MS-763: Rabbi Herbert A. Friedman Collection, 1930-2004.
Series I: Wexner Heritage Foundation, 1947-2004.
Subseries 1: General Files, 1949-2004.

Box	Folder
61	13

Biographies of Ralph Goldman, Max Fisher, and Edward M. M. Warburg. 1962-1986.

3101 Clifton Ave, Cincinnati, Ohio 45220
513.487.3000
AmericanJewishArchives.org

Jane + Larry Sherman

Mary (38) - N.Y. - divorced - no kids
doing nothing - except painting
once worked for Ford

Philip (36) - investments + real estate
son Chase
wife Amy
Oct. 86 - ?

Julie (31) - Peter Cummings - Fla
3 kids

Margery (27) - Egyptologist
1 kid - husband - metals bus.

put in
Max Frisdan
folder

THE
WEXNER
HERITAGE
FOUNDATION

Herbert A. Friedman
President

Leslie H. Wexner
Chairman of the Board

September 24, 1985

Mr. Edward M. M. Warburg
8 West Meadow Road
Wilton, Connecticut 06897

Dear Eddie,

Too much travelling has delayed my writing. I'm very grateful for your willingness to speak to this group from Columbus. It will be an important experience for them, to meet a person of your background and long record of service. The purpose of this group is to achieve a deeper understanding of leadership - and role models such as yourself are worth more than book learning. They are carefully selected men and women - average age mid-30's - who have already displayed potential.

Talk to them informally, personally, let them ask questions, weave into the tapestry the following elements:

1. Your family background, which created a sense of noblisse oblige.
2. Your World War II career.
3. Your quarter-century presidency of JDC.
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You were kind enough to invite them to your home in New York. The address I have is 39 East 79th Street. Is that correct? Time: 4-6 P.M., on Monday, November 25.

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As ever,

Herb

Herbert A. Friedman

Enclosure

HAF:ndg

NOTES TAKEN BY HAF at home of EDWARD WARBURG, NOVEMBER 25, 1986

Grandfather - Jacob Schiff - terrifying figure

Difficulty of carrying the legend on

Religion a major force in my grandfather's life
reform - but said his morning prayers - no riding on Sabbath
no opening mail

flower to grandfather episode

Francois I house (Gothic) Schiff thought it ostentatious

father came from orthodox family

my mother's great excitement was Col. Frederick Tisch
and through him Chaim Weizmann. We all adored him.
Father didn't quite understand him

Father had a pardess in Israel. Father's real interest was Judah Magnes, who he got into the Hebrew U. I flew in from Russia, Persia in 1931 - saw Magnes - and mother, who got very excited about Palestine. She became a moving and marvelous speaker. When she gave the 1109 to the JTS, she responded.

Father decided to send us to Middlesex - only Jews in school - cold New England atmosphere.

Paul Sachs (Goldman Sachs) became my tutor in art. German was native tongue in our house.

1. Religious training only by Dore paintings)
2. TempleEmanuel Sunday School (not every week)
3. I was confirmed - not Bar Mitzvah)

I knew nothing but I was Jacob Schiff's grandson - hence promoted and passed. I didn't like that special treatment

My public activity began after father's death in 1937.
I took on the overseas Jewish work - with no training.
Importance of professional, who gave religion to the lay leader.
This public work is a form of religious observance. Temple going is weakening. Working together for a common cause is the social welfare religion.
I army I was an MP - in G-5 section - and worked with DP's and refugees.

carrying men on stretchers

I don't think leadership is more than dedication and commitment
It has been most exciting to me to feel the comradeship of Israel
It's an extraordinary fortifying sense of family
My family is turning to heritage - even conservative
Join the family

NOTES/EDWARD WARBURG/NOVEMBER 25,1985

My heroes are the professionals from whom I've gained knowledge - Joe Schwartz

---

Why do you care so much?
I'm delighted when a group like you, who believe what I believe, comes along.

Do your duty - noblesse oblige - never say no.

THE WEXNER HERITAGE FOUNDATION

Herbert A. Friedman
President

Leslie H. Wexner
Chairman of the Board

November 5, 1985

Mr. Max Fisher
2210 Fisher Building
Detroit, MI 48202

Dear Max,

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This group of sixteen persons, including Leslie himself, is coming to New York for one day to hear from you, Eddie Warburg, and Ralph Goldman of the JDC. The idea is for these young people (average age 35) to hear from you the meaning of a lifetime of service to the Jewish people and The State of Israel.

Please speak informally, from your memory and your experience. You do not need to prepare a written speech. Let me suggest some topics which I know will be very worthwhile, and will also be good on the videotape. Remember, we are taping you, but you'll be unaware of it.

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1. What is your motivation in working so long, so hard, so conscienciously? Why do you do it?

2. What are your beliefs about the importance of Jewish survival? Why should the Jewish people struggle so hard?

3. What is so important about The State of Israel?

4. When Hitler came to power in 1933, you were approximately 25 years old. Were you aware of him at that time? Of the danger he represented?

5. When would you say was the start of your really strong activity? 1945 - when the war ended? Or 1948 - when Israel was born? Or later?

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11. You know all the Presidents of the U.S. intimately, beginning with Nixon. Tell us about their attitudes toward Israel, the Arabs, selling arms, helping with Russian Jewry - or any other subjects you wish.

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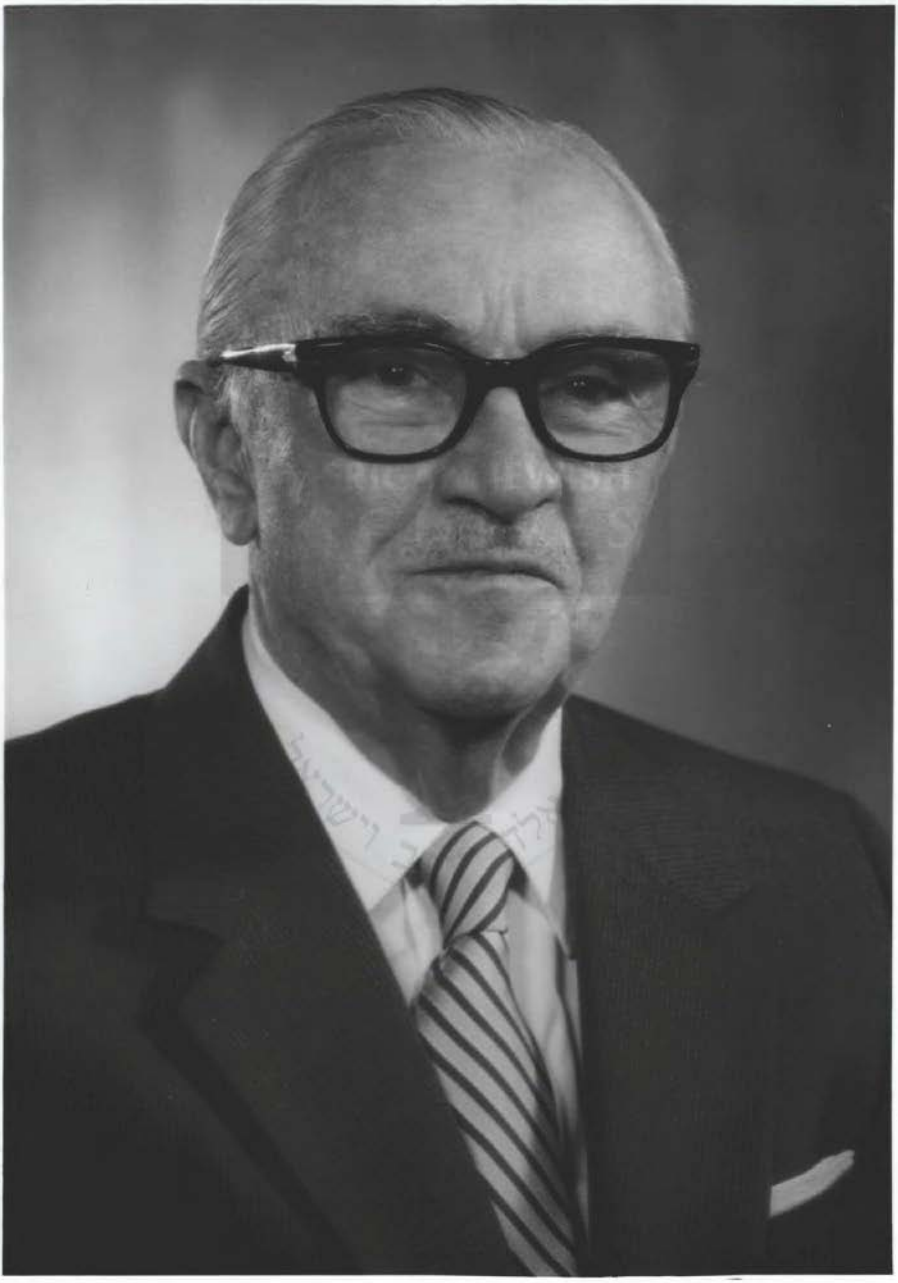
If you have any questions, please call - and once again, Max, thanks for being with us.

As ever,

Herb

(Rabbi) Herbert A. Friedman

cc: Leslie H. Wexner



BACHRACH

10/23/85

JACK D. WEILER, 1114 Avenue of the Americas, New York, NY 10036

Honorary Degrees
Doctor of Humane Letters
Doctor of Philosophy

United Jewish Appeal
National Chairman - 25 years; New York City Chairman - 11 years
Honorary Chairman of Trustees of New York United Jewish Appeal

American Jewish Joint Distribution Committee
Honorary President
Former Chairman of the Board
Member of Executive Committee

The Albert Einstein College of Medicine
Chairman Emeritus
Former Chairman of the Board of Overseers
Member of the Society of Founders
Benefactor
Renamed the Albert Einstein Hospital to the Jack D. Weiler Hospital

State of Israel Bond Organization
National Treasurer and Secretary
Member of National Executive Committee
Member of Board of Directors
World President Century Club
International Chairman of President's Club

United Israel Appeal, Inc.
Former National Treasurer and Member of Board of Directors
Life Trustee

Jewish Community Relations Council of New York
Honorary President
Established Jack D. Weiler Center For Intergroup Relations

The Jewish Agency - ISRAEL
Former Chairman - Housing Committee (Built 12,000 Housing Units
Former Member of Board throughout Israel)

The Jewish Agency - American Section, Inc.
President

The Jewish Agency - NEW YORK
Co-Chairman - Committee on Control and Authorization of Campaigns
for the State of Israel in the United States

Jerusalem College of Technology
Honorary Chairman

Bezalel Academy of Arts of Jerusalem
Honorary Chairman
Established the Jack D. Weiler School of Architecture

Yeshiva University
Member of the Board of Trustees
National Chairman of Centennial Committee of Yeshiva University

New York Board of Rabbis
Founder and President of the Board of the "Lay Advisory Council"
Established the Jack D. Weiler Chaplaincy Services

Federation of Jewish Philanthropies
Former Vice President and Chairman of the Building Committee
Associate Chairman

Council of Advisors to UJA-Federation
Chairman

Jewish Theological Seminary of America
Former Member of Board of Trustees
Elected a "Universal Brotherhood Fellow" of Seminary
First recipient of the Herbert H. Lehman Ethics Award - together
with Governor Robert Meyner of New Jersey
Honorary Member of Board of Directors

Realty Foundation of Greater New York
Founder and President

Montefiore Hospital and Medical Center
Member of the Board of Trustees

Bronx-Lebanon Hospital
Honorary President
Former President and Chairman of Board of Directors

Brandeis University
First Honorary Alumnus from Greater New York

Sukkah In The Sky
Since 1972, built Sukkah In The Sky atop 50th Floor of Grace Building at 42nd Street

(over)

The Jerusalem Foundation

Part of Giloh, Jerusalem, which will eventually house 5000 families, has been named "Kiryat Jack D. Weiler".

Max Fisher born 1908

- his life spans the century
- a giant of international Jewish philanthropy
- a major player in national, state + city affairs
- a confidant of presidents and prime ministers

born in Pittsburgh — 5 children — great grandfather

In Jewish service
rose Came up the ranks
- local federation in Detroit; Chmn, Pres. currently chairman 4th Exec Comm.
- general chairman of UJA and then its President
- President of CJFWF
- Chairman Bd of Govs. J.A.
- now — International Task Force for Economic Recovery

moved through the whole organizational world — on Boards of
JDC, United HIAS, UIA, Reform Movement

in Detroit — president of United Foundation, Symphony, Museum of Fine Arts, Sinai Hospital — and — RENAISSANCE

8 honorary degrees

Mr. Republican King of the Jews, various appellations —
but fact is [4 Presidents came to him, and he came to them for advice, suggestions, help, etc.]

m. m.

Edward Warburg — born 1908 — White Plains
married almost 50 years to some lady — they have two sons + daughter

family of bankers and philanthropists

— Uncle Paul Warburg came to U.S. in 1902
and joined Kuhn Loeb (having married Nina Loeb some years earlier in Germany)

— He was one of architects of Federal Reserve System in 1913 and was vice-governor of the Board.

— father Felix — also was senior partner in Kuhn Loeb and financed much of the industrial growth of America. But his chief interests, was as a key figure in the German-Jewish elite which dominated the early decades of this century, were in the fields of culture, philanthropy + education. He was in the thick of everything until his death in 1937.

four sons — two in banking
one a cellist — founder + conductor of Brooklyn Symphony
one (Eddie) — in retrospect, followed his father

HARVARD
taught at BRYN MAWR (Fine Arts)
founder + trustee of Museum of Modern Art
trustee of Institute of International Education
member of Board of Regents of State of N.Y.

on JEWISH SIDE — chairman of JDC; UJA; pres. UJA N.Y. + UJA National
Bd. Hebrew Univ.; America-Israel Cult. Fndn.

enlisted as private; finished as major — BRONZE STAR — 2 hon. degrees

~~I. YOUTH~~ Boston Hebrew College B.A. Harvard — degrees in Education + Social work intro. GLOBAL PERSON

I. How Did You Get involved? — career of Israel & America

- France — May 1945 waiting to be sent to Japan
- Canton, OHIO — asst dir JCC
- ~~Aliyah Bet~~ — Jan. 46 in U.S.
- Palestine Vocational Service — recruiting sailors
- Wallis Warfield

Legion d'Honneur for Algerian Jews and for non-sectarian help in Thailand 1980, Italy 1981, Lebanon 1983 [illegible]

II. ~~Point IV~~ — with B.G. 1951
Personal aide — first trip as P.M. + launch Bond Drive

III. US Point IV — 1953

IV. America-Israel Cultural Foundation — back in US 58-64 — brought in Isaac Stern

V. IEF — with me, founding director — 64-69 — high schools + community centers

VI. JDC 69-85

a.) Agro-Joint

b.) St. Louis

DENNIS MERCHAN

c.) DP period in Germany

d.) Return to Eastern Europe

e.) WorC in Sephardic communities Asia - Africa

f.) Soviet

VII. R.G. is doing a study of Jewish Communal Assets again Global Civil Servant - claim for needs of Jews.

VIII. Are you satisfied with your life? 3 score years & 10 + more.

High Moments -
Most frustrating times
Basic Philosophy
Last word

NEWS

The American Jewish JOINT DISTRIBUTION COMMITTEE, INC.

60 East 42 Street
New York, NY 10165
212/687-6200
Nathan Freedman
Director Public Information

RALPH I. GOLDMAN

World Director
American Jewish Joint Distribution Committee
1976 - 1985

Ralph I. Goldman is rounding out a uniquely varied career of more than four decades in American and international Jewish communal service. A witness and participant in a number of pivotal events in the growth and development of the State of Israel, Goldman has also been a moving force in the establishment of many innovative social, educational and cultural programs enriching life in Israel and throughout the Jewish world.

On May 29, 1985 at a retirement dinner held in his honor by the Board of Directors of the JDC, a grateful French Government awarded him the French Legion of Honor, making him one of a handful of Americans to be so distinguished. The award, which was presented by the French Ambassador to the United States, the Honorable Emmanuel de Margerie, was made for Mr. Goldman's and JDC's work in assisting in the absorption of Jews from North Africa into the mainstream of French life and in recognition of his role in directing JDC towards broader humanitarian concerns in non-sectarian programs in Thailand (1980), Italy (1981), Lebanon (1983), and currently in Ethiopia.

Among the highlights of Goldman's record of achievement prior to his becoming World Director of the Joint Distribution Committee in 1976: he served as personal aide to Prime Minister David Ben-Gurion on his historical first (1951) and last (1967) visits to the United States...in the Prime Minister's office (1953-57) he coordinated the U.S. Point Four and United Nations Technical Assistance Programs...helped obtain the U.S. Government grant which seeded the development of the Israel Museum in Jerusalem and successfully negotiated with flamboyant showman Billy Rose for the establishment at the Museum of the Billy Rose Sculpture Garden...was a moving force in the establishment of the Jerusalem Foundation...was the founding director of the Israel Education Fund, which established a network of high schools and other cultural/educational structures in Israel, supported by world Jewry...and helped establish in Israel, in adapted form, two types of life-enhancing facilities developed in America: the community center and the comprehensive high school.

With JDC, beginning in 1969 when he became Associate Director-General of JDC-MALBEN, Goldman continued his innovative activism. He was the architect of the reorganization of the Israel operation into the current JDC-Israel and relocated the agency's headquarters from Tel Aviv to Jerusalem, and in recognition of this event and JDC's services, the Municipality of Jerusalem named the hill on which JDC is located as Givat Joint or JDC Hill. Most recently, in his more than nine years as World Director, he has presided actively over JDC's reentry into most of Eastern Europe (Hungary, Czechoslovakia and Poland) and Egypt...and established a JDC presence in Ethiopia. In recognition of

the importance of the French Jewish community and Western Europe in general he established a regional headquarters in Paris, encouraged the development of a training program for communal professional leadership...and labored in behalf of stronger community organization programs including health, welfare and education...substantially extended JDC's traditional reachout to small and isolated Jewish communities the world over...and carried an agency-wide process of self-examination which has developed significant action toward reorganization of JDC governance, staff and structure, seeking excellence in performance.

During Goldman's near-decade as JDC World Director, a number of new directions and perspectives have emerged within and beyond the agency. His concept of "Global Jewish Strategy," based on a lifelong conviction that dedication to Jewish survival is the major Jewish communal priority, has resulted in a growing effort by world Jewish leadership toward generating inter-organizational unity in policy planning on issues of crisis. Another basic Goldman view - that Jewish education is a primary JDC responsibility along with social welfare - has now been widely accepted within the agency and in the Jewish world at large. Also, while continuing to stress the primacy of Jewish concerns for JDC, he has pioneered its development as an effective international non-sectarian aid agency during the successive dire human emergencies of this decade in Cambodia, Italy, Lebanon and Ethiopia. The U.S. Goverment recognized JDC services and is providing a substantial AID grant for JDC's Ethiopia Famine Relief.

Goldman's association with Prime Minister Ben-Gurion's office extended beyond the U.S. visits to a close collegial collaboration with Jerusalem Mayor Teddy Kollek, the Prime Minister's chief aide. Among Goldman's major responsibilities was recruitment of professional personnel for the State of Israel. He brought hundreds of international experts to Israel, and sent hundreds of Israelis for study abroad, providing crucial personnel and training opportunities at a critical juncture in the development of the fledgling state's agriculture industry, science and education.

Reflecting on his many intimate views and impressions of Ben-Gurion through the years, Goldman most vividly recalls and cherishes two moments from the 1951 U.S. visit: the humor and deference with which "B-G" reacted when hailed in New York as "King of the Jews," and the gleeful satisfaction the Prime Minister had in evading his fund-raising schedule-makers for two hours to take advantage of a rare opportunity to deliver an address in Hebrew to a group of students at Boston Hebrew College.

It was as Executive Vice-President of the America-Israel Cultural Foundation in New York, a post he held from 1958 to 1964, that Goldman negotiated the further development of the Israel Museum. A memorable moment he reports witnessing was a prolonged, polite but firm debate between General Yigael Yadin and Billy Rose ("a great modern general and a little civilian Napoleon") over the site of the sculpture garden...a debate won by Rose, who later graciously accepted a modification. During the Cultural Foundation years, while developing major cultural exchange

programs between Israel and the U.S., Goldman invited master violinist Isaac Stern to serve as chairman of the Music Committee. Goldman warmly remembers the assistance given by the Foundation to many young Israeli artists, among them such concert performers as Itzhak Perlman, Pinchas Zuckerman and Daniel Barenboim who have since risen to international acclaim.

During the five years (1964-69) immediately prior to his association with JDC, Goldman served as the founding Executive Director of the Israel Education Fund (IEF) of the United Jewish Appeal. Establishing more than 70 secondary schools throughout the country, the IEF goal was to help Israel's people achieve free secondary education for all children. Goldman's IEF team also inaugurated the twin comprehensive high school approach, creating matching facilities serving both religious and secular student populations. Under Goldman's leadership the IEF undertook the establishment of the first Israeli community centers, based on the concept of serving the entire age-range in each community rather than being limited to youth only. The IEF network also included many pre-kindergartens in development towns and urban neighborhoods, as well as a number of libraries, teacher's seminaries and recreational facilities.

As Associated Director-General of JDC programs in Israel, Goldman launched ESHEL, the Association for Planning and Development of Services for the Aged in Israel, a nation-wide program to serve the needs of all the aged of Israel and not just new immigrants, which had been the mandate of JDC-MALBEN.

Widely regarded as a "father" of the community centers in Israel, he advocated for many years and ultimately in his JDC role he participated actively in the nurturing of Israel's network of centers and in the continual broadening of their effective outreach. He initiated the establishment of the Dr. Joseph J. Schwartz Graduate Program for Training Center Directors and Senior Personnel at the JDC-Paul Baerwald School of Social Work of the Hebrew University.

During his JDC years in Israel, he served on a number of public Boards: the Board of Governors of the Hebrew University; the Board of Governors of HABIMA National Theatre of Israel; the Board of Trustees of the Israel Museum; the Board of Directors of the Jerusalem Foundation; the Board of Directors of the Israel Museum; the Board of Directors of the Israel Community Centers Corporation of which he was a founder; and the Board of Directors of the Bat Dor Dance Company.

Goldman was elected President of the International Conference of Jewish Communal Service in 1981, and in 1984 was elected to the Executive Committee of the International Council of Social Welfare.

He is a member of the Board of the World Confederation of Community Centers and the Board of the Center for Social Policy in Israel.

He is a Brandeis University Millender Fellow in Jewish Communal Leadership and the recipient of the 1978 Philip L. Lown Distinguished Service Award of the Boston Hebrew College, and a fellow of the Jewish Academy of Arts and Sciences.

Educated at Boston Hebrew College, Boston University and Harvard University, he holds degrees in Education and a Masters Degree in Social Work. He began his long and distinguished career in Jewish communal service in 1938 at the Hecht House Jewish Community Center in Boston.

The JDC was established in 1914 and now serves Jews and Jewish communities in need in over 30 countries.

ad
060685

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Chairman of the Board

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(Rabbi) Herbert A. Friedman

cc: Leslie H. Wexner

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President

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Chairman of the Board

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8 West Meadow Road
Wilton, Connecticut 06897

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As ever,

Herbert A. Friedman

Enclosure

HAF:ndg

Edward M. M. Warburg

OCT 7

DEAR HERB:

THE PLANS SOUNA FINE.

SEE YOU 4-6 MON NOV 20TH
39 E 79 APT 3B.

HOW MANY?
WHAT DO I SERVE THEM?
FOOD?
DRINK?

AS EVER

EMMW.

Corps of Engs, 1942-46. Spec Bicentennial exhb: U of Hartford, Conn; Free Libr of Phila. Recipient: Pulitzer Art award, Natl Acad of Design and Columbia U, 1950; Premio Grafico, Intl Book Fair, Bologna, It, 1968; Winchester f, Yale U, 1949; citations; textbook design, children's book illustrations, Amer Inst of Graphic Arts; Ten Best Illustrated Children's Books award, NY Times, 1964; Carl L Blenner Prize for Painting, 1969. Illustrator of approx 200 books, author of some 30 these. Hobby: Piano. Home and Studio: 7 Twin Bridge Acres Rd, Westport, Conn.

FISHER, Max M, US, business exec; b. Pittsburgh, Pa, July 15, 1908; s. William and Mollie (Brody); BS, Ohio St U, 1930; m. Marjorie F. Switow, July 1, 1953; c: Jane Fisher Sherman, Julie Fisher Cummings, Mary, Phillip, Marjorie. Hon chmn bd, United Brands Co, since 1978; for chmn bd, Aurora Gasoline Co; currently on bd of dirs of Dayco Corp, Mfrs Natl Bank (Detroit); Michigan Bell Telephone Co, Owens-Illinois Inc, and The Taubman Co. Mem: chmn, bd of govs, the J Agcy, since 1971; chmn, Detroit Renaissance, sincee 1970; vice-pres, United HIAS, since 1966; mem. bd, Amer J Joint Distribution Comm, since 1967; hon chmn, UIA, 1969-71; mdm bd, Natl Conf on Citizenship, since 1973; gen chmn, UJA, 1965-67 and pres, UJA, 1967-71; pres, Council J Feds, 1969-72; chmn, Natl Ctr for Voluntary Action, 1969-70; pres, United Foundation of Detroit, 1964-66; (chmn of bd, 1966-69); chmn, New Detroit, Inc, 1968-70. Recipient: hon doctorates from Bar Ilan U, 1967; Albion College, 1968; Detroit Inst of Tech, 1969; Mich St U, 1971; Gratz College, 1971; E Mich U, 1973; Heb Union College, J Inst Rel, 1975; and Yeshiva U, 1976; Amer Judaism Award, Reform J Appeal, 1965; Layman of Year, Rel Heritage of Amer, 1967; Amer-Isr Friendship Gold Medal Award, B'nai Zion, 1972; Dist. Service to Philanthropy Award, Amer Assn Fund-Raising Counsel, 1972; Rabbi Abba Hillel Silver Award, ZOA, 1973; Builder of Detroit Award, Wayne St.U, 1973; William Booth Award, Salvation Army, 1977; Isr Goldstein Award, UIA, 1980; HIAS Liberty Award, 1980. Office: 2210 Fisher Building, Detroit, Mich.

FISHER, Michael Ellis, US, educator, research scientist; b. Eyzabad, Trinidad, W Indies, Sep 3, 1931; s. Harold and Jeanne (Halser); in US since 1966; BSC, first class, King's Coll, London, Eng, 1951, PhD, physics, 1956; M. Sorrel Castillejo de Claremont; c: Caricia, Daniel, Martin, Mathew. Horace White prof of Che. Physics and Math, Cornell U, since 1973, chmn, dept of chem since 1975, mem of fac since 66; mem of fac, King's Coll, London, 1958-66. Flying off, RAF, 1951-53. Mem: Inst Physics; Phys Soc; Soc for Ind and Applied Math; Amer Chem Soc; Amer Phys Soc; Math Assn Amer. Author: Analogue Computing at Ultra-High Speed, 1962; The Nature of Critical Points, 1964; contbr to numerous profsl jours. Recipient: f: Royal Soc, 1971; Irving Langmuin Prize in Chem Physics, 1970; Richtmyer Memorial Lectr of Amer Assn Phys Tchrs, 1973; 17th Fritz London Memorial lectr, Duke U, 1975. Office: Cornell U, Ithaca, NY.

FISHER, Samuel, the Rt Hon, Lord Fisher of Camden, Eng, business exec; b. London, Eng, Jan 20, 1905; s. Bernard and dora (Freedman); m. Millie Gluckstein, Oct 21, 1935; c: Marilyn Taylor, Vice-pres, London Diamond Bourse, since 1949; Brit repr, Intl Diamond Confs; pres, J Assn for Phys Handicapped; sr trustee, United J Friendly Soc; chmn, London Lab Mayors Assn, since 1953; pres, bd deps, Br J; chmn, Magistrates JP's; chmn, Betting and Licensing Magistrates Bench; mem, B'nai B'rith, First Lodge of Eng. Recipient: Knight Bachelor, Queen Elizabeth II, 1967. Hobbies: writing book reviews, reading biographies and hist. Home: 48 Viceroy Court, Price Albert Rd, London NW8, Eng. Office: 32-33 Haton Garden, London, EC1, Eng.

FISHMAN, Aaron H.,US, President mfg., co., b. Phila., Pa., July 18, 1922; s. Morris and Anna; attended H.S.; m. Gloria Smith, Apr. 9, 1949; children-Laurie, Michael Jay. Served AUS, 1942-45; co-founder APL Corp., listed N.Y.S.E., pres. Mem. Temple, UJA, Israel Bonds. Albert Einstein Coll., United fund, ADL. Recipient: various awards form previously named orgsn. Conservative Clubs: Seawane, Inverrary, Met. Special interests: golf, art, charities. Office: 101-01 Ave D. Brooklyn NY.

FISHMAN, Asher, Eng, attorney; b. London, Eng, May 6, 1919; s. Samuel and Fanny (Winegarten); LLB, hons, U Coll, 1940; m. Sylvia Krausz, Sep 14, 1948; c: Elkan, Cynthia. Pvt practice since 1945. Lt, Royal Army Pay Corps, 1942-45; chmn: London Bd, J Rel Educ Bd; Bd Govs, JFS Comprehensive Sch; Schechita Comm Bd of Dep; mem: exec comm bd of Deps; Council, Beth Hamedrash and min appointments Comm of United Syn; Council Educ Comm J's Coll; Council Kerem Sch; fmr pres: London Bd for Shechita and Natl Council Shehita Bds. Home: 32 Linden Lea, Hempstead Garden Suburb, London, N2, Eng. Office: 26$28 City Rd, Finsbury Sq, London, EC1, Eng.

FISHMAN, Fred N, US, attorney; b. NYC, Aug 21, 1925; s. Arthur and Frederica (Greenspan); BS, summa cum laude, Harvard Coll, 1946, LLB, Magna cum laude, Law Sch, 1948; m. Claire Powsner, Sep 19, 1948; c: Robert, Nacy. Partner, law firm. Kaye, Scholar, Fierman, Hays and Handler, since 1962; law secy to Chief Judge Calvert Magruder, US Court of Appeals, First Circuit, 1948-49; law secy to asso Justrice Felix Frankfurter, US Supr Court, 1949-50; atty, law firm Dewey, Ballantine, Bushby, Palmer and Wood, NYC, 1950-57; asst vice-pres, Freeport Sulphur Co, 1959-61, joined co as atty, 1957. Trustee, past chmn exec comm, Public Educ Assn, NYC, vice-pres, since 1960, fmr chmn, comm on sch admn and leg; mem: exec comm NYC Bar Assn, past chmn, comm on admn law, fed, state leg, munic affairs, corporate law; NY State Bar Assn, comm on admn law; NY Co Lawyers Assn; Amer Bar Assn; Phi Beta Kappa; Harvard Club, NYC; fmr: mem comm, Harvard Law Sch-Isr Coop Research for Isr Legal Devl; club, Harvard, NYC. Ed, Harvard Law Rev; contbr to legal publs. Home: 17 E 89 St, New York, NY. Office: 425 Park Ave, New York, NY.

FISHMAN, Harold C, US, dermatologist; b. Yonkers, NY, Oct 1, 1913; s. Jacob and Fay (Rosenbloom); AB, U of Cal, 1934; MA, 1935, MD, 1940; postgrad studies, NY Postgrad Med Sch and Hosp, Skin and Cancer Unit, 1946-47; m. Flora Lazard, Dec 3, 1939; c: Michael, William. Sr att dermat em; LA Co-U of S Cal Med Cen; att dermat Cedars of Leb Hosp; lectr, postgrad dermat, U of S Cal Med Sch. US Army, 1941-46. Pres: Westwood Acad Med and Dent; Metrop Dermat Soc of LA, 1952; vice-pres: dermat sect, Cal Med Assn, 1955; Irving Thalberg Lodge, B'nai B'rith, since 1948; dipl: Amer Bd Dermat; Amer Acad Dermat; Pacific Coast Dermat Assn; Soc Inves Dermat; AMA; LA Co Med Assn; Inst Soc Throp Derm; Noah Worcester Derm Soc; Beverly Hills Acad Med, pres, 1961; S Cal B'nai B'rith Hillel Council; Phi Delta Epsilon; Ps Chi; Wilshire Blvd Temple Brotherhood, pres, 1961. Contbr to med jours. Home: 705 N Alphine Dr, Beverly Hills, Cal. Office: 10921 Wilshire Blvd, Los Angeles, Cal.

FISHMAN, Herman, US, certified public acctnt; b. Bx, NY, Feb 15, 1920; s. Abraham and Minnie (Abraham); BBA, CCNY, 1947; m. Vivian Kilimnik, Sept 30, 1944; c: Barry (decd), Eileen, Joanne. Pvt practice since 1954; CPA, business cons, Leonard Levine, CPA, 1943-54. Mem: Amer Inst of CPA's; NY State Soc of CPA's. Hobby: J folklore. Home: 2840 Sedgwick Ave, Bronx, NY. Office: 310 Madison Ave, New York, NY.

FISHMAN, Seymour, US, consultant; b. Neward, NJ, Feb 10, 1915; s. Samuel and Ethel (Rattman); BS, CCNY, 1935 and MA, 1937; att NYU 1938-41; m. Sylvia Shemel, Feb 14, 1937; c: Steven Joel, Judith Lynn Singer. Financial and fund-raising counselor, Private Counseling; vice-pres, Divine and Fishman (NYSE), 1958-64; vice-pres, Henry Morton Inc, 1955-58; Commentary Magazine, 1947-48; NY State Certified Psychologist, 1937. Mem: vice-pres emeritus, Amer Friends Heb U, since 1980; vice-pres, 1964-80; Isr Bond Sales Org, 1951-55; AJCong, 1948-51; JWB, 1941-47; fellow Amer Psychological Assn; found, Heb U of Jerusalem. Recipient: Torch of Learning, Heb U of Jerusalem; Meritorious Service to Morale of Servicemen, US Defense Dept, 1947. Mil Service: USO in Pacific, 1941-47. Interests: psychology, Israel, education. Home: 3625 N Country Club Dr, N Miami Beach, Fla. Office: 11 E 69th St, New York, NY.

FISHMAN, William H, US, biochemist, educator; b. Winnipeg, Can, Mar 2, 1914; s. Abraham and Goldie (Chmelnitsky); in US since 1940;; BS, U Sask, 1935; PhD, U Toronto, 1939; post doc study: U edinburgh, Scotland, 1939-40; Cornell U Med Sch, 1940-41; m. Lillian Waterman, Aug 6, 1939; c: Joel, Nina, Daniel. Prof, path oncology, Tufts U Sch of Med, since 1960; re prof, biochem 1948-60; dir, cancer re, Tufts-NE Cen Hosp, 1958-72; dir, Tufts Cancer Re, Cen since 1972; lectr, steroid training, Clark U, Worcester, Mass, since 1956; asst prof, bochem, Bowman-Gray Sch of Med, NC, 1943-45; re asso, U Chgo, 1945-48; NSF, travel award to Japan, 1959, guest speaker, Fifth Glucuronic Acid Re Cong, Tokyo, 1959. Mem: Amer Soc of Biol Chem; Biochem Soc (London); Amer Chem Soc; Amer Soc for Cell Bio; Sigma Xi; Soc for Experimental Biol and Med; NY Acad of

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BIOGRAPHY

MAX M. FISHER
HONORARY GENERAL CHAIRMAN, UNITED JEWISH APPEAL

Max M. Fisher of Detroit, Honorary General Chairman of the United Jewish Appeal, is a giant of international Jewish philanthropy who has provided outstanding service over the past several decades to the national government, the state of Michigan and the city of Detroit.

As Chairman of the Board of Governors of the reconstituted Jewish Agency in Jerusalem, he holds what is widely considered to be the key post in international Jewish philanthropy. Before assuming this position, he was General Chairman of the United Jewish Appeal for three years (1965-7) and then served as Chairman of the Board of the United Israel Appeal, Inc. He is also a past President of the Council of Jewish Federations and Welfare Funds and Honorary Chairman of the National Executive Council of the American Jewish Committee.

Deeply committed to the furtherance of education here and in Israel, Mr. Fisher is a Board member of the American Friends of the Hebrew University and has been awarded Honorary Doctorates by Bar-Ilan University, Albion College, the Detroit Institute of Technology, Michigan State University, Ohio State University, Gratz College and Eastern Michigan University. HUC-JIR Yeshiva

A member of the Commission on Private Philanthropy & Public Needs and a former Chairman of the Board of the National Center for Voluntary Action, he has served the Jewish and general communities of Detroit

more...

long and well. He has been a dominant figure in the annual campaigns of the Jewish Welfare Federation there and is a past President of its Board of Governors and current Chairman of its Executive Committee.

Other Detroit organizations he has both led and supported prominently are the United Foundation, the Detroit Symphony Orchestra, the Founders Society of the Detroit Museum of Fine Arts, the Sinai Hospital and the Metropolitan Fund, Inc.

In the business world, he is Chairman or Member of the Board of a number of key companies in the real estate, utilities, transportation, communications and petro-chemical fields. He has been a consultant and advisor on both petro-chemicals and voluntary action to two administrations in Washington and to the Israel government.

Mr. Fisher lives in Franklin, Mich., with his wife Marjorie. They have five children.

# # #

lessons of the earlier war. The war was carefully prepared; the Jews tendered offers to supply the Roman army with weapons and deiberately delivered them sub-standard; the arms were rejected and went to arm the insurgents. Bar Kokhba avoided sieges; positions in the field were prepared, probably connected with each other, in order to hold up the Roman advance. The command of the Jewish army remained from beginning to end in the hands of Simeon bar Kosiba (Bar Kokhba). When the war broke out, the Jews soon seized Jerusalem and the whole of Judea, possibly even parts of Samaria; they were joined by gentiles who rebelled against Roman society. In the course of the war one Roman legion, the XXII Deioteriana, was probably destroyed completely; it disappears from the Roman army lists. In the end the Romans had to concentrate an army of several legions (including parts of legions from Moesia). Bar Kokhba's army was finally besieged in Bethar, but some of the insurgents fled to the caves above the Dead Sea. Their archives, discovered in 1960–61, throw much light on the military, civil, and religious organization of Bar Kokhba's army and administration. While he took care of sequestrating food and arresting malcontents, Bar Kokhba also ordered the collection of the "four species" for making *lulavim*. The Bar Kokhba war marks the last great military effort of the Jewish nation in Erez Israel. It was followed by two minor occasions on which the Jews took up arms against their oppressors. One was the revolt which broke out at Sepphoris in 351 against Gallus Caesar, the tyrannical emperor Constantinus II. The rebels, led by a certain Patricius, seized the armory and were able for some months to maintain a semblance of government in Galilee (Sepphoris and Tiberias) and Lydda. The revolt was suppressed by the Roman general Ursicinus, who defeated the Jews near Acre and advanced into Galilee.

In 614, at the approach of the Persian armies, the Jews rose again. Their force numbered some 20,000 men from the mountains of Galilee and around Jerusalem. They succeeded this time in taking Acre, but failed before Tyre. Nevertheless they were useful allies in the siege of Jerusalem by the Persians, which ended with the capture of the city and the establishment of a short-lived government there. The Jewish leader in this war is known to us only under the pseudonym "Nehemiah son of Hushi'el." The Persians soon dissolved their alliance with the Jews, and this last military effort came to nought. [M.A.-Y.]

For Modern Period see: *Israel, State of: Israel Defense Forces; *War of Independence, *Sinai Campaign; *Six-Day War.

Bibliography: Y. Yadin, *The Art of Warfare in Biblical Lands* (1963); idem, in: EM, 2 (1954), 179–262 (incl. bibl.); 5 (1968), 462–71, 931–70 (incl. bibl.); idem, in: *World History of Jewish People* ed. by B. Mazar, 2 (1970), 127–59; J. Liver (ed.), *Historia Zeva'it* . . . (1964). SECOND TEMPLE TO 614: Besides general histories (Schuerer, Noth, Abel) see F. M. Abel, *Les livres des Macchabées* (1949); A. Avissar, *Milhamot Yehudah ha-Makkabbi* (1968); M. Avi-Yonah, in: *Massot u-Mehkarim bi-Ydi'at ha-Arez* (1965), 57–72; idem, *Atlas Carta li-Tekufat ha-Bavit ha-Sheni* . . . (1966); idem, *Bi-Ymei Roma u-Bizantiyyon* (1970), 153–8, 223–33; A. Galili, *Kavvim le-Ma'arekhot Yisrael bi-Ymei ha-Bayit ha-Sheni* (1951); A. Schalit, *Hordos ha-Melekh* (1962), 94–101; V. Tcherikover and A. Fuks, *Corpus papyrorum judaicarum*, I (1957), 13–15, 86–92; S. Yeivin, *Milhemet Bar-Kokhva* (1957); M. Gichon, *Atlas Carta le-Toledot Erez Yisrael mi-Beitar ve-ad Tel-Hai, Historyah Zeva'it* (1969).

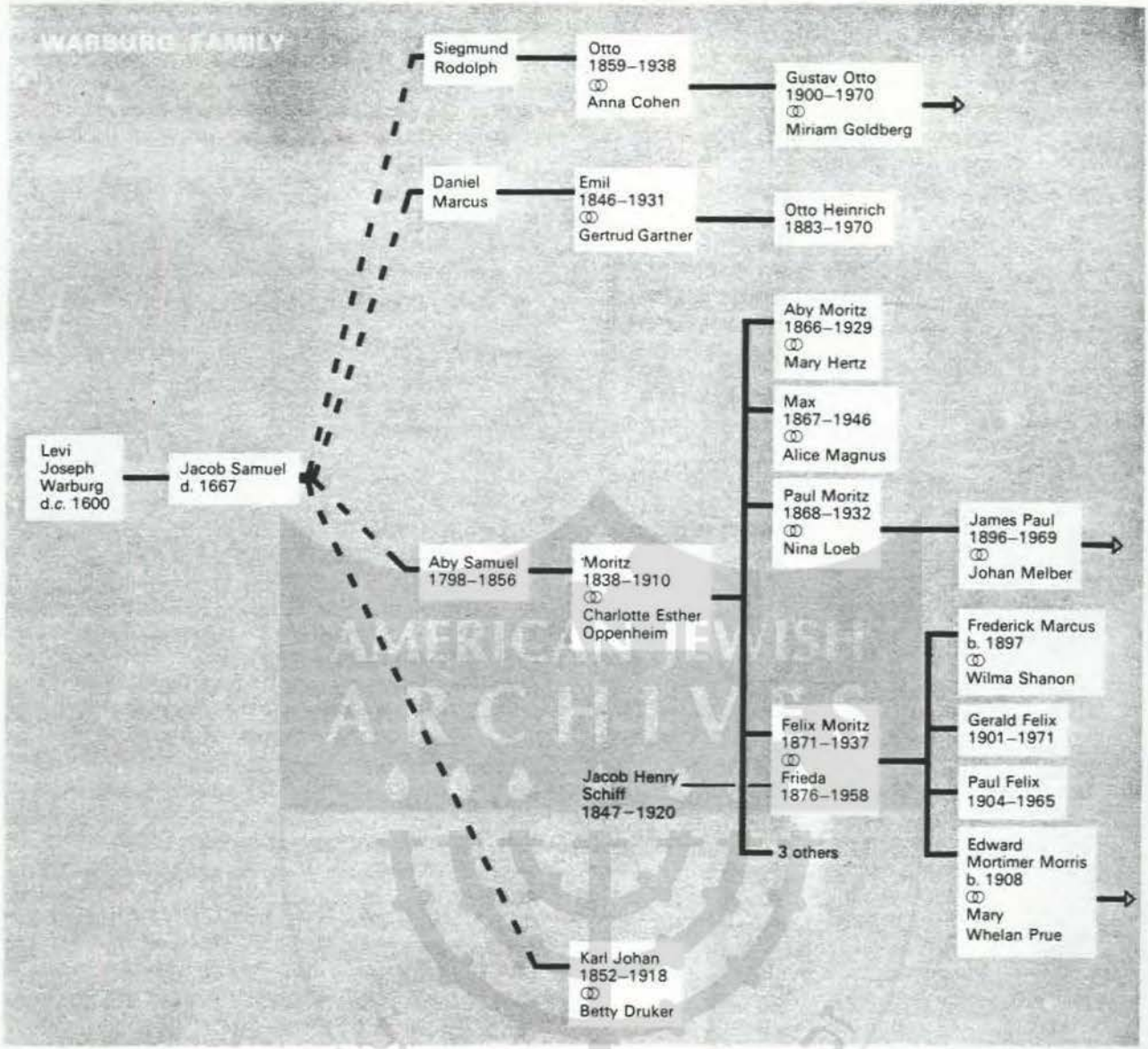
WARBURG, family of German and U.S. Jews. PAUL MORITZ WARBURG (1868–1932) was a banker and philanthropist. Born in Hamburg, Germany, he became a partner in 1895 in his family's banking house, M. M. Warburg and Co. In the same year he married Nina Loeb, daughter of Solomon Loeb of Kuhn, Loeb and Co. of New York. In 1902 Warburg moved to the United States and became a member of the Kuhn, Loeb firm. Warburg's contribution to the U.S. banking system was considerable. One of the chief architects of the legislation establishing the Federal Reserve System in 1913, he served as a member of the Federal

Felix M. Warburg, U.S. banker and philanthropist. Courtesy American Joint Distribution Committee, New York.

Reserve Board (1914–16) and as its vice-governor (1917–18). Although he declined reappointment and returned to private banking, Warburg maintained an active interest in the board by serving as a member (1921–23) and president (1924–26) of its advisory council. He also wrote several books expounding his belief in the necessity for a strong, politically independent central banking system in the United States. Active in philanthropic and civic affairs, Warburg was a leading figure in the work of the *American Jewish Joint Distribution Committee, the Federation for the Support of Jewish Philanthropic Societies in New York City, the American Society for Jewish Farm Settlement in Russia, the Juilliard School of Music, the National Child Labor Committee, Tuskegee Institute, and many others. He wrote *Federal Reserve System—Its Origin and Growth* (1930).

Paul Warburg's son, JAMES PAUL (1896–1969), was also a banker. He was born in Hamburg, Germany, and was taken to the United States in 1902. After service with the Navy Flying Corps in World War I, Warburg pursued a career in finance, serving as president of the International Acceptance Bank and director of the Bank of the Manhattan Company. He was also one of the major backers of the highly successful Polaroid Corporation. A liberal Democrat, Warburg was a member of President Franklin D. Roosevelt's "brain trust" during the early years of the New Deal. At the same time, he entered a new phase of his career as a prolific writer, first of poetry and technical works on textiles, later of popular volumes on economics, public affairs, and foreign policy. In the late 1930s, Warburg urged U.S. intervention against Nazi Germany and during World War II served as deputy director of the Office of War Information. Disenchanted with the Cold War atmosphere of the 1950s, Warburg consistently championed the cause of peaceful coexistence of the major powers, awareness of the dangers of German rearmament, and the necessity for an independent, progressive U.S. foreign policy. He wrote the autobiographical *The Long Road Home* (1964).

FELIX MORITZ (1871–1937), a brother of Paul M. Warburg, was also born in Hamburg, Germany. He moved to the United States in 1894, married Jacob H. Schiff's daughter Frieda (see below) in 1895, and became a partner in his father-in-law's banking firm, Kuhn, Loeb and Co. Although Warburg participated, as partner and later as senior partner Kuhn, Loeb and Co., in the financial aspects of the economic and industrial transformation of the U.S., his chief interests were philanthropy, education, and culture and his contributions in these fields were considerable. He was one of the earliest supporters in New York City of the Educational Alliance and the Henry Street Settlement,



organizations facilitating the absorption of immigrants. He served on the New York City Board of Education (1902–05) as a New York State probation commissioner, and he was active in movements to combat juvenile delinquency and family desertion. Deeply interested in music and art, he was a leader in the development of the Juilliard School of Music, the New York Philharmonic Symphony Orchestra, and the erection of the Fogg Museum of Art at Harvard University. His educational activities included service as a trustee of Teachers College of Columbia University, financial support of the Horace Mann and Lincoln Schools, presidency of the American Association for Adult Education, and trusteeship of the American Museum of Natural History.

A key figure in