SPECIAL ARTICLES
JULIAN WILLIAM MACK, 1866-1943

By Horace M. Kallen

No one person's recollection, no, nor the rememberings of the thousands whose lives touched the life of Julian Mack can ever approach the substance of this high-minded being or recapture the zest for life or the impartiality that was yet all sympathy, which his presence communicated. From 1911 to 1941—during thirty years—a judge on the federal bench, by universal consent one of the most hard-working, competent and judicious of his time, he refused to imprison the citizen in the judge, or to let the bench contain him. He went all out for applied democracy in one or another field of community life, and there is hardly a major social cause which he did not illumine and defend.

Born in San Francisco, grown to manhood in Cincinnati, he came to be known and cherished not only in those cities and in Chicago, New York, Washington and Miami, but at Versailles and Vienna and Geneva and Jerusalem. His life and works are an outstanding testimony of how freedom releases Jewish men and women to put distinguished powers and unyielding democratic faith into the common hopper of the American way. His story provides an outstanding testimony of how championing equal liberty for the Jew as Jew inevitably calls for strengthening the civil liberties of every human being.

The outer man, especially to those who knew Judge Mack only from his public appearances, gave little hint of the inner spirit. A stocky figure, short and stout, whose voice had in later years become a little plaintive and a little strident, he gave, in his prime, an impression of great drive and vital force. Chief Justice Stone of the United States Supreme
Court writes of him as he was in 1917: “He had great intellectual vigor and physical endurance. He was a practical-minded man because of his long experience in the courts. He had a good understanding of human psychology. While he was not a man who could be easily taken in he was a man of broad sympathies, high intelligence, and was tolerant enough to know that men could be conscientious in beliefs which were wholly foreign to his own.” Later, and especially as deafness crept up on him, he appeared inattentive, often seeming unconscionably to sleep while others were talking. But when it came to dealing with issues, people who counted on these appearances speedily found how deceitful they could be. There are many who have reason to remember his outraged roar, and more who still must smile as they recall the mighty ring of his laughter.

It is true, however, that Judge Mack exercised upon people seeing or hearing him for the first time no particular attraction. It is in working with him that they came to admire and to love him. In fact, his smile, his zest, his directness, his outgivingness, made him one of the most engaging persons in public life. Not by any means an orator, Julian Mack held his own at meetings, in conferences, in committees, against masters of all the rhetorical tricks, by the extraordinary lucidity of his thinking, the sincerity and force of his spirit. People discovered in a very brief time how rare were their fellow-worker’s qualities of mind and heart. Justice Stone, who served with him on President Wilson’s Board of Inquiry on Conscientious Objectors writes, “his vitality and vigor, his lively interest in everything worth thinking about, and his enlightened intelligence, attracted me from the start.” No one else could find the dynamic core of a problem so rapidly, or expound its nature and implications so simply, with such unusual clearness, and with such justice and sympathetic understanding for the aspects to which he himself might be even passionately opposed. Because of this generosity of spirit—which is commoner in science than in law, and is indeed the point of departure of scientific method—one felt Judge Mack’s own views to be all the more
compelling. "The great thing about him," writes his colleague, Judge Augustus N. Hand, "was his ability to act with judgment and detachment whenever he had to resolve contested issues in the courts, plus a kindly nature and warm heart that were guided by a high intelligence." These are the attributes of a just mind, that held it to be a part of the sportsmanship or equity, which legal justice achieves at its best, never to leave anyone in doubt what its own views were. Though he presided over many great trials—notably those of Harry M. Daugherty, Attorney-General during the Harding Administration, and Col. Thomas W. Miller, Alien Property Custodian of World War I—often involving much prejudice and the most complicated and confusing issues, he never once lost the confidence of the Bar and the respect and affection of the Bench. In 1935, when he sat in the case of the reorganization of the notorious Associated Gas and Electric Company, counsel for this holding concern took recourse to charging Julian Mack, then the oldest Federal judge in the District, with personal bias and prejudice. Judge Mack at once asked Robert P. Patterson, the youngest judge, to pass on the charges, volunteering, although the final decision was lawfully his own, to accept Patterson's opinion without question. Patterson found the charges false. He declared in his memorandum: "There is not a trace of bias or prejudice against the debtor in any of these [Judge Mack's] remarks or rulings." And he dismissed the complaint as "frivolous."

And what else, indeed, could the finding have been? Unfairness was as foreign as obscurity to the spirit of Julian Mack. Whether in the practice of the law, the judgment of the court, or the handling of the problems that came before him from the various causes of human freedom and human welfare that he served, he invariably transformed the most confused and obfuscated matter into an issue simple and clear, with its scientific and ethical bearings unmistakable. Judge Mack was roused to anger not so much by ill-will as by deceit and hypocrisy. These traits would bring forth his roars; on these he would crack down with righteous indigna-
tion. Nevertheless his bitterest foes and most obstinate opponents—and his life-long service to the welfare and freedom of men brought him many such—fought him without hatred and opposed him without rancor. Insisting that he was wrong, they also conceded that he was generous and just. Many who opposed him, as I can testify, loved him.

The causes to which Julian Mack gave himself are extraordinarily varied, yet extraordinarily consistent with one another. His career as a liberal jurist and a democratic humanist began with the conventional participation of a not poor young man blessed with a social conscience in the charities of Chicago, the city where he chose to make his home. He had gone from his high school in Cincinnati straight to the Harvard Law School, and thence, with his degree of Bachelor of Laws and the Parker Fellowship, to the Universities of Berlin and Leipzig, where he spent three years in graduate study. When he returned in 1890, at the age of twenty-four, he took his bar examinations and settled in Chicago to practice law. Within five years he became professor of law at Northwestern University, and seven years after was called to the University of Chicago. In the interim he had married his lovely and charming cousin, Jessie Fox of Cincinnati; he had been drawn into the service of the Jewish Charities of Chicago; he had begun to concern himself with the social implications of the law and the moral implications of municipal government. In 1903 he served for five months on Chicago's Civil Service Commission. The same year he ran for election to a Circuit Court judgeship of Cook County, Illinois. He was elected, and thus began a career on the bench of city, state and nation which stopped only with his retirement in 1941.

Judge Mack served on the Circuit Court of Cook County for eight years. Three of those, from 1904 to 1907, he presided over Chicago's famous Juvenile Court. Although Denver, with her unique Ben Lindsey, disputes its priority, this Court and the law which established it signalize a new vision and a new method in the treatment of youthful "lawbreakers"
which, initiated by Americans in Chicago, have been imitated and emulated everywhere in the world. They owe their creation to the persistent social conscience of the members of the Chicago Woman's Club. Lawyers and clergymen everywhere were well aware that the population of the prisons of the world averaged under twenty-five years of age. With the common law, they were content to attribute this fact to original sin, to natural perversity, to deficiency in grace; they looked upon the "juvenile delinquent" with a hostile eye; they were concerned not to save but to punish. So, in England, children of nine used to be hanged.

But the members of the Woman's Club looked at the matter differently. They felt that family, church, and State as well, might be accessories to delinquency before the event, and that the State could at least supplement and, where necessary, replace, family and church where they fail. From 1883 the clubwomen labored to implement this view, drawing to their side jurists and politicians, until at last the Juvenile Court Law was framed and passed and the Court established. Judges were assigned to it annually from among the members of the Cook County Circuit Court, on the basis, in part at least, of the recommendation of the Club's Juvenile Court Committee. Among the male collaborators of these humane and wise women had been Julian Mack. He had served on the Circuit Court but a year, when they asked him to go on the Juvenile Court. "He gave up," says Mrs. Joseph T. Bowen, describing the early days of the Juvenile Court in 1927, "most complicated and interesting legal work in order that he might help with the Children's Court. How well he did it! We look back with the greatest pleasure and thrill of pride not only to his decisions but to the educational campaign which he conducted at the time in order that the Juvenile Court might be interpreted to the people." As an instrument of this campaign he organized the Juvenile Protective Association which in 1907 absorbed the Woman's Club Committee. He helped secure the collaboration with the Court, of Chicago's Psychopathic Institute. He insisted that for the community the question regarding any child is
not Are you guilty? but How and why have you become as you are? What can best be done to save you from ever being brought to court at all?

Among Judge Mack's fellow-workers were Jane Addams, Julia C. Lathrop, Graham Taylor, Florence Kelley and other Chicagoans who were laboring to make the democratic way more effective in the Middle West. Mack held court on Halsted Street, across the way from Hull House. The children who came before him were never charged with crime. He handled them as wards of the state under his powers of Chancery. He brought to bear on their problems the then new working conceptions of the psychologist and psychiatrist, of public health, of probation and of education. The precedents he set endure, and, in spite of much obstruction, his tradition grows.

Concurrently, he carried his share of the load as a member of the Jewish community of Chicago. A member of Temple Sinai, thinking of Jewish life and Judaism in the manner of its brilliant and temperamental rabbi, Emil G. Hirsch, he listened to sermons and served on charitable boards. Nor was his service limited to the Jewish needy and the Jewish immigrant. It embraced the entire miscellany which was pouring into Chicago. He helped Grace Abbott found her Immigrants' Protective League and was its president while he remained in Chicago, and at its call always thereafter. To the newly-formed profession of social worker his leadership was encouragement and inspiration; in 1912 he was chosen president of their National Conference. He was a founder of the Survey Associates, a board member since their organization, and the board's chairman from 1927 to his death.

But perforce the Jewish tragedy in Europe gave the Jewish need there and at home a special urgency. Jewish social workers formed a National Conference of their own and made Judge Mack president of that. In 1906, when, following the pogroms of Kishineff and Gomel, the American Jewish Committee was organized, Judge Mack was among the original fifty, who elected him vice president, and thus a member of the Executive Committee of fifteen. During the
twelve years of his membership on the Executive Committee, he participated in all the major undertakings of the Committee,—its legal and educational work in favor of a liberal immigration policy, its diplomatic efforts to safeguard equal rights for all Americans regardless of race or religion; its studies of the general condition of the emancipation; its endeavors at the Peace Conference to achieve "full rights for the Jews in all lands and the abrogation of all laws discriminating against them."

