wish never to forget. Mr. Fels also wanted to hear about my civic efforts in South Jersey, and my graduate work.

Throughout these years, which saw the greatest war the world had yet known, World War I, although I had been among the first to apply for induction into military service in 1917, I was left to my studies, because the local Draft Board decided that my Chautauqua program was essential to the maintenance of morale in the South Jersey farm colonies, which were producing necessary food.

I would like to glance here at my closer Penn friends. There was Harry Viteles, an economics major, whose hospitable, intelligent family I was happy to visit frequently. After graduation, Harry moved to Palestine, where he lived for over thirty years. For years he was general manager of the Central Bank of Cooperative Institutions in Palestine, Ltd., and then held the chair of Cooperatives at the Hebrew University. He is now writing a three volume work on the cooperative movement, with special emphasis on its origin and development in Palestine-Israel. For the sake of material for this work, he visited Hutterite communities in North Dakota, and came to Salt Lake City to learn about the United Order of the Mormon Pioneers.

His wife Rose worked sacrificially and fruitfully for Hadassah, both in America and Israel, where she served as executive secretary without portfolio. She personified the compassion and statesmanship of Hadassah during its thirty busiest years. She died in July, 1959. Harry, now retired, has come to live in New Rochelle near his married daughter.

One of my youngest Philadelphia friends was Charles Weiss, a City College graduate, Ph.D. in Medical Sciences, University of Pennsylvania, 1918 (at age 23), and M.D. in 1924. In his research for the Ph.D. he collaborated with Dr. Solomon Solis-Cohen. For almost three decades he was a leader of research in bacteriology and related fields at two important medical schools (in San Juan, Puerto Rico, and St. Louis), and at Jewish hospitals in San Francisco and Philadelphia. He is the author of many noteworthy scientific papers. Until he retired in 1959 he was in charge of Microbiology and the Atomic Energy Project at Albert Einstein Medical Center of Philadelphia. In the midst of this very responsible and fruitful career, even while a graduate student, he made time for leadership in the Zionist movement, and latterly for membership in a Philadelphia society for Jewish scholarship. He is married to Dorothy Wilkes, M.D., a pediatrician.

Peter Berdeshevsky had attended the University of Petrograd before he enrolled at the University of Pennsylvania. His course was Civil Engineering and he was good in it. He was passionately concerned for the war-harried Jews of Eastern Europe, and for the building up of Jewish Palestine, and was one of the founders of the on-campus Zionist Society. After graduation he became a prominent (and prosperous) sugar engineer, in Cuba and Latin America. President Chaim Weizmann of the State of Israel asked him to come to Israel to determine whether sugar could be produced on Israel's soil. So seriously has

he taken this assignment that it has taken him back to Israel several times. He is married to the widow of that provocative critic of American life, V. F. Calverton.

Louis Zucker, whom I didn't meet until we were nearing our last days at Penn, also has remained a life-long friend. He and Peter sat next to each other in their very first college classroom. Louis was at once strongly attracted to Peter because Peter reflected the Hebrew renaissance of Eastern Europe and was a positive Zionist, and seemed to be, as indeed he was, a buoyant, gallant spirit. Together with a couple of others they founded the Zionist Society, and Louis was the first secretary. From the beginning, Philadelphia had a lively Zionist element; Louis was already converted by it while still a youngster. He had heard Sokolow, Franz Oppenheimer, and Brandeis speak on Zionism and Palestine before he started college. Because he had a flair for writing, he became Peter's literary arm. He founded the Rhymers at Penn, the student poetry society. In 1920, he was appointed English instructor at the University of Wisconsin, one of the first in an American university. At Wisconsin, he supported "Menorah" and Zionism among the Jewish students, and helped Rabbi Sol Landman establish "Hillel." In 1928 he and his family moved on to the University of Utah where he is now Professor of English. In Salt Lake City, too, he has borne responsibility for Zionist effort, and promoted the American Friends of the Hebrew University. He has taught courses in Hebrew and the Old Testament and, though no longer the only Jew on the campus, he is the acknowledged spokesman for Jews and Judaism. He is one of the relatively few American-born Jews in academic life who have not ceased to love and support the Yiddish language and culture. His wife has also labored diligently in the vineyard of Jewish welfare and culture, and has been formally honored for her devoted service. Louis is

known as a versatile scholar, and both are favorably known in the general community, especially among the Mormons. And whenever the Zuckers visit New York, we have a great get-together!

To continue my story, I trust I shall be pardoned if I proudly state that, although my Ph.D. thesis was published privately, I received a large number of requests for copies, thanks chiefly to the reviews which appeared in social service journals. (The University required the printing of 250 copies for distribution among leading libraries and for review.) Naturally, the review I prized most highly was the one written by the Chancellor of the Jewish Chautauqua Society, Dr. Berkowitz, and printed in *The American Hebrew* (August 12, 1921). "It is a relief," wrote Dr. Berkowitz in part, "to turn from fiction to a real and vital record of efforts made by Jews to get out of the congested cities 'back to the soil.' Such efforts have been in progress during the past forty years in both North and South America. An historic sketch of these enterprises introduces the valuable survey . . . by Philip R. Goldstein in his *Social Aspects of the Jewish Colonies of South Jersey* . . . most 'surveys' . . . rarely get into the inner soul of a movement . . . it is refreshing to have in this publication the results of the personal studies during the period of six years, of a man who identified himself intimately with the life of the . . . colonists. . . . The author's account of the pioneer settlers from 1882 onward is reinforced by his personal, accurate knowledge of their daily life. He has produced a reliable source-book for students of social movements in America. . . . The work which the Jewish Chautauqua Society instituted reached its best development under Dr. Goldstein's regime. . . . What Dr. Goldstein has done in South Jersey reveals what he and others may and should do in a nation-wide move-

ment to further the development of the thousands of Jews on farms throughout the country."

This last sentence sounds a bit like a rebuke to me for leaving the Society. I was happy in the work—it was a marvelous intellectual and social experience for me, in a gratifyingly fruitful field. But I was twenty-nine years old, and anxious for my training and experience to be challenged in a broader field of social service. I felt, too, that my usefulness to the Colonies had reached full measure. The officers of the Society offered me a higher salary, and other inducements. But my mind was made up; and so, in January, 1920, I submitted my resignation, to take effect in April. During those three months I tried to bring to a close all my activities in the Colonies, and to prepare for their continuation by my successor.

At the same time I made it known in New York that I would be available in April for a position in social work. An old schoolmate, Samuel Goldsmith, then Executive Director of the National Council of Young Men's Hebrew and Kindred Associations, invited me for an interview. I was appointed Field Secretary as of April 1.

During my last weeks in the Colonies, I discussed my thesis with my older classes. There were any number of farewell affairs for me, and I called on some of the older folks to say goodbye. With mixed feelings, I left the career of my young manhood to begin what was to be the career of the rest of my life.

In the summer of 1922, I was invited to participate in the celebration of the fortieth anniversary of the founding of Norma and Alliance. This took place on the Allivine Farm of Maurice Fels; about a thousand persons attended, mostly Jewish farmers and their families. Raymond Lipman, the scientific farmer in charge of the Farm, had assembled an eloquent display of every variety of fruit and vegetable grown in the Colonies. He welcomed the

guests in the name of the old pioneers, of whom but few remained, and traced the development of the Colonies from their origin. Morris Bayuk, one of the pioneers who had become wealthy and was now a country gentleman of Alliance, recalled early struggles and trials. An employee of the Jewish Agricultural Society reviewed the progress of agriculture in the Colonies, emphasizing the vast improvements which had taken place. I, in my turn, outlined the progress, economic and spiritual, which the Colonies had made during the forty years of their existence. I told the people they had come a long way, and should strive toward ever greater achievements. I urged the continuation of the diversified cultural, religious and social program which I had gotten under way, and pledged my unceasing concern for their welfare.

CHAPTER VI

The Greater Challenge

My parents were delighted to have me home in New York again, and Mother made me feel very comfortable in their new apartment. Father, now employed by a different synagogue, had more time for study and rest. My sister Esther was the mother of a young son, but life was still hard for her. Her hard-working husband, employed in a printing shop, didn't earn much; so I persuaded her to accept increased help from me.

My new employer, Executive Director Samuel Goldsmith, laid out for me a field which appealed to me profoundly. I would be dealing with the social and cultural problems of Jewish young people in the cities—facing a more formidable challenge than in the Colonies. The scattered Y.M. and Y.W.H.A.s were institutions of high potential but haphazard accomplishment, deficient in program, direction and facilities; more and better Y's were needed. Although they had been a part of American-Jewish life for over half a century and in a few regions were federated, very few of them had attracted the support of the older, more influential elements. The Jewish Community Center movement, an outgrowth of the Y's, was in its infancy.

The Y movement began about 1840, with the founding of Young Men's Hebrew Literary Societies in Philadelphia, New York City, Baltimore, New Orleans, Richmond and a few other cities. In these societies young men found both wholesome companionship and incentive to learn

about the ancient and modern literature of the Jewish people. Then came the Y.M.H.A.s, with Baltimore furnishing the model in 1854, and the literary societies were either absorbed or abandoned. By 1874, when the New York Y.M.H.A. was founded, some twenty such associations had been started in various cities. In 1875 the Philadelphia Y.M.H.A. came into being. In the fifteen critical years which followed, the number increased to about 100.

The Y.M.C.A. movement had gotten started shortly after the Civil War. Which movement took its name from which is still uncertain. In any case, there was a fundamental difference between the two movements. The Y.M.H.A. was a secular institution, emphasizing cultural, social and recreational activities, while the Y.M.C.A. was primarily a religious institution. One of the chief motives of the young Jewish people who set up Y.M.H.A.s was their desire to preserve their social identity in the American milieu. Only in unusual situations did a Y.M.H.A. include religion in its program, or offer formal Jewish education for the children.

When the East European Jewish immigrants poured into this country during the 1880's and 1890's, many of the Y.M.H.A.s in the large cities instituted courses in Americanization for them. The German Jews, anxious to see these immigrants creditably assimilated into American life, now supported the Y's more liberally, and created in the midst of New York's East Side the famous Educational Alliance, which proved to be a singularly useful, attractive and central institution. Even now, in its old age, it hums with manifold services to the elements who at present inhabit the East Side.

I shall never forget my own attachment to the Educational Alliance during my adolescence. Although I lived in Brownsville, about ten miles from East Broadway

where the Alliance was situated, I would go on many a Friday evening in winter to hear the Reverend Hirsch Masliansky, the great Yiddish Maggid, who was the ideal of my brother, Isidore, lecture on the Bible. His acute interpretations, presented with oratorical power, were an inspiration to me. The auditorium was always filled with students and workingmen. I sat enthralled, listening with bated breath, as Masliansky unravelled the ancient lore and delineated the Biblical characters, or elucidated in his homiletical style the most esoteric passages, and above all made everything applicable to modern life. Here, as in other departments of the Alliance, was an excellent example of "group work"—a category which included the Y.M.H.A.s, Jewish Community Centers, Settlement Houses and summer camps.

Between the 1880's and 1910 or so, Y.M.H.A.s sprang up in all sections of the country, frequently in combination with Y.W.H.A.s Here and there they formed regional federations, even before a national organization was formed. The Pennsylvania Federation of Y.M.H.A.s held its first convention in 1910, the Associated Y.M.H.A.s of New England held their first annual meeting in 1911, and the New Jersey Federation of Y.M.H.A.s held its first meeting in 1912.

In the early part of 1912 the sentiment in favor of a national organization began to crystallize. It was felt that such a body would take under its wing all of the individual Y's and federations of Y's, coordinate them, and make possible more mature direction. Chief among those who strongly felt this were Felix M. Warburg, who was then President of the New York Y.M.H.A., later known as the 92nd Street Y.M.H.A., Dr. Cyrus Adler, Judge Julian W. Mack, Louis Marshall, Professor Morris Loeb (Chemistry, New York University) and Judge Samuel Greenbaum. A meeting was held on October 13, 1912, and seventy-five

nationally known Jewish leaders attended, including those named above, and also Dr. Solomon Schechter, Mrs. Samuel Unterberg, Julius Rosenwald, Dr. Samuel Schulman, and Dr. Judah L. Magnes. It was voted to form a permanent national organization, and a committee was appointed to design a structure. In November, 1913, an assembly of delegates from seventy-five local associations and four regional federations unanimously approved the proposed structure, and Judge Mack was elected the first president. The name chosen for the new organization was "The National Council of Young Men's Hebrew and Kindred Associations." From the existence of this National Council the individual Y's and local federations derived a dignity and strength they had never enjoyed before. This may be called the beginning of the Jewish Community Center movement. In 1913 there were 175 associations, with a membership of approximately 39,000. The movement has seen the major part of its growth since then.

In April, 1920, I became one of the three field secretaries of this National Council. Michael A. Stavitsky and Louis Brenner were the other two. My first assignment covered the Y's in Pennsylvania, Delaware, Maryland and Washington, D.C. When I made get-acquainted visits to some of them, I found that few of them owned their buildings. Most of them rented quarters in basements, attics or office buildings. The programs ranged from dramatics, informal discussions and observance of Jewish holidays to dances and sports, and occasionally included scouting for youngsters; but they were very loosely organized, and there were few professional workers in charge. I tried to enlist the aid of local persons with dramatic, artistic or musical talent, to diversify and strengthen the programs. I stressed to the adults the potential benefits of the Y to all, and emphasized the importance of providing a harmoniously varied program for

the youth. It seemed to me that the best approach was first through fun and play, to win over the boys and girls; later with proper guidance and facilities, their attention could be gently directed toward Jewish values. Experience was to confirm this logic many times. Some of our outstanding American Jewish leaders started as youths in such organizations, whose ultimate objective was the preservation of Jewish values and Jewish identity.

By way of illustration, I wish to speak briefly of four communities which, among others, I served during 1920 and part of 1921; namely Harrisburg, Norristown and Chester, Pennsylvania, and Wilmington, Delaware. Each of these communities had a Y, but facilities were very inadequate and the programs left much to be desired. In about a year, during which I made several visits, I succeeded in merging the Y.M. and Y.W.H.A. of Harrisburg, thus ensuring greater stability. In Norristown, I interested a few wealthy merchants in underwriting the purchase of a small building in the center of town, to be converted into a Y. I asked my idol, the Reverend Hirsch Masliansky, to speak to the people, and after his inspiring address I made an appeal for funds. The response was amazing; the amount raised in pledges, together with the advance pledges, was sufficient to pay for the building.

Chester Jewry wanted a Jewish Community Center; so the leaders asked me to organize a campaign to raise funds for the purchase of a mansion which was for sale. My National office granted me permission to devote two or three weeks of concentrated effort to this campaign. I prepared a campaign outline for the local committee, and we went to work. I persuaded the most influential local people to assume active leadership, and impressed upon everyone in the community the significance of, and the need for, a Jewish Community Center. The climax of the campaign was a mass meeting in the local theatre, with

Dr. Stephen S. Wise as the principal speaker. I explained to the large audience how the campaign was being conducted, what its purpose was, and what was being asked of each one. No pledges were taken at this time, but the audience was impressed and the way was paved for the volunteer workers, who called on the people afterwards to obtain pledges for over a three year period. The quota of $50,000 was over-subscribed. This was the first organized campaign I had ever conducted, and everyone, including myself, was happy.

At the closing meeting I had the pleasantest surprise of my life, when the campaign chairman arose and, turning to me, expressed the appreciation of the entire community for the work I had done. As he phrased it, the job could not have been accomplished without me. I was even more surprised when he presented me with twenty ten-dollar gold pieces! I made it clear that my organization rendered its services without charge, and that I could not accept the gift without the approval of the National Council. I was told that this had been anticipated and approval had already been obtained. I was deeply moved by this sincere demonstration.

I left Chester with a feeling of elation and with the conviction that here was a specific field of activity, essential to the development of the Y or Center movement. This marked the beginning of a long series of building and membership campaigns which I was privileged to conduct during the 1920's and 1930's.

In Wilmington, Delaware, I had an exciting experience. On my first visit there, I met Mr. Louis Topkis, a wealthy shirt manufacturer, and President of the Y.M.H.A. The very fact that a mature man, a civic leader, was interested in the Y and willing to serve as its president impressed me. In most of the Y's the offices were held by young people, who were hardworking and loyal but who carried little

prestige in the community. To discover that so important a man was not only president of the local Y but also gave freely of his time and substance to its promotion seemed truly a good omen for the future of the Y movement in this community.

In addition to Mr. Topkis, men like David Snellenburg, Max Keil, I. B. Finkelstein, Nathan Miller, Dr. Albert Robin and William Topkis (a brother of Louis, who later became president of the Pennsylvania Middle-Atlantic Federation of Y.M.H.A.s) were active members of the Board of Directors. This is what I looked for in the other Y's, though in the early stages it was sadly lacking. Wherever I went, I encouraged young men and women to work actively on committees and membership drives, to attend conventions, etc.; but I was convinced that the Y, in order to flourish and become a constructive force in the community, required the full cooperation of the influential citizens. Today it would be unthinkable to have a Y or a Jewish Community Center headed by a young man in his early twenties, as was frequently the case when I entered the field.

The Wilmington Y was one of the first to engage a professional Executive Director, who welcomed my visits and appreciated the help I was able to give him. Since Wilmington was close to Philadelphia, the Y was able to obtain lecturers and artists at low fees. This led to a series of programs well attended by members of local synagogues, and the success of this enterprise in turn led to its becoming an annual feature of the Y's program. My visits to Wilmington were always fruitful, because the ideas that grew out of our discussions were usually put to work.

CHAPTER VII

The Merger

On July 1, 1921, the Jewish Community Center movement entered a new phase, when the National Council of Young Men's Hebrew and Kindred Associations merged with the Jewish Welfare Board. What was the Jewish Welfare Board at that time, and what was the meaning of the merger?

When America entered the First World War on April 6, 1917, the United States government asked the various religious denominations to organize their own agencies for the purpose of taking care of the religious and morale needs of the men in our Armed Forces. Representatives of twenty-two national Jewish organizations met in special conference on April 9. Among those present were Felix M. Warburg, Judge Irving Lehman, Louis Marshall, Dr. Cyrus Adler, Isaac W. Bernheim and M. C. Sloss. This conference resolved that "It is the sense of this meeting that all religious welfare work made necessary by the participation of Jews in the war shall be under the supervision and direction of a central board."

The organization which then came into being was known at first as The Jewish Board for Welfare Work in the U.S. Army and Navy. The name was changed the following year to "The Jewish Welfare Board." The word "National" was added later. The then prominent Colonel Harry Cutler of Providence, Rhode Island, was elected President and the organization received the authorization of the U.S. government. It became the representative

agency of American Jewry, serving alongside six similar agencies of the Protestant and Catholic churches. That it has fulfilled its functions with high distinction has been attested by the Defense Department on numerous occasions.

At first, the Jewish Welfare Board worked jointly with the National Council of Y.M.H. & K.A.'s, whose Executive Director was Samuel Goldsmith. It asked the various Jewish educational agencies to lend their fullest cooperation, since its aim was to coordinate all national Jewish institutions in a united effort to provide religious, morale and welfare activities for the Jewish soldiers, sailors and marines. Shortly thereafter, the newly formed organization separated from the National Council of Y.M.H. & Kindred Associations and became a completely independent agency, with Chester J. Teller as its Executive Director and Harry L. Glucksman, the assistant Executive Director.

In 1918, at the request of President Woodrow Wilson, a United War Work campaign was launched, and about $200,000,000 was raised. From this fund, J.W.B. received $3,799,973 to carry on its work. When the war ended, J.W.B. still had approximately $2,000,000; so the Executive Committee decided to establish a Trust Fund, of which only the income was to be used.

Leaders of both the National Council and the J.W.B. now suggested the advisability of merging the two agencies. Committees from both agencies were appointed to negotiate, and finally the merger went into effect, at a convention of delegates from both organizations held July 1, 1921. Judge Irving Lehman, who was largely responsible for drafting the form of the merger, was elected President. Harry L. Glucksman was chosen to serve as Executive Director.

The question of the name troubled many delegates, but, after some consideration of various names, "Jewish Wel-

fare Board" was adopted. This name is still debated in certain circles, and from time to time murmurs are heard that the name does not reflect the real purpose of the organization and is not descriptive of the actual services rendered. Hence, because people do not relate its functions to its name, JWB is not as well known as it deserves to be. In my long association with the Board, having had a great deal to do with the interpretation of its aims and purposes, I have sometimes felt that there is merit in this criticism. However, I believe the name "Jewish Welfare Board" is here to stay; so it behooves us to see that more and more people learn to associate its name with the work it does.

Over the years, particularly during the two World Wars and the Korean War, the letters JWB have become a natural symbol of aid and spiritual comfort to Jewish men and women in the Armed Forces of the U.S.A., stationed in all corners of the globe.

At the time of the merger, there were 370 Y.M.H.A.s, Y.W.H.A.s, Jewish Centers and similar organizations in the United States. This is a very large number compared with 175 such agencies in being in 1913, when the National Council was organized. The increase was chiefly in Y.W.H.A.s, formed from 1910 to 1920 all over the country, some independently but many as auxiliaries of Y.M.H.A.s. During the decade following the merger, however, the 370 units shrank to 207, mainly because of the amalgamation of Y.M.H.A.s and Y.W.H.A.s which J.W.B. encouraged. Then the number increased again, so that today there are over 350 Y's and Centers, either constituent or affiliated members of J.W.B.

They are constituent members if they conform to the rules for admission which J.W.B. has laid down; affiliated, until they do so conform. The constitution of J.W.B. states that, whether constituent or affiliated, every member shall

retain its autonomy and J.W.B. has no right to interfere in its affairs; i.e., J.W.B. is permitted to offer suggestions, but not to dictate. When we speak of "members" in this context, we mean the Y's and Centers, not their individual members; J.W.B. is an organization of organizations.

In the course of time, however, it was found advisable, and legal, to relax this rigidity, so that J.W.B. now encourages a form of individual membership known as J.W.B. Associates. The general acceptance of this liberalization seems to promise a large future enrollment. This growth will be particularly desirable because the Associate feels personally identified with the national organization. Also, revenue from the ten dollar annual fee will help J.W.B. to provide all members with more services.

In 1921 there were five regional federations of Y.M.H.A.s and Jewish Community Centers, all of which were incorporated into J.W.B. at the time the National Council merged with it. These were New England, New York State, Pennsylvania (which later expanded into the Pennsylvania Middle-Atlantic Federation), New Jersey and Metropolitan New York. In 1936 the Pacific Coast Federation of Jewish Community Centers (known later as the Western States Section) was organized; in 1939, the Midwest Section; and in 1944, the Southern Section. These are the eight regional Sections of J.W.B.

Harry Glucksman, as Executive Director of J.W.B., had as his right hand man Louis Kraft, who had worked closely with him since 1917. Mr. Kraft became Assistant Director in 1921. Both men were to become historic forces in the development of the Movement.

Here, in general terms, are the aims and purposes of the National Jewish Welfare Board, as formulated in the constitution and adopted at the time of the merger:

"To promote the social welfare of members and veterans of the Armed Forces of the United States of America

and especially to provide for Jewish members of such Armed Forces adequate opportunity for religious worship, education, devotion, solace and improvement. To promote the religious, intellectual, physical and social well-being and development of Jews, especially young men and women, and to that end to stimulate the organization of Jewish Centers, Young Men's Hebrew Associations, Young Women's Hebrew Associations, and other kindred societies in the several states and territories of the United States and territories subject to the jurisdiction of the United States . . . ; to enlist, advise and encourage such societies already in existence . . . ; to further and correlate their activities; to promote the interchange of the advantages which they afford, to serve as the National Association . . . ; and to cooperate with other organizations for the furtherance of Judaism and good citizenship."

CHAPTER VIII

Washington, D.C.: A Laboratory

To RETURN TO my own work, I was appointed field secretary of the Pennsylvania Middle-Atlantic and New York State Federations. This enlarged territory made it necessary for me to travel constantly as adviser and campaigner. As if this were not a full time job, I was also made Campaign Director of JWB, taking charge of campaigns to raise money to build better buildings, not only within my own jurisdiction but also in the New York metropolitan area, in New Jersey, in New England and the South, in the Midwest and far West. From 1921 to 1929, many communities built new buildings as a result of surveys of their leisure-time needs and of their potentials in wealth and leadership. In the 1920's these surveys were made for JWB first by Manuel Prenner and later by Dr. Charles S. Bernheimer. Eventually a Department of Community Surveys and Studies was created for this purpose, and its guidance has been invaluable.

The Great Depression, of course, was no time for building-fund campaigns. The most we could hope for, by means of emergency and deficit campaigns, was to keep the Y and Center doors open. It is to the everlasting credit of JWB that it had the vision and courage to make the effort to avert the collapse of the Center movement. With joy in my heart I can say that no Y or Jewish Community Center, however hard hit, went under during the 1930's. Helped by JWB and local agencies, they all struggled back to health.

In 1921 Manuel Prenner prepared a survey for the Jewish Community of Washington, D.C. Since this survey served as a guide for later ones, I quote his conclusion:

"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 motivations productive of a finer life and a Jewish culture; and they have resorted to places of commercial recreation, which have at best a negative influence.

"The Washington community should become conscious of the social needs of its 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, physical, educational, Jewish cultural and community life of the Jewish people of Washington—the children, the adolescents and the adult element 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 needs. 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-halls and the associations of some of the commercial amusements, such as poolrooms; where lectures, concerts, entertainments, dances, Jewish 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."

The Washington committee approved this survey and proceeded to arrange with JWB for a Jewish Community Center Building-Fund Campaign. However, certain Jews opposed this move, arguing that what Washington needed was a non-sectarian settlement house in the underprivileged section of the city, where the children and teenagers would come off the streets and away from harmful influences. They feared that the children of the new immigrants would bring dishonor upon them. JWB had a more positive aim. Careful study of the pernicious effects of the slums on Jewish youth had convinced it that adequate recreational facilities were needed, in a good section, with the emphasis on activities with Jewish content.

A good section was specified because it was felt that, with the improvement of its economic position, most of the new Jewish element would move out of the slums and because JWB desired that Orthodox, Conservative and Reform, rich and not rich, should meet under one roof and become better acquainted. Unity in diversity should be the goal: Jews might affiliate themselves with any other Jewish organizations they wished to, but in the Jewish Community Center, all Jews should join together on common ground. This vital purpose is still fundamental to the Jewish Community Center of today, and will be tomorrow. To further this vital purpose in Washington, it was agreed to go ahead with the organization of the campaign.

In the spring of 1923, Harry Glucksman, our Executive Director, and I discussed the situation thoroughly. He pointed out the difficulties and pitfalls but stressed the positive features. I was pleasantly surprised when he told me I had been chosen to conduct the campaign.

It must be emphasized that, when I first undertook to organize campaigns for Y.M.H.A.s and Jewish Community Centers, there was no campaign personnel, nor had a technique as yet been evolved. Michael Stavitsky had done some campaigning, but he left JWB in the early twenties. Later, Joseph Bower and Samuel Leff conducted several campaigns. By trial and error, and with hard work, I created a technique myself. Keeping before me a vision of a great American-Jewish movement, I developed procedures, publicity brochures and public relations. JWB published my detailed campaign outline, and sent it to communities which requested it. Many of the ideas in this outline were in time incorporated into the standard procedure used to organize local federations.

Before entering upon the organization of a campaign, I would concentrate on securing from the community leaders assurance of their full cooperation, without which the campaign would disintegrate. Lacking this support, the spirit and morale so essential to the success of the effort could not be sustained.

My campaign technique in its essentials could be outlined as follows. It grew out of years of experience and incorporated the features of many successful campaigns. Naturally, it was adapted to fit the varying needs of each community.

Campaign Technique

1. It cannot be emphasized too strongly that the most representative men and women of the community must not only give their consent and support, but must also assume active leadership of the campaign. Without this, no plan of organization, no matter how completely and intelligently prepared, will succeed.

2. The Executive Committee and the campaign workers

should be selected from among community leaders and men of influence in the various trades and professions. They must be persons who are willing to contribute to their fullest capacity. A cause is usually judged, not on its merits alone, but according to the kind of men who are behind it, and the support they give.

3. The leaders should make their contributions in advance, so that, at the opening meeting, public announcement of their generosity will give the drive its proper impetus. The workers will thus be greatly encouraged, and other people will be stimulated to also contribute generously.

4. The general chairman should be a person who enjoys the respect of the community and one who will devote a good deal of his time to the campaign and inspire other representative citizens to assume active leadership. Speakers who are articulate and who have the success of the campaign at heart should be assigned to address groups and public meetings prior to the official opening of the campaign.

5. The cooperation of the local rabbis should be obtained. They should be made to feel that they have a part in the initial planning of the projected Center, thus avoiding future misunderstandings and difficulties. They should be asked to deliver special sermons the week before the campaign starts and to stress the need for and significance of a Jewish Community Center.

6. If possible, arrangements should be made with local radio stations to broadcast an appropriate program. Similarly, the local TV station should follow suit.

7. When preparing publicity material, it must be borne in mind that the public will not devote much time to reading written propaganda. The publicity committee should, therefore, state its appeal with simplicity and

directness. Publicity is measured by quality, not by quantity.

8. The community should be made fully aware of the objectives of the local Center, its history, its effect on the young people, and, through them, on the community at large. This should be done with striking dramatization.

9. The Jewish people should be informed of the educational and recreational needs of the community. Public interviews with prominent Jews and non-Jews should be arranged and published. Endorsements from Jewish and non-Jewish leaders and civic organizations should also be published. An editorial should appear in each of the major newspapers. If there is a Jewish publication, a special issue should be devoted to the campaign just prior to its launching. An attractive, illustrated brochure which succinctly sets forth the local needs, and how a successful campaign will enable the community to meet these needs, should be sent to all prospective contributors. Publicity should be given to the important persons in the campaign.

10. Members of the Executive Committee should hold parlor meetings in their homes, to which friends and business associates should be invited, in order to tell them the story in a more intimate way and to secure their cooperation and financial support in advance. As many large gifts as possible should be obtained prior to the start of the campaign. If these meetings are successful, about sixty to seventy percent of the quota should be in hand by the time the campaign is officially launched.

11. The general campaign should be opened with a dinner in a very good hotel. All large contributors, all campaign workers, and all members of the Executive Committee and sub-committees should be invited. Speakers should be limited to the general chairman and the guest speaker. Some entertainment of a high order may be featured. Previous contributions should be announced,

preferably by the donors themselves, and others present who have not yet made their gifts should be encouraged to do so.

12. Rally luncheons should be held during the campaign, at which the workers will report on the results of their efforts. The final meeting should be a Victory Rally, with presentation of awards and expressions of appreciation to all who participated in the campaign.

The Washington campaign, so far as my role in the Jewish Center movement is concerned, was epoch-making, and I will therefore report it in some detail. When I arrived in Washington in September, 1923, I was met by a committee anxious to start the campaign, and eager to learn my conception of the program to be carried out. I was very specific about the extent of volunteer cooperation I required, how the divisions of workers would have to be organized, and about the paid office help I would need. Mr. Morris Cafritz, whose vigorous personality and positive attitude qualified for the job, was made general chairman. We promptly set up headquarters in the Federal National Bank Building and went to work.

In our Executive Committee were integrated the policy-making authority, and the power to appoint all sub-committees and correlate their work. This committee, of necessity, was composed of representatives of the various elements of the local Jewish community, rabbinic and lay. The Committee elected Dr. Abram Simon, Rabbi of the Eighth Street Temple and President of the Washington Board of Education, as Chairman, and set a goal of $200,000. Since many Federal employees in Washington came from all over the country, JWB agreed to raise an additional $50,000 nationally. Today a goal of $250,000 seems very modest, but it was a large amount then.

Dr. Simon was a particularly happy choice for Chair-

man of the Executive Committee, since many of the opponents of the Center were members of his Reform Congregation, though he himself believed wholeheartedly in the Center idea. I shall never forget an incident during the preliminary stages of the campaign, in which he showed the courage of his conviction. Most of the synagogues granted me permission to speak from their pulpits on Rosh Hashanah and Yom Kippur. Dr. Simon, however, informed me that his Temple had a strict rule against an outsider speaking to the congregation on the High Holy Days, and that even the Rabbi was precluded from making any announcement or reference to projects of non-congregational organizations or agencies. He proposed, nevertheless, that I enter the Temple at a certain time, which I did, accompanied by Mr. Cafritz. Thereupon, Dr. Simon arose in the pulpit and informed the congregation of our presence and the purpose of our visit. He spoke briefly about the spiritual values to be derived from the proposed Center, and appealed for understanding and support. His words had the desired effect.

At an early dinner meeting of workers, I used the Prenner Survey to compare the existing Y.M.H.A. quarters (the second floor of an old commercial building) with the building we envisioned, and I reported the success, to the extent of over-subscription, of similar drives in similar communities.

An editorial in the Y.M.H.A. Bulletin on September 22 commented on the undertaking as follows: "A Jewish Community Center in Washington is a reality, if the enthusiasm shown at the City Club dinner means anything. Some of the most prominent members of Jewry in the city were present and attested as with one voice that they were willing to see the project through—to bring about the culmination of an ideal that has been held by many for at least ten years, a home for Jewish

young men and women, a meeting place for the furtherance of Jewish activities of all kinds. Two hundred thousand dollars, exclusive of the fifty thousand dollars pledged by the Jewish Welfare Board, should be easily attainable if the rank and file of Washington Jews give of their talent, energies and resources as the campaign committee promises to do."

I was asked to prepare a statement for publication in the Y.M.H.A. Bulletin expressing my thoughts on the values of a Jewish Community Center. It appeared in the October 20 issue, and read as follows: "To those who are not yet convinced of the importance and necessity of a Jewish Community Center in Washington; to those who seem to take delight in putting obstacles in the path of this constantly growing movement; to those who do not cooperate gladly and willingly in the upbuilding of the mental, moral, social and physical character of the young men and young women, these lines are addressed.

"There are a few who still ask, 'Why do we need a Jewish Community Center?' One of the best answers to this question was given by the immortal Professor Solomon Schechter, for many years the head and heart of the Jewish Theological Seminary. He said, 'The Jewish Community Center is needed to develop Jewish thought, to reawaken Jewish consciousness, to teach Jewish ideals, to strengthen the young men and women to live Jewish lives.'

"Many of our philanthropists have concerned themselves in the past almost entirely with the care of the abnormal, the poor, the sick, the handicapped and the defective. This, however worthy, concerns only a small fraction of our people, and it is often forgotten that the moral, cultural and recreational needs of the healthy, normal individuals who constitute the major portion of

every community are equally important and urgent. It has been stated by modern men of thought that charity alone is a negative expression of Judaism and the future of the Jewish people cannot be built on mere negations.

"The Jewish Community Center trains the young men and women in the ideals of Judaism and Americanism so that they become loyal to their faith and their country. It instills in the minds and hearts of its members broad-mindedness and tolerance, by permitting the free expression of different points of view. It develops a real, genuine community spirit by awakening the sense of civic pride and communal responsibility which too frequently lies dormant in the minds of many people. It bridges the gap between the parents and the children by giving the former a better understanding of the cravings and aspirations of the children, and by making the latter appreciate the habits and customs of their parents. It helps to remove the race prejudice that confronts us, by affording the boys and girls the opportunity to take their proper place in the community, which almost invariably brings about the confidence and respect of their neighbors. It helps to remove Jewish youth from the evil influences and temptations that surround them. It instills in its members higher ideals and makes for cooperation, unity and harmony.

"These objectives are sufficiently worthy to call forth the earnest efforts and best energies that are within us, and to enlist the moral and financial support of every Jewish individual in the city of Washington."

Of course, we used for all they were worth the strong statements of approbation of our project obtained from Chief Justice Charles Evans Hughes, General John J. Pershing, and Mr. Felix M. Warburg.

On November 1, the launching banquet was held at the New Willard Hotel. Close to five hundred persons were present. Mr. Warburg was the honored guest and

speaker. Advance gifts were announced. I gave final instructions to the teams and the individual workers. We had several report luncheons, and each one reported real progress; a prize was offered to the team reporting the most pledges at each luncheon. Representatives of the various Christian churches and the heads of the Y.M.C.A. and Y.W.C.A. were speakers. At one of these luncheons it was announced that JWB had named a national committee to raise $50,000 outside of Washington.

At the end of the busy week, the workers met for the final luncheon rally. Attendance was overflowing; the fervor, immense. When the chairman announced that not $200,000 but $238,000 had been raised, the joy was of a pitch to gratify the heart of any campaign director. One of the campaign leaders asked for the privilege of paying for everyone's lunch. The workers were confident that, allowed a few more days of effort, they could reach $300,000. Thus they did, and the $50,000 "bonus" from the country was also obtained. The happiness of abundant success brimmed over into the following item in the Y.M.H.A. Bulletin of November 10:

"As an expression of their love and esteem for the man who has come in their midst during the last two months and worked for and with them, with splendid results, the workers in the community center campaign just completed have subscribed to a fund to be used for the presentation of a suitable testimonial to Dr. Philip R. Goldstein, who not only has performed his duties most admirably on behalf of the Jewish Welfare Board, but has always been willing to do so and has done—that little bit more—which so often constitutes the difference between success and failure. Dr. Goldstein, it has been a pleasure to have you with us, and we wish you Godspeed, and be sure to come back."

The climax was a farewell party which Mr. Cafritz and

the committee arranged in my honor and to which they graciously invited Sarah, my bride-to-be. It was a warm and moving occasion.

About a year and a half later, President Calvin Coolidge laid the cornerstone of the new Jewish Community Center building at Sixteenth and Que Streets, in one of the prominent sections of the city. Louis Marshall and other distinguished citizens of all faiths attended the ceremonies.

The Jewish Community Center building of Washington, D.C., was dedicated on February 21, 1926. Leading Jews as well as non-Jews participated in the elaborate ceremonies. Senator Thomas J. Walsh of Montana, and Judge Irving Lehman, President of the National Jewish Welfare Board, were the principal speakers.

Maurice Bisgyer, who was elected Executive Director of the Center, remained in that office for several years, until his appointment as Executive Director of the National B'nai B'rith, a position which he still holds. Paul Goldblatt, his successor, was followed by Edward Rosenblum. When the latter retired in 1958 after twenty-five years, several hundred men and women honored him with a testimonial dinner.

At the JWB Biennial Convention in Washington in April of 1958, I met several Washingtonians who had been active in the 1923 campaign. One of these, a woman, told me that her interest in Jewish life stemmed from the inspiration she received from my direction of that campaign, and that she had been working actively in and for Jewish religious and philanthropic institutions ever since. This reaction to my influence, which I have learned of more than once, and the enduring gratitude and respect won where one has worked were surely a pleasant reward for my work.

The encounter with this woman started a not so happy

train of thought in my mind. During the Great Depression (1929–1939), while capital campaigns were out of the question, JWB carried on a splendid program of activities for the Jewish Centers of America. Often, however, the Board members of the Y's and the Centers did not seem to be aware of the origin of these programs.

During World War II, Jews everywhere in the country could not help but be gratefully aware of the services JWB brought to the men and women in uniform, through over three hundred full time chaplains, and hundreds more who served part-time, and the many JWB-USO workers. In addition, thousands of Jews gave volunteer service under JWB-USO leadership. The visibility of JWB was high. But, when peace returned, it declined again, despite the efforts of JWB's Bureau of Public Information. Consequently, community appreciation measured in terms of financial support falls far short of what it ought to be.

When a local Jewish welfare campaign is unsuccessful, JWB, lumped with a score of other agencies, suffers the same across the board percentage cut as all the others; no difference is acknowledged between the type of service it renders constantly, almost daily, to the community, and the services of other agencies. When a welfare campaign surpasses its goal, JWB is seldom allocated a fair share of the excess.

Evidently JWB does not make the same dramatic appeal to the emotions as some other national Jewish agencies do. It serves American Jews everywhere, quietly, unobtrusively, in the special ways I have spoken of, every day in the year.

CHAPTER IX

Into the Thick of Things

LATER THE SAME year (1923), I directed a campaign of greater magnitude in St. Louis, Missouri. The Board of Directors of the Y.M.H.A. and Y.W.H.A. of St. Louis, to meet the needs of their growing Jewish Community, wished to raise at least $500,000, and turned to the Jewish Welfare Board for a campaign director. Although the work was still new to me and our campaign technique was not yet perfected, I was eager to try.

A preparatory survey made by JWB showed that in 1922 St. Louis had a Jewish population of about 50,000. About 800 men and women were Y members, and the two Jewish clubs, the Columbian and the Westwood Country Club, had a combined membership of about 600. The few Club members who belonged to the Y did not feel they were a part of it, not even those who served on the Board of Directors.

The old Y.M.H.A. housed in an old residence, was outgrown in capacity and adaptability, as well as in location. The new Y was to be centrally located and to afford facilities for all age groups. It was to house all the Jewish clubs, have a library, an auditorium and a gymnasium. Its program of activities was to include classes in Hebrew, Jewish History and Literature, dramatics, music and art, civics, and varied forms of entertainment.

Soon after my arrival in St. Louis, Mr. Glucksman joined me there for a meeting with the leaders of the Jewish community: the men who were to serve as chair-

man and co-chairman of the campaign, and several other leaders. As we got into the campaign, other prominent citizens joined forces with us and worked hard. Gilbert Harris, Executive Director of the St. Louis Y, worked beside me all the six weeks I stayed in St. Louis. He was a wise counselor. Whenever we have met since at national conferences, we have enjoyed reminiscing and exchanging opinions on current issues.

A number of public meetings were held to educate the people to the need for a new Y (or Jewish Community Center, as the Y's were beginning to be called). One of these was addressed by Dr. Abba Hillel Silver of Cleveland, another by Dr. John Haynes Holmes of New York City, and still another by Dr. Leon Harrison of Temple Israel in St. Louis. Rabbi Silver, in his powerful oration, raised the sights of the community appropriately high, articulating the right expectations even if they were too great to actually fulfill. The following excerpt from his address will give an idea of the shining ideal to which he gave form, which our Centers might well hold before them:

"I have seen young men and women come out of our colleges with fine qualities, fine intellectual equipment, —alert, eager, full of wonderful promise, and I have seen these men and women before very long sink into ruts—the same grooves and ruts into which their fathers and mothers sank. I have seen them lose pitifully that fine promise of a full and rich life, of a variegated life, of a life of many interests and many devotions, and have a great consecration in that groove, in that routine mode of living. I have seen all their leisure hours—for what we do in our leisure hours is what makes us—devoted singly and solely to those things of which I have spoken —not harmful in themselves, but harmful in their tyrannical absorption of all their leisure time.

"But the sad thing about this is that these men and

women find noise and not music in life; they find the chaff and not the grain. It is the very fine things, that lead to happiness and contentment of soul, that they miss. I miss these young people wherever there is an opportunity to be taught the higher things of life—at concerts, lectures, libraries, literary circles—everywhere where there is an opportunity to receive spiritual and intellectual stimulus. They neither learn nor teach. Their morals are not low, but they are not high. They are just ordinary and flat. And that is very sad.

"But even those who are morally pure, and there are not too many of them, their purity is but of the limited and narrow kind, merely abstinence from illicit indulgence, a mere negative kind of virtue. But there is a higher kind of moral purity which is far more thoroughgoing, important and inclusive, which means singleness of mind and purpose, a moral unity, the integrity of will and character, and a life dominated by one great holy purpose. . . . That kind of moral purity one seldom finds today."

This is a far cry from the ferment of intellectual activity among our young people earlier in this century, to which I have already alluded, with their literary societies and study clubs. American Jewry is very comfortable today, status-crazy and "at ease in Zion." This condition influences our Centers and synagogues, instead of being influenced by them. This is the condition which centers and synagogues have to counteract.

I addressed several meetings for the purpose of enlisting campaign workers. I recall particularly a meeting of the St. Louis Section of the National Council of Jewish Women, which furnished several capable teams for the drive. I said to the ladies: "The Council of Jewish Women and the Y.M.H.A. have many things in common. You engage in many and varied civic, educational and reli-

gious activities, and so do we. Your organization emphasizes and promotes intelligent citizenship—so does the Y.M.H.A. You give your members better understanding of Judaism by means of study circles and classes. The Y.M.H.A. performs a similar function through its lectures, forums, culture groups, clubs and classes. In a word our organization, like yours, renders a vital service to the Jews of America. Both are useful and both deserve the fullest support of every Jew and Jewess in this country. The Y.M.H.A. is a Jewish Center from which wholesome Jewish and American influences radiate. It trains the young men and women in the ideals of Judaism and Americanism, so that they may become loyal both to their faith and to their country. . . . The Y.M.H.A. serves to supplement the synagogue and, far from displacing it, increases its influence. It makes its appeal to all sections of American Jewry, regardless of their religious, political or other affiliations. It not only welcomes but it encourages them to satisfy their educational, social and recreational needs in a wholesome environment."

The campaign organization was made up of ten generals, sixty captains and six hundred lieutenants. By the time the drive was officially launched, more than half the money had been subscribed, and in a week of concentrated solicitation the goal of $500,000 was over-subscribed. At luncheon meetings held during the week, reports were presented. The closing meeting of the campaign was attended by all the officers and workers, the Rabbis and some non-Jewish guests representing the Y.M.C.A. and other youth-serving organizations.

Mr. David Sommers, the campaign Chairman, invited me to lunch with him on the day I was to leave St. Louis. When I entered the hotel dining room, I found present a large assembly composed of the key leaders in the campaign—it was a luncheon arranged in my honor! Needless

to say, I was deeply moved. Speeches were made in appreciation of my work, and JWB was thanked for sending me. Mr. Sommers then arose and said that those present had made up a purse of $1000, which he was appointed to present to me. I explained that, as a professional representative of JWB, I could not accept a monetary gift for myself, but expressed my gratitude for their appreciation, and for their teamwork and cooperation as well.

Mr. Aaron Waldheim, one of the most prominent leaders and one of the large contributors, honored me further by informing me that a campaign for $2,000,000 was shortly to be started for a Jewish hospital in St. Louis and that he had been authorized to ask me to direct it, for a very generous honorarium. This campaign would take from three to four months. I declined the offer on the grounds that I was a social worker in the employ of the National Jewish Welfare Board and my heart was set on the advancement of the Center movement.

My next assignment took me to Philadelphia. In this city the Y.M. and Y.W.H.A., which had been housed for many years in a small building on Master Street, enjoyed a fine reputation. About 1921 its leading members realized that increasing activities were straining the limited facilities. They turned to the Jewish Welfare Board for guidance and a thorough survey of the cultural and recreational needs of the community was conducted. Philadelphia Jewry was amazed to learn that more Jews were patronizing non-Jewish than Jewish organizations, and the great majority were not using any spiritual, cultural or recreational facilities whatsoever. There was no adequate Center which offered a Jewish atmosphere. The survey, therefore, strongly recommended that a new Jewish Community Center be built which would serve rich and poor, Orthodox, Conservative and Reform, young and old—in a word, everyone.

As a result, in the Fall of 1923 the Y launched a campaign to raise $750,000. Michael Stavitsky, who had come to the staff of JWB from that of the National Council of Young Men's Hebrew and Kindred Associations when the two agencies merged in 1921, and Dr. Jacob Billikopf, Executive Director of the Federation of Jewish Charities of Philadelphia, were appointed to direct the campaign. Prominent citizens took leadership, and inspired many workers. Their reward was a beautiful new Y at Broad and Pine Streets, which functions now more than ever.

I was invited to assist in the dedication of this new Y, but mainly to carry through a membership drive for five thousand new members. My associates were such distinguished men as Judge Horace Stern, Dr. Solomon Solis-Cohen, Dr. Billikopf, Leon J. Obermayer, who was for many years President of the Y, and such businessmen as, for decades, have been foremost in every Jewish communal undertaking in Philadelphia.

Mr. Louis Marshall, the principal speaker at the dedication exercises, delivered an impressive extemporaneous address, and I particularly recall one anecdote he related: his family had spelled their name "Marschall" in Germany, but when they arrived in America they "threw the C into the sea" and thereafter spelled it "Marshall." "Marschall" carried a military connotation in the German language; so the Marshall family, seeking freedom in America from military tyranny, decided to symbolize this quest by dropping the "C."

During the two weeks preceding the official opening of the campaign, we enrolled new members (with the help of organized publicity); at the same time, we were enlisting workers. I met with the hundreds of men and women workers to outline to them the aims and purposes of the Y, its contemplated program of activities, the

techniques to be employed in the solicitation of members, and the methods of reporting.

The campaign was opened with a dinner to which the workers and many guests of honor were invited. I shall never forget Judge Horace Stern's brilliant interpretation of the Y's objectives. The audience listened spellbound.

I have a copy of an interview with Judge Stern, published in the "Jewish Exponent" of Philadelphia. Here are a few excerpts:

"Of course, like everyone else who has any humanity at all, I recognize the place of the relief and the remedial institutions—the hospitals, the orphan asylums, the homes for the aged. However these are so elementary; their need is so obvious and appeals to our most superficial emotions. But what I cannot understand is why people haven't a broader vision; a more civic, I am tempted to say a more civilized outlook; why for the most part they fail to realize that there is something beyond these elementary and primitive things—that our chief duty lies with the healthy elements of the community, and that our best efforts ought to be diverted toward maintaining these elements of the community at the maximum of physical and moral health.

"Mind you, I do not mean that we should give up our efforts on behalf of the sick, the decrepit, the handicapped, the aged. But we must not, and dare not, because of these, neglect our healthy young men and women. After all, the categories I have named constitute perhaps less than five per cent of the community, but our young men and women—they constitute our all, or nearly our all. . . .

"A proper Y.M. and Y.W.H.A. is the greatest need of our community. Associations of young people in an improper environment are destructive of character; they

make for disrespect for parental authority, for defiance of law and order. . . .

"We need a community center that will bring our young people together in a clean, Jewish and morally stimulating environment."

The membership campaign was a tremendous success. The goal of five thousand members was greatly oversubscribed.

Before I left Philadelphia, I was presented with a symbolic key to the Y, which I have prized very highly. I appreciated even more the opportunity to help get the new Y off to a good start with a substantial membership and a gratifying program of activities. In addition, I had the pleasure of acquiring many new friends during my stay in the "City of Brotherly Love".

My work for the JWB now settled into a pattern. From city to city I went, in various sections of the country, responding to calls upon JWB, directing and guiding the local forces in raising the capital funds to build the facilities required. Also, since I was field secretary as well for the Middle Atlantic and New York State Federations of Y's and Centers, I visited communities in this area between campaigns, helping with administration, personnel problems, program and membership promotion. In the Fall I would help to organize the annual meetings of these two federations, giving attention to the myriad details essential to the success of such meetings.

Early in 1924, a call came to the JWB from a live group of young people in Atlantic City who desired an up-to-date, all-purpose building for their Jewish Community, and believed that the people of means in this city were indifferent to their objective. Mr. Glucksman asked me to spend as much time as necessary in order to create the desired Jewish Community Center, and I came to Atlantic City soon after the New Year. I talked with the earnest,

intelligent officers of the Y.M. and Y.W.H.A. The next step was to talk with Jewish community leaders. Mayor Harry Bacharach, several distinguished attorneys and hotel men, and a few others, were not hard to convince, but the majority of the key people remained unimpressed.

I decided to visit Mr. Felix Fuld of the firm of L. Bamberger and Company, President of the New Jersey Federation of Y.M.H.A.s and Y.W.H.A.s, to discuss with him the Atlantic City situation. He was most interested and sympathetic, and one of the most gracious, modest and generous persons I have ever met. He offered to make a substantial contribution to the building fund if and when a campaign got under way.

As a result of this interview, the organizing of the campaign machinery came easy. Mayor Bacharach accepted the chairmanship and an executive committee was formed. Both its members and I spoke at meetings of the various Jewish societies, explaining our objective and appealing for volunteer workers. The press and non-Jewish persons cooperated, with moral support and even with unsolicited gifts. A goal of $200,000 was set and four hundred men and women workers were mobilized. Each officer of the Y.W.H.A. served as captain of ten women workers. When the campaign officially opened on January 24, 1924, the special committees were lined up and ready for action; the positive support of the Jewish societies, whose purpose was to obtain large advance gifts, was assured; and, at a dinner meeting at the Breakers Hotel, $104,000 was pledged by fewer than one hundred persons.

At this dinner Dr. Cyrus Adler, President of Dropsie College for Hebrew and Cognate Learning, and Chairman of the Armed Services Committee of JWB, and Felix Fuld were the principal speakers. Dr. Adler appealed to local pride, saying "the project here is one of the initial links in a chain of structures to extend around the coun-

try, and it is vitally necessary that it be of an inspiring nature and one of the outstanding attractions held out to visitors." He also observed that not a single campaign undertaken by JWB had failed to reach its goal. During 1923, $2,900,000 had been raised for new Center buildings. Hopes were bright that in this campaign the original goal of $200,000 would be greatly exceeded.

Secretary of Labor James J. Davis wrote to Chairman Bacharach a warm statement of approval of the community center idea: "Any movement in this direction is worthy of the support of any community, for it means a higher type of citizenship, a better standard of social activity, a better balanced, more progressive community." Judge Irving Lehman wrote: "The Jews of America, enjoying the privilege of citizenship in this great democracy, owe to themselves and to their country the duty of developing themselves mentally, physically and above all spiritually, so that they may be able to perform all the obligations involved in their citizenship . . . the Jewish youth must be taught the lessons of the Jewish past and the spiritual value of the Jewish faith, so that in their inmost being they feel that the word 'Jew' is a badge of honor; a badge of honor which they are worthy to wear only if they bring into their daily life the same steadfastness of spirit, the same faithfulness to the right, that our fathers have shown."

The dinner opening the campaign was held at the Knickerbocker Hotel in Atlantic City, and a high pitch of enthusiasm, united with an absolute determination to carry the drive well over the top, prevailed. Dr. Jacob Billikopf, the principal speaker, spoke in an ardent, visionary strain of the manifold blessings that would radiate to all the Jews in Atlantic City from the beautiful and well planned building, and that would flow between the Jews, and from the non-Jews to the Jews as well. By

the fourth day of the campaign, $207,000 was raised; the workers eagerly set a new goal of $250,000, which the Chairman accepted. Mr. Fuld wired the Chairman: ". . . . whole country will be stimulated. Let us not stop until $250,000 is obtained." Newspaper editorials commended the Jews of the city for their generous support of so constructive a project. The entire $250,000 was indeed raised.

I returned to Atlantic City during the very bad years from 1929 to 1935 when the Federation of Jewish charities was struggling to survive the Great Depression; Atlantic City, like other resort communities, was very severely hit. The Federation's entire budget was only $40,000. This was allocated among the Jewish Community Center and twenty other local, national and overseas agencies. Yet it took great effort and much hard work to raise this amount each year. With the help of devoted and persevering workers, and thanks to the leadership of excellent men and women and the inspiration of such speakers as Dr. Stephen S. Wise, Rabbi Israel Goldstein and Dr. Billikopf, the annual goals were met; the needy were cared for, and the cultural and spiritual services of the Center were carried on.

I got to know the Atlantic City people pretty well. They were cordial and cooperative and it was a joy to work with them. This friendly relation continues to the present time.

For many years I came to Atlantic City almost every year in order to solicit from the Federation financial assistance for the vast network of services that JWB renders to American Jewry. I welcomed the opportunity to meet with the "Old-timers" who were on the Federation Board, as well as with the younger group who served with them as Directors. I was always greeted warmly, my

remarks were received graciously and their response was satisfactory.

Atlantic City no longer requires anyone from JWB to direct its campaigns. Like hundreds of other communities which have organized and developed Federations and Welfare Funds to a high degree of efficiency with professional and experienced executive directors, Atlantic City is capable of managing its own campaigns.

Like similar federations all over the country, the Federation of Jewish Charities of Atlantic City grew in size and importance during and after the Second World War, mainly because of the vital needs of the United Jewish Appeal of which the Joint Distribution Committee and the United Israel Appeal are the major components. Mr. Irving Spivack, who was appointed at this stage of growth as Executive Director of the Federation, has proved equal to his responsibilities.

CHAPTER X

Continued Growth

FROM THE EARLY 1920's to 1940, although the area under my jurisdiction as Field Secretary and Director of Campaigns for JWB comprised New York and the other Middle Atlantic states, my work took me, as I have mentioned, to many cities the length and breadth of the land.

After the successful campaigns in St. Louis, Atlantic City and Washington, which made a marked impact on the Jewish Community Center movement, I helped raise $150,000 for a new Y.M.H.A. building in Kansas City, Missouri. Here again, the local executive director collaborated with me fully, and we parted warm friends. I am forever grateful to these colleagues for their indispensable support.

In March, 1923, I directed a campaign in Jersey City to raise the money to build the present Jewish Community Center. The goal was $250,000. Techniques perfected in previous campaigns were adapted to the local situation, and Jersey City had its very able, influential and willing businessman ready to assume the demanding responsibility of chairmanship for the whole necessary period. At the "initial gifts" dinner, Louis Marshall, one of the great leaders of the American-Jewish community, made an impassioned appeal, and Felix Fuld, the merchant and philanthropist announced that, although he was not a resident, he would subscribe $5,000. Prolonged cheering, and men vying there and then to give gen-

erously, were the response. At the launching dinner on March 30, Dr. Jacob Billikopf, the principal speaker, made the object of this campaign seem one of lofty concern to the Jews of America. As was becoming customary, various representative spokesmen of the area sent in commendatory statements to headquarters for publication. The local press clothed these thoughts with the authority and approbation of the community at large. Keeping the youth in the ideal Judeo-American path was the chief over-all need elaborated upon. The Jewish community yielded three hundred good workers. At one of the luncheons, to refuel the workers' ardor, the chairman announced confidently that ground for the new building would be broken immediately after the conclusion of the campaign. At the victory celebration ending the whirlwind week, $255,000 was announced as pledged. In a community whose largest collection before had been $60,000, this was unprecedented. Compliments were happily exchanged, trophies were awarded to the winning teams, my thirty days' labors as a full time resident in the city were extolled.

Once the building was under construction, it was found that another quarter of a million dollars was required to complete it properly. Three years later in another campaign we raised this sum, and a beautiful building was erected.

In 1926 I stayed for several weeks in Allentown, Pennsylvania, directing a campaign for the money to build a new Jewish Community Center building. A very small building had been serving as the all-purpose Center, the Hebrew School included. As the result of a JWB survey of local needs, the local committee undertook the seemingly impossible goal of a quarter of a million dollars. Gradually the force of campaign workers was brought together, and the potential benefits of a more than

adequate center were made clear to them. Generous advance gifts were inspired by a bequest of $50,000 by a local merchant toward a new Center building. Thanks to careful organization and education prior to the launching of the campaign, the steep goal was reached, and the building which was to be the Center for the next thirty years went up. My relations with the Allentown people ever since have been of the friendliest.

In Charleston, South Carolina, in the early 'twenties, the newspapers and Rotary and Kiwanis supported our campaign with noble opinions. This was my first visit to a Southern community.

Several times during the 'twenties I directed the annual campaign of the Pittsburgh Center to raise $60,000 towards its budget. These campaigns lasting four weeks, were strongly supported by prominent merchants and others. The efficiency of JWB personnel in these campaigns drew favorable notice from all over the nation. Herman Passamaneck was extremely helpful.

Los Angeles and San Francisco were slow to decide that Jewish Community Centers were for them. I went out there in 1925 to talk with Jewish leaders and to lay the groundwork for building fund campaigns. The director of the Modern Social Center and Talmud Torah in Los Angeles was persuaded that a more ambitious type of Center was desirable. A modest structure was built. After World War II, I returned there to organize a campaign. We finally succeeded in bringing two hundred people to a dinner to hear Mr. Frank L. Weil, the President of JWB, speak on the importance of a Center to the Jewry of that booming city. Since only $200,000 was raised, the campaign was suspended. Eventually, however, the community realized what it lacked. It now has a fine plant on West Olympic Boulevard, and more Centers are

contemplated. There is, in fact, a Jewish Centers Association of Los Angeles with its own executive director.

San Francisco built its Jewish Community Center at 3200 California Street in 1933.

Perth Amboy, New Jersey, had a problem of restoring financial solvency. Although the building was attractive, members dropped out, leaving the Center struggling to meet heavy mortgage payments and operating expenses. We campaigned for $200,000, which wiped out the debt and ensured healthy functioning.

Centers exist for, and more or less by, members. Occasionally, therefore, the purpose of a JWB campaign was to rebuild or increase membership, rather than to raise building funds. In Camden, New Jersey, in the early 'twenties, a membership drive for the Y.M. and Y.W.H.A. began on a pessimistic note, but thanks to local help went "over the top" amid a pandemonium of optimism for the future of this Center. Among other things, they were now able to have an executive director. Simultaneously, I was involved in an effort in Trenton, New Jersey, to raise $20,000 in membership dues. As we were perfecting the organization, the executive director, a good friend of mine, became seriously ill. Given the idea that a successful drive would make him well, the workers tried very hard. The goal was achieved and our friend got well!

At about the same time, the Y.M. and Y.W.H.A. of Newark, New Jersey, held an Activities Enrollment Campaign, to enroll members in its various departments—the Annual Fuld Hall concert series, the Yiddish Lyceum, the Social Lyceum and the commercial school. Two weeks' exertion by almost three hundred workers, in teams, brought substantial results, and the departments became better known throughout the Jewish community.

The Great Depression of the early 1930's mowed down the membership of more than a few Centers dangerously

affecting income and services. In Allentown, forty percent of the members dropped out. We staged a membership drive and succeeded in restoring the former enrollment figure, and the Center continued on even keel. Recently a beautiful new building has been erected. My wife and I were guests at the dedication.

In Jersey City the more than half-million dollars raised in 1923 and 1926 did not suffice to pay for the building, so that an emergency appeal to the Jewish community was made in 1932. The principal speaker at the opening dinner was David A. Brown of Detroit and New York who, during and immediately after World War I, raised millions of dollars for the Joint Distribution Committee for the relief of the Jews in Europe. The required amount was raised, the leaders straightened their shoulders and the Center has never been in financial straits since then.

I began to visit Harrisburg, Pennsylvania, in 1921, when the Y.M.H.A. and Y.W.H.A. were struggling for existence in rented quarters. In time these became the Jewish Community Center, which building fund campaigns provided with a new building in 1935. It was also strengthened with several membership campaigns. I had a hand in all of this. In December, 1936, the Executive Council of the United Jewish Community of Harrisburg elected me unanimously "to an Honorary Membership in the United Jewish Community" for having assisted in setting up the Community and for having managed its three annual welfare fund drives. In response I took the opportunity to reaffirm my belief in the social and cultural importance of the Center, terming it "the mainspring of the United Jewish Community". Harrisburg has had a beautiful new Center building since 1957.

The Jewish Community Center of Albany, New York, in 1936 owed the bank $100,000. The bank was pressing for its money; there seemed no alternative but a formal

campaign. JWB sent me to direct it. It was not difficult to persuade the Board members to work, and the signers of the note both to work and to give inspiringly. Judge Irving Lehman spoke at the launching meeting. He lifted the hearts and minds of the workers with his sincerity and judicial logic. Governor Lehman sent a check and a letter. The Bishop of the Protestant-Episcopal Diocese of Albany sent in a statement to the effect that "the work the Center is doing is of signal benefit to the whole city of Albany and is deserving of support by the entire community." The full $100,000 was raised, and the note was torn up. JWB made friends in Albany.

I virtually opened the 1930's with a gratifying Center membership campaign in York, Pennsylvania, in the winter of 1931, and closed this decade with a campaign in Detroit in 1939 for 2500 new members, on the occasion of the dedication of the new Aaron de Roy Memorial Building at Woodward and Holbrook Avenues, an addition to the Jewish Community Center. Thanks to immense cooperation in Detroit, the goal was exceeded in a short time.

Years of shift of Detroit's Jewish population finally made necessary a new building; this building has been acclaimed throughout the land as a model Center. Of course, such Jewish Community Centers as those in Jamaica, Richmond Hill and Staten Island were not built without building fund campaigns, which means local leadership, generous advance gifts and many workers propelled by a vision. I remember in particular the campaign to raise a quarter of a million dollars for the Jamaica Jewish Center in the spring of 1927.

For the Brooklyn Y.M.H.A., the Washington Heights Y.M. and Y.W.H.A. and the Jacob H. Schiff Center, in the Bronx, too, I directed membership campaigns. The Jacob H. Schiff Center also required $100,000 to reduce

the debt on its building and to expand its social facilities. This was in January, 1929. In connection with the campaign, the eighty-first anniversary of Mr. Schiff's birth was memorialized at the Center, and, on the Sabbath Eve and Sabbath morning preceding the opening of the campaign, Rabbis Joseph Silverman and Samuel Schulman of Temple Emanu-El in Manhattan came out to the Bronx to eulogize the late Prince in American Israel. Judge Irving Lehman was the principal speaker at the launching banquet. My direction was credited with the success of this campaign.

One of my responsibilities as field secretary of JWB, as I have mentioned, was to call and organize the annual conferences of delegates from the Y's and Centers in the area of my jurisdiction. The Nineteenth Annual Conference of the New York State Federation of Y's and Centers was held in Schenectady, New York, in October, 1934. More than a hundred delegates came for the two day session. It was resolved to work for the establishment of a state camp, and the incoming executive board was authorized to enter into preliminary negotiations for the purchase of a site. It was also voted to place greater emphasis on Jewish education in the local Associations, to promote inter-Association programs and to encourage conferences of the youth to discuss problems which concerned Jewish life. The conference closed with a dinner at the Jewish Community Center, at which the principal speaker was Judge Irving Lehman, then President of JWB. He said: "I feel that a Jewish Community Center offers a great opportunity to demonstrate to the world that a good Jew must be a good citizen because his Jewishness demands it. . . . I do not stand with those who say we are the 'Chosen People.' But I do say that the true Jew, the man who knows the history of his race, who

is faithful to its ideals, must be a greater citizen, a greater American and a greater servant of God."

Although usually the rabbis in a community joined in achieving the building of a Jewish Community Center or in strengthening its performance, it sometimes happened that a rabbi opposed the Center movement as an unnecessary menace to the Synagogue. A notable instance of such opposition was that of the Conservative rabbi of Troy, New York, in 1925. Troy had a Center, which this rabbi and other persons declined to support. I invited the rabbi to discuss our differences in a public debate, and he accepted.

I held that the Center is a desirable institution, helpful not harmful to the Synagogue; each has its functions, and both are complementary to each other, to the same end. The rabbi claimed that, for many people, the Center takes the place of the Synagogue. If the Centers did not exist, those people would seek the same social and other satisfactions at the Synagogue, which would then be able to provide them. I cited statistics showing that, once Bar Mitzvah is over, or Confirmation, the youth do not respond to the call of the Synagogue. At the same time, where Centers do not exist, the youth come together in clubs, whose very limited programs are subject to meager facilities. These frequently were the beginning of the Y's and Centers which we helped house properly during the 1920's. Where the rabbis guide the young people in their clubs and encourage them in accomplishing their purpose, the young people come to realize the values of the Jewish religion and they return to the Synagogue. In small communities of limited means, the synagogue has to be the center of all the Jewish communal life. However, rabbis (in those days) were not usually trained in group work; a part-time group worker could hardly do the work justice. Even the Synagogue-Centers that employed full-time

directors were not in a position to afford a many-sided program such as the JWB blue-printed. JWB, therefore, had volunteered to work out a cooperative relationship between the Jewish Community Center and Synagogue-Center movements, and good progress had been made.

This is a good place to refer to the Joint Consultative Committee of the Synagogue Council of America and JWB, which was established a number of years ago and which endeavored to clarify the area of cooperation. However, antagonism to the Jewish Center ideology has again recently been aroused by some of the protagonists of Synagogue-Centers. During these two or three decades, Synagogue-Centers have multiplied and continue to multiply. Most of them, especially in the large cities, use the title of "Center" in order to attract wider participation. They emphasize religious purpose, as they should; they are not, however, true Community Centers. While there may be a good reason for having more than one type of Jewish religious life and, accordingly, more than one congregation in a city, there is none, except in a very few, very large communities, for having to maintain more than one center for social, cultural and physical activities. If there are more than one, financial troubles and inferior programs result.

As Synagogue and Center learn to cooperate, cooperation is also stimulated between the Hebrew school and the Center, the latter offering a supplementary, more informal type of Jewish education.

I returned to Troy in 1933. The Jewish Community Center there wanted to build a combination auditorium and gymnasium, as a memorial to Rabbi Hyman M. Lasker, who had served in Troy for forty years and was a pioneer worker for the Center. At the banquet part of the program of dedication, Governor Herbert H. Lehman spoke, voicing high hopes for the usefulness of the im-

proved facilities and appealing for the support of the community, which, it had been urged, could not be healthy without it. The youth presented Governor Lehman with a Torah scroll. The point of his response was the Center creed that "A Jew is a better American if he is a good Jew." The membership of the Center became more nearly community-wide.

My work as field secretary and director of campaigns also brought me to New Haven, Connecticut; Louisville, Kentucky; Baltimore, Maryland; Lynn, Massachusetts; Hackensack, Passaic, Paterson, Plainfield, and Union City, New Jersey; Glens Falls, Hudson, Kingston, Middletown, Mt. Vernon, Port Chester, Yonkers, Rochester, Saranac Lake, Schenectady, and Syracuse, New York; Akron, Canton, Cincinnati, and Cleveland, Ohio; Bethlehem, Easton, Norristown, Reading, Scranton, and Wilkes Barre, Pennsylvania; and to Prividence, Rhode Island.

My interest in raising funds for Y.M.H.A.'s and Jewish Community Centers stemmed exclusively from a deep conviction that it was the only way to assure the growth and success of the group work agencies that were so vital to the survival of Jewish life in America. Fund-raising had to have a positive motivation as far as I was concerned: a high purpose and a legitimate objective. It was a necessary means to a highly desirable end.

CHAPTER XI

An American-Jewish Social Worker Abroad

By 1926 I had found my career, and a satisfying place in the employ of JWB. Sarah and I were long in love. We were married in the Broadway Central Hotel. About two hundred guests made the joyous occasion a lively one. My sister Esther was well enough to come, to our great joy.

So that we might honeymoon abroad, my friend and chief, Harry Glucksman, allowed me a seven weeks' vacation. Three days after the wedding, we sailed for England on the SS Aquitania. We reached England feeling some anxiety, because from the ship's bulletin we knew that the country was paralyzed by a general strike (the eventful General Strike of 1926). From Southampton, the railroads not running, we traveled to London by motor coach, enchanted all the way by one of the fairest, trimmest country-sides in the world. After stopping at a roadside inn for tea, we continued to London, arriving there in the early evening. By the River Thames we had our first view of the "strike volunteers" operating the heavily guarded buses, while crowds milled about. The General Strike possessed the entire city. And yet we got around this historic capital to visit the various highlights for the American tourist, from St. James' Park to Westminster Abbey. We had a look at the Jewish section around Petticoat Lane in the East End. At the Guildhall, which

we visited next, we noticed that one of the windows depicting the history of London portrayed the expulsion of the Jews from England, in the reign of Edward I in 1290.

We had a good talk with Leo Herman, of the British Zionist Organization. He gave us a letter to Colonel Josiah Wedgewood, M.P., who got us into the House of Commons, where we heard Prime Minister Stanley Baldwin, Ramsay Macdonald and other notable members of Parliament exchanging their opposing views on the General Strike.

Next we went to Oxford, the ancient and eminent English University, as guests of a friend from St. Louis, who was a Rhodes Scholar. We lunched with our host in his room at Balliol College; then he took us through several of the buildings, so eloquent of history. We learned that the collegiate system can be traced back to the thirteenth century. The oldest college—University College—was founded in 1249. It was followed by Balliol College in 1263 and Merton in 1264. Some of the other colleges we visited were Exeter, Queen's, All Souls, St. John's, Trinity, Pinebroke and Hertford. It was one of the most beautiful collection of college buildings we have ever seen. Before we left, our friend led us through some of the awe-inspiring chapels, illuminated only by flickering candles.

In Paris, besides visiting hospitable and charming relatives of our dear friend, Raya Prenner, we took in all the world-renowned sights, including the halls of splendor, the seats of learning and of piety, the artists' squalid yet colorful quarters, the Follies and the Opera. Then, after enraptured pauses at Basle (the scene of Herzl's "parliaments"), Lucerne and Interlaken, we descended into Italy and peeked in on Milan and Venice, Florence, Rome and Naples. We gathered, armsful, our opportunity's worth

as first-time tourists, delighted to enjoy all these places and things which only the Old World was able to show. History came alive for us.

Now the time arrived for the chief part of our grand tour—the pilgrimage to the land of our fathers.

A most appropriate overture to our entrance into Palestine was our meeting, on the train from Cairo, with Rabbi Meyer Berlin, at that time President of the Mizrachi of America. Almost the whole night we talked about the potentialities and problems of a Jewish homeland in Palestine. Reference was made to Herzl's and Balfour's programs for this old-new homeland and to the meaning of Zion renewed, to Ahad Ha'am and to the Laborite A. D. Gordon, and cognizance was taken of the utter rejection of Zionism in certain powerful Jewish quarters. Rabbi Berlin summed up his position in Herzl's famous epigram: "There is a people without a country, the Jews; and there is a country without a people, Palestine." As we parted, Rabbi Berlin proposed to obtain my release from JWB, if I would come settle in Palestine as a teacher and social service worker for Mizrachi. I gratefully declined, because I believed that the Jewish Center movement was vital to the preservation of Judaism in America.

After passing Gaza and Jabneh, towns associated with Rabbi Jochanan ben Zakkai, who rescued the flickering candle of Judaism, we arrived in Rehoboth, one of the oldest of the Jewish colonies. There, on our first day, we called upon Jessie Sampter, the well-known poetess of Zion reborn and devoted lieutenant of Henrietta Szold. I had known Miss Sampter in New York. She took us to the Gan Yeladim (kindergarten), which her adopted daughter Tamar was attending. She also showed us the Yemenite quarter—a depressing sight. Miss Sampter was endeavoring to improve the working conditions of the

Yemenite girls, who were being exploited as domestic help by the Ashkenazic Jews.

One of the first things that struck me, almost forty years ago, was the use of the Hebrew language as the vernacular, by the native-born Jews and by many of the newcomers. Yiddish was frowned upon. It wasn't easy for the recent immigrants from Eastern Europe to exchange their Yiddish for Hebrew, with the Sephardic pronunciation at that. For their children, of course, this was no problem. To hear little boys and girls chatter in Hebrew, play games in Hebrew and study their school subjects in Hebrew was like a dream come true. Unfortunately for me, my father, pious Talmudist that he was, had not prepared me to speak Hebrew; it hurt him, as it did so many other pious Jews, to hear L'shon Hakkodesh (the holy tongue) used otherwise than in prayer and in the study of the sacred literature. With Yiddish and English, however, we got along. I recall an experience in a restaurant in Tel Aviv, where my Hebrew left the waiter in a quandary. I followed up in Yiddish and French; still he failed to comprehend. I finally asked him what language he understood. "English!", he answered vainglorioously.

Although I did not bring to Palestine a speaking knowledge of Hebrew, I did bring, besides some knowledge of the older history of Jewish Palestine, a certain familiarity with both the realities and the ideals of the New Palestine. This had been accumulating over the years: I read Zionist classics, like the writings of Pinsker, Herzl and Ahad Ha'am; attended Zionist conferences; heard lectures and speeches by great American and European Zionist spokesmen, including Shmarya Levin and Chaim Weizmann; and talked Zionism with such men at every opportunity.

From Rehoboth, en route by car to Tel Aviv, we looked in on Rishon le-Zion, Baron Edmond de Rothschild's

wine-making colony; Nachlat Yehuda, where good dairy, poultry and truck farming were being carried on; and Mikveh Israel, where we saw about 150 boys and girls learning the theory and practice of agronomy at the school established by the Alliance Israélite Universelle. Our efficient chauffeur was a former student at the University of Leningrad, who preferred chauffeuring in Palestine to "living" in Soviet Russia.

Tel Aviv, 1926. Less than twenty years old, this was already a modern city, with charming houses and pleasantly laid out streets. But,—paradox of free enterprise!—the city lay in the doldrums. The previous rapid increase of immigration had shot rents up high; now that immigration had dropped off, dwellings stood unrented and business was dull; the economic situation was obviously unsound. Capital was needed for balanced development; here and in Palestine in general. Since only about ten percent of the arable land was owned by Jews, the Jewish National Fund (Keren Kayemeth) needed a good deal more capital for the purchase of land. First-hand observation stimulates a new sense of urgency.

We moved on to Petach Tikvah, another of the early colonies, grown by 1926 to about 25,000 dunams (5500 acres). (A Palestinian dunam is .22 of an acre.) The Immigrant Colonization Association was experimenting with irrigation here, a new development in Palestine at that time. We had here one of the exciting pleasures awaiting the American tourist in Palestine then as now: meeting with members of our far-flung family whom we had only known about, meeting them in Palestine and bringing one another up-to-date on the vicissitudes of the family. These folks in Petach Tikvah were relatives of Sarah's, who right then and there enrolled her in their Ladies' Aid Society! Mr. and Mrs. Aboulafia, whose son we had met in Egypt, entertained us graciously in their home

and took us through their vineyard and to the Arab quarter in Jaffa. On the way, we listened to an Arab shoemaker playing and singing Arab songs, and entered an old Sephardic synagogue.

The following day, we came to the village of B'nai B'rak, not far from Tel Aviv: B'nai B'rak where Rabbi Akiba, Rabbi Tarphon and the other sages revelled in the remembrance of the Exodus until daybreak. Polish Jews had started this village only two years before. Here some close relatives of mine had come from Poland to settle. Living conditions were still primitive; the way of life was very orthodox, which it has remained, although the village has grown in size and wealth. Uncle Golde shook Sarah's hand with the corner of his Orthodox long coat (Kaftan), because it was irreligious for a man to touch the bare hand of a grown woman other than his wife.

The next morning, early, we "went up" to Jerusalem. The first persons we called on were Harry and Rose Viteles. They had settled in Palestine only several years earlier, and Harry was devoting his talents to the settlement of new immigrants on the land. He was the manager of a special organization whose object was to make short-term loans to would-be pioneer settlers.

The Viteleses were most gracious to us, and, at their modest home, which was virtually a salon frequented by intellectuals and artists, we met some distinguished people. The Hebrew University, which had been inaugurated in 1925, had drawn many fine and scholarly minds to Jerusalem, and Harry and Rose's home was always open and hospitable. They accompanied us to the "Tomb of Rachel" and other legendary landmarks, and to an attractive-looking workmen's sanitarium in Motzeh, built entirely by Jewish labor.

The old city of Jerusalem, where the Prophets walked and talked, was at that time a Jewish-Arab city. I attended

Evening Prayer at the Wailing Wall, the sole remnant of the western wall of the Herodian Temple. Slips of paper were stuck in numerous crevices of the Wall, notes to Almighty God entreating Him to restore His Temple quickly, in our time. The worshippers were Ashkenazic and Sephardic, Frankish and Boukharian Jews—each in his own colorful dress, and all wearing long gabardines. The little boys, like their fathers, wore the long earlocks of the ultra-pious, which gave them a hauntingly sad beauty. Rabbi Meyer Berlin, too, was one of the worshippers.

We visited the Churvah, the oldest synagogue, which Herbert Samuel attended when he was High Commissioner to Palestine. You don't ever forget this, nor your impression of various places in the Jerusalem area associated with ancient Jewish history, or with the life and death of Jesus as related in the Gospels, nor the Mosque of Omar on the Rock where Mohammed followed Isaac. Fortunate are the Jews who were able to make this tour of the Holy City.

Another friend from America on whom we called in Jerusalem was Gershon Agronsky (Hebraized to "Agron"). From service in the Jewish legion in the First World War and Yiddish journalism in Philadelphia, through English journalism in Jerusalem as editor-publisher of the excellent "Jerusalem Post", he rose, during the early years of statehood, to the mayoralty of Jerusalem (the "new" city). The pleasure of such a reunion in the Holy Land is wellnigh unique to that country.

We wanted a close look at the then infant Hebrew University on Mt. Scopus. The land below stretched out for miles in an inspiring panorama. Dr. Judah L. Magnes graciously took the time, during those busy, formative days, to show us around the commodious buildings; we felt proud of their modernity and beauty. That majestic

plant, with its laboratories and great library, and that inspiring view, have been since 1949 shut off from use or enjoyment by Jews or anybody else. However, a still finer university has been built on Givat Ram in a part of Israeli Jerusalem.

We had promised our good friend, Dr. Horace M. Kallen, that we would be sure to see his sister Deborah in Jerusalem and visit her school. She was running a prevocational school, known as the School of the Parents' Education Association, which she had founded. As I observed the children at work in the classrooms, shop and garden, watched the personal interest which she took in each pupil, and talked with her about her aims, methods and philosophy, I became convinced that this type of education was vitally needed in this pioneering country. Obviously, to improve the facilities and to train the right teachers, so that an increasing enrollment could be properly taken care of, would require an income that was both larger and more dependable than Miss Kallen had. I resolved that upon my return to America I would exert myself to obtain the support of leading educators and laymen for this experiment in education. The Bezalel Arts and Crafts School, also situated in Jerusalem, was doing its valuable work in a different field.

In the intervals between these experiences, we crisscrossed the country. At Jericho, all we saw were a few Arab nomads tending their flocks, while others were traveling on camels. On the way north from New Jerusalem, we passed Samaritan Nablus and nearby Mount Ebal (the mountain of cursing, Deuteronomy 27) and Shiloh, where the Philistines took away the Tabernacle with the Ark. We reached Ain Harod, a cooperative settlement founded in 1922. At the time of our visit there were about three hundred persons in the community, engaged in cultivating grain and forage, and planting forest, vine and fruit

trees. They had more than 6,000 dunams under cultivation. The people dwelt in barracks and ate in one large dining room, and the children were supervised communally. In the evening, after a strenuous day in the field and at various chores, the men and women assembled to sing and to dance the hora. No one was paid, but there was sharing according to needs. We were told that the stabilization of this community had been no easy victory.

Of the many new settlements we passed or dropped in on, I shall comment on only a few, in the Emek. We passed at a distance Kfar Hayelodim (Orphan's Village), in which children brought from the Ukraine were taught farming. Balfouria, developed by the Zion Commonwealth of America, was a beautifully laid out village. Each settler had a small house, a vegetable garden, a stable and a hundred dunams for cultivation. For the purchase of livestock and machinery, a settler could get a loan from the Keren Hayesod (Palestine Foundation Fund). One of the settlers was a man I knew from Chester, Pennsylvania.

On the way to Tiberias in Galilee, we passed Cana, where Jesus is said to have multiplied bread and wine for the people, and we saw a procession of Arab peasants marching to greet a bride. The leader carried a large basket of fruit on her head, while those behind her sang and clapped their hands. Toward evening we reached Tiberias. It was quite warm and we strolled along Lake Kinnereth (the Sea of Galilee), feeling pleasantly tired. Early the next morning, we made a pilgrimage to the Yeshiva called by the name of Rabbi Meir Ba'al Ha'ness. We saw there a tomb said to be that of the Rabbi. We kindled two lights, and the shamas offered a prayer in our behalf.

We crossed the Jordan River to Gedania Aleph, a cooperative colony founded in 1908 by the Jewish National Fund. We found there sixty persons, engaged in cultivat-

ing grains, fruits and vegetables, poultry raising and dairy farming. Degania Aleph and the neighboring Degania Beth were about to be endowed with a large irrigation plant, which the large-visioned engineer, Pinhas Ruttenberg, had designed as a component of a project to harness the energies of the Jordan for the purpose of supplying water and electric power to Palestine. This was good news indeed; but no less important was the spirit of the chalutzim. As we were taking our leave, I remarked to our pioneer guide that there seemed to be no aristocracy in the community—everyone worked and produced. Whereupon he replied, "We are all aristocrats here." The two Deganias have since developed into two of the best thriving communities in Israel.

Our next stop was Rosh Pina. The five hundred settlers raised olives, grapes, almonds, and tobacco, on an area of 20,000 dunams.

After a few more rewarding look-ins in Galilee, we returned west to Haifa. From the lovely hotel Herzlia on Mount Carmel, we beheld the Mediterranean and the coast as far as Acre—a scene which has enraptured countless beholders. While in Haifa we visited Nesher, the largest cement factory in Israel, and flour and cereal mills founded by Baron Edmond de Rothschild; although in many communities Arabs and Jews worked side by side, at both of these large plants the entire work force were Jews. The workmen seemed dignified and contented. The Realschule (high school) and the Technikum (technical institute)—their facilities, faculty and students (and we had good talks with both faculty members and students)—inspired confidence for the future.

On June 10, 1926, we left Jerusalem, bound for home. Crossing the desert, we marveled at an oasis of palm trees out in the middle of it. From Alexandria we sailed to Brindisi, drove across the foot of Italy and dared the

natural horrors around Naples (Pompei and Vesuvius). At Pisa we sought out the church which contains Galileo's lamps, and, in Genoa, we made sure to look upon the home of Christopher Columbus. We enriched our memories with the beauties of the Riviera; and, in Paris, caught up with a few more tourist "don't-miss-its" (such as the Tomb of Napoleon). Other highlights in Paris were the Panorama depicting allied leaders of the First World War, one of the most unforgettable works of art we have ever seen; the Rothschild Synagogue on the Rue de la Victoire, and the performances at the Opéra of "Broceliande" and "Orpheo".

We returned from Cherbourg to New York on the Mauretania. On the last day of the voyage, our ship was caught in a dense fog and almost collided with another ship. So we came home, sound and happy, disposed to revisit Palestine and take in countries missed before.

CHAPTER XII

A Pioneer in Israel

SHORTLY AFTER WE returned to New York, I told Dr. Horace Kallen that I wanted to try to interest Jewish educators and lay leaders in building up his sister Deborah's school in Jerusalem. He assured me of his cooperation, which was the more welcome because of his distinguished position in the worlds of American and Jewish education.

Deborah Kallen, before she moved to Palestine in 1920 at the invitation of the Va'ad Hahinuch (Board of Education in Palestine) to organize the teaching of art, had attracted wide attention with her pioneering methods in the art education of children at the Boston Museum of Fine Arts. She approached her assignment in Palestine with the idea that art education there should be not an end in itself but a preparation for life in a young growing country. Her school was started in 1921 in one room, and was sponsored by a parents' cooperative society which she founded. By 1928, thanks to her dedication, this school had grown into a fourteen-room house with a garden, kitchen, carpentry shop and store. The enrollment had increased from twelve to one hundred and twenty children ranging in age from three to sixteen, and the School of the Parents' Education Association became the Julian W. Mack School and Workshops in Jerusalem. (Judge Mack had helped found the school and was solicitous for its welfare.)

During its early years, the school attracted children from cultured families, who paid tuition according to

their means. But when refugees from Eastern and Central Europe came in large numbers and children roamed the streets hungry, and almost naked, in danger of becoming delinquents, Miss Kallen resolved to train as many of them as possible for a life of usefulness. Accordingly, so far as her resources permitted, she provided a number of these children with an elementary education and with skill in their choice of arts and crafts—gardening and farming, shop work, carpentry, weaving and cooking, book-binding, designing, drawing and modeling, filing and cataloguing. Her methods were those of the modern, progressive school.

I was not alone in my high opinion of Deborah Kallen's work. Dr. Maurice Hexter, then head of the Jewish Agency for Palestine, was "eminently satisfied with the progress" his daughter was making as a pupil at the school. Miss Kallen, he said, had "worked out a very fine union between progressive education as we know it in the United States and the needs of Palestine, which is an old country but requires pioneering methods." Henrietta Szold praised Miss Kallen for her success in getting her school organized, "in a struggling pioneer community," and in winning the cooperation of her pupils' parents. "In a life of beginnings by a community of settlers, such cooperation is creative action, an addition to communal values." Miss Szold was gratified, too, by Miss Kallen's "ethical method." The pupils, she noted, "are trained to observe at first hand. They learn to know through their eyes and with their hands, and to make the combination between observing and applying which cultivates both the logical faculties and the imagination." Miss Szold admired Miss Kallen herself as a person of responsibility, "intellectual rectitude and progressive spirit." When Dr. Stephen S. Wise and his wife visited Palestine, they made the acquaintance of Deborah Kallen

and her school. They were delighted with the service of the school "to the well-being of the Jerusalem community" and were sure that John Dewey would approve of Miss Kallen's work.

With such testimonials supporting my own, I was able to bring about the formation of the Palestine Craft Education Society. Dr. Wise was chosen Honorary President; I was elected President and Dr. Jacob Greenberg, an associate superintendent of the Board of Education of New York City, Vice-president. The executive committee was a stellar one—its members were Dr. Kallen, John Dewey, John Haynes Holmes, President William A. Neilson of Smith College, Professor Harry A. Wolfson, Rabbi Israel Goldstein and Louis Lipsky.

The faith of these people in the Julian W. Mack School and Workshops was confirmed when Deborah showed some of the children's designs and drawings at an art gallery in New York, and at the Museum of Fine Arts in Boston, in the spring of 1927.

In 1938, she again brought to New York a selection of her pupils' work—wood carving, painting, designing and other arts and crafts. Among these were a beautiful model of the Ark of the Covenant and another, seemingly exact to the last brick in the ancient walls, of the Old City of Jerusalem, done by ten year olds. This exhibition was held at the New School for Social Research on West Twelfth Street, and the Palestine Craft Education Society played an important part in its mounting and publicizing. So impressed were the viewers at the New School that other educational institutions such as the New York and Brooklyn Public Libraries and the Museum of the Jewish Theological Seminary of America felt privileged to be its host.

During this visit a dinner was tendered Miss Kallen at which John Dewey and Dr. Kallen spoke in appreciation

of the progressive methods and creative results of her School and I told about the program of the PCES.

In May, 1939, as President of the Society, I was able to report that, although great amounts of money were being solicited for the relief and resettlement of our persecuted brethren in Europe, the Society was persevering in its commitment to the School. I quoted a statement made by Dr. Paul Romanoff, Curator of the Museum of the Jewish Theological Seminary, that "the School will produce future Jewish artisans imbued with a wholesome and free spirit" and that under its influence children from Europe quickly became integrated with the native Palestinian children. The Yishuv (Palestine Jewish community), I said further, wanted the School to have better facilities for more children. The pupils "are selected through the various social agencies; the progress of each individual child is carefully measured and recorded. The Director herself teaches several classes and is assisted by three full-time and four part-time teachers and several manual training teachers." In conclusion, I emphasized that, "no matter what happens to the refugees politically or otherwise, we must do all we can to salvage their children in Eretz Yisroel."

In the late 1930's Edward Norman, for obvious reasons, sought the cooperation of various agencies serving the Yishuv to form a united fund which would support only a blue ribbon list of Palestinian institutions, all of them non-political as well as non-profit. Thus the American Palestine Fund was born. The president was Mr. Norman, and the American Advisory Board consisted of men and women of the highest standing in the American Jewish community (including Alvin Johnson, the President of the New School for Social Research). The Julian W. Mack School became a member-agency. Several years later, when the number of agencies belonging to the Fund had in-

creased, the name was changed to the American Fund for Palestinian Institutions.

On Sunday, December 14, 1941, during Hanukkah, the Palestine Craft Education Society together with the "American Fund" celebrated the twentieth anniversary of Deborah Kallen's founding of the School with a dinner at the Hotel St. Moritz in New York. Miss Kallen, unfortunately, was unable to come from Palestine. Messages of congratulation and good wishes from Eleanor Roosevelt, Albert Einstein, Felix Frankfurter, Alvin Johnson and Henrietta Szold embellished the occasion: "By teaching according to the principles of modern, progressive education, the School develops brain, eyes and hands organically, as one whole" (Einstein); "The Julian W. Mack School and Workshops afford striking proof that in a democratic society culture and vocation are one and not two, and that beauty and utility are in the service of one another" (Frankfurter); "The Julian W. Mack School has achieved miracles in building up one of the soundest and most progressive educational systems in the world under extremely adverse circumstances" (Johnson); "The Julian W. Mack School and Worshops mark twenty years crowded with devoted, enlightened pedagogy with results in terms of crafts, skills and character" (Szold). One of the speakers was David Ben-Gurion. A graduate of the School, little Helen Viteles, the daughter of Harry and Rose, related her personal experiences as a pupil, with the captivating piquancy of youth. I wrote Deborah a full account of this dinner, telling her about Helen's performance and of the presence of distinguished representatives of both Senior and Junior Hadassah.

Shortly thereafter Judge Mack died. President Neilson was the eulogist at the memorial meeting held by the Palestine Craft Education Society. Then Edward Norman died, and less money came in to the "American Fund," and

the Julian W. Mack School was one of the beneficiary agencies dropped. When the municipality of Jerusalem proposed to make the School a part of its educational system, Miss Kallen, after serious thought, consented to the adoption.

The time had surely arrived for Deborah Kallen, whose health was no longer good, to take things a little easier. Hadassah, always friendly to her and to her School, made this more possible by voting her a gift of six thousand dollars, to be sent to her in monthly installments for her personal use. Although her health was failing, she devoted the last years of her life to training the children at the Israel Goldstein Village in Katamon in Jerusalem. On her last visit to America in January, 1952, Dr. Kallen and I tried to prevail upon her to remain in New York beside her family, but she was determined to return to her field of duty. Her letters became less and less frequent, although we wrote to her constantly; a letter which she had begun to me a few days before her death was found on her desk. She died on March 1, 1957.

Memorial meetings for her were held in Israel. She was eulogized for her life of devoted pioneering service to the Yishuv. A portion of the money which remained of Hadassah's gift was used to publish a memorial book, a tribute to her as an educator and as a person. This book, "Deborah Kallen: Her Life and Work," handsomely printed and illustrated was edited by a research student of the Hebrew University. It is written in Hebrew, except for a few pages of reminiscence and tribute from pupils and teachers of the School, which are in English. One of the pupils who paid tribute is the now renowned Israeli archaeologist, Yigael Yadin. Reference is made to the co-operation which the Palestine Craft Education Society, of which I was President throughout its existence, extended to Deborah Kallen.

I was greatly pleased to review this book for the quarterly, "Jewish Social Studies" (January, 1961), at the editor's invitation, and can think of no better way to close this chapter than to quote in part from my review and from my heart:

"This volume consists of a series of essays by distinguished Israeli and American educators, written to honor the memory of Deborah Kallen. In the preface, Dr. Carl Frankenstein, professor of Education at the Hebrew University, voices his appreciation of her life and work. He speaks of the gentleness and reserve which formed the basis of her educational personality. There follow reminiscences by some of the teachers who assisted Deborah, and by some of the older graduates who express their love and devotion to her and their appreciation of her deep understanding, her daring enthusiasm, and her pioneering spirit.

"Dr. Horace M. Kallen speaks warmly of his sister's character and idealism, her ability and dedication, of her association with the Boston Museum of Fine Arts. . . . The volume also contains a brief but excellent tribute to Judge Julian W. Mack who encouraged and supported her educational activities as long as he lived.

"Deborah Kallen who carried on her remarkable work for over thirty years, recognized that her first task was to raise the intellectual and social level of the urban, undernourished and underprivileged children. . . . She made her second objective the fusion of the heterogeneous Jewish immigrants into an integrated, free and democratic citizenry. Even while her health was failing and up to the last moment of her life, Deborah continued to work and to devote herself to the training of the children at the Israel Goldstein Village in Jerusalem. She devoted the best years of her life to bringing modern technics to the cultural and vocational training of thousands of children in Israel."

CHAPTER XIII

Glimpses into My Family Album

My gentle sister Esther, who had known much illness, died in August, 1928, aged 39, leaving three young sons. One of them, Sidney, despite the Depression of the 1930's and the limited means of his father,—through his own efforts and some assistance from me attained his goal and became a physician. No sooner had he completed his residency in Pediatrics at Beth Israel Hospital in New York, when, America having become embroiled in the world conflagration, he enlisted in the Army Medical Corps. He served in England and in France and was promoted to the rank of Captain. Since the war he has been a pediatrician, as is his wife. Another of Esther's sons, Harold, was an eighteen year old Sophomore at Cornell when the call to arms was proclaimed. He also preferred enlistment in the Armed Forces to deferment. He served in Hawaii and after the war continued at Cornell, entered the Law School and became managing editor of the "Cornell Law Journal." He pursued the practice of law for a while following his graduation and then entered the legal department of the William Morris Theatrical Agency. While there, he learned the business end of the enterprise and later established his own office. Esther's third, Irving, since his teens, preferred to be a businessman. All three of the boys have done well in their chosen callings.

My mother was a modest, reliable woman who, although never too well, visited the sick and helped the folk poorer

than she. She recited the traditional liturgy on weekdays, and on Sabbaths and holidays attended the synagogue faithfully. At the synagogue, the women who could not read prayed after her, so clearly did she pronounce the Hebrew. On Sabbath afternoons, while she rested her weary body, she read the Sidra (or Sedra, the portion of the Pentateuch assigned seriatim for the particular Sabbath). I loved to watch her fall asleep, then rouse herself and try to go on reading, her head drooping from the week's fatigue.

Her grandchildren loved her dearly and, once a week, they would come to visit her. As soon as they stepped into the house, Mother began stuffing them with food whether they were hungry or not! When they were ready to leave, she would place a nickel or a dime in their hands and send them off with a warm kiss.

Mother advanced into old age in poor health, but she would neither complain nor do anything about it. Her death at the age of 77 was hastened by a fall. As she lay dying, she fervently prayed to her God (I would hear her on my daily visits at her bedside) for forgiveness for the sins which she had unwittingly committed. She died in October, 1934, and many of her neighbors accompanied the hearse and donated to charity in her memory.

After mother's death, Father decided to go to Palestine. Despite our efforts to make him comfortable beside us, he still felt lonely and restless. A year later he departed for the historic town of B'nai B'rak, where, as I mentioned, kindred of ours were living. We saw him off on a Friday in May, 1936. He looked sad, as though he divined that we would not meet again in this world. In B'nai B'rak, my father, like my uncle who lived there, felt very much at home; there he could continue his volunteer expert teaching of Talmud and Midrash on weekdays before the evening prayers. His constitution was remarkably good

even in old age. He enjoyed five years of this congenial life and died in July, 1941, at the age of 86. Rabbis from B'nai B'rak, Tel Aviv and Jerusalem paid eloquent tribute to Father's learning, religious fervor and devotion to the perpetuation of his people's historic identity. Numerous folk from B'Nai B'rak walked behind his bier as far as Tel Aviv, and he was laid to rest in the cemetery on the Mount of Olives.

Not long after Father's death, my brother Isidore died. He had worked very hard building up his dress business on the East Side of New York. He developed a bronchial malady; but in its early stages, he did not want to leave New York, because of his desire that his children have the educational advantages to be found there. At last, however, the family moved to the far west, looking for a place where the climate would be helpful and where Isidore could make a living. They tried Arizona, Los Angeles and Las Vegas, where Isidore died in 1949. His devoted wife, Anna, moved to Los Angeles where her son is practicing law and her daughter's husband is in business.

My family is not without a Jewish Center educator. The husband of one of my nieces was for many years principal of the Jacob H. Schiff Center Hebrew School in the Bronx and is now principal of the Kingsbridge Jewish Center, also in the Bronx.

One brother-in-law of mine settled in Detroit. Both of his sons received a good Hebrew education. David graduated from the school of law at the University of Michigan, and Abe specialized in social work at Wayne State University in Detroit. He served as executive director of a Jewish Community Center, then changed to the Joint Distribution Committee in time to help rehabilitate the thousands of Jewish refugees who survived Hitler. After the birth of the State of Israel, he got himself, with his wife and children, transferred to Israel, to assist in the resettle-

ment work of the Joint Distribution Committee there. In 1957 the Jewish Agency borrowed him for two years to take charge of the Professional and Technical Workers Aliyah in the United States. Two years later he and his family returned to Israel, where he became the Director of the Social Service Division of Malben, an agency of the Joint Distribution Committee which ministers to the aged, the handicapped and the chronically ill immigrants who have no resources of their own. In religion, the lawyer is strongly orthodox; the social worker, who wanted to become part of Israel, is a Labor Zionist and liberal in his approach to religion. Both are impelled by the same intent, to insure the positive and vigorous survival of the Jewish people. Each believes in his own way that "From Zion shall go forth the Law and the Word of the Lord from Jerusalem."

David and his charming wife, Evelyn, gave their two daughters an excellent traditional Hebrew education at the Yeshiva in Detroit; they were "star" students, and are happy to follow the Orthodox way of life. The younger one, valedictorian of her high school graduating class was graduated from Stern College for Women, a part of Yeshiva University. The older one is married to an Orthodox Rabbi who was ordained by Yeshiva University but prefers a career in chemical research. After earning his Ph.D. at Wayne State University, he obtained a one year post-doctoral fellowship at the Weizmann Institute in Israel. He now holds a responsible position in the research laboratories of a well-known pharmaceutical company.

Our happy marriage was marred by one great sorrow; we had no children. In 1937 we decided to adopt a baby. How grateful we were to our dear friends, Dr. and Mrs. Stephen Wise. Mrs. Wise, who was the head of an Adoption Bureau of the highest standing, called us in to see a dear little girl. We fell in love with her at once. She had

a beautiful face and big, brown eyes and we just knew that she belonged to us. We named her Marjorie Joan and she really was ours. We were greatly honored and delighted when our friend Dr. Kallen consented to act as her god-father. With Marjorie at the center of our home, our life took on a brighter and deeper meaning.

When she was five years old, she was accepted in the experimental group of Hunter College Elementary School, which had determined that she was "a girl of superior ability" and excellent in both intellectual and social poise. The transportation problem, however, was one we were unable to solve; so, when she was six years, she entered public school.

Also, when she reached the age of six, I began to tell her Bible stories and to teach her the elements of Hebrew. The next year she started Sunday School at the Y.M.H.A. of Washington Heights, where she was eventually confirmed. Judaism was a pronounced, day to day presence in our home. The Sabbath and festivals were always ceremonially observed, and we frequently had guests in order to heighten the Jewish holiday atmosphere. Jewish books, periodicals and other publications were and are constantly a pronounced feature of our home.

Our ultimate desire was to give Margie every opportunity to cultivate all her intellectual and aesthetic gifts. While she was growing up, she spent her summers at camp, where she learned to swim well and excelled in dramatics, playing leading roles in many of the shows. At home in New York, she had piano lessons and qualified for the High School of Performing Arts, where she majored in dancing. We followed her progress adoringly and became active in the Parent-Teachers Association of the school. Then it was to New York University; here it was dramatics and more acting.

In the summer of 1959, our daughter visited several

European countries, including England, France, Spain, Italy and Greece. She became particularly fascinated with Italy. She settled in Rome to study Italian art and dramatics. She made two trips to Israel, the first time for a month. My nephew Abe and my niece Ethel who live in Israel made her visit a memorable one. The second time she came when my wife and I were there immediately after my retirement.

In 1962 she returned with her husband. They live close to us which gives us the added joy of seeing frequently their adorable baby, Lianne, who was named after Sarah's sister, Anne whom Marjorie loved so very dearly.

CHAPTER XIV

JWB in World War II and After

WHEN, SHORTLY AFTER December 7, 1941, the United States declared war against Japan, the Third Reich and Italy, the Army, Navy and Marine Corps of the United States, almost overnight, filled up with millions of men and women in uniform, who were generally sent far from home, frequently to areas remote and alien. As in 1917, the Defense Department, confronted by a morale problem of unprecedented magnitude, called upon the churches—particularly their national welfare councils or agencies—to organize and provide religious and social services, the availability or scarcity of which would seriously affect morale, especially that of the new, civilian personnel who were now cast into unfamiliar environments, far away from home and for the first time feeling the shadow of unimaginable peril.

As the government-authorized Jewish agency, the National Jewish Welfare Board was transformed by leaps and bounds from a modest agency into an organization active in every Jewish community in the United States and wherever in the world there were Jews in American uniform. In World War II, about three percent of the Armed Forces of the United States were Jewish. Consequently, as the war developed, JWB came to need close to ten times the approximately $200,000 which had been the ceiling of its income. To raise this unprecedented amount, a fund-raising Division was instituted, headed by Mr. Victor Larner, formerly a fund-raiser for the New York Federa-

tion of Jewish Philanthropies, with me as associate director. Mr. Larner concentrated his energies primarily on the New York Metropolitan area, while I, who had many personal contacts throughout the United States, worked mainly in communities outside of New York. Between us we covered the field thoroughly. We had the assistance of a National Finance Council, which met each year in a different city to formulate courses of action for the new year, and a similar committee whose field was Greater New York.

In every state of the Union our chief support came from local federations and welfare funds. In New York City, however, we followed the system used so successfully both by the Federation and the United Jewish Appeal. Every important trade and profession, or a combination of these, was requested to hold a luncheon or dinner to which leaders in welfare work were invited. A prominent personality was the featured speaker, who outlined the purposes of JWB, and a strong appeal was made for generous contributions. Usually, to be sure, a few of the larger contributors were spoken to in advance and urged to announce their gifts at the affair. We took advantage of the opportunity to bring home to American Jewry the services of JWB in both war and peace, for JWB had been rendering these services since 1917 as the Jewish agency authorized by the United States Government.

JWB functioned during World War II through Chaplaincy and through the USO. The Jewish chaplain and the Jewish director of the USO worked together and complemented each other. The three major branches of American religious Judaism—Orthodox, Conservative and Reform —formed a unit known as the Commission on Jewish Chaplaincy, and each agreed to provide one-third of the quota of chaplains as determined by the Office of the Chief of Chaplains. They held regular meetings at the

national office of JWB. To an admirable degree, ideological differences were subordinated to the welfare of the servicemen. Rabbi Josep H. Lookstein of New York and Rabbi Morris Lieberman of Baltimore made exemplary Chairmen of the Commission. Rabbi Philip Bernstein, of Rochester, distinguished himself as Executive Director.

It was ultimately the responsibility of JWB to recruit, train and supply Jewish chaplains where they were needed. Together with the USO directors they provided religious services, social and cultural entertainment, and group celebrations and home hospitality at holiday time, and made visits to the veterans' hospitals. They did everything in their power to make it possible for the Orthodox personnel who cared to keep their way of life. Where kosher food was not obtainable locally, JWB supplied it. Chaplain and USO director, with the assistance of a personal service consultant and of local social service agencies when necessary, were friends in need to the service man or woman who had a personal problem. In short, under JWB leadership, the Jewish communities, great and small, near the camps, hummed with a variety of volunteer ministrations to body and soul by individuals and groups, rabbis and laity.

That first Rosh Hashanah as a member of the Armed Forces and that first Passover Seder, whether in a public building or in a private home—who that was there can ever forget them? Purim, Hanukkah and the Feast of Tabernacles were other high occasions for camp and community to enjoy together. JWB made sure of this cooperation wherever possible, in the States and overseas. In October, 1943, my nephew Sidney wrote us from an "Old English City" which had been visited by the Luftwaffe:

"The planning of the Rosh Hashanah Service was a herculean task, most ably engineered by the good Chaplain

Lieberman. Since they couldn't possibly accommodate some two hundred men, we arranged for the use of a hall. We had a really good meal for everybody, served in a banquet style (compared to our usual fare). The Service was inspirational and we all felt it very keenly. The concluding singing of 'America the Beautiful' is still reverberating through those rafters. Meals and lodging were provided for both days of Rosh Hashanah. I know it will please you to hear that we all raised a vote of sincere thanks to the JWB, which, the Chaplain told us, was responsible for our amazing New Year celebration—so soon after our arrival in a strange land."

In April, 1944, Sidney wrote:

"This is an old English town on the side of a hill with winding, dead-end streets peopled with Dickensian characters. A low rumble jostles the cobblestones; then another and another. The huge two and a half ton army truck lumbers through the narrow streets; its cargo is soldiers. The sun is descending, but the trucks continue to roll and converge from all parts of the city. Soon the empty streets resound to the military heel-and-toe, and groups form and fade. Old friends meet and, backslapping, walk off on high-pitched talk. The sun is gone and the men all stroll off to a British Community Restaurant at the bottom of the hill. They're going to the Passover Seder arranged and organized by JWB.

"British soldiers, preened for inspection, gather in the courtyard. Tommies, Canadians, Australians join them. Officers and nurses swell the ranks. The chaplain slips out into the group. . . .

"We've arranged for 500. . . . So some 700 Jewish men and women from all parts of the world enter a huge restaurant, dressed for a banquet. . . . Who in his right mind could have expected this invasion? The tables are bedecked for Passover; mounds of Matzoh rise regularly

from carefuly starched tableclothes; the traditional egg, dipped in salt water, and Passover wine for all. . . . candles and wine adorn the master table. . . . a lovely group of teenage girls and Red Cross volunteers stand, tray in hand, ready for action.

"Enlisted men and officers sit together; this is a collective community experience. Hagaddahs are opened and fingered. . . . familiar prayers and songs are recognized. The tables fill; the overflow sit and stand wherever they can. The Chaplain is a rushing, worried man; he soon realizes that they can't all be seated. He takes his place, tinkles his glass for silence, and the service begins. . . ."

The following September Sidney wrote from near Birmingham, England:

". . . There is an active Jewish community with a fine hospitality center and satisfactory religious services. I attended on Rosh Hashanah and expect to do likewise for Kol Nidre."

Imagine a Seder like the one described by Sidney in the next letter,—the time March, 1945, in "tightly rationed England":

". . . The Seder which was organized and prepared by the Jewish Hospitality Committee in the nearby big city for some three hundred odd officers and men, mostly American, was fantastic in its beauty and fulfillment. The tables were set like a Roman feast. Lovely flowers on crisp tablecloths, flanked by silver candelabras, stood guard over an unbelievable array of traditional Passover fare and gave mute testimony to diligent planning and effort in a tightly rationed England. Wine flowed plentifully. . . . Horse radish, borscht and potatoes, and (lo and behold) even an egg for each, and of course, more than enough Matzohs. . . . It was a happy ceremony. I personally thanked the women who were responsible, although they seemed to be well rewarded with a feeling of appreciation

for a wonderful evening. Of course, we knew that all this could never have happened were it not for the JWB."

The following letter from a paraplegic is a sidelight on a kind of service which JWB is able to perform for victims whose bodies the hell of war holds in its grip long after VE and VJ Day:

". . . I have no idea as to the amount of money and the number of people who were involved in my rehabilitation. There were doctors, nurses, and therapists; there were Jewish chaplains and volunteers from JWB who served as my arms and legs; the organizations affiliated with JWB brought laughter and entertainment into my life, and last but not least, wonderful support was given to JWB by the community.

"From beginning to end, it was a teamwork proposition. Yes, by taking advantage of the many things provided for us, both inside the hospital and out, I and many others like myself were able to overcome the many imaginary social barriers during the difficult period of our readjustment.

"JWB! Just say that to yourselves several times. Doesn't it sound like a heartbeat? It IS a heartbeat; and it's you in the communities who make that heartbeat. You have it in your power to alleviate the mental and physical discomfort of those who are hospitalized. You have it within your power to aid in their recovery by demonstrating your interest in them. The JWB—the heart—is willing. But the heart is powerless without you—its eyes and its ears—its arms and its legs."

The last sentence refers, of course, to the general Jewish community. This letter moved everyone who heard it or read it, and so helped JWB to obtain the funds it required to carry on this fine work.

During the Korean War, when JWB was driven by shortage of money to tell the Jewish chaplains over there that services would have to be curtailed, they became so

alarmed that they sent a group message to JWB, pleading for the continuation of the full program. After passionately explaining how important good morale at the front is to victory, they said:

"With the support of the Jewish community, made possible through the efforts of the National Jewish Welfare Board, we Jewish chaplains have been able to make a significant contribution to the building of high morale among the Jewish servicemen we serve. Of course, the other faiths have also done an important morale job for their members.

"We are disturbed by the information that the JWB may have to curtail seriously its program of service to our Jewish men in the Armed Forces because of inadequate financial support from the Jewish community. This would be folly and must not be permitted to happen. We cannot afford to continue at the expense of the morale of those responsible for our nation's defense. To pursue such a policy is to court disaster.

"We hope that you will heed our plea for a continuance of maximum support for the JWB to the end that the religious services and supplies necessary for spiritual strength and high esprit will continue to be made available to those of our faith who wear the uniform of our country."

Today Jews in uniform are dispersed as widely over the world as are the United States Armed Forces—again, many of them far from home in strange environments. The experience which JWB gained since 1941, the services and instrumentalities developed during the years of war, are constantly in use to the extent called for and so far as the financial reach of JWB extends. This is evident from the news in any issue of the "JWB Circle"—most dramatically with reference to the celebration of the Seder and the

observance of the High Holy Days. The ties between JWB and the Chaplaincy are as real as always.

The number of Jewish chaplains in 1962 on full-time, active duty with the Armed Forces was down from a wartime high of over 300 to about 100, most of them overseas. In addition, JWB recruits over 250 part-time chaplains, who look after the Jewish personnel at some 600 military posts and V.A. hospitals in the United States.

JWB has a Women's Organizations Division, in which nine national organizations are joined for the purpose chiefly of ministering to Jewish personnel stationed at the more remote, isolated bases around the world and particularly to the wounded and disabled at the V.A. hospitals. With the assistance of "Serve-A-Committees" the Division mails books, games, comfort articles, hospital kits and so forth to make life more pleasant in remote places.

JWB maintains an office in Washington, D.C., which is the headquarters of its Armed Services staff for the District and of the Director of its Washington Bureau. The Director acts as intermediary between JWB and the pertinent agencies of the Federal Government.

On frequent occasions, superior officers of the Armed Forces have commended JWB. A United States Army Chief of Staff told an audience of parents of GI's:

"I regard the National Jewish Welfare Board as colleagues, supplementing and extending the work of military commanders in an endeavor to assure the physical and moral well-being of their troops."

CHAPTER XV

One Hundred Years of Service

IN 1954, THE Jewish Community Center movement became a hundred years old! During that year, the centenary was celebrated with special literary, social and community-wide programs. The opening fire-works was the following letter to the late Mr. Frank L. Weil, general chairman of the Jewish Community Center Centennial Committee.

THE WHITE HOUSE
WASHINGTON, D.C.

May 5, 1953

Dear Mr. Weil,

I am happy to learn that the Jewish Community Center is preparing to celebrate the one hundredth anniversary of its establishment. The century of significant human service the Jewish Community Center has rendered makes it an asset of rare worth to the life and developing civilization of our America.

It is good to know that there are close to three hundred and fifty of these Jewish Community Centers—and YMHAs, as they are also known, functioning so effectively in hundreds of our communities throughout the land. I should also like to recognize once again the work of the National Jewish Welfare Board, for it is this organization which is the national association of Centers and Y's. The

Jewish Welfare Board has for many years given direction and guidance, skilled and heartening aid to these centers.

The Jewish Community Center has infused the ordinary lives of an uncounted number of people—ranging in age from the pre-school child to the senior citizen—with purpose, cheer, creative self-awareness, and lively meaning. For this dedicated work, the Jewish Community Centers and YMHAs of America deserve the gratitude of millions

I take profound pleasure in expressing my appreciation of this institution on this memorable occasion.

Sincerely,
DWIGHT D. EISENHOWER

Originally aimed at serving its own members, at a time when their requirements were relatively simple, the Center has widened the scope of its offerings to meet the needs of the entire Jewish community, in much changed times. 1954 in New York or Baltimore was a far cry from 1854. The Center's growth in number of members and variety of services has caused a corresponding increase in the functions of JWB. JWB is now constantly called upon by the Centers to provide guidance and other assistance in the many kinds of problems which face them. And its programming appeals to the whole Jewish community. So well integrated is JWB with the Jewish Community Centers that it can truly be said: "If JWB did not exist, it would have to be created."

The purposes of the Y's in their infancy are stated in the following quotations from contemporary sources:

"At three different times, short-lived attempts have been made to maintain Young Men's Hebrew Associations, the first of which existed from 1854 to 1860."
(Jewish Encyclopedia, Vol. 2, pp. 480–81, Baltimore.)

"The association was organized for the purpose of cultivating and fostering better knowledge of the history, litera-

ture and doctrines of Judaism; to develop and elevate our mental and moral character . . . and to promulgate the sublime and eternal principles of Judaism to the world, and when necessary to defend, though honorably and peaceably, the faith of our ancestors."
(Constitution of the Cincinnati YMHA, founded 1867.)

"On Saturday evening last, the rooms of the Young Men's Hebrew Association were thronged by the members and their ladies, to witness the first entertainment provided by the directors . . . , Mr. Oscar S. Straus presided."
(The Jewish Messenger, October 16, 1874, p. 5, New York YMHA.)

"The Boston Young Men's Association, which has recently been organized for the moral and intellectual advancement of the Jewish population, and relief of the deserving poor, gave its Inaugural Ball. . . . The Ball was honored by the presence of a number of distinguished guests, among them being Governor Gaston, Hon. William Wirt Warren, member of Congress. . . ."
(The Jewish Messenger, March 26, 1875, p. 2.)

"A Hebrew Young Men's Association was organized in the city of Philadelphia on Sunday night, on a plan very similar to that of the New York Society. A constitution was adopted and the Committee, with Mr. Mayer Sulzberger as Chairman, will meet again on the 25th inst. for further business."
(The Jewish Messenger, April 16, 1875, p. 2.)

Such in general were the purposes adopted also by the Y's which sprang up in all sections of the country during the ten to fifteen years after those of Philadelphia and New York became going concerns in buildings of their own. Here are contemporary reports on a few of them:

"A meeting of young men was held in San Francisco on Sunday, October 14th, for the purpose of forming a Young Men's Hebrew Association. . . ."
(The Jewish Messenger, October 26, 1877, p. 2.)

"The first literary entertainment of the Young Men's Hebrew Association was quite an enjoyable affair. . . . The crowning feature was the lecture on 'Liberality and Judaism,' by the Rev. Dr. Henry Gersoni. . . ."
(The American Israelite, Chicago, December 7, 1877.)

"The object of this Association shall be the improvement of the mental, moral, social and physical condition of its members and the protection of Hebrew interests. . . ."
(Constitution of the YMHA, St. Louis, Mo. 1880.)

In the next three or four decades, until the 1920's, not only were scores of new Y's organized and housed across the nation, but a great transformation came over their purposes and emphases—one which affected the nature of the Jewish Community Centers as they developed out of the Y's. The early Y's were mainly limited to the youth and young adults, the children mostly of Jewish immigrants from Eastern Europe, but still to an important extent from Germany. From the 1920's onward, the Y's and Centers have been attracting American-born Jewish young men and women of all age groups, regardless of the backgrounds of their families. In their nursery schools, many Centers have for two decades been caring for children as young as three, and with their "Golden Age" clubs they have been ministering to persons as old as ninety.

JWB has a national staff of trained experts in various fields of communal service and, working out of eight sectional offices, a field staff that furnishes direct service to 355 constituent and affiliated Centers. To all of the

Centers, JWB makes available the services of its Bureau of Personnel and Training, Lecture and Concert Bureau, Program Department, Building Bureau, Purchasing Department, Bureau of Public Information, Publications Department, Study and Survey Department and Camping and Health and Physical Education Department, and the Jewish Book Council and the National Jewish Music Council.

Although these services should rightly be limited to JWB affiliates, in actuality JWB does not withhold any of them from any organization which applies for them, whether the community has a Jewish Center or not,—so long as the affiliates are not thereby deprived. JWB is particularly liberal in this way towards the new suburban communities, which have to look outside themselves for some wanted forms of recreation and for informal educational programs. In some instances this timely assistance has proved to be the nucleus which developed into permanent Center programs. This freely extended cooperation is good business for JWB also because JWB's principal support comes from the local Jewish Federations and Welfare Funds. Conversely, JWB feels justified in asking all communities for financial support of its vast and far-reaching program of services.

This program includes, as we have seen, the religious, welfare and morale services to the Jewish men and women in the Armed Forces and the Jewish patients in the V.A. hospitals. Through the instrumentality of JWB, the government-authorized agency for serving them, the young people who have left their homes in the prime of their lives to serve our country as the guardians of peace, are afforded opportunities for cultural and spiritual refreshment similar to those which they enjoyed at the Centers and synagogues at home. In this way, they are assured that they are definitely remembered by their home-folks.

Over the years I have gathered some choice, considered statements in which are crystallized the values of the Jewish Community Centers, claimed in theory and increasingly realized in practice.

Judge Irving Lehman, President of the National Jewish Welfare Board:

"Viewing the situation as a whole we may justly conclude that we have developed the important attributes of a nationwide movement. The Jewish Center program is assuming a form adaptable to the varying needs of different communities; standards are being developed as guides to adequate provision of physical facilities for Jewish Center work; democratic principles of membership in the Center are being incorporated to an increasing extent in the by-laws of the organizations; there has been progress in the direction of merging groups into organizations more community-wide in scope. If the Jewish Welfare Board has been of aid in the accomplishments of recent years, it is due more than anything else to the devotion of the Jewish Center ideal and to its willingness and ability to interpret that ideal to American Jewry."
(From an address delivered at the Biennial Convention of JWB in Philadelphia, in 1924.)

President Calvin Coolidge:

"We have gathered this afternoon to lay with appropriate ceremony and solemnity the cornerstone of a temple. The splendid structure which is to rise here will be the home of the Jewish Community Center of Washington. It will be at once a monument to the achievements of the past, and a help in the expansion of these achievements into a wider field of usefulness in the future. About this institution will be organized and from it will be radiated the

influences of those civic works in which the genius of the Jewish people has always found much eloquent expression. Such an establishment, so noble in its physical proportions, so generous in its social purposes, is truly a part of the civic endowment of the nation's capital. Beyond that, its existence here at the seat of the national government makes it in a peculiar way a testimony and an example before the entire country.

"The 14,000 Jews who live in this capital city are planting here a home for community service; fixing a center for advancement of culture, in education, in social opportunity. Here will be the seat of organized influence for the preservation and dissemination of all that is best and most useful, of all that is leading and enlightening, in the culture and philosophy of the 'peculiar people' who have so greatly given to the advancement of humanity.

"In the advancing years, as those who come and go shall gaze upon this civic and social landmark, may it be a constant reminder of the inspiring service that has been rendered to civilization by men and women of the Jewish faith."

(From an address delivered at the laying of the cornerstone of the Jewish Community Center building, Washington, D.C., May 23, 1925.)

Harry L. Glucksman, Executive Director, JWB:

"The Center that is actuated by a sincere desire to promote the ideals of the movement, to render the full measure of service to all who come within the purview of its work, devotes itself to a study of the individual and establishes and maintains a personal contact throughout his career as a member. It seeks to ascertain his abilities, his talents and interests. He is guided into those activities which will aid him to self-development, to a fuller and richer life as a Jew and as a citizen. . . .

"The new membership policy of these Centers is indicative of a changing emphasis in Jewish Center work, of development from the concept of the Jewish Community Center as a Center for all groups to that of a Center for all individuals. The Jewish Center will continue to serve as a community home and will provide for groups as groups, but, in the furtherance of a broad policy of Jewish community service, it must deal fundamentally with the individual with all the sympathy and understanding that transforms the membership of the Center into a human brotherhood."
(From a Report at the Biennial Convention, JWB, Washington, D.C., December 16, 1928.)

Dr. Mordecai M. Kaplan, Founder of the Society for the Advancement of Judaism:

"I believe that just now the Jewish Center possesses an unparalleled opportunity to help in the upbuilding of American Jewish life as no other Jewish institution is in a position to do. The reason is that the Jewish Center is as yet in the making. It is an institution which I would describe as being in search of a philosophy. The Jewish Community Center must have a philosophy if it is to satisfy those who are interested in it and upon whose support and participation it depends. It is the search for a philosophy that places in its way this unparalleled opportunity to be of tremendous service to American Jewry in the upbuilding of American Jewish life."
(From an address delivered at JWB Convention, April 1935.)

Louis Kraft, Executive Director, JWB:

"The social instinct for group survival and the need for full integration in American life were harmonized in the concept of the Jewish Community Center.

"The rich cultural heritage of the Jewish group, and whatever creative talent might add thereto, constitute therefore the material upon which the program is based. Every type of recreational activity, every form of cultural expression, every social experience that serves to enrich personality, individually or collectively, finds place in the program of the Jewish Center. Since the program is basically a cultural program, employing the term 'cultural' in its broadest sense as a philosophy and way of life for Jews in America, it follows that the method is that of education, also employing that term in its largest sense as a preparation for Jewish living in America. The educational process must be helpful not only in preparing the individual for life as an individual, but, primarily, as a member of the Jewish group and as an effective citizen. It is the thesis of the Jewish Center that experience in Jewish group living is necessary for the fullest development of Jewish personality and American citizenship."
(From "The Jewish Center Movement," published in The Jewish Center, Vol. 14, no. 1, March 1936, pp. 11–13.)

Frank L. Weil, President of the National Jewish Welfare Board:

"The Jew has a proud history. The Jew has a unique history. In every country in which he has lived he has been an integral part of the life of that country. He has contributed greatly to the well-being of that country, and through his contribution and through his self-respect in that contribution he has helped survive in that country. There is now no question of survival. . . . The five hundred thousand Jewish men and women in the armed forces of the United States have performed a magnificent part. The individual stories of heroism and of achievement and of service and devotion are unexcelled by any other portion

of the population. When this half million returns to its home, to its local community level, it has the right to ask that the community will take them back into its own and carry forward within the life of America on the local community level through the Jewish Community Center the banner which they have carried untarnished and unblemished. . . . The Jewish Community Center has a unique opportunity in the post-war years to help the individual within the community, to help the Jewish community within the American community, to contribute to the American community so that the creed of American democracy may be strengthened and enforced and go on forever."

(From an address delivered at the Annual Conference, Southern States Section—JWB, September 23, 1944.)

Rabbi Milton Steinberg, Rabbi, Park Avenue Synagogue, New York City:

"It is my conviction that, as a whole, Jewish Community Centers are making a very real contribution to the welfare of the Jewish group in America. I see in the community center a modern analogue of the functions once served by the synagogue—that of being the Beth Am, or popular place of assembly, and the Beth Hamidrash, or house of study.

"In the typical community center Jews assemble for social and cultural purposes. Inevitably their sense of group solidarity is strengthened, educational programs, variegated and rich in Jewish content, are offered, making the community center a fountainhead of Jewish insights and aspirations.

"Not the least of the values of the community center is its capacity to cut under all denominations and partisan lines in the Jewish community. As I see it, Center and synagogue should not be rivals, but should and very often

do minister to each other and to over-arching ends held in common."

President Harry S. Truman:

The White House
Washington, D.C.

March 19, 1948

My dear Mr. Weil:

To the representatives of the Jewish Community Center movement, assembled at the annual meeting of their association, the National Jewish Welfare Board, I extend my hearty greetings and taking the opportunity provided by the occasion, express my admiration for the high character of their work and the creative intelligence they apply to it.

I wish particularly to commend both the voluntary and professional workers of the Jewish Community Center movement for the breadth of its service, which transcends lines of sectarianism, although it naturally emphasizes the Jewish aspect of its program. Your movement is in effect a trusteeship and you have splendidly borne the burdens and carried out the responsibilities inherent in a proper fulfillment of that trust.

The Jewish Community Center movement is a people's movement and is a sacred expression of the finest aspirations of men. It is, in this case, a magnificent symbol of service—service in the realms of recreation, culture and morale to the half-million young people and adults who find the Jewish Community Center an attractive and helpful institution, and of continued service, as well, to the men and women wearing the uniform of the United States and to hospitalized veterans.

The National Jewish Welfare Board, which has earned the plaudits of this government both in the recent war and that of 1914–18, will, I am certain, never falter in the work to which it has dedicated itself. May I therefore

voice my wishes for a fruitful and profitable conference and for an uninterrupted program of service to the community for a great many years to come.

Very sincerely yours,
Harry S. Truman

Mr. Frank L. Weil, President,
National Jewish Welfare Board.

Hon. Philip M. Klutznick:

"The Jewish Community Center is the expression of the desperate need of our youth for a means to insure their growth, as well as their participation in the American Jewish communities. The impact that is has had on hundreds of thousands of young people in stimulating their relationship to their people is found in the person of countless of present day leaders in the community and in the nation whose intimate experiences in preparation were within the confines of the Center. In these days of multiple confusion, we need just such a movement to build better Americans and better Jews. It is one of the deserving positive answers to the negativism that abounds about us." (From a statement by the former President of the International B'nai B'rith.)

In a centennial speech which I was privileged to make in 1954, I stressed some of my own favorite thoughts concerning the movement which has been so much of my life for more than forty years,—the movement whose seed was planted in Baltimore in 1854 with the first Y.M.H.A. To quote a few excerpts:

"The Jewish Community Center is a common meeting ground for all the people. It belongs to all the people, and not to any one group. The Center breaks down class

distinctions—economic, political, social. Every Jew, whether he is orthodox, conservative, or reform, rich or poor, is not only welcome, but encouraged to join and share in the benefits it bestows upon its members. It provides a wholesome outlet for leisure time, organized play, constructive group life, and creative self-expression.

"The Center provides the members with a proper Jewish background along the lines of Jewish history, Jewish literature, music, art and contemporary Jewish problems and events. It aims to enrich their mental and spiritual resources. It furthers their knowledge and appreciation of Jewish culture. It strives to inculcate in the minds of its members the will to live a full creative Jewish life. It permeates them with wholesome attitudes towards Jewish life and strivings. It motivates them to participate actively in Jewish communal enterprises.

"The unity which the Center strives for is not equated with uniformity. It is rather unity in diversity, unity which takes into account differences and variations of views and opinions, a unity which is analogous to the orchestration of a symphony, in which each musician plays a different instrument, with different tonal quality, but so delicately attuned that the total effect spells beauty and harmony."

CHAPTER XVI

Ends and Means: Reappraisal

AT THE END of the Second World War, during which JWB had been more active than ever before, the lay leadership felt that the time was ripe for a thoroughgoing appraisal of JWB's objectives, functions and services—one which would help it chart its own future course and that of its constituent Centers and Y's. They realized that the America of 1945 was epochally different from the America of 1939 or 1917 or 1890, and they believed that the new mature, dynamic Center movement was bound to excite some sort of reaction in the other social, recreational and cultural agencies busy on the American-Jewish scene. They were particularly anxious to stimulate in the Centers and Y's a stronger, more positive Jewish orientation.

Accordingly, an independent Commission was organized to supervise a survey, with Professor Salo W. Baron, preeminent historian of Jews and Judaism, as Chairman. Dr. Oscar I. Janowsky, Professor of History at the City College of New York, an objective and knowledgeable student of American-Jewish life, was selected to direct the survey, and his procedure was in no way prescribed by JWB. For about a year and a half (1945–1947), the staff he had chosen visited almost every Y and Jewish Center in the country and interviewed thousands of persons, leaving nothing undone to obtain the necessary information. The report was submitted for discussion and criticism to lay and professional leaders of the Y's and Centers all over the country. In May 1948, at the Annual meeting of the

National Council of JWB, the following "Statement of Principles on Jewish Center Purposes" was adopted:

PREAMBLE

The individual American Jew is identified with every phase of American life and is politically, economically, culturally, and intellectually a part and parcel thereof. In addition, he recognizes certain aspects of life which concern him as a Jew. The Jewish Community Center is an agency with which he identifies himself voluntarily to satisfy his needs.

Article I

Jewish content is fundamental to the program of the Jewish Center. In its total progam, the Jewish Center seeks to develop and enrich human personality and group association. To that end, all resources and skills of informal education and leisure-time planning should be employed.

Article II

The Jewish Center should fulfill its Jewish purpose, although participation in the Jewish Center is open to all inhabitants of the community.

Article III

The functions of the Jewish Center include:

A. Service as an agency of Jewish identification.

B. Service as a common meeting ground for all Jews. Membership is open to the entire Jewish community, no one to be excluded by reason of Jewish doctrine or ritual, or because of the political or social views.

C. Service as an agency of personality development. Jewish religion and tradition and the ideal of American democracy both emphasize the well-being of the individual. The Jewish Center is motivated

by the same objective. The total needs of the individual, his interests and capacities for growth, and his needs for meaningful Jewish living in particular, are basic to the method and content of the Jewish Center program.

D. Furtherance of the democratic way of life.
This objective should be emphasized through the program of Center activities and reflected in the structure and functioning of the Jewish Center.

E. Assistance in the integration of the individual Jew, as well as the Jewish group, into the total American community.
The Jewish Center aims to be an instrumentality of the Jewish people through which they may make a significant contribution to American culture. The Center stimulates participation in the life of the total community.

The Jewish Center fulfills these functions through (1) a dynamic, flexible program of recreation and informal education for the entire Jewish community, and (2) the use of the group work method. Professional leadership should be particularly trained to understand and meet the interests and needs of the Jewish individual, Jewish groups and the Jewish community, there being a direct relationship between the objectives of the Jewish Center and the program, method, and personnel required to give it effect.

It will be noted that the Jewish Center (whether Community Center or Y) does not aspire to absorb all the interests of the Jew, even as a Jew. Jews have synagogues, relief organizations, Zionist associations, cultural societies, community councils and other specialized groups and agencies. The program of the Jewish Center is slanted primarily towards informal education, exercise and rec-

reation; its purpose is to make Jewish life more meaningful through leisure-time activities. It is intended to devote its facilities primarily to Jewish cultural interests, (although even with this limitation, spiritual needs are served to some extent, because of the inevitable interrelationship of culture, education, faith, morals and ethics in the entity which is Judaism.)

However, in pursuing its purposes by means of group association, the Jewish Center does not wish to separate the Jew from the mainstream of American life. Only certain phases of religious life and tradition differentiate the Jew from other Americans. These differences are sanctioned by American democracy. Under the American philosophy of cultural pluralism, every citizen is encouraged to identify himself with the best in his heritage. Distinctively Jewish institutions are desirable or necessary only if their objective is to further the especially Jewish element in our spiritual-cultural life. Through the Jewish Center, for one, the Jewish people are making a significant contribution to American life and culture.

The emphasis of the JWB program has changed with the changing needs of the communities it serves. At one time, the emphasis was on "Americanization"; at other times, on the prevention of juvenile delinquency or on character building. Its cultural tendencies also varied from time to time. Today it has a definite responsibility to assist in the perpetuation of the Jewish cultural heritage. Since group activities afford opportunities for Jewish cultural experience, Centers are urged to celebrate the Jewish festivals, to schedule lectures and organize forums on Jewish themes, to offer concerts of Jewish music, to organize Jewish dramatic programs and to arrange Jewish book and music festivals and art exhibits, such as the annual "Jewish Book Month" and "Jewish Music Festival" sponsored by JWB.

The Centers, as they have expanded in number and membership and flowered into attractive, versatile facilities, have come to play a positive role in combatting delinquency among Jewish boys and girls. Because the Centers make it their business to attract the youth to play off their surplus energy there, a very low percentage of Jewish youth come into conflict with the authorities. Moreover, Jewish Centers help to give teenagers a point of view, an attitude towards life, that motivates them to sublimate any destructive tendencies. Teenagers are hero-worshippers; hence JWB has been careful to appoint an excellent professional staff, to influence by example the local Center workers who are in personal contact with the boys and girls.

The Jewish Center is well qualified to give free rein to the creative instincts of the individual, through the group-work process it employs. Its method is the natural give and take of the play group and club. It encourages its participants to share in the fashioning of the program, whose aim is not the passive acquisition of knowledge but purposeful activity and self-expression, through speech and other creative effort. By bringing out talents and training for leadership, the Jewish Centers benefit family life, the community and the nation.

I digress for a quick look at the machinery of JWB as an organization. On the national level, JWB functions through five major divisions: (I) the Jewish Community Center Division, which includes the department of Center Programming, the National and Section Field Services, the Bureau of Personnel and Training, the Health and Physical Education Department, the Adult Program Services and Lecture Bureau, the Jewish Book Council, the National Jewish Music Council, the Department of Center Administration, the Department of Jewish Center Planning, the Building Bureau, the Purchasing and Equipment

Service, the Department of Statistics, the Publication Department, and the World Federation of YMHAs and Jewish Community Centers; (II) the Armed Services Division and Commission on Jewish Chaplaincy; (III) the Business Operations Division; (IV) the Fund-Raising Division; and (V) the Women's Organizations' Division. General Administration and a Bureau of Public Information are really sections of every one of these Divisions.

The Armed Services and Chaplaincy Field Staff cooperate in every way possible with the USO. The World Federation of YMHAs and Jewish Community Centers, in whose organization (1946) JWB took the initiative, assists Jewish communities in Europe, Latin America, Canada, Israel and even faraway Australia, in starting Centers, and provides them with program material suited to their needs. So Louis Kraft, while in Europe on other Jewish business, was instrumental in the establishment of the first Centers on the Continent; he then served as the Secretary of the World Federation during its first years. It should not be surprising then, that JWB established the Beth Hanoar Ha'ivri (YMHA) in Jerusalem and is now seeking, under the leadership of Mrs. Hugo Dalsheimer of Baltimore, to replace the outworn plant. To obtain native personnel, the World Federation selects students from overseas to come to the United States to complete their training for group work, under the supervision of the JWB Bureau of Personnel and Training.

The problem of recruiting promising men to train as executive directors of the Centers is a difficult one, even for service on this side of the water. The Jewish Center movement needs well-trained, dedicated, Judaism-oriented men and women as professional leaders. To fill this need, JWB's Bureau of Personnel and Training offers scholarships to desirable young men and women, and rising salaries. Special qualities of heart and mind are

required in the application of the academic training, and never would JWB compromise in its standards.

Social work is more than a means of making a living. It is a way of life. Those who enter it without wholehearted, unselfish, and genuine devotion will not derive true gratification from it. They will experience frustrations and cheat those whom they are supposed to serve.

A sincere social worker is not afraid of being called by cynics a "do-gooder." He *wants* to do good. (And what's wrong with doing good?) The well-being of people and the welfare of mankind are basic to a well-organized society. To endeavor to improve people, communities and nations is akin to godliness. The good social worker has built for himself a living monument when he can point to significant achievements in terms of character building, good citizenship, and advancement of the ideals of democracy.

In addition to well trained and dedicated professional leaders, influential and dynamic laymen are also needed to interpret JWB and the Center ideology to the people in every community. For, without the understanding and financial support of all the communities it serves, JWB cannot function properly.

From the first, ideal lay leaders have been found to serve as Presidents of National JWB. They have seen this office as an honor, reserved for men with records of illustrious service both to the American Jewish Community and the nation. The presidents have been: Col. Harry Cutler of Providence, Rhode Island; Judge Irving Lehman, and Frank L. Weil of New York; Irving Edison of St. Louis; Charles Aaron of Chicago; Lloyd Dinkelspiel of San Francisco and (at the present time) Solomon Litt of New York.

Although I have gladly assisted various Divisions and Bureaus of JWB wherever I could, the Fund-Raising

Division is, of course, the one to which I have chiefly devoted my best energies, first as Director of Campaigns for the Y's and Centers during the 1920's and 1930's, and finally during the 1940's and 1950's as one of those responsible for raising the needed income of JWB. From 1942 to 1945, I was Associate Director of the Fund-Raising Division; from 1945 to 1951, Director; from then until my retirement, Administrative Secretary and Consultant. Harry Herbert succeeded me as Director. I trust the Fair Share Plan, which obligates the Centers affiliated with JWB to make equitably apportioned dues payments to JWB, will be a success. (This plan was adopted at the Biennial Convention of JWB in St. Louis in April, 1960.) Likewise I hope that the effort to expand the JWB Associate Memberships will meet with enthusiastic response.

The Jewish Community Centers and Y's have not only survived all the vicissitudes of the American-Jewish situation, but have steadily increased in number, showing that they do fill a need of the American Jewish community. But do they fill this need by the right means, or on the proper level? Do not the Synagogue Centers have a better claim to fill this need? Have not the Centers (and Y's) outlived their usefulness? I have touched on this issue already. But, early in 1962, a heated controversy flared up over it when a long simmering irritation was given vent in the Winter-Spring issue of the Journal *Conservative Judaism,* in a unilateral "Symposium" entitled "The Center and the Synagogue." The charges may be summarized as follows: The program of the Centers is poor in Jewish content. The feeling they show towards Jewish traditional sanctities, the Sabbath in particular, is one of indifference. The executive directors are deficient in Jewish knowledge and Jewish commitment. In short, the Centers really work at recreation and mere social good times, not at education and culture, not at the invigora-

tion of Judaism. Consequently, the Conservative panel found, the Centers play a deplorably disproportionate role in American-Jewish life. The financial support which they have been drawing from the communities, through the welfare funds and away from truly Jewish, truly cultural-spiritual institutions like the synagogue, should not be continued.

To this carefully prepared, twice published indictment, Sanford Solender, Executive Vice-President of National JWB, passionately replied in a carefully prepared defense, a paper he presented at the Annual Meeting of the National Conference of Jewish Communal Service in June 1962. Mr. Solender was at pains to demonstrate in detail that the charges of Jewish negativism, however well founded they may have been, are progressively ceasing to be true. In so far as the Centers persist in falling short of the indisputable ideal, they are no more sunk in ignorance of Judaism or indifference to traditional Jewish sanctities than are American Jews generally, whatever the institutions with which they are affiliated. In support of this latter point he quotes from a resolution adopted by the United Synagogue of America at its Biennial Convention in November 1959. The Sabbath, moreover, "is not essentially a Center problem; all American-Jewish life is experiencing the stresses and strains of the adaptation of Jewish practices to the rapidly changing social scene."

On the positive side he assures us: "There has been a dramatic rise in training programs for Center professional staffs dealing with Jewish knowledge. A growing number of Centers conduct such projects, some even making attendance by their staff compulsory. Such programs are found throughout the nation, as for example in Cleveland, Chicago and Baltimore. Often they are carried on in cooperation with Jewish educational institu-

tions, such as the University of Judaism in the case of the Jewish Centers Association of Los Angeles." Solender points to the division of American Jewry into religious "denominations", commending this diversity as "greatly enriching", but also asserting that it is divisive. Therefore, he emphasizes the "unique capacity of the Centers" to bring together "varied segments of the Jewish community in a continuing, enriching experience which can build a solid foundation of Jewish unity and participation."

Solender affirms the Center's usefulness in Jewish education, in reaching persons otherwise not reached. Synagogue and Center should work together; they are complementary. "The synagogue is at the heart of our life as a people but it is not, and does not give indication of becoming, the exclusive and inclusive expression of our institutional existence." For "the special ability through sensitive social work to harness the infinite educational potentialities of the Jewish group association," the American-Jewish community must depend on the Jewish Community Center; this is the "special gift" at its core.

The Synagogue and the Jewish Community Center are, I, too, believe, profoundly complementary institutions, perfectly capable therefore, of working together to the same great end. It seems to me that this conviction has never been epitomized more eloquently and realistically than it was by Rabbi Joshua Loth Liebman in a speech he made at the Annual Meeting of the National JWB in 1948. It was exalting to all of us who heard it, and it met with unqualified assent. It has powerfully and enduringly affected the philosophy of the Jewish Center movement. I quote the heart of Rabbi Liebman's speech: "As a Rabbi I could wish the Synagogue to assume the dominant, important role which it once played in other ages of being the absolute center of all Jewish existence. Yet I know this just will not happen. Synagogues are here

to stay; Centers are here to stay; other Jewish communal organizations are here to stay. It is a matter of generous understanding that there has to be a creative division of labor with a coordination of functions rather than an overlapping of tasks between the Synagogues and the Centers that make up much of the dynamic institutional flora and fauna of the American Jewish landscape.

"I believe that the functions of the Synagogue are primary for a Jewish philosophy of life, but I am also aware of the important and significant role that the Jewish Centers have played and will continue to play in the American Jewish scene.

"The Jewish Center can bring wisdom and psychic health and a feeling of significant belongingness to hundreds of thousands of Jews all over the country in the fields both of recreation and of informal Jewish education. I see the Jewish Community Center as a form of group therapy and a home of group wisdom. I see the Jewish Center as an answer to the devastating depersonalization occurring in the hearts of so many of our young Jews and Jewesses who feel that they belong nowhere and are cared for by no one. The Jewish Center is an agency, in my judgment, of integration, personality development, group healing; an instrument for the attainment of physical, recreational, and educational healthy-mindedness as American Jews. I believe that the synagogue, on the one hand, and the Jewish Center, on the other, can be sources of infinite light. Between them there should not be a spirit of petty rivalry and grim competition. We should have the statesmanship to understand they supplement one another. In this way we can achieve a very fertile and creative partnership."

This brings us back to the Statement of Principles which JWB adopted in 1948. To what extent has it been translated into practice? I refer especially to the Principle

that Jewish content and soul should be at the heart of the Center's program. Having watched this aspect closely during my visits to various Centers, I would say that, wherever the Executive Director, the staff members or the members of the Board are resolved to implement the Statement of Principles, or wherever the Executive Director possesses a genuine, positive Jewish background and outlook, broad and deep Jewish knowledge and an ardent concern for the survival of the Jewish people and its values, this and other Principles are being actualized. Perhaps the time is ripe for a study of this matter. By and large, I believe, the Jewish Community Centers are now disposed to take Jewishness more seriously than before; they are incorporating more genuine Jewish activities than hitherto. The cultural and spiritual renaissance in the State of Israel is a compelling force in this direction—here will and history are allies! It is my hope that Jewish content, with all that it implies, will speedily attain predominance in the programs of Jewish Community Centers everywhere.

CHAPTER XVII

In Good Company

INEVITABLY THE DEEP and precious influence of parents, brothers and sisters, wife and children, on mind and heart, beliefs and sensibilities, play a large part in determining one's role in the world. I feel profoundly grateful for these kindred of mine. Earlier in this history, I presented the members of my family, and some of Sarah's, and highlights of my relations with them. Permanently formative, too, were certain close friends in high school and college of whom I have also spoken. But during the ensuing years I never ceased to meet people whose influence on my life and growth, in varying degrees of force and depth, has been memorable and lasting.

I have told how Dr. Ludwig Bernstein of the Hebrew Sheltering Guardian Society in Pleasantville not only gave me, a boy fresh from Cornell, my very first start as teacher, but also helped me to advance to the bigger post with the Jewish Chautauqua Society. Later, while I was working for JWB, we would meet in Pittsburgh, where he was Executive Director of the Jewish Federation.

When Dr. Henry Berkowitz, Rabbi of Temple Rodef Shalom in Philadelphia, and Founder and Chancellor of the Jewish Chautauqua Society, interviewed me, he impressed me as a "saintly prophet in Israel." His formulation of the requirements of the position of Religious and Educational Director for the Society in South Jersey, couched in the most beautiful terms, his gracious manner

and his ethical fervor, suffused my very being. During the six years of my Directorship, we were together on frequent occasions, privately in Philadelphia and publicly in the Colonies. He wrote a review of my doctoral dissertation on the South Jersey Colonies. I regretted as much as he our parting of the ways in 1920.

To this position with Chautauqua I also owed the spiritual privilege of association with Mr. Maurice Fels, worthy member of an illustrious family of statesmanly (not merely charitable) philanthropists, and the most modest of men. His great cause was to promote scientific farming among the new farmers in the South Jersey Colonies, and, in the belief that life was more than bread, to encourage as well the educational and cultural progress of the Colonies. This was one of the most progressive social ideas of the age. Accordingly, he established the Allivine Farm, at that time a model of modern methods, built a cultural center, and maintained both of them. Having engaged me to integrate a program of civic education for the young people and adults with my Chautauqua work, he continued thereafter to show his deep concern about what was happening, in talks we had at his home in Philadelphia and at his office in South Jersey.

Whenever I think of kindliness, helpfulness and consideration of his fellow-man, I think of my brother-in-law, Max Schrank. I always admired his forthright adherence to a personal code of honesty, decency and fairness.

Bridgeton, New Jersey, the city which has been his home most of his adult life, has been blessed by his presence in its midst by virtue of his character, personality, integrity and generosity. He has given leadership, substance and inspiration to thousands of people regardless of race, color or creed.

The Bridgeton Hospital, Beth Abraham Congregation which he served as president for many years, UJA, Bonds for Israel and every worth-while cause felt the impact of his

benefaction. The Max C. Schrank Auditorium dedicated in his honor was made possible largely by means of his support. He has brought distinction to his people, honor to their name. He has played a significant role as an American and as a Jew.

I want to add most sincerely that his charming wife, Rosalie, possesses high qualities of character in equal measure. She served on a committee of Judge Stanger's Juvenile Court; she was president of the Sisterhood of the Synagogue and Chairman of the Women's Division of UJA; she is currently president of the Bridgeton chapter of Hadassah; she is interested in the Bridgeton Hospital and a host of other local and national organizations. She supports each one with a generosity that is genuine and noble.

No doubt she inherited these noble attributes from her parents who in their life-time were also highly respected for their interest in and devotion to the worth-while things of life.

My work with JWB brought me personal relationships with a wide range of good and outstanding people. Of them all I count none more distinguished in achievement and beautiful in character than Dr. Horace M. Kallen. Fifty years ago he was renowned as William James's literary executor, and down the years John Dewey was his fellow pragmatist and friend. He has taught or lectured at Harvard, Columbia, Princeton, Wisconsin and other universities. In 1959 he lectured on John Dewey's philosophy under the auspices of the Department of Philosophy and Political Science at the University of Utah. As an educator, however, he has been chiefly identified with the New School for Social Research, which he helped to found in 1919 and where he has been a professor of Philosophy and Psychology from the beginning. Now Professor Emeritus on its Graduate Faculty, he is continuing, at eighty years of age, as Research Professor in

Social Philosophy. His range as a thinker may be seen in this selection of titles of books he wrote: "Culture and Democracy in the United States" (1924), "The Education of Free Men" (1949), "Judaism at Bay: Essays Toward the Adjustment of Judaism to Modernity" (1932), "Zionism and World Politics: A Study in Historical and Social Psychology" (1921), "Art and Freedom" (1942), "The Book of Job as a Greek Tragedy" (1917, reissued 1959). Dr. Kallen's philosophy "may be called aesthetic pragmatism, scientific humanism, cooperative individualism, cultural pluralism, radical empiricism." His central theme has been the meaning of freedom for the individual in all the areas of civilized life. Consequently, he has been in the forefront as advocate of cultural pluralism as an American Jewish ideal, symbolized by his brilliant image of an orchestration of differences, as opposed to the older "melting pot" ideal of nation-wide conformation to the Anglo-Saxon culture. Dr. Kallen's "imprint is to be found on a broad arc of our contemporary life, including the labor movement (Sidney Hillman's), the Civil Liberties Union, the consumers' cooperative movement, education, minority rights and the international peace-security movement." Around 1920 he was a moving force in the American Zionist movement. He was one of the founding fathers of the American Jewish Congress, for which he continues to be a spokesman, and for years he has been philosopher to and spokesman for the American Association for Jewish Education. In his flow of books and articles, elaborate in thought and subtle and precise in style, Dr. Kallen has been a pervasive shaker and shaper of thought concerning the promise of American life, and mediator between the Jewish and the American traditions.

My friendship with Dr. Kallen began in the 1920's, when he became a forum speaker for the Lecture Bureau of JWB. We were drawn closer when, zealous for the

development of his sister Deborah's school in Jerusalem, we worked together to organize and keep up the Palestine Craft Education Society. Dr. Kallen was our choice to act as our daughter's godfather. For more than three decades, Sarah and I have lived close to the warmth and simplicity, the high thinking and the noble Jewishness of Dr. Kallen and the gentle lady, Rachel Kallen, his wife.

Another powerful, positive influence on me has been Dr. Mordecai M. Kaplan. Dr. Kaplan is professor of the Philosophies of Religion at the Jewish Theological Seminary of America and founder (1922) and Rabbi Emeritus of the Society for the Advancement of Judaism. I came into personal touch with him when he spoke in cities where I was campaigning for Jewish Community Centers. While we lived in the neighborhood of the Society for the Advancement of Judaism, the synagogue and center of Dr. Kaplan's Reconstructionist movement, I attended services there faithfully and made the acquaintance of his son-in-law, Dr. Ira Eisenstein.

I read Dr. Kaplan's books "Judaism as a Civilization," "Judaism in Transition," "The Meaning of God in Modern Jewish Religion" and "Judaism Without Supernaturalism." I have read almost every issue of the journal of the Reconstructionist movement, "The Reconstructionist," which declares itself "dedicated to the advancement of Judaism as a religious civilization, to the upbuilding of Eretz Yisrael as the Spiritual center of the Jewish People, and to the furtherance of universal freedom, justice and peace." Dr. Kaplan, too, has been a shaker and a shaper of American-Jewish thought of enduring impact.

I do not label myself as Orthodox, Conservative or Reform. I believe that one should acquire as full a knowledge of Judaism as possible, try to understand what each of the major divisions of Judaism represents and appreciate their differences, and then join a synagogue

that fulfills as much as possible one's own religious philosophy. What has been so inspiring and satisfying to me about Dr. Kaplan is his beautiful blending of the past with the present through his vast knowledge of the Talmud and the Rabbinic literature, and his equally wide grasp of modern thought. And the services at his synagogue appealed to me deeply both spiritually and culturally. It means a great deal to me that Reconstructionism calls for the reunification of the presently fragmented Judaism, the reintegration of its religious, philanthropic, defensive, cultural, educational, Zionist and other departments into an organic Jewish totality, to be maintained in rigor by the total Jewish community or Kehilla. Judaism is to be restored as an evolving religious civilization, and Israel is to become the dynamic center of the cultural life of world Jewry. This evolution must be in harmony with the scientific movement. Consequently, Dr. Kaplan's group has devised a Jewish theology without supernaturalism. And, although for themselves they find the familiar satisfactions in the revised traditional prayers and beauty and meaning in the historic ceremonials, they do not require all other Jews to do the same. As Dr. Kaplan has said, "Religious thought and practice should be allowed to grow and develop according to the genius of our tradition and the needs of the time. Emphasis should be laid upon the creative aspects of Judaism leading to the enrichment of the literature, music and art which express Jewish ideals and aspirations." Altogether, Reconstructionism has been for me a way of Jewish life religiously sound, spiritually satisfying and culturally living.

As I look back I see that, though I gave much of myself to the furtherance of Deborah Kallen's school through the Palestine Craft Education Society, I was well rewarded. For this "side-line" of mine brought me into

touch with some of the world's finest people. There was Edward Norman, the creator and President of the American Fund for Palestinian Institutions (now the America-Israel Cultural Foundation). His soul was in the cause; in the choice of institutions, he was both discriminating and broad; we worked together in friendly harmony. I first met Dr. Stephen S. Wise when, in the early days of my career as campaigner for Jewish Centers, he consented to come to a number of communities to help me launch Center building-fund drives. His oratory and gracious personality were a powerful help. After a visit to Deborah Kallen's school, Dr. Wise was glad to serve as Honorary President of the Palestine Craft Education Society. And when, in the 1940's, he appointed me to the Endowment Fund Committee for his Jewish Institute of Religion, I was glad to serve, together with men like Dean Henry Slonimsky, Judge Morris Rothenberg and Dr. Louis I. Newman.

For very good reason, the Palestine Craft Education Society affixed to Deborah Kallen's school the name of Julian W. Mack. Federal Judge Mack served during almost thirty years in an amazingly wide range of high positions in the Jewish world. A close associate of Justice Brandeis in the Zionist movement, he was President of the Zionist Organization of America from 1918 to 1921, and he was the first president of the American Jewish Congress. Yet, very busy as he was, with difficult Federal as well as Jewish responsibilities, he almost always had time to talk with me about the financial problems of the Julian W. Mack School and Workshops.

Also in the orbit of this school I met Dr. Milton Steinberg, the luminously brilliant and dazzlingly eloquent rabbi of Reconstructionist tendency. Repeatedly he told me that, knowing how necessary Edward Norman's Fund was, he was happy to speak at the meetings of the

Fund. I was enchanted by his keen analysis and seemingly effortless scholarship as revealed in his speaking and in his books: "The Making of the Modern Jew," "As a Driven Leaf," "Anatomy of a Faith," "Basic Judaism," and others. To me, as to many other American Jews, his death in 1950 at the age of 47 was truly an irreparable loss.

In my career with JWB, I have been thrice fortunate in the caliber of people under and with and for whom I have worked. The first one was Harry L. Glucksman, the first Executive Director of JWB. He was a man of great personal charm, very articulate, with a genius for social relations. He had the gift of bringing out all the potentialities of the members of his staff; the esprit de corps was high. At the same time he enjoyed the confidence, respect and affection of the lay Board of Directors. Men like Judge Irving Lehman, Felix Warburg, Cyrus Adler and Louis Marshall expressed in public their high regard for his ability. Wisely, he took counsel with them concerning the various needs and activities of JWB. Harry Glucksman's personality and diplomacy came into play strikingly during the early 1920's, when JWB's income from all sources met only about half the annual budget. This was before Jewish Welfare Funds had been established, and when JWB was concentrating its fund-raising efforts on campaigns for Jewish Community Centers in order to build up the Center movement. Harry was so well thought of by the officers and directors that they provided him with the money he needed to maintain the organization.

Harry Glucksman's death in 1938 at the age of 48 was a severe blow and a grievous loss to JWB.

In 1939, Louis Kraft was appointed Executive Director of JWB, in recognition of his outstanding ability, hard work and experience as an assistant on whom Harry

Glucksman had relied in problems of strategy, organization and implementation. Ill health forced Lou to step down in 1947, but in his quiet, modest way, he continued to help us with advice and other cooperation. Abroad, he assisted in the organization of the World Federation of WMHAs and Centers, and helped to establish the YMHA (Beth Honoar) in Jerusalem. Touched in Europe by the desire of refugees to revive their Jewish cultural life, Lou devoted himself, on his return to America, to the necessary expansion of the World Federation. He was in charge of this noble endeavor until he retired and Rabbi Philip Goodman was appointed to carry on the work.

Samuel Gershovitz succeeded Louis Kraft as Executive Director of JWB. I was instrumental in Sam's getting his start with JWB in 1930 in a fund-raising position in the New York UJA campaign, of which Harry Glucksman and I were in charge. But, by his choice, his career was to be mainly in Jewish Center work. Finally, in 1942 he was appointed associate director of JWB's Jewish Center Division, and shortly thereafter, was made Executive Director of the Jewish Centers Association of Chicago. Then JWB recalled him to New York, where for about thirteen years he was the Executive Director, or (when the title was changed) the Executive Vice-President. In this position, he made trips to Europe, and the Far East and Alaska, to observe at first hand how our GI's were faring. In 1959 he began to show signs of illness, but, although his condition worsened, he continued to work. In September, 1960, much before his time, he died. He left an indelible impression upon the armed services and Jewish Center programs of JWB.

The Executive Vice-President of JWB at present is Sanford ("Sandy") Solender. I have known him and his parents since he was a child, and have always had the

highest regard for his leadership qualities. Sandy Solender rose to his eminence from a career as executive director of Jewish Centers and, from 1948 to 1960, as Director of JWB's Jewish Center Division. In this position he gave abundant evidence of superior ability as administrator, organizer and thinker. Exceptionally articulate, he is an excellent interpreter of the JWB ideology, and is respected throughout the profession of social work. There was universal satisfaction when he was promoted to be the Executive Vice-President. JWB is in excellent hands, certainly. He always cooperated perfectly with me, and I wish him well. Herbert Millman is the Associate Executive—a highly capable person.

With the formative years of JWB I associate three lay leaders of historic stature: Judge Irving Lehman, Felix M. Warburg and Louis Marshall. Judge Lehman was elected by acclamation to be the first president of the newly merged JWB and National Council of YMH and KAs, and he held this position from 1921 to 1938. It was a joy indeed to work under his leadership; with his wholehearted earnestness in the cause, his simplicity and his benignity, he brought out the best in me and my associates. I particularly remember three of my contacts with him. On the occasion of the dedication of the Jewish Community Center in Washington, when he was to be the guest speaker, Judge Lehman asked me to bring him up to date on matters pertaining to the dedication. He was most appreciative. Later, in Troy, at an annual convention of the New York State Federation of Y.M.H.A.'s and Jewish Community Centers of which I was in charge as field secretary of the State, his beautiful character shone like a beacon light. He captivated his audience by the sincerity of his remarks, the clarity of his language, and the nobility of his soul. Finally, when the time came for the Jewish leaders of Albany to meet a $100,000 bank note which they had signed for the

benefit of the Albany Jewish Community Center, it was decided to go to the Jewish community for this amount. I was given the responsibility for the campaign. We planned a rally to explain the situation to the Jewish community. It was suggested that Judge Lehman's participation would be most helpful; would I invite him to attend? I made an appointment to see him in his chambers in Albany (he was Chief Justice of the Court of Appeals of the State of New York), and he was most gracious. He came and spoke, and the meeting accomplished its purpose.

Felix M. Warburg, combining wisdom and wealth, continued, in perfect accord with his wife, the tradition of unstinting loyalty to Judaism of her father, Jacob H. Schiff. He was president of the 92nd Street Y.M.H.A., while his wife was president of the YWHA of New York City. He had been president of the National Council of YMH and KAs until the merger with JWB in 1921, when he became Vice-president of the united organization.

We used to meet at annual meetings of JWB and at other national conferences, but this was not like working directly with him. In 1930, when Harry Glucksman and I were in charge of the UJA campaign in New York City, Mr. Warburg was the chairman. He came often to campaign headquarters at the Biltmore Hotel to see how things were progressing and to offer invaluable advice; genially and graciously he would discuss the problems with us. This association only increased my admiration for him.

Louis Marshall is universally acknowledged as the greatest American-Jewish leader of the first half of the Twentieth Century. Whenever and wherever anti-Semitism, intolerance or injustice against Jews asserted themselves, he raised his voice in protest and was heard everywhere in the United States, everywhere in the world.

So highly was he regarded by the Jewish people that, even when his views clashed with those held by others, he was listened to with great respect.

Mr. Marshall lent his powerful support to the Jewish Center movement, and JWB was proud to have his cooperation. I was frequently asked to meet with him in order to furnish him with basic information about the particular Jewish Community Center he was to address. It was a source of great spiritual joy to be in the presence of an American Jew of his stature and to have the privilege of being of assistance to him.

In the Washington building fund campaign in the early 1920's, the seemingly impossible goal was reached and the unprecedented unification of the Jewish community was accomplished largely because of the leadership of a young businessman named Morris Cafritz. He was liked by everyone for his generosity, friendliness and cooperation. A modest man, he accepted the chairmanship with reluctance, but he threw himself into the campaign heart and soul, conferring with me as often as necessary. Every day we two young men learned to know each other better, and by the time the drive was over we had become close friends. In the course of time Morris Cafritz became a prominent and wealthy realtor but our friendship was not diminished. More than once he has stated in public his appreciation of our friendship. Only recently, when I congratulated him on his being honored for outstanding civic service, he wrote me: "I think it was you, Phil, who sowed the seed of communal enlightenment during our great campaign to raise funds for the Jewish Community Center way back in the early Twenties, and it has blossomed forth with a great deal of satisfaction right here in the nation's capital."

Still in that halcyon period, in the course of the campaign for a Jewish Center in Atlantic City, the excellent

chairman, Mayor Harry Bacharach, who gave us every benefit of his office, and I, became permanent good friends. Also, Mr. Harry Cassman, distinguished attorney and outstanding citizen, formerly president of the Jewish Community Center as well as of the Federation of Jewish Charities and the Community Chest, and his wife, Cele, devoted worker for worthy causes, became dear friends of mine.

Another pair of devoted friends whom I acquired in Atlantic City were Joseph B. Perskie, for many years an Associate Justice of the Supreme Court of New Jersey, and his wife. Since Justice and Mrs. Perskie were ardently interested in Jewish religious and cultural life, and cared deeply about the Jewish Center of Atlantic City, we frequently discussed the ideology which we believed should control its development. Both of them were also active Zionists. The Justice was a fine orator, whose speeches were very effective.

I cannot review the New Jersey phase of my career without paying my respects to Mr. Felix Fuld. He was one of the top executives of L. Bamberger and Company of Newark and one of the leading philanthropists of the city. I first worked with Mr. Fuld when we were establishing the New Jersey YMHA camps during his presidency of the New Jersey Federation of YMHAs, and YWHAs and Jewish Community Centers. In this situation he showed himself a lover of humanity, always kind, gentle and considerate.

I learned to know Mr. Fuld better when he voluntarily offered to make a generous contribution to every New Jersey community that raised funds for a Jewish Center building. Since the conduct of these campaigns was in my charge, I used to meet with him to acquaint him with the background and the nature of every campaign. I also arranged to have him attend the official launching of

every campaign and to address the opening meeting. At these functions he would announce his gift in the most modest way, placing no conditions on the acceptance of his contribution. But he always electrified his audience, and many of those who attended increased their pledges as a reseult of Mr. Fuld's example.

I have met many philanthropists in my day, but I can say without hesitation that Mr. Fuld was one of the most unselfish and self-effacing persons I have ever had the pleasure of knowing. He was an inspiration to me.

In Pittsburgh, in the depression years of the early 1930's, campaigning for money to maintain the renowned Y of the city, I became well acquainted with Mr. Edgar J. Kaufmann, chairman of the campaign one year. Although he was the head of one of the largest department stores in the country, he was always ready to set aside time to see me at his office and to discuss with me the problems that arose. It was a joy to converse with him. He was charming, informative and stimulating.

I made some dear friends in Allentown, Pennsylvania—Morris and Lena Senderowitz. Their life is doing good, working for the welfare of others, for the perfection of their community. They give lavishly of their time, strength and substance to every worthy Jewish and Communal causes. They are warm, delightful people to know—the soul of hospitality and devotion.

Moritz Gottlieb was a superior exponent of the Jewish Center ideology. He was called to regional leadership in the Center movement and then in UJA.

In Philadelphia in 1925, campaigning for a proper-sized membership for the new Y building on South Broad Street, I worked with three of the most admirable intellectuals in American Jewry. Dr. Leon J. Obermayer, a lawyer, was a force in Jewish philanthropy and general civic causes, president of the Y.M. and Y.W.H.A., and for

a period of years president of the Philadelphia Board of Education. He had made his mark as a Jewish cultural leader in the first decades of the century. Sincerity, integrity and high aims marked his service. We worked closely together in perfect concord and became warm friends, although I was definitely the junior. He gave particular proof of his friendship for me when, at my request, he consented to interview a medical scientist friend of mine for an important research position at the Jewish Hospital which he was to fill with distinction for many years. Another of the three was Dr. Jacob Billikopf, then Executive Director of the Federation of Jewish Charities of Philadelphia. He spoke for me at campaign meetings in different cities, and we would run into each other in New York and have enjoyable chats. He told Harry Glucksman that I was "sui generis" in my work.

The membership campaign for the Philadelphia Y in 1925 was the occasion for an inspiring contact with Judge Horace Stern of the Court of Common Pleas of Philadelphia County, a jurist of a very high order. (In 1935, he was elected to the Supreme Court of Pennsylvania for a term of twenty-one years.) He was a very learned and eloquent gentleman, concerned for the moral and intellectual quality of American-Jewish life. One of the high points of the campaign was a dinner meeting, attended by an overflow audience and addressed by Judge Stern. I have listened to hundreds of speeches touching upon the purposes of the Y and the Jewish Center during the forty years of my association with JWB, but seldom have I heard such eloquence, coupled with depth of thought and far-seeing prognostications for the movement, which at that time was in its pioneering stage. The campaign was helped tremendously by this inspiring and thought-provoking address.

Dr. Abram L. Sachar, since 1948 the great President of

Brandeis University, I used to meet "on the road", when he was speaking far and wide as National Director of the Hillel Foundation and I was circulating on my missions for JWB. I was captivated by his keen analysis and luminous advocacy of our history, heritage and values. As University President, he has been gracious to me on more than one occasion.

If I were to pass in review all the men and women whom I remember as wholehearted and tireless helpers in my work of raising money for the Jewish Centers, and of raising money for UJA and causes in Israel, people whom I shall always remember with affection and gratitude, a ream of paper would be required and the proportion of this little book would be thrown way out! But I have brought to these pages at least some of the people whom I shall always remember with happy warmth.

CHAPTER XVIII

An End and a Beginning

RELUCTANTLY I HAD decided to retire from my position with JWB when I reached the age of seventy. Conformity with protocol makes the severance of official connection graceful and comforting. On October 19, 1960, I wrote my letter of resignation to the Director of the Fund-Raising Division, of which I had been a part in the field and in the home office for literally the proverbial forty years. At the annual meeting of the Division about ten days later, the Chairman, Lester Alexander, announced my resignation to the delegates. He said some very gratifying words, to which I responded with a little speech. The Executive Vice-President wrote to me, and to the JWB staff, words of compliment, regret and good-will. I had worked for JWB he said, heart and soul for forty years, signally advancing the physical growth and philosophical maturing of the Jewish Community Center movement, and winning friends for the movement and myself all over the country. Early in January, 1961, the "JWB Circle" carried official word of my retirement. Later that month the Executive Committee of JWB adopted a resolution warmly appreciative of my services. A testimonial luncheon was tendered me by my friends and colleagues, at the 107th Regiment Armory, New York. There were invocation and benediction by Rabbi-friends, there were speeches by the President and others of JWB, by my brother-in-law, Max Schrank, and by Dr. Horace Kallen. This was truly a wonderful climax. I felt very good about

it all. In many ways my life to this point had been a richly satisfying one.

I responded in part on this occasion:

"I saw the Jewish Center movement, the creation of JWB, grow from infancy to full maturity. It has not yet reached its full potential; perhaps it never will, for, like the atom, it has imbedded in its structure endless energy, requiring creative and imaginative leadership, both lay and professional, for its release, so that it may benefit mankind. I am convinced that we possess this far-seeing and creative leadership, and we can look forward to continuing progress at an ever-increasing rate.

"During the past forty years I have cultivated the friendship of many people in every part of the country. They are my cherished possessions. I believe that the friends I have made and the good will I have engendered everywhere have redounded to the benefit of JWB. I hope that these will never be terminated.

"When I left the Jewish Chautauqua Society in 1920 after six years as Director of its religious and educational program, I wrote my university thesis based on my work. Now that I am leaving JWB I am writing my memoirs, which will be based largely on my forty years of service with this wonderful organization, and on the influence exerted upon my life by the great personalities I have met.

"May I close with an earnest exhortation to all of you who are identified with JWB, either through its Jewish Center activities or through its Armed Services program, or both, not only to continue your interest in and devotion to its exalted aims and objectives, but to strengthen and reinforce them by your increased zest and zeal, so that its meaning and value will be extended and appreciated throughout the world."

When my wife and I decided that I should retire, we

were already thinking of returning to Palestine,—Israel now,—for an unhurried visit. After my return, although I hoped to do a good deal of reading and writing, I intended to be available for consultation to any Jewish social agency. This journey to Israel, after thirty-five years' absence, would be a fitting climax to round out a lifetime of endeavor to strengthen Judaism at every opportunity.

So, the first week of March, 1961, we started out for the East. The foretaste to Israel was a glance at the Acropolis and Parthenon in Athens and at the much more ancient palaces of Crete, which overcame us as they do every lover of beauty.

From March 12 until April 16 we were in Israel. Indefatigably we criss-crossed the little State, leaving almost no section of the land unvisited. We "did" a great many of the tourist "sights"; but, mainly, everywhere we went, we were curious about the people—who they were, how well they were adapting themselves and progressing and integrating into a nation, how rich and creative their cultural life was. Whenever possible we talked with people, officials and others, who were able to answer our questions.

On our first morning in Israel the Deputy Mayor of Tel Aviv received us, and we talked about the mushrooming growth and problems of this dynamic, modern, Jewish world-city. I talked with the Israeli Board of Trustees of the America-Israel Cultural Foundation about what it was doing and wanted to do. Then, with all the greater desire because I had been President of the Palestine Craft Education Society, Sarah and I visited several of the institutions which were more or less supported by the Foundation. At the theatre we saw "Mary Stuart" by Schiller; at the opera we heard "Don Pasquale" by Donizetti; and at the Frederic R. Mann Auditorium we

heard a concert by the Israel Philharmonic orchestra. The houses were always full; the performances ranged from good to excellent; workingmen were prominent in the audiences. Here was a nationalism which transcended provincialism, was world-minded.

Culturally, Tel Aviv is the New York City of the Middle East. This includes the cultivation of the Jewish genius in the arts. The Helena Rubenstein Pavilion for Art showed a fine collection of paintings and sculptures done by artists of Israel. One of the most famous Israeli painters, Reuvin Rubin, invited us to his home for Sabbath Kiddush and we enjoyed a real Oneg Shabbat, leisurely looking over his numerous works adorning the walls of his three-story dwelling, in the company of the artist and his wife. Later that same evening we watched the internationally admired Inbal troupe rehearsing a dance version of the story of Ruth.

We looked around in the office building of Histadruth, the Labor Federation of Israel, and got the impression of a powerful, constructive will, as one does in certain office buildings in New York. Through my nephew who is the Director of the Social Service Division of Malben, and his wife who directs a clinic for children who are hard of hearing, we gained a more personal knowledge of another, more touching side of life in this great city.

In Rehobot we made a tour of the Weizmann Institute, one of the world's distinguished scientific research institutions, and were very graciously received by Mrs. Weizmann in her beautiful home. We reminisced about her immortal late husband, and in his library she showed us some of his manuscripts. We paid our respects to Chaim Weizmann at his simple, dignified grave near the house.

In ancient Jaffa, as in Nazareth, Acre, Beersheba and other communities, we saw Arabs living peacefully side by side with Jews, with Jewish homes and shops in their

midst. In the Kibbutzim in Galilee, however, close to the Syrian border, we saw Israelis standing guard, their guns strapped to their backs.

Another booming, culturally inviting, modern and beautiful city of Israel was Haifa, in the north-west. There we visited the Technion, Israel's Institute of Technology (the M.I.T. of the Near East); the museums of ancient and modern art; and the Bahai Temple crowning Mt. Carmel, its graceful, exalting architecture surrounded by exquisite gardens. The excellent, wide harbor makes a busy, lively port. The panorama of the city as seen from Mt. Carmel at night presents its beauty in rare perfection.

On the way from Tel Aviv to Haifa we passed through Megiddo (which, in the imagery of "revelation", became Har Magedon or Armageddon)—we remembered good King Josiah's tragic death there. And we passed through the modern town of Natanyah, where we met folks from the town where I was born. They told me they were preparing a memorial book to preserve the names of the Jews of that town who were martyred by the Nazis. I promised to contribute some memories to it.

Before too long we came to Jerusalem—not, of course, the Jordan-held, historic Old City, but the century-and-a-quarter-old outgrowth of the eternal city, now the capital of Israel in several important respects. The work of construction was proceeding on the new Hebrew University at Givat Ram (High Hill) on the outskirts of the city—the plant which is to take the place of the Hebrew University mouldering away on Mt. Scopus in Jordanian captivity. The University-owned Dead Sea Scrolls were on view in the new Library. I talked, in the dust and noise, with men who gave us valuable information about the University. In the proximity of this campus, the Hebrew University-Hadassah Hospital and Medical Center, formerly on Mt. Scopus, was also being reborn. It will

afford the finest in the care of the sick and in the training of doctors and nurses.

We were pilgrims to King David's Tomb, and to the fresh grave of that legendary prince of modern Jewry, Theodor Herzl; we paid an informative visit to the headquarters of the Jewish National Fund, and we contemplated the Mandelbaum Gate which reminded us by contrast of the Peace Bridge between New York State and Ontario. In Jerusalem we could "take in," on the one hand, the synagogue of the Chief Rabbinate, the synagogues of the Oriental communities and the ultra-Orthodox Naturei Karta (Guardians of the City) concentrated in the quarter known as Meah She'arim (the Hundred Gates); and, on the other hand, a concert at the Israel Academy of Music played by scholarship winners under the auspices of the America-Israel Cultural Foundation of which Mr. Samuel Rubin is the president. We also visited the site prepared for the National Museum, where will be housed arts and crafts from the Bezalel Museum and the priceless collection of modern sculpture which Billy Rose has given to Israel, including works by Jacques Lipschitz and Sir Jacob Epstein. A suitable plaque to the memory of Deborah Kallen and her work in Israel will be placed in the National Museum when it is completed, according to Dr. Kurt Grünwald of Jerusalem, who was a devoted friend of Deborah and deeply interested in her school.

Deeply disappointing, however, was the YMHA (Beth Honoar Ha'ivri) in Jerusalem. The Chairman of the Board and the Executive Director were most cordial. National JWB is presently concerned to replace this run-down and outgrown plant with the right kind of building. We met also with a keen personal disappointment, for the Mount of Olives is in Jordan-held Jerusalem; so we

could visit my father's grave only by gazing from a hill on the Israeli side.

The transient camps known as Ma'abarot (literally, passage-ways or fords), set up for the penniless new arrivals, are wretched enough. Nobody ever wanted them; they are painful necessities, and they made us feel wretched, too. More characteristic of the heart-warming solicitude which is extended in Israel to the humble whenever possible, we felt, were the communities in Kiryat Yovel (or, freely, Town of Happy Liberation) and Lachish. At Kiryat Yovel there is a community center where we saw mothers come with their children for check-ups and medical treatment. The nurses and medical aides seemed very efficient and the building was spotlessly clean. We noted also a reading room, space for group activities and an outdoor pavilion. The Mayor of Lachish told us that the leaders of the Lachish area, realizing that groups from such diverse backgrounds as Russia, Poland, Hungary, Roumania, North Africa and Yemen, don't easily become accustomed to one another, set up each of the Landsmannschaften as a distinct community. They were brought together, however, at their work in field and factory, which was managed cooperatively, and they mingled, old and young, in social and recreational activities at the community center in the heart of Lachish. According to the Mayor, the whole scheme was working out as hoped.

We wanted to have a look at the growth of another boom-town, Beersheba. Although Bedouins still live in the vicinity and bring their wares into town for sale to tourists, Beersheba was no longer a part of the desert wasteland, but had grown into a city with a Jewish population of 40,000, fine new homes and apartment houses, and a high rate of employment. We had lunch at the Shever Community Center, a lovely place where tourists

relax in a friendly atmosphere, and were pleased with the guest house built and maintained by HIAS. We flew down from Tel Aviv to the frontier town and new port of Eilat, Israel's Red Sea port opening upon Africa and the Far East. This visit to the future we combined with a visit to the past—King Solomon's fabled copper mines.

In the Jordan Valley, we found both Degania Aleph and Degania Beth developed amazingly since 1926, like many other kibbutzim. We were shown fields and dairies and lumber yards, children's homes and community centers. At a few of these places we were invited to eat with the community. The members impressed us as self-reliant, hard working and intelligent folk.

We were surprised by the fine museums in Ein Harod in the Jordan Valley. In north-east Israel we could not pass by the Tomb of Maimonides at Tiberias nor the ruins of the classical synagogue at Capernaum. But most exciting was the old-new town of Safed in Upper Galilee. During the Fifteenth and Sixteenth Centuries, Safed was famed throughout world Jewry as the center of the Kabbalists—notably, Isaac Luria and Hayyim Vital—and as the home of Joseph Karo, author of the Shulhan Aruch. The grave of Rabbi Simon bar Yohai, the reputed founder of Kabbala, continues to be venerated at nearby Meron. A boy of fifteen took us on a tour of the venerable synagogues, named after the rabbis enduringly associated with them. Today mystery-haunted Safed, with its quaint old synagogues scattered among its hills, probably the most picturesque town in Israel, is an artists' oasis. We visited the artists' studios, and we met artists who had moved there from the United States. They spoke with enthusiasm of working in Israel; here was the place, they said, to try to capture in their art the spiritual values inherent in the Jewish renaissance in Israel.

On April 16 we said Shalom to Israel and started for

home by way of the Orient. We flew to India, Burma, Thailand, Hong Kong and Japan, primarily to learn about the life and welfare of the people. Old and New Delhi were a bewildering mixture of ancient and modern, beautiful and repulsive. We lingered in the Faiz Bazaar, marveling how the lowly lived and endured under the most primitive conditions. The Taj Mahal at Agra was fully as unearthly in its exquisite loveliness as we had always heard, surpassing in beauty any memorial we had ever seen. From Rangoon, Burma, city of pagodas, we remember above all the Golden Pagoda, where statues of Buddha in an astonishing, Picasso-like variety of countenance and attitude crowded the immense shrine. Monks carrying ebony pots begged food at people's homes. We watched these Buddhists at their prayer and meditation, and the children being initiated into the priesthood and taught the symbolism of Buddhism.

In Bangkok, Thailand, we were entertained by the floating markets, the boats almost as numerous as the pushcarts on Mulberry Street, laden with fruits and vegetables, and the shoppers plying between them. It was, I am sure, one of the most picturesque scenes in the old world. In Hong Kong, the "shoppers' paradise," we spent most of our time learning how the Chinese masses lived. They appeared to be hardworking, independent people. Hundreds of children were going to school, apparently well and happy. Not so healthy-looking was the section called New Territories, where thousands of refugees from Red China were being resettled. Squalor in Asia is still as teeming as it is venerable, and in many areas it does not seem to have become restless. We were, of course, looking in from the outside with a sympathy largely intuitive.

The truly great city of the Far East today seems to be Tokyo. The busy, thriving city impressed us enormously.

We went from section to section, fascinated by the Japanese as they worked and played. They acted polite, gentle, cooperative. We remember particularly the Toshogu Shrine in Nikko. It is a five-storied pagoda, over three hundred years old, surrounded by a very throng of about fifty other buildings. We did not regret our eight days in Japan, and we are grateful to our dear friend, Dorothy Brickman, the USO-JWB representative in Japan, who helped greatly to make our visit interesting and enlightening.

In Hawaii, thanks to the kindness of the manager of RCA Communications, and a Major at Hickman Air Base, we toured the island of Oahu, were shown around our Defense bases and taken to see the pineapple, sugar and banana plantations—a world of new and fascinating sensations and "learnings" for us New Yorkers.

Needless to say, everywhere we went we made an effort to learn whether Jews lived there, and how they lived with one another and with their non-Jewish neighbors. We were pleased with the general picture.

With this exhilarating round-the-world journey—a crescendo of experience and sympathy—my main career in the theatre of the world may be said to have reached completion. I feel, however, that the present and future offer me continued opportunities for social action and intellectual and personal fulfillment, different and new, positive and dynamic.

At every stage of life, so long as we have health and mind, the precept applies, in the words of Rabbi Tarphon of the Mishna: "It is not thy duty to complete the work, but neither art thou free to desist from it."

Glossary

ALIYAH—wave of immigration to Israel.
AM OLAM—the eternal people.
APIKORSUS—heresy.
ASHKENAZIM—German, Polish and Roumanian Jews.
BAR MITZVAH—the religious ceremonial marking a Jewish boy's 13th birthday.
BESTE S'CHOIRAH—the most valuable merchandise.
BETH AM—the house of the people; popular place of assembly.
BETH DIN—Rabinnical Court.
BETH HAMIDRASH—house of study.
BETH HANOAR HA'IVRI—literally, house for young Hebrews; YMHA in Jerusalem.
BIKUR CHOLIM—the duty of visiting the sick.
BILU—a movement of the 1880's from Russia to colonize Palestine.
B'NAI B'RITH—literally, sons of the covenant; a world-wide fraternal organization of Jewish men.
CHALUTZIM—pioneers.
CHEDER—old, traditional Hebrew school.
CHEDORIM—plural of Cheder.
CHEVRA KADDISHAH—a society of volunteers ministering to the dead.
CHUMASH—the Pentateuch or the Five Books of Moses.
"DAICHEN"—the East-European colloquial term for the German Jews.
ERETZ YISROEL—the land of Israel.
ESSEN TEG—to eat one's meals, if one was an impecunious

student, in private homes while attending a Yeshiva away from home; literally, "eat days."

ETZ CHAYYIM—tree of life; name of a synagogue.

GAN YELADIM—kindergarten.

GEMILUT CHESED—a modest loan without interest.

DIE GOLDENE MEDINAH—the land of gold, as America was called by the Jews of Eastern Europe.

HACHNOSAT KALLAH—financial help to a poor girl to become a bride.

HADASSAH—Women's Zionist Organization founded in 1912 by Henrietta Szold to provide medical and special health services in Palestine, now Israel.

HAFTARAH—a stated portion from the Prophets, chanted at the conclusion of the reading from the Pentateuch on Sabbaths and special days.

HAGGADAH—literally "telling," especially stories, prayers and songs read and sung by the participants in the Passover seder.

HUPPAH—wedding canopy.

HANUKKAH—literally "dedication." The festival commemorating the victory of the Maccabees.

HASSIDIC—relating to the picturesque, mystical movement of the Hassidim, founded in the 19th century.

HASSIDIM—a pious Jewish sect.

HEKDESH—an asylum for the old and sick.

HIGH HOLY DAYS—the Jewish New Year and the Day of Atonement.

HISTADRUTH—General Federation of Labor in Israel.

KABBALISTS—men committed to Messianic speculation and engaged in mystical rites.

KEHILLA—total local Jewish community.

KEREN HAYESOD—the Palestine Foundation Fund.

KEREN KAYEMETH—the Jewish National Fund.

KIBBUTZIM—farming communes in Israel.

KIDDUSH—ceremonial of sanctification of the Sabbath or holiday.

KOL NIDRE—prayer in the synagogue, marking the beginning of the Day of Atonement.

KOPEKS—pennies in pre-communist Polish currency.

KOSHER—food prepared properly, according to the Jewish dietary laws.

L'SHON HAKKODESH—the Holy Tongue, Hebrew.
MA'ABAROT—transient camps; literally passage-ways.
MAGGID—preacher.
MALBEN—an agency of the Joint Distribution Committee which ministers to the aged, the handicapped and the chronically ill immigrants who have no resources of their own in Israel.
MARK—market place.
MATTAN B'SEISER—a gift given without revealing the benefactor.
MATZOH—unleavened bread.
MEAH SHE'ARIM—the hundred gates, the strictly Orthodox quarter in Jewish Jerusalem.
MELAMED—old-fashioned Hebrew teacher.
MIDRASH—ordinances of the Law obtained from the words of Scripture.
MIKVAH—a ritual bath operated by the community.
MILLNER—a miller.
MINCHA—afternoon prayer.
MISHNA—the code of the oral Law.
MITZVAH—a good deed, called for by religion.
MITZVOT—good deeds (plural of mitzvah).
MIZRACHI—a Zionist organization representing the Orthodox.
NATUREI KARTA—Guardians of the city, the extreme Orthodox party in Israel.
ONEG SHABBAT—literally, the enjoyment of the Sabbath. A gathering of Jewish people on the Sabbath afternoon usually for a discussion of Jewish subjects, sweetened with light refreshments.
PURIM—Feast of Lots or the Feast of Esther.
RASHI—the medieval author of the most influential commentaries on the Pentateuch and the Talmud.
RAV—a rabbi.
REBBE—the Hassidic counterpart to the rabbi.
ROSH HASHANAH—Jewish New Year.
ROV—a rabbi.
SEDER—literally, order, the traditional home-ceremonial, performed on Passover, to commemorate the emancipation of the Jews from Egyptian bondage.

SEMICHAH—ordination as Rabbi.
SEPHARDIM—Spanish-Portuguese Jews and their descendants.
SHALOM—peace.
SHAMAS—Sexton.
SHTETL—the former Jewish small town of Eastern Europe.
SHTIBLECH—small chapels in houses.
SHUL—synagogue.
SHULCHAN ARUCH—literally "set table"—Digest of rabbinic law.
SIDRAH—the stated portion of the Pentateuch read every Sabbath.
TALMUD—the supreme record and elaboration of rabbinic law.
TALMUD TORAH—communal Hebrew elementary and grammar school.
TECHNION—Israel's Institute of Technology.
TORAH—the law, also Jewish religious learning at large.
VA'AD HAHINUCH—Board of Education.
YARID—a fair, county or regional.
YESHIVA—Hebrew Seminary.
YESHIVA BOCHUR—young student at a Yeshiva or Hebrew Seminary.
YIDDISH—the Judeo-German language.
YISHUV—the Jewish community in Palestine.
YOM KIPPUR—Day of Atonement.

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After taking the B.A. at Cornell in 1913, Philip Goldstein served as Educational Director in the South Jersey Jewish Agricultural colonies for the Jewish Chautauqua Society from 1914 to 1920. After receiving his Ph.D. in Sociology at the University of Pennsylvania, he entered the employ of the National Jewish Welfare Board and served from 1921 to 1961. From 1927 to 1957 he was President of the Palestine Craft Education Society. In 1930 he was Associate Director of the Greater New York campaign for U.J.A. Now retired, he is doing research work in Sociology.

Jacket design by Bernard Maisner



Truly a pioneer in the Jewish Community Center movement, Dr. Philip R. Goldstein devoted more than forty years of professional service to the American Jewish community. He entered the Center field in 1920 as a field secretary for the National Council of Young Men's Hebrew and Kindred Associations – a year before the merger which resulted in the National Jewish Welfare Board that we know today. That merger, between the Council, which was formed in 1913 to provide service to the YMHAs of the day, and JWB, which was organized in 1917 for religious and morale work with Jews in the U.S. Armed Forces, gave American Jewry an agency particularly well fitted to assume the responsibility for both Center and Armed Services work.

In the years of development – the 1920s and 30s – Jewish communities across the country benefited from the knowledge and energy which Dr. Goldstein gave to his work. He helped raise funds for new Center buildings and maintenance in a score of major U.S. cities: Washington, Detroit, Kansas City, St. Louis, Los Angeles, Albany, Schenectady, Elizabeth, Hackensack, Jersey City, Atlantic City, Trenton, Paterson, Passaic, Philadelphia, Pittsburgh, Harrisburg, Allentown, Norristown, Lynn, Louisville, to name some of them.

Early in the war years, he joined JWB's Fund Raising Division. From 1942 to 1945 he was associate director, and from 1945 to 1951 he was director. From 1951 to his retirement in 1961 he was administrative secretary and consultant to the Division.

Cornell University and the University of Pennsylvania claim him as an alumnus; he received his undergraduate education at Cornell and the degrees of M.A. and Ph.D. at the University of Pennsylvania.

While at Cornell he helped found Beta Chapter of Sigma Alpha Mu Fraternity. He is a member of the Academy of Political and Social Science, the National Conference of Jewish Communal Service and the National Association of Jewish Center Workers.