His studies of the situation of Jews tended to shift the direction of his thought, and gradually to bring his sense of the meaning of democracy away from the prevailing assimilationist conception of Reform Judaism to that of the older, somewhat overlaid one of which Thomas Jefferson was the avatar. This led him to Zionism. The symbolic expression for the Judaist conception was "the melting pot"; the symbolic expression for the Jeffersonian one became "cultural pluralism." As was the case with Louis Brandeis, it was no more Julian Mack's sympathy for the Jews as pitiful victims of injustice than his revision of his idea of democracy that made a Zionist of him as well. "We ask no more" he told the peacemakers at Versailles, "for the Jew than we do for any one else." Nor, as a loyal servant of freedom and justice, would he stop with less. To his conversion to Zionism, Judge Mack's intimate friendship with that brave, romantic Palestinian man of science, Aaron Aaronsohn, was an important contributing factor. Others were the ideas and example of Louis Brandeis, discussion with Felix Frankfurter.

When Julian Mack felt persuaded that instead of a "melting pot," democracy consists in the cooperative union of the different on equal terms, that a civilization is free and fertile in the degree that differences are neither suppressed nor penalized, but liberated, encouraged, and pooled in the common enterprise of the community, whether local or worldwide, he gave himself to Zionism with the same unflinching, lucid and realistic devotion as to his other causes. He labored to apply the rule of *e pluribus unum* to the special tasks
which, with the coming of the first World War, fell to the Jews of America, as Jews. During a considerable part of that period as a member of the governing bodies of both the American Jewish Committee and the Zionist Organization of America, he labored to harmonize the two sets of opposed interests. After the Balfour Declaration, because of his efforts (seconded by those of Louis Marshall and Cyrus Adler), the American Jewish Committee called a special meeting and adopted a resolution welcoming the opportunity "to aid in the realization of the British Declaration, under such protectorate or suzerainty as the Peace Congress may determine, and, to that end, to cooperate with those who, attracted by religious or historic associations, shall seek to establish in Palestine a center for Judaism, for the stimulation of our faith, for the pursuit and development of literature, science and art in a Jewish environment, and for the rehabilitation of the land." In the first American Jewish Congress which resulted at last from the efforts at unity, Judge Mack sat as one of the delegates from the American Jewish Committee as well as President of the Zionist Organization. A unanimous vote designated him as one of the seven spokesmen of American Jewry at Versailles. There he was the choice for chairman of the Comité des Déléguations Juives auprès de la Conférence de la Paix, and Louis Marshall took over when Judge Mack had to return to the United States.

At home, during World War I, his duties had been diverse and heavy. Early in 1917 he had been called by the Committee on Labor of the Council for National Defense to serve as chairman of the Section on Compensation and Insurance for Soldiers, Sailors and Their Dependents. The plans he worked out and put in force were a new departure in the method of paying the state's debt to the citizen soldier, fundamentally more democratic, more regardful of the self-respect of the citizen, than the pension system. In face of potential industrial disputes dangerous to the war effort, he was also assigned the task of umpire for the War Labor Board, as an arbitrator acceptable to workers and managements alike.
But his most signal task was his assignment, with Dean (now Chief Justice) Harlan F. Stone and Major Richard C. Stoddard, to review the treatment of conscientious objectors. For this there had been no provision in the Articles of War, the Draft Act, or by other Congressional action. The treatment of the conscientious objector had, until then, often been characterized by blindness, brutality and stupidity. President Wilson’s directive to the Board, of which he appointed Judge Mack chairman, was to sift the bona fide objectors from the dubious ones, and to assign them to non-combatant service if they would accept it, or to “farm-furlough.” The tasks called for visits to all the Army camps, for interviewing all the objectors, and distinguishing the true from the untrue. Later, the President requested the Board to examine the court martial records of all conscientious objectors who had been tried. “For the successful prosecution of this important work,” writes Justice Stone, “there could not have been a more ideal man than Judge Mack.” The principles developed and the policies initiated by the Board, experimental and tentative as they were, represented a concrete step forward in the realization of the “democracy” men were then fighting to make the world safe for. Without its precedent, the decenter mode of dealing with the few conscientious objectors of World War II could hardly have been implemented.

Julian Mack’s labors in the Zionist Organization, in the American Jewish Committee, and in all the other societies, philanthropic, educational and humanistic, which drew upon his generous spirit, were neither stopped nor diminished by this public service. He made time for everything and did five men’s work. In 1918, when it became clear to him that the democratic unity he sought for American Jewry was unattainable, he resigned from the Executive of the American Jewish Committee, but retained his membership in the general body. With Louis Brandeis, Nathan Straus, Felix Frankfurter, Stephen Wise, he was the dynamic center of the American Zionist enterprise. He became the organization’s president during its critical years. He was still its president
when, in 1921, "the Mack-Brandeis group" resigned in a body from the executive of the Zionist Organization of America over a fundamental issue of method in developing the National Home in Palestine under the terms of the Balfour Declaration. Taking as its directive Louis Brandeis' statement of 1920—"the whole of politics is to proceed efficiently in the building up of Palestine"—this group, led by Judge Mack, proceeded to the formation of the Palestine Development Council, the Palestine Cooperative Company, the Palestine Endowment Funds. He gave great sympathy and understanding to the second American Jewish Congress after it was formed. He was Honorary President of the World Jewish Congress from its organization to the day of his death.

Judge Mack's service on the Chicago Juvenile Court had brought home to him the central import of the problems of education. They remained one of his deepest concerns the rest of his life. When, for his fiftieth birthday, his friends insisted on making him a special gift, and he finally agreed, he asked that it consist of a fund on which he might draw for loans or stipends to able but needy students working their way through college. It is a fund that ought to be kept up in his memory. The philosophy of education that had come out of his thinking and doing on this subject was the progressive one identified with John Dewey, and it governed his attitudes and actions whether as a Trustee of the Hebrew University in Jerusalem, as staunch supporter of the New School for Social Research from the very first, as a founder and later Chairman of the Board of the Jewish Institute of Religion, or as a thrice-chosen member of the Board of Overseers at Harvard College. To this last post, it is significant that he was twice nominated on petition circulated by the members of the Harvard Liberal Club,—first in 1927 and again in 1937. In 1927 he got a majority of the votes cast and the largest vote of any candidate. In 1937 Charles Francis Adams and George Peabody Gardner, Jr., polled not many more votes. Julian Mack's service to the University in his capacity as Overseer was varied. He was on the Visiting Committee for the Law School, the Germanic
JULIAN WILLIAM MACK

Museum, the German Department, and the Semitic Department. He helped largely in the establishment of the Kuno Francke professorship in Germanic Art and Culture, and the Nathan Littauer Professorship in Jewish Literature and Philosophy. But to Harvard liberals his most significant service to their Alma Mater lay in the stand he took in 1922 against President A. Lawrence Lowell’s proposal to set up a *numerus clausus* for Jewish students. Without his sharp intervention, this expression of snobism and prejudice might have won out by default.

Perhaps the most characteristic, the most expressive fact of Julian Mack’s conception of education is the one Palestinian institution to which he expressly gave his name. This is the Julian W. Mack School and Workshops in Jerusalem. It owes its birth, its growth, and its survival to Judge Mack who, in 1920, arranged that an American educator bring to the service of the children of Jerusalem what was most functionally democratic in the American theory and practice of education. The school was first known as “The School of the Parents’ Education Association.” It was a cooperative undertaking which brought together Jewish children of all classes, sects and origins, and sought, by adapting progressive methods of education to the vital needs of Palestine, to unify their diversity into a free, harmonious Palestinian Jewish type. It employed what Henrietta Szold describes as “an ethical method of acquiring knowledge,” and the hope and wish of the school’s principal, of Judge Mack, and of the people who joined him in its support was to extend its type of service to all the underprivileged and marginal children of Jewish Palestine. It was seventeen years before this could be undertaken in Jerusalem alone, and when it was, Julian Mack gave it his name, and the Julian W. Mack School and Workshops in Palestine stand as the unique symbol of his first and most lasting interest in education.

Take the record of Julian Mack’s achievement as a lawyer and a judge, take the tale of his services as a democrat, a public servant, a humanitarian, a Jew and a humanist, and
you have a record large enough for half a dozen lives, not only one. Yet throughout the days of his maturity Julian Mack was not a well man. With the most discriminating taste in food and drink, with a knowledgeable zest unusual even in a gourmet, he had to follow a diabetic's regimen, and once or twice suffered illnesses that brought him close to death. Nobody would have known it from him. His life was, through its long last illness, right up to its contracted last moment, one brave, willing affirmation. He took what he had to take, and he stood up, without flinching, saying Yes to life. Thinking of him, one thinks of the words of another great Jew, Baruch Spinoza: "A free man thinks of nothing less than death, and his wisdom is not a meditation upon death but upon life." Julian Mack was a free man.
HERBERT FRIEDENWALD
1870–1944
ON APRIL 28, 1944, Doctor Herbert Friedenwald, secretary of the American Jewish Committee for seven years from its inception in November 1906, and editor of the American Jewish Year Book from 1908 to 1912, died at his home in Washington, D. C.

Herbert Friedenwald was a member of a distinguished Baltimore family, founded by Jonas Friedenwald who came to Baltimore from Germany in January, 1832. Here, two sons, Moses and Aaron, were born. Aaron studied medicine, became a highly respected physician, and the father and grandfather of physicians who have won more than local renown in the field of medicine. Herbert Friedenwald was the son of Moses, who was a merchant, and had married Jane Ahlborn, born in Manchester, England, of German Jewish immigrants. Herbert, born on September 20, 1870, was one of four children. He had three sisters, all of whom survived him: Belle (Mrs. Max) Belmont, of New York City, Racie (Mrs. Cyrus) Adler, of Philadelphia, and Merle (Mrs. Henry) Hamburger, of Baltimore. After attending private schools, Friedenwald studied at the undergraduate college at Johns Hopkins University, acquiring his A.B. in 1890; four years later, he was awarded a doctorate of philosophy degree by the University of Pennsylvania.

American history, especially its colonial and revolutionary periods, was Friedenwald’s favorite subject, and his doctoral
dissertation was on the Declaration of Independence. It was this interest which enabled him to occupy for three years (1897–1900) the post of Chief of the Division of Manuscripts of the Library of Congress, where he compiled a calendar of Washington manuscripts in the possession of the Library and other bibliographies.

Because of his deep interest in American history, combined with his close attachment to Judaism, Friedenwald naturally became a member of the small group of young men who, in 1892, established the American Jewish Historical Society, upon the suggestion of Cyrus Adler. Friedenwald became an active member of the new organization, held office in it, including membership in its Council, for many years, and contributed important articles to its Publications. He brought to these tasks a love for historical research, careful training in scientific procedures, a practical rather than pedantic insistence on accuracy and precision in the presentation of facts, and mastery of a simple and unaffectedly graceful literary style.

His interest in Jewish activities was not restricted to participation in the work of the Historical Society. He was a devoted friend also of the Jewish Publication Society and, for many years, a member of its Publication Committee. He was also a co-worker of the scholars who compiled the Jewish Encyclopedia, contributing one of the most important articles, that on the United States.

All these interests and talents fitted him almost ideally for the position of secretary of the American Jewish Committee, a position which he was the first to hold. The choice was especially fortunate because of Friedenwald’s knowledge of American diplomatic as well as political history, for the work of the Committee was to lie largely in the field of international relations, in which expert knowledge of diplomatic precedents and procedures was essential. To Friedenwald, as its first secretary, fell the task of implementing the constitution and by-laws of the Committee, formulating organizational procedures, and establishing and maintaining
cordial relations with the small but scattered membership of the new body. It may be truly said that, during the six years of his incumbency, he established the Committee on a firm organizational foundation, and that, to a large extent, the organization has developed along the lines set by him.

In its early years the Committee was chiefly concerned, in the foreign field, with the political and civil disabilities of the Jews in Rumania and in Tsarist Russia, and, in the domestic field, with the movement to restrict immigration to the United States, and the famous passport question, growing out of Russia's refusal, in violation of a treaty, to honor the American passport when borne by American citizens who were Jews.

The Committee felt that, in opposing the restriction of immigration, it was working not only in the interests of Jews seeking a haven from persecution, but also for the maintenance of a high American tradition. Similarly, in fighting for the abrogation of the dishonored Russo-American treaty of 1832, the Committee had the deep conviction that it was fighting not only to end the legalization of discrimination by a foreign power, as between American citizens, on the basis of religion, but also to uphold and safeguard the sanctity of the American principle of equality of all citizens, regardless of ancestry or religious affiliation.

Into these two projects of the Committee Friedenwald threw himself wholeheartedly. He gave invaluable service in collecting facts to be used by those representatives of the Committee who appeared before Congressional committees, or delivered public addresses on the two subjects. He attended Congressional hearings, bringing with him voluminous reference material which was very useful to the representatives of the American Jewish Committee. Following a hearing, on December 11 and 12, 1911, before the House of Representatives Committee on Foreign Affairs, on resolutions proposing the abrogation of the Russo-American Treaty of 1832, Friedenwald stayed up all night correcting proofs of, and indexing, the text of the speeches and the numerous
documents which had been introduced in support of resolutions for the abrogation of the Treaty. This work made possible the printing and binding of the report of the hearing, comprising 336 pages, including a 16-page index, so that a copy was on the desk of every Representative when the House met at noon on December 13, and the Committee on Foreign Affairs unanimously recommended the adoption of a resolution for the abrogation of the Russo-American Treaty of 1832.

At the same time, under Friedenwald's direction, the small staff of the American Jewish Committee was engaged in nation-wide correspondence with Americans, non-Jewish and Jewish, eager to serve in the campaign. Newspapermen, editors, lecturers, clergymen, college and university teachers, and numerous other groups were furnished factual material regarding the history of the passport issue, and with arguments in support of the termination of the Treaty. Various publicity devices were originated, and communicated to correspondents all over the country. The American Jewish Committee did not work alone; its efforts were ably and efficiently supported by other organizations.

The result of that historic uprising of American public opinion, in defense of the equality of all citizens, is well known. To that result, Friedenwald probably made a greater contribution than any other single individual.

The passport and immigration questions were subjects frequently treated in the American Jewish Year Book during Friedenwald's editorship of that annual, on behalf of the American Jewish Committee. The Year Book was one of the many products of the inspired imagination and fertile thinking of Cyrus Adler, who persuaded the Jewish Publication Society to embark on the project of publishing it. Adler edited the first volume in 1899, and the four subsequent volumes; he and Henrietta Szold edited the sixth and seventh volumes; and Miss Szold, the eighth and ninth. Throughout these nine years, the cost of compiling and editing the Year Book, as well as the cost of printing and distribution, was
borne by the Jewish Publication Society. The Society found the combined costs too heavy a tax on its limited budget and began to consider suspension of the project. After reciting these facts, in the preface to the tenth volume (5669), Dr. Friedenwald goes on to say:

The American Jewish Committee being persuaded of the importance of the Year Book for the purpose of organizing the Jews of America into a compact whole and of its usefulness to its own organization, a joint arrangement has been entered into whereby the American Jewish Committee is responsible for the cost of the compilation of the book, and the Publication Society for its actual issuance.

This arrangement has continued since that year, 1908.

As editor, Friedenwald continued the policies of his predecessors as to content, style, and format, but it was not long before he began making improvements within the general pattern set by Dr. Adler and Miss Szold. For example, the List of Leading Events was gradually expanded and its presentation changed from a chronological to a geographical one. The number of special articles was increased. Each year, a feature article dealing with an important current issue in Jewish life was presented. The subjects treated in the five volumes edited by Friedenwald included Sunday laws in the United States and judicial decisions based on them having special interest for Jews; the defense of immigrants against the arguments of restrictionists; the agricultural activities of Jews in America, and, of course, the then perennial passport question. Friedenwald wrote a number of these articles himself. His essay on the passport question (American Jewish Year Book 5672, pp. 19-129) is a model of historical precision and succinctness of treatment.

As an editor, Friedenwald insisted on the accurate and careful presentation of facts, and on checking reports with available reference books. He was painstaking in his attention to details. He was conscious of the incompleteness of
the events in Jewish life presented in the Year Book, in
those days when there were no agencies engaged in gathering
news of this character, but he confidently expressed the
belief that “future historians will be grateful to the editors
of the American Jewish Year Book, for having, in so concise
a form given the main drift of events in Jewry throughout
the world.”

Friedenwald resigned as secretary of the American Jewish
Committee in 1913, much to the regret of its officers. Al-
though he thus severed official relations with the Committee,
he continued his interest in its activities down to the day
of his death. He kept in touch also with the American
Jewish Historical Society, and eagerly followed the course
of Jewish life everywhere. In 1936, he and Rose Diebold
Friedenwald, his wife, established the Friedenwald Founda-
tion, in memory of his parents. The object of the Founda-
tion is “to promote education and the advancement of
higher knowledge, principally among the Jewish Youth of
Baltimore; especially in the Fine Arts and preferably at
Johns Hopkins University.” The motto on the Foundation’s
seal, which was designed according to Friedenwald’s instruc-
tions, is a quotation from the writings of Abraham Ibn
Ezra,—“Ve’et zenuyim chochma,” in Hebrew; and “Wisdom
begeteth humility,” in English.

After severing his connection with the American Jewish
Committee, Friedenwald traveled extensively both in the
United States and abroad. He made his home in Washing-
ton, D. C., where he had many friends and acquired others.
Here he served as a sort of unofficial Jewish representative,
providing information on topics of Jewish interest, and
otherwise helping to promote a better understanding among
his many non-Jewish friends, of Jewish movements and
attitudes. Unfortunately, poor health greatly restricted his
activities in this and other directions.

The following statement, sent to the writer by Dr. William
F. Albright of John Hopkins University, is an interesting
thumbnail sketch of Dr. Friedenwald's personality and of his interests:

Dr. Friedenwald had an excellent mind and was interested in everything human. He possessed unusual charm and was a brilliant conversationalist. He took a very great interest in his people, both from the humanitarian and from the cultural point of view. Both personally and through the Friedenwald Foundation which he had organized for the purpose, he contributed considerable amounts of money to advance Hebrew and Jewish education, and to assist meritorious refugee scholars. Through his wide circle of non-Jewish friends he was able to exert influence again and again on behalf of his people, always from a sound viewpoint, correctly assessing the situation and carefully choosing the moment to move. Had he enjoyed good health his influence in Jewish circles would undoubtedly have been very considerable.

It was the writer's good fortune to have been closely associated, in the service of the American Jewish Committee, with Dr. Friedenwald, from December, 1908, until his resignation in 1913, and to have maintained friendly personal relations from that time to Dr. Friedenwald's death. The writer has always felt that he was under obligation to Dr. Friedenwald for a strict but kindly training in executive and editorial duties, and for his sympathetic interest in the writer's welfare and career throughout all the years following their relationship as master and apprentice. Though he was always exacting and often impatient, Dr. Friedenwald was just and appreciative.

His cultural interests were varied and wide, but his attachment to Jewish life and letters was stronger than all other affections. He was among those who believed that with the destruction of Tsarism in Russia, and the inauguration of the system for the protection of minorities, that form of human depravity which manifested itself in anti-Jewish persecution was bound to diminish rapidly. He was, therefore, painfully disillusioned by events in Poland and in
Rumania after World War I, and the tragedy which befell the Jews of Europe with the advent of Hitlerism filled him with indignation and grief. However, he did not despair of the future. He considered himself fortunate to live to see the turn of the tide, and the victories of the Allies renewed his hope for the ultimate triumph of justice and righteousness.

Although he was officially connected with Jewish community life for only a few years, Dr. Friedenwald has left an indelible record of achievement in his contributions to the *Publications* of the American Jewish Historical Society, to the American Jewish Year Book, and to The American Jewish Committee in its early formative years.
THE NATIONAL COUNCIL OF JEWISH WOMEN

By Mildred G. Welt

The National Council of Jewish Women is the only organization of Jewish women in the United States which has a program of activities in which all Jewish women, regardless of religious, political or social ideology or position, can cooperate. It is also the oldest American Jewish women's group, having been founded in 1893. Since its formation, the Council has been an important factor in the lives of the Jewish women of America, stimulating them to a study of their religion, history and culture and giving them a chance to fulfil in action their sense of social responsibility.

In her autobiography, My Portion (1925), Rebekah Kohut listed a few of the Council's achievements in the first thirty years of its existence. She mentioned specifically "its valuable contributions to Jewish life, the fact that it gave women of our faith a national outlook, its aid to immigrants, its Americanization program, its cooperation with congregations, its efforts in the correction of social evils, its voluntary suppression of its own identity in the gathering of war relief funds for the American Jewish Relief Committee, and its considerable service to Europe in the critical postwar period."

Since this was written, the Council has continued and expanded these religious and social activities. Its program, although national in outlook, is international in scope and plan, thus justifying the original dedication to "Faith and Humanity." Once again it is active in a war emergency program and is preparing to assist in postwar rehabilitation and construction at home and abroad. Believing that their program has special value in the preservation of national well-being and in the interests of world Jewry, the Council members have been able to rise above all individual differences of opinion and unite on a common program of action.
The time and place of the Council’s origin are consonant with its philosophy of unity despite difference, of national outlook combined with international service. The history of the National Council of Jewish Women began at the Parliament of Religions, a convocation of the known faiths of the world, held as part of the Columbian Exposition in Chicago in 1893. The Exposition proclaimed America’s new conception of her place among the nations, and the Parliament asserted the faith of the American people in the brotherhood of man. It celebrated specifically the four-hundredth anniversary of the discovery of the New World, which was to become a haven for the freedom-loving and persecuted of all lands.

Tokens of great industrial accomplishment were proudly displayed at the Fair. Edison’s electric light made the White City a fairyland. His gramophone was just coming into general use; so also the telephone. One of the startling inventions viewed lightheartedly by millions of people was Charles Duryea’s horseless carriage.

At the same time, the United States was in the midst of the worst economic depression of the century. Many banks closed; commerce and industry were completely disorganized; unemployed workers and distressed farm laborers wandered the streets of big cities begging for food and work. Events of the 1890’s, one of the most dramatic decades in American history, included the march of Jacob Coxey’s army of unemployed, the Pullman strike, and the general strike of the American Railway Union men.

Even during the depression years following 1893, immigrants continued to arrive by the hundreds of thousands annually and the United States was bidding them welcome in Emma Lazarus’ words, inscribed on the Statue of Liberty, “Send those, the homeless, tempest-tost to me.” Yet America’s attitude toward the immigrant began to change even while American workingmen were raising up the famous torch in New York harbor.

The majority of the newcomers were impoverished, poorly educated and unfamiliar with American institutions. They were compelled to endure very bad housing conditions in areas which became the breeding places of vice, crime and disease. Important cultural differences between the immigrant and
native populations were intensified by the competition for jobs in a depression era.

This, therefore, was the situation confronting the founders of the Council of Jewish Women at the Chicago Exposition. While thousands of immigrants yearly sought the land of refuge and plenty, the economic crisis of the nineties was threatening the security of immigrant and native alike. More than ever before, the Jewish women of America were seeking leadership so that they might contribute to the solution of national and international problems. There was need of an organization of Jewish women that would be both Jewish and American, embodying the ideals of social welfare, liberty and universal brotherhood.

By the close of the nineteenth century, American women had found place for themselves in industry and the professions. They had taken the lead in social reform and in the prohibition movement. By 1900 there were three times as many women employed as there had been in 1870, and stirrings of the movement for political equality were discernible. Planners of the Columbian Exposition were aware that women had earned national consideration, and a women's committee was made part of the general committee in charge of arrangements for the Parliament of Religions.

Mrs. Hannah Greenebaum Solomon, a young woman already known in Chicago for her civic and social welfare work, was appointed to the Women's Committee to arrange for the Jewish Women's Congress. To this Congress she presented her long-cherished plan for a permanent organization. The ninety-five women in attendance approved the project, and the National Council of Jewish Women was dedicated to the service of faith and humanity through education and philanthropy.

Thirty years after its founding, the Council exemplified its belief in international fellowship by calling the World Congress of Jewish Women, which convened at the palace of the former Emperor of Austria in Vienna, May, 1923. Among the ninety-two delegates were representatives from Germany, Austria, England, Poland, France, Latvia and other countries so recently at war. Mrs. Kohut, who called the Congress and who was chosen its first president, said of the meeting: "It was not a verbal truce, not a parley be-
neath which lay vengeance; it was a meeting of Jewish sisters, who came with peace in their hearts. . . . Dr. Chajes [Chief Rabbi of Vienna] stated that it was epoch-making in its importance, that it gave the Jewish women of Europe a new outlook on social problems. It also gave the National Council of Jewish Women of America a new meaning and a new import.”

**Contemporary Program**

During World War II the Council has cooperated in civilian war activities while continuing its major peacetime program. The work is organized under five national departments, three of which are predominantly for membership education or “study for action.” These include departments of contemporary Jewish affairs, social legislation, international relations and peace. The other two are concerned with service to the foreign born and social welfare and war activities. The Council’s two hundred and fifteen local sections, comprising a membership of sixty-five thousand women in all parts of the country, carry out these various activities under the direction of national committees and a large professional staff housed in the national headquarters in New York City.¹

The National Council of Jewish Juniors, which held its thirteenth biennial convention last year at the same time and place as the senior organization, was made an integral part of the National Council of Jewish Women for the duration of the war, in order to strengthen and coordinate the activities of the younger group. At their convention, the Juniors planned specifically to foster better international

understanding through cooperation with other youth groups, national and international. Besides their own welfare activities and study programs, the Juniors voluntarily contribute to the support of the national program of service to the foreign born. A large number of Juniors are in the armed services.

By an arrangement approved at the 1943 convention, closer relations were established with the Canadian Division of the National Council. Greetings from the twenty-year-old Australian Council also reflected the international scope of the program. Outstanding services of the Canadian Division are its work with refugees arriving in Montreal en route to the United States, its aid in obtaining the release of refugees from Canadian internment camps and a follow-up service for the purpose of providing them with clothing and shelter, education and employment. The Australian Council has provided aid and recreational facilities to many thousands of United Nations service men and women.

Because of its great interest in the plight of the Jews abroad, the Council, at its 1943 convention, was united on the following stand on Palestine:

1. "We record ourselves in favor of and urge the immediate abrogation of the White Paper of 1939."
2. "We record ourselves in favor of the unrestricted immigration of Jews into Palestine."
3. "We record ourselves in favor of the uninterrupted and continued upbuilding of Palestine in the spirit of the Balfour Declaration."

One of the oldest and most popular activities of the National Council is its service to the foreign born. This includes reuniting war-separated families, assistance to immigrants and refugees, naturalization aid, as well as Americanization and social adjustment of the alien and new citizen.

During 1943, Council port and dock workers met 78 steamers and 425 trains, planes and other conveyances. More than one third of the 4,705 Jewish immigrants admitted into the country that year were assisted by Council representatives. This was a relatively small number compared with the record years of 1940-43, when more than 15,000
new arrivals were aided by Council workers at New York, Miami, San Francisco, Baltimore, Philadelphia, Seattle, Los Angeles, New Orleans, Norfolk, El Paso, Boston and other port cities.

By agreement with other interested agencies, the Council is particularly responsible for naturalization aid, a service which is more than forty years old and for which the Council has been commended by the Immigration and Naturalization Service of the United States Department of Justice and by the National Council on Naturalization and Citizenship. The unprecedented desire for American citizenship not only among newly arrived but also long-settled aliens put a heavy burden on Council sections; but their work was expanded to meet the need. Naturalization aid was extended even to the aged, as there were many who ardently desired to vote at least once in their adopted country. Registration in Americanization and English classes has grown enormously, even in inland cities located far from ports of entry. The Council’s *A Handbook for Naturalization Workers* (1942) is widely utilized in this field.

A file of cases for the location of relatives and the reuniting of war-separated families, begun shortly after World War I, has been instrumental in locating and rescuing thousands of European Jews during the present crisis. Virtually every ship that comes to port brings persons whose names have been entered in the Council’s file by anxious relatives or friends in some part of the United States. The Council has put its resources and facilities at the service of the War Refugee Board and has recently been accepted as a member of the American Council of Voluntary Agencies for Foreign Service, through which its plans for overseas service will be channeled.

When the Fort Ontario Emergency Refugee Shelter was established at Oswego, New York, the Council offered its assistance to the War Relocation Authority, which was in charge of the camp. The first request made was for help in obtaining specially trained personnel; and the Council granted leave to Bruriah Szapira, of its service to foreign born department, so that she might join the staff at Fort Ontario. Also Miss Anna Kaufman, Chief of Council’s port and dock service for more than twenty years, was sent
to the camp at the request of the War Relocation Authority. The Council's location of relatives service, under the direction of Mrs. Esther Beckwith Kaunitz, assisted in locating American friends and relatives of refugees.

As part of its war activity program, the Council has expanded its facilities in many directions and has converted various projects into wartime services. The great majority of play schools conducted by Council sections now include nurseries for children of working mothers. Council clubs and Council houses provide dormitory, settlement house, play school and other facilities in Portland, (Ore.), Providence, New York, Cleveland, St. Louis, San Francisco, Seattle, San Antonio, and other large urban centers. Additional Council projects include help to the handicapped, hospital aid, school lunches, Big Sister programs, toyeries, aid to deaf and blind, and virtually every other type of social welfare work.

The value of volunteer agencies in national rehabilitation programs has been stressed by government departments, and the Council is preparing its membership for intelligent participation in meeting this postwar community problem. The establishment of volunteer training bureaus is encouraged, as are educational programs on the nature and treatment of nervous disorders and other war-caused disabilities.

Throughout the war period, the Council has cooperated with the Women's Advisory Committee in all aspects of its war activities program. Council sections have consistently worked with the American Red Cross, the Office of Price Administration, and other national and government agencies in local communities. Millions of dollars in war bonds have been sold through the efforts of Council sections. Various local Council sections have devised ingenious ways of publicizing and encouraging cooperation with Office of Price Administration regulations, of fighting the black market, of aiding in blood-donor campaigns, and of raising funds for the purchase of ambulances, bomber planes and other equipment for the armed forces, and the maintenance of blood-donor clinics. Recreation rooms have been opened for service men and women. Hospital aid, canteens, and Red Cross stations are popular Council projects.

The Council's department of social welfare and war
activities regularly distributes to the membership study kits based upon the publications of government agencies. "Consumer's Stake in a Stable Economy" is a typical study outline prepared by this department on the basis of data furnished by the Office of Price Administration. Other Council publications have acquainted members with the work of the National Resources Planning Board, Social Security Board, War Manpower Commission, the President's Committee on Fair Employment Practices, National Housing Authority, War Relocation Authority, the Treasury Department, the Women's and Children's Bureaus, the Office of Education, and other government departments and agencies.

The United States Naval Hospital at St. Albans, New York, was presented by the Council through voluntary contributions with a radio call system and therapeutic equipment, costing $15,000. This is the only one of the four service hospitals in the New York metropolitan area to be equipped with a complete radio system.

For the implementation of its social legislation program, the Council setup includes a national committee, state and conference committees and individual section committees. The Council is also a member of the Women's Joint Congressional Committee in the nation's capital. Special emphasis has been placed on all legislation affecting women and children: child welfare, housing, wages and hours, and public health. The Council has consistently opposed the poll tax and has repeatedly worked for antilynching legislation. At present, it is conducting a campaign to "make every fighting man a voter." Government publications are drawn upon in the preparation of the department's bulletin.

In the field of international relations, the Council is a member of the National Peace Conference and the Women's Action Committee for Victory and Lasting Peace. The Council endorsed the principle of world organization for the prevention of war and urged the participation of the United States in such a movement. Through study groups in all parts of the country, directed by the national department, Council members are being educated in the history of American foreign policy, in the nature of postwar international
problems, and in the ways of achieving social ends considered desirable by free peoples. As an aid in the promotion of hemisphere solidarity, a study course is now being prepared on the basis of material released by the Coordinator of Inter-American Affairs.

The Council regards religious education as fundamental in the building and preservation of democratic institutions. Directed by the national department on contemporary Jewish affairs, more than half the local sections maintain religious schools and conduct study groups and forums. The Council has done notable work in combating anti-Semitism and discrimination by educating its membership, preparing and disseminating publications, and cooperating in interfaith and nonsectarian movements for better understanding and tolerance. It was one of six national women’s organizations which sponsored the meeting in Washington, D.C., February 11, 1944, that resulted in the National Planning Conference on Building Better Race Relationship.

The publications of the Council consist of its official monthly bulletin, *The Council Woman; Social Legislation Highlights; International Relations Digest; Naturalization Notes* and *Shop Talk*. In addition, regular bulletins are issued by the contemporary Jewish affairs and the social welfare and war activities departments.

**Looking Backwards**

A brief survey of the Council’s history from 1893 until 1940 reveals an unbroken continuity of effort and direction along with a remarkable flexibility of program and procedure. The Council has been able to adapt the activities of its five national departments to meet various crises in national history without neglecting its traditional services.

Among the leaders of the Council were women of local and national importance. Its founder and first president (1893–1905), Hannah Greenebaum Solomon, was the daughter of pioneer Jewish settlers in Chicago. She had been active in Jewish welfare work in that city and had assisted in the organization of a Juvenile Court. As a member of the Civic Federation, she aided in the establishment of the Associated
Charities of Chicago. In 1907 Mrs. Solomon became president of the Illinois Industrial School for Girls, and the Park Ridge School stands as a testimonial to her energy and vision. She died on December 7, 1942.

However, the leadership furnished by Mrs. Solomon was not alone sufficient to guarantee the success of the new organization. Each of the women who had taken part in the World's Fair Congress returned to her own community to organize a Council section. In 1893–94, sections were established in New York City, Washington, Chicago, Baltimore, Denver, Kansas City, Minneapolis and St. Paul, Newark, Albany, Philadelphia, and Pittsburgh. By 1900, there were Canadian sections in Montreal and Toronto, and the number of United States sections had increased to thirty-seven, with Council representation in the states of Alabama, California, Georgia, Kentucky, Louisiana, Massachusetts, Michigan, Minnesota, Missouri, Nebraska, Colorado, New Jersey, New York, Ohio, Illinois, Oregon, Pennsylvania, Rhode Island, the District of Columbia, Tennessee, and Wisconsin.

National committees on religion, philanthropy, and education were established at the outset of the Council’s career. Membership dues were used for executive costs, with all philanthropic work supported by voluntary contributions. Anticipating modern welfare techniques, the Council from the start laid stress on the importance of the trained social worker.

Especially important in early years were the Council's Sabbath schools. The original membership of thirteen hundred women established schools in their own communities, believing that they would contribute to the preservation of Judaism. The national committee stressed the importance of better trained and informed teachers and of a plan of work adapted to the interests of the pupil.

As additional aspects of Council educational activity, study circles in Jewish history and literature and in the best philanthropic methods were organized, libraries established, lectures arranged, and literature distributed. A Junior Section Committee was appointed in 1894 to stimulate groups of young women to activities paralleling those of the
adult groups. Social work in settlement houses was an early phase of the Council program, and four Council sections established settlement houses in their local communities.

At the Council’s first triennial convention in New York City in 1896, a committee on peace was established. In this manner, the Council manifested its interest in the growing peace movement. Before the war with Spain, Mrs. Solomon was one of the signers of a petition to President McKinley asking that the Government strive for a peaceful settlement. During the war, the Council turned its energies to the alleviation of the hardship and suffering of soldiers and sailors.

When the International Council of Women met in London in 1899, Miss Sadie American, Executive Secretary of the National Council, was sent as representative. That same year, Mrs. Solomon was elected treasurer of the Council of Women of the United States, and was sent with Susan B. Anthony, in 1904, as delegate to the convention of the International Council of Women in Berlin.

By that time, Council sections supported a great variety of philanthropic endeavors. One section maintained a crippled children’s guild; another a model manual training school; and a third an industrial school. Two sections had established day nurseries; two provided free baths. Twenty-one paid professional teachers were working in Sabbath schools, and the Council had begun work in cooperation with college settlements and, in Denver, with the Hospital for Consumptives.

1900–1923

At the outset of the twentieth century, as the result of greatly increased immigration, a serious problem had developed at the very gateway to America. The United States government in 1903 asked the assistance of the National Council of Jewish Women in meeting the difficulties caused by the unprecedented influx of immigrants. A service for immigrant aid was immediately organized and, by 1907, Council representation was permanently established at the immigrant reception center, Ellis Island.
The Lexow Committee, appointed by the New York State legislature in 1894, revealed that white slavery, exploitation, and sweatshop labor were the lot of many girls and women who arrived penniless in America. The Council organized a port and dock department, and girls on all incoming boats were met and shielded from the evil forces that would prey upon them. During the international White Slavery Conference in Madrid, Sadie American, as Council representative, was granted an audience by the King and Queen of Spain, and the Infanta Isabella praised the work the Council was doing for women.

Mindful of the revelations of the Lexow Committee, the Council cooperated in promoting better working and living conditions for the foreign born, and initiated an Americanization program. In 1905, the organization became a member of the New York Municipal Committee on Household Research, to investigate the status of immigrant women. At this time, under the presidency of Mrs. Hugo Rosenberg (1905-08), the committee on immigrant aid was created.

The Council was the first to make an organized effort for the care of the Jewish blind. It was a pioneer also in working for the establishment of penny lunch stations in schools, of employment bureaus, and of school medical examinations. Aiding juvenile delinquents and inmates of prisons was another aspect of Council activity. In 1906 a Council probation officer was accepted in a municipal court to care for Jewish delinquent children, and by 1911 ten Council sections had probation officers. The national committee on education was created in 1908.

In 1909 the Council participated in the White House Conference on Child Welfare called by President Taft. On this occasion, the necessity for social legislation was so apparent that the Council began to work actively for a comprehensive program of legislation, including elimination of child labor, adequate housing for low-income groups, mothers' pensions, slum clearance, pure food and drug acts, wage and hour laws for women, press and movie censorship, uniform marriage and divorce laws, civil service status for government employees, and Federal anti-lynching laws.
The committee on peace and arbitration was created in 1908, and instructed to cooperate with the American Peace Society. During the presidency of Mrs. Caesar Misch (1908-13), Sadie American attended the quinquennial meeting of the International Council of Women in Rome in May, 1912, at which an International Council of Jewish Women was organized. At the outbreak of the first World War in 1914, the Council was actively working with the World Peace Foundation. In 1917, confronted by the imminence of American entry into the war, the Council suspended its peace activities.

Between 1908 and 1913, correctional institutions, labor and employment bureaus and dispensaries were established by several sections. Study sections and religious schools grew in number, and several hundred volunteer workers were enrolled. Between 1911 and 1914, more than $20,000 was contributed by Council members for American Jewish relief work.

During World War I, the Council was a member of the Council of National Defense, and its president, Mrs. Nathaniel E. Harris (1913-20), was a member of the Women’s Belgian Commission, the American Jewish Relief Committee, the Joint Distribution Committee, and the Advisory Committee of the Women’s Liberty Loan Committee.

Following the war, traditional Council activities were resumed. At the Denver convention in 1920, primary Council activities were reported as being: child welfare, social centers, juvenile court work, religious schools, work for the deaf and blind, milk stations, civic work, Big Sister projects, vacation homes, and endowment of hospital beds.

An important Council postwar project was European reconstruction work. At the Chicago Convention in 1917, a resolution introduced by Rebekah Kohut calling for the raising of a fund to equip a unit of Jewish women for service overseas had been passed unanimously. In April, 1920, Rebekah Kohut was appointed by the Council President, Miss Rose Brenner (1920-26), chairman of the reconstruction committee and ordered abroad to study conditions and determine what aid the Council could best give. Mrs. Kohut presents in her autobiography a clear picture of the misery
of postwar Europe, with particular emphasis on the plight of the Jews. Mrs. Kohut visited London, Paris, Antwerp, the Hague, Rotterdam, Berlin, Kattowitz, Vienna, Budapest and Frankfurt. She saw refugee bands driven from place to place, lost children by the hundreds, starving and desperate men and women. The work of Frau Anita Müller in Vienna was studied by Mrs. Kohut. Twenty-five thousand refugee Jews were being supported by the efforts of the Viennese woman, and she had established clinics, hospitals, trade schools and nurseries. The Zionist organizations of Europe were doing admirable work in Antwerp, Berlin and other places.

After Mrs. Kohut's return to America, the Council's reconstruction committee began raising funds, and in the autumn of 1920 the first unit of social workers was sent overseas, with Celia Strakosch at its head. Elinor Sachsbaer and Doris Maddow went abroad with a second unit in the spring of 1922, and the third unit sailed a year later, under Clara Greenhut and Dr. Margaret Paukner, who had worked among the orphans of Poland as a representative of both the Council and the Joint Distribution Committee. Many prominent American Jewish women who were not members of the Council aided and contributed to the work.

The first unit began its social experiment in Rotterdam, where the refugees were taught practical trades. Prospective immigrants to the United States were given lessons in English and American history and in other ways prepared for American life. This unit worked in Rotterdam, Amsterdam, The Hague, Antwerp, Warsaw, Danzig, Geneva, and Vienna. To carry on this work, Councils of Jewish Women were organized in the first four of these cities.

The second Council unit worked at Riga, on the Baltic Sea, whither came hundreds of destitute Jewish refugees. After a social center had been established with library, kindergarten, sewing rooms and workshop, the refugees were given aid of every kind in reconstructing their lives. A Latvian section of the Council was established among the Jewish women of Riga.

The World Congress of Jewish Women in Vienna, May, 1923, created an international organization with more than
a million Jewish women members. Mrs. Kohut was chosen president as a tribute to her invaluable work and, as she says, in gratitude to the Jews of America who had given their European kinsmen material and moral support.

1923–1941

Continuing its assistance to refugee elements in the European population, between 1920 and 1923 more than sixty-five thousand immigrants were assisted by Council workers at the eastern port cities of the United States. Thousands more were assisted through follow-up and international case work bureaus, which handled investigations for war orphans, deportees, and war-separated families.

Work among Jewish women on farms, begun under the chairmanship of Rose Brenner in 1919 and established in 1920 as the farm and rural work program, expanded rapidly in this period and was actively supported by the United States Department of Agriculture. Three thousand farm families were visited, and community groups and leagues were established.

At this time, the Jewish Woman appeared as a quarterly; the pamphlet “What Every Emigrant Should Know” was given world-wide circulation; and the National Census of Jewish Deaf was nearing completion. In 1923, the Council endorsed a proposed anti-lynching law. It supported the establishment of a Federal Department of Education, federal aid to kindergartens and child labor legislation. A representative was appointed to the Women’s Joint Congressional Committee at Washington, D. C.

In this period, following a survey by Samuel A. Goldsmith, all services were centralized in five national departments, and new activities, including vocational guidance, were assumed. The name of the immigrant aid department was changed to the more appropriate “Service to the Foreign Born.” The forty or more institutions owned by the Council—recreation and educational centers, vacation camps,
neighborhood houses, Council clubs—were valued at more than a million dollars.

On the international front, the Council endorsed the entrance of the United States into the League of Nations and the International Labor Organization. It affiliated with the Union of Jewish Women of Yugoslavia, and Councils were formed in Australia, Bulgaria, Greece and Turkey. Somewhat earlier, Council groups became active in England, Holland, Italy, France, Belgium, Austria, Soviet Union, and other European countries.

Then came the depression years following 1929, which necessitated a tremendous increase in welfare service. The Report of the Women’s Division of President Hoover’s Emergency Committee for Employment listed Council Sections as engaging in job soliciting and placement, creating employment, administering financial relief, educating the unemployed, providing milk for under-nourished children, and other activities. The new vocational guidance department put momentum into stay-in-school drives.

Other activities in this period included a day nursery added to the Cuban Sheltering Home for Girls in Havana, which had been given as a project to Council Juniors and was maintained by their contributions. Mrs. William Dick Sporborg served an interim period as Council president in 1926, after the death of Miss Brenner. Mrs. Joseph Friend, President of the Council (1926–32), was a member of the White House Conference on Child Welfare, and was especially active in sponsoring legislation on immigration issues.

World War II

While the Roosevelt administration was doing an unprecedented job of relief, and private agencies, the Council among them, were doing their best to cooperate with the federal program, the world was already witnessing the prologue to World War II. As a member of the National Peace Conference, the National Council of Jewish Women pet- tioned President Roosevelt to take a firm stand against Japanese aggression in China. The Council also favored the
imposition of sanctions at the time of Italy's aggression in Ethiopia and endorsed aid to the Loyalists during the Spanish Civil War.

As early as 1934, when Mrs. Arthur Brin was president (1932-38), the Council began a campaign to counteract anti-Jewish agitation and discrimination. The Council's widely distributed pamphlet, "Anti-Semitism: A Study Outline" was an early effort by an American organization to combat the most recent manifestation of an ancient problem.

Although the enactment of the immigration legislation of 1924 restricted considerably the flow of newcomers to the United States, Hitler's rise to power brought to the fore the problem of the refugee.

The Council cooperated with other organizations in forming the German Jewish Children's Aid in 1934, and Mrs. Maurice L. Goldman, later Council president (1938-43), served for a time as its president. With the first great influx of refugees, a National Coordinating Committee was formed, which became the National Refugee Service in 1939. Between 1938-40, the Council financed the care of refugee children. During these years, Council port and dock workers were constantly at the ports of entry, meeting two thousand refugees a year during the early days of Hitler's regime. By 1937, the number increased to 8,100, and by 1939 to 16,225. Meanwhile the sections continued to support neighborhood houses, summer camps, baby clinics, Big Sister activities, and other traditional services.

The wartime convention of the National Council in November, 1943, had much of the enthusiasm of the first meeting, the fiftieth anniversary of which was observed during the convention week. Reports to the 1943 convention delineated the succession of national and international events during the war years; the tragic situation of world Jewry; the fascist threat to minorities and democratic institutions; the violent dislocations of population in this country and abroad; the increasing and diversified demands upon social agencies; and the need for international orientation. These conditions shaped the Council program outlined by the Convention for 1943-46.
This program charged the new national officers and directors with more than the usually heavy burden of responsibility. It was their obligation to interpret the traditional Council philosophy in terms applicable to existing conditions and to guide section leaders in this period of confusion and suffering. In turn, the sections must carry out, through local projects, such activities as the Council believes will help rebuild a national life free from hatred, social inequality and any form of prejudice or intolerance.
A HALF CENTURY OF COMMUNITY SERVICE:

The Story of the New York Educational Alliance

By S. P. Rudens

DURING the last two decades of the nineteenth and in the early part of the twentieth century, the Jews of New York City were confronted with a problem unique in the history of the Jewish people. Into the community of well-assimilated Sephardic and German Jews flowed an ever-broadening stream of immigrant co-religionists from the South and East of Europe—a conglomerate-yet colorful throng possessing a rich Jewish heritage. These Polish, Austrian, Roumanian, Hungarian and Russian Jews spoke a variety of languages; exhibited a diversity of customs and behavior patterns; and were at the same time united among themselves and with American Jews of native and western European origin by the bond of a common religion.

In the three decades 1881-1910 a total of 1,119,059 of these immigrants came from Russia. Austria-Hungary contributed 281,150 while 67,057 Roumanian Jews left that country for the United States. The overwhelming majority of these settled in New York City. In the twenty year period 1886-1906, about 73% of the total of 918,388 Jews who landed in the port of New York remained there.

Most of the newcomers established themselves on the lower East Side, the area south of Houston Street and east of the Bowery. Here, in 1904, lived approximately 64,000 families in 5,897 tenements. The small rooms of the individual apartments were neither light nor airy, and sanitary facilities were

1 The author thankfully acknowledges the aid of Edward N. Saveth of the research staff of the American Jewish Committee in the preparation of this article.
of the poorest. Crowded in dwellings of this sort lived New York's most recent immigrants who, in 1904, maintained on the lower East Side more than 300 synagogues.

The newcomers made heavy demands upon Jewish charities. Whereas in 1880 the United Hebrew Charities, the largest Jewish social service agency, required $46,000 to meet its budget, by 1895 its outlay was approximately $116,000. Existing agencies were not equipped to deal with all the problems posed by this large influx of newcomers and new organizations had to be established to cope with immigrant needs. Among these, the most important were the Hebrew Immigrant Aid Society, the Hebrew Technical Institute, the Baron de Hirsch Trades School, the Hebrew Free Loan Society, the Industrial Removal Office and the Jewish Agricultural and Industrial Aid Society. The Council of Jewish Women, established in 1893, devoted much effort during the early years of its existence to immigrant aid.

Equally important as the physical rehabilitation of the immigrant was his adjustment to the New World environment. East European Jewry left to itself on the lower East Side evolved a thriving culture. A Yiddish press came into existence; the Yiddish theatre was well-patronized; a circle of Yiddish intellectuals grew in scope and influence; Yiddish and Hebrew schools flourished. There was, however, much in these developments that made for cultural separatism from the main stream of American life. Though hospitable to European culture patterns, the spirit of America did not favor the establishment of alien colonies on American soil.

There were some among the older Jewish settlers who wished to effect a rapid change in the lives of these immigrants. Impatient with people with whom they were neither socially nor intellectually en rapport but whom they could not help acknowledging as their own, they advocated the immediate abandonment by the immigrants of their Old World culture patterns and the overnight transformation of the newcomers into full-fledged Americans.

The founders of The Educational Alliance had a much keener understanding of, and sympathy with the immigrant. They knew that his spirit was not mute; that a great heritage lodged in him. This they wished to preserve. They knew they would fail utterly if they demanded that the immigrant
break completely with the past. They followed, therefore, the wiser policy of slow orientation, of gradual adjustment. They sought a real _alliance_ with the people. In this way, they not only achieved their purpose but made of the Educational Alliance a people's institution.

The process of adaptation called for a blending of immigrant culture patterns with the New World environment. The older immigrant was set in many of his ways and could not abandon them without having acquired a new leverage. The young, on the contrary, were too easily tempted to throw overboard those things so dear to their parents which in a superficial reaction, seemed alien and which were also a source of embarrassment in their relations with the new life. There was great danger of a deep misunderstanding and rift developing between the two generations. The Educational Alliance, ministering to both, tried to prevent the breach. It taught the adult the good in the behavior pattern that was new to him. It also dispelled the confusion and restrained the unreflective and precipitate ardor of the young. It sought to bring about a meeting of the two extremes.

II

The Educational Alliance was founded largely through the cooperative effort of three organizations: the Hebrew Free School Association, the Aguilar Free Library Society, and the Young Men's Hebrew Association. As a consequence of the endeavour of a committee representing these institutions, $125,000 was acquired in 1889 and the Educational Alliance corporation established. The first board of trustees was composed of Samuel Greenbaum of the Aguilar Free Library Society, Meyer S. Isaacs of the Hebrew Free School Association, Manuel A. Kursheedt of the Young Men's Hebrew Association, and of four community representatives: James H. Hoffman, Henry Rice, Jacob H. Schiff and Samuel M. Schaefer.

The Educational Alliance was made lessee for a long term of years of property that had been purchased and, in September 1891, a building was ready for occupancy. The three constituent organizations became tenants in the
new structure according to the terms of an arrangement lasting one year; after which, the Young Men’s Hebrew Association was compelled by the exigencies of finance to withdraw. As a result, the Educational Alliance was re-organized according to the agreement of May 4, 1893, at which time delegates from the Aguilar Free Library Society (Samuel Greenbaum, Levi N. Hershfield, Lee Kohns, Henry M. Leipziger and Frederick Spiegelberg), and from the Hebrew Free School Association (Albert F. Hochstadter, Henry Budge, Albert Friedlander, Meyer S. Isaacs and Julia Richman) elected the following additional directors from the community at large: Morris Loeb, Louis Stern, Marcus M. Marks, M. W. Platzek, Jacob H. Schiff, Edwin R. A. Seligman, Isidor Straus and Levi Samuels. The Young Men’s Hebrew Association was represented by Robert Cohen, Benjamin Tuska and Minnie Herts.

These directors, on June 1, 1893, elected as President, Isidor Straus; First Vice President, Samuel Greenbaum; Second Vice President, Meyer S. Isaacs; Secretary, F. Spiegelberg; Treasurer, Albert Friedlander.

The objectives of the new institution were to be “of an Americanizing, educational, social and humanizing character…”

An appeal for funds to establish the Educational Alliance on a secure foundation met with hearty response. A fair, held in 1896 for the benefit of the Educational Alliance and the Hebrew Technical Institute, netted a substantial sum. A mortgage debt of $100,000 was paid off through the munificence of Baroness Clara de Hirsch. A growing membership, numerous gifts and bequests, and an especially created endowment fund were mainstays of the Alliance.

III.

Now, the Educational Alliance could carry out the work its founders had planned. In 1895, two years after its establishment, the Alliance program included four major categories of activity: social, educational, physical and moral. As phases of the social program rooms were set aside for games, club meetings, magazine reading and conversation. Musical and dramatic entertainments, concerts and art-
exhibits, constituted significant aspects of this sphere of activity.

The comprehensive educational program of the Alliance included a kindergarten, first developed by the Hebrew Free School Association, which had a daily attendance of 100 in 1894. Hebrew classes for boys and girls had an average daily attendance of over 2,000. Not only did pupils benefit from instruction far superior to that offered by private teachers in Hedarim, but by attending school at the Alliance boys and girls came into contact with a new type of institution, one that was both American and Jewish. Alliance classes, singing societies, social clubs and other forms of activity served as mediators between immigrant and American ways of living, and brought about a fusion which was to the advantage of both. In this manner did the Alliance contribute to the development of the immigrant child into a harmonious personality.

The most important part of the work of the Educational Alliance was in Americanization. The Jewish immigrant’s desire to learn the language of the country is easily understandable. He had escaped an isolated existence forced upon him in Europe and he had no intention of segregating himself in the New World. That the recent Jewish immigrant congregated in congested quarters on the lower East Side was a circumstance motivated less by his own choice than by economic exigency. Actually, the Jewish newcomer was anxious to enter the main stream of American life as soon as it could receive him, and he recognized the English language as the gateway to future participation in the American community.

Instruction in the English language was a particularly significant Alliance contribution because the public schools made scant provision for those who could not speak English. Consequently, many immigrant children were either refused admission to the public schools or were forced into the most elementary classes. Adult immigrants were also in a difficult position because the public evening schools for adults were almost completely unsuited to the non-English-speaking population.

As early as 1890, the Committee on General Education of the Baron de Hirsch Fund had established on the lower East
Side five day classes in English for children, and five evening classes for adults. By August of that year, four hundred pupils were in attendance and, a few years later, the average daily attendance was between 900 and 1,000 for both day and evening schools. In 1899, agreement was reached between the trustees of the Baron de Hirsch Fund and the officers of the Educational Alliance for the transfer of these classes to the Alliance. It was then decided that the Educational Alliance was to take over the English day classes for the training of immigrant children of less than two year's residence in the United States. Evening session classes were limited to adult immigrants living in this country less than two years and these were also to be taught some practical trade.

With the backing of the Baron de Hirsch Fund, the Educational Alliance was enabled to employ efficient teachers and administrators. By 1899, the courses had become so popular among the East Side's immigrants that, in the winter of that year, many who were eager to learn had to be denied admission. In time, facilities were enlarged and the course of study in the English language differentiated to better meet student needs. Separate classes were instituted for foreigners with no European education, for recent immigrants who had attended the public night schools, and for those who had a basic knowledge of English which they wished to perfect. By 1904 the Alliance curriculum had been broadened to the extent of including besides instruction in English, classes in civics, stenography, bookkeeping, typing, nature study, freehand drawing, millinery and cooking.

The enactment of the Compulsory Education Law in 1904 brought about a revision of the curriculum of the Educational Alliance. Because of this legislation, thousands of immigrant children who had become wage-earners without attending school were compelled to obtain a minimum of instruction before being eligible for employment. Now the public school was compelled to cope with the problem of educating the immigrant child who was without English language background. Because the educational load carried by the Alliance was thus being shifted in increasing measure to the public schools, preference for admission to Alliance
classes was given children over the age of twelve and particularly those nearer sixteen. Even so, the Alliance continued to provide a great many immigrant children with the minimum of education essential to the acquisition of their working papers.

In 1905 average daily attendance at the Alliance English classes was 435 children and 275 adults. Two years later, owing to the impact of the compulsory education legislation, the average daily attendance of children increased to only 475, while that of adults rose to 700. Whereas, in 1905, there were only nine classes in English for adult immigrants, there were twenty-three in 1907.

As the New York City Board of Education made provision for the teaching of English to adults, the Educational Alliance to that extent further curtailed its classes. For a time the Board of Education was not legally permitted to maintain a daytime school for adults and, as a result, the Alliance continued to offer day courses which were attended by adult immigrant night workers and mothers of families. After 1916, however, the Alliance Day Classes for Adult Immigrants were incorporated into the city educational system.

The Alliance Americanization program was not restricted to the teaching of the language of the country. Another aspect was the course preparatory to naturalization. Lectures in Yiddish and English presented in a simple and attractive manner the history and development of the United States, the true significance of its institutions, and the American interpretation of democracy and liberty. To insure adequate preparation of the immigrant for final citizenship examination, some evenings in the week were set aside for citizenship “quiz” classes and other educational media for the benefit of those aspiring to citizenship.

The lecture was an important feature of the Alliance educational program. In affiliation with the New York City Board of Education, the Alliance arranged lectures in English for Monday and Thursday evenings. Talks were given on Wednesday evenings on the lives and contributions of famous Jewish personages. Tuesdays and Saturdays were reserved for concerts and musicales, while on Sunday evenings lectures on a variety of philosophical, moral and literary sub-
jects were delivered in German. Friday evening lectures were on moral themes derived from religious teachings.

Shortly after the turn of the century, the Alliance was a genuine people's institution catering to a variety of communal needs. On the one hand, the illiterate and unschooled immigrant strived to attain the rudiments of an education. On the other, men of the intellectual calibre of Isaac A. Hourwich, E. R. A. Seligman, Samuel Gompers and Thomas W. Davidson lectured and taught at the Alliance. Davidson, especially, was a revered Alliance figure. Friend of William James and Havelock Ellis, he had a broad background and a colorful career. A lecturer in Europe and America, he chose no academic post but preferred to contribute of his time and energies to the furtherance of the intellectual life of the immigrants who attended Alliance classes. The Thomas Davidson Society, composed of some former students, was "organized to impart to its members a healthy attitude toward society, to do away with the vengeful sense of personal wrong and to arouse faith in individual effort and manly and womanly self-independence."

Physical culture was a relatively new educational emphasis which the Alliance did not neglect. It was a comparatively easy matter to attract the recent immigrant to a school, but the benefits of physical culture were less apparent to him. Consequently, wherever possible gymnasium attendance was made compulsory. Medical examinations at stated periods enabled the male and female supervisors to evaluate the progress of their students. In 1900, the Alliance founded Surprise Lake Camp for boys and, in 1922, Camp William Salamon was established at Holmes, New York, for mothers and children.

The roof garden enabled the Alliance to continue its work during the hot summer months among those who sought refuge from the limitations of the neighborhood environment. The educational department was responsible for lectures on hygiene and sanitation, talks by physicians on the care of infants during the summer, and for the continuation of other phases of cultural activity. Every child who attended the Alliance roof was examined by a trained nurse, while the assignment by the city Board of Education of trained kindergarten teachers made possible the formation of roof
kindergarten classes. The Nathan Straus pasteurized milk depot continued its beneficent work, and “three-cent lunches” were served to needy children.

To encourage thrift among immigrant children, the Alliance established a station of the Penny Provident Fund. Adults were aided by the Legal Aid and Desertion Bureaus which dealt with almost every conceivable problem in human relationship. Over thirty thousand clients made use of these services in 1915.

Although through its educational program the Alliance strove to demolish the walls of the cultural ghetto, its religious work contributed to the strengthening of the fibre of Judaism. The People’s Synagogue evaluated the doctrine of traditional Judaism in terms of good citizenship. A School of Religious Work was maintained which gave instruction on Saturday and Sunday. To a Bible Story Hour one afternoon a week hundreds of children, without previous religious education, were welcomed. Every Saturday afternoon, older children attending the School of Religious Work assembled for a special children’s service while graduates of the school assumed leadership in the Young People’s Synagogue.

In working with children every effort was made by the Alliance to secure the cooperation of parents. The directors of the Alliance attributed much of the lack of understanding between parents and children to differences in their approach to Judaism. They felt that as long as parents and children meet on a common religious ground, the inevitable discord arising out of the clash of generations would be considerably diminished. The Alliance, moreover, provided for parents’ meetings where mothers and fathers were made cognizant of the difficulties that beset their children and given suggestions concerning how some of them could be avoided.

Additional phases of the religious work of the Alliance were the classes in ethics wherein a knowledge of the Commandments, Bible history and the fundamentals of Judaism was imparted. Friday evening lectures on moral topics, generally delivered by Rev. Z. H. Masliansky who was in charge of this phase of the Alliance program, attracted capacity audiences to the Straus Auditorium. Masliansky, according to Professor Israel Friedlaender, was “powerfully instrumental in arranging an alliance, or shidduch, between the two con-
ftlicting elements in the life of the immigrant Jew. . . . He has unhesitatingly criticized the defects and shortcomings of the immigrant Jew, but he has been just as zealous in making his hearers realize the value of their Jewish heritage, and he has interpreted to them with unusual eloquence the responsibilities and ideals of American citizenship.”

By the time the Educational Alliance celebrated its twenty-fifth anniversary, among those who assumed responsibility and leadership in its affairs were Louis Marshall, Isidor Straus, Felix M. Warburg, Benjamin Altman, Isaac Guggenheim, Solomon Sulzberger, Julia Richman, Rebekah Kohut and Henry Morgenthau, Sr. Its directors were Isaac Spector Sky (1893–98); David Blaustein (1898–1905) and Henry Fleischman (1905–38). Its present director is Samuel S. Fishzohn.

Among the more prominent members of the Alumni Association of the Educational Alliance who attended the institution in the early stages of its development are George Z. Medalie, United States District attorney; David Sarnoff, president of the R. C. A.; Peter Blume, painter; Samuel Chotzinoff, music critic; Samson Raphaelson, playwright; Simon H. Rifkind, judge; Morris R. Cohen, philosopher; Louis I. Dublin, vice-president Metropolitan Life Insurance Co.; Anna M. Kross, judge; John Garfield, actor; Eddie Cantor, comedian; and Chaim Gross, sculptor.

IV

Although older East Side residents began to move uptown into Harlem and the Bronx, so strong was the pressure of the immigrant tide that for every family leaving the East Side there was another to take its place. In 1916 it was estimated that about 696,000 Jews lived in this area, and it was not until the enactment of the restrictive immigration legislation of 1924 that the East Side congestion began to dissolve. Even so, in 1926 the Jewish population of the lower East Side was approximately half a million, representing about 29% of the total Jewish population of New York City.

The term “community center” began to come into general use about 1915 as a new name for the social center which had
attained considerable popularity in the decade prior to World War I. The University Settlement, Educational Alliance, Henry Street Settlement and Greenwich House were pioneering community centers in the United States serving as models for similar institutions in New York, Chicago, Cleveland, Detroit, St. Louis, Baltimore, Philadelphia, Washington and other large cities. Almost all of these organizations are heavily indebted to the Alliance program.

It is difficult to say when the Educational Alliance ceased catering primarily to immigrant needs and became a community center. In a sense, it always was responsive to the needs of the community of the lower East Side and keyed its program to the interests of the people in that area. However, with the virtual ending of the immigrant stream in 1924, the East Side community became more stable. There was no further need for an extensive program in Americanization and English language instruction and the Alliance directorate cast about for ways in which it could better serve a neighborhood that was no longer annually deluged by an influx of foreigners.

Community centers strive to cultivate the inherent cultural potentialities of the people served by them. Accordingly, in 1917, the Educational Alliance Art School was established as a community art center, dedicated to the principles of sound craftsmanship and creative freedom. Talented immigrants brought to the art classes a variety of European backgrounds. These blended with the New World environment and the result found expression in a variety of art techniques on canvas, stone, and wood. The Alliance was instrumental in developing such great artists as Jacob Epstein, Jo Davidson, Elias Grossman and Chaim Gross.

The art school is one of the more interesting but not the predominant phase of Alliance activity which, in addition to the artistic, includes social, educational, recreational and religious phases. A department of arts and crafts supplements the art school. A Boys Club Department supervises a diverse program including athletic contests, scouting, gardening club, forums, tournaments, and social gatherings. In the Alliance auditorium, the department of concerts and lectures
schedules events for every evening in the week from September through May. The girls department supervises over forty clubs for girls whose ages range from eight to twenty-five. The program of these clubs includes games and hikes, community singing, handicraft and interior decorating. Other activities of the girls department include sewing classes, rhythmic dancing instruction, scouting, physical education, and the co-ed neighborhood club. The mothers department program is designed to disseminate information concerning the care and upbringing of children, home economics, health and hygiene and hospital service. The department of neighborhood service helps to secure relief for the indigent and jobs for the unemployed. The Alliance’s pre-kindergarten school provides initial education at an age when the child should begin to acquire social skills which he cannot learn at home. In the Judge Greenbaum Reading Room a quiet refuge may be found. In the religious school department the range of the Jewish educational program is from the Hebrew kindergarten for four and five year olds through an elementary school, a high school division for boys and girls thirteen to eighteen, and an adult school of Jewish studies. A unique communal service is offered by the speech clinic whose program aims to correct stuttering, lisping, letter substitution and foreign accent. The clinic also offers courses for the improvement of voice and diction, as well as more advanced training for teachers preparing for the oral examination of the Board of Education.

Despite the fact that housing projects have in recent years sprung up on the lower East Side and that some of the narrow streets have been widened, this area is far from being a desirable residential neighborhood. For many on the lower East Side, the sprawling Alliance building at 197 East Broadway is a sanctuary from crowded, airless flats; from noisy, traffic-filled streets. After the day’s work is done in school and factory, East Side residents look to the Alliance for easily accessible recreational facilities. The following attendance record of a typical Alliance day will furnish some indication of the extent to which the facilities of the Educational Alliance are patronized:
### Facilities

<table>
<thead>
<tr>
<th>Activity</th>
<th>Average Daily Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1. Arts and Crafts</strong></td>
<td>123</td>
</tr>
<tr>
<td><strong>2. Art School</strong></td>
<td>37</td>
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<tr>
<td><strong>3. Auditorium</strong></td>
<td>515</td>
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<tr>
<td>Concert</td>
<td></td>
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<tr>
<td><strong>4. Boy's and Men's Activities</strong></td>
<td>147</td>
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<tr>
<td>Boy's Clubs</td>
<td>45</td>
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<tr>
<td>Father's Club</td>
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<tr>
<td>Men's Gym</td>
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<tr>
<td>Scouting</td>
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<tr>
<td>Showers</td>
<td>132</td>
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<tr>
<td>Socials</td>
<td>16</td>
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<tr>
<td>Senior Committee</td>
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<td><strong>5. Children's Study Hall</strong></td>
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<td></td>
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<tr>
<td><strong>6. Dancing Classes</strong></td>
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<tr>
<td><strong>7. Defense Activities</strong></td>
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<tr>
<td>Red Cross Production Workshop</td>
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<tr>
<td>Air Raid Wardens</td>
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<td>Red Cross Disaster Station</td>
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<td><strong>8. Dramatics and Music</strong></td>
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<td>17</td>
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<tr>
<td><strong>9. English Classes</strong></td>
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<td></td>
<td>46</td>
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<tr>
<td><strong>10. Girl's Activities</strong></td>
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<tr>
<td>Clubs</td>
<td>32</td>
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<tr>
<td>Scouting</td>
<td>72</td>
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<tr>
<td>Sewing Classes</td>
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<td><strong>11. Interviews</strong></td>
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<td><strong>12. Mother's Department</strong></td>
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<tr>
<td>Clubs</td>
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<tr>
<td>Special Events</td>
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<tr>
<td><strong>13. Naturalization Aid</strong></td>
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<td></td>
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<td><strong>14. Neighborhood Service</strong></td>
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<td><strong>15. Pre-Kindergarten School</strong></td>
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<td><strong>16. Reading and Study Room</strong></td>
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<td><strong>17. Religious Education</strong></td>
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<td>Adult Courses</td>
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<td>Children's Classes</td>
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<td>Hebrew High School</td>
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<td><strong>18. Social Rooms</strong></td>
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<tr>
<td>Junior and Intermediate Playrooms</td>
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<tr>
<td>Men's Game Room</td>
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<tr>
<td>Neighborhood Club</td>
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<td><strong>19. Speech Improvement Center</strong></td>
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<td></td>
<td>64</td>
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<td><strong>20. Miscellaneous</strong></td>
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<tr>
<td>Visitors</td>
<td>11</td>
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</tbody>
</table>

**Total Attendance** ........................................ 3,353
The war has given additional scope to Alliance activity. The mighty struggle of the free peoples of the world against the fascist tyrants has stirred to the depths the congeries of nationalities which compose the population of New York’s lower East Side. In accordance with its philosophy, the Educational Alliance interprets the present conflict as a struggle on the part of all the peoples of the world for freedom. Accordingly, clubs and classes of the Alliance composed of the poor but hard-working peoples of the lower East Side contributed to the best of their financial ability not only to the United Jewish Appeal, the Federation, and Passover Relief, but also to the American Red Cross, United War Fund, British War Relief, Russian War Relief, Chinese War Relief, United Hospitals Fund and the Infantile Paralysis Fund.

The Alliance also calls men and women, boys and girls, to service in behalf of national defense. The stay-at-homes are registered in first aid, home nursing, and nutrition courses, in knitting and sewing circles for the Red Cross. The children do their bit in salvage work, and by serving as messengers for air raid wardens, and similar activities.

In the post-war world, there will be many problems in the solution of which the Alliance will have a share. Soldiers returning to civilian life will not find it easy to resume their old routines. They will need guidance to direct their energies into healthful channels. Women war-workers, on leaving industry, will require new fields of interest to supplement their domestic activities. There will be wounds to heal, new interests to cultivate. The Alliance may have to make changes in its organization. It will have to be flexible in accordance with the times. Once again, it will have to study the changing needs of the community and how to meet them. Capacity for adjustment to altered environmental circumstances has been a basic condition of Alliance success during the past fifty years. This fact is an assurance that the Educational Alliance will continue in the post war years to be an effective educational institution providing leadership in the community it serves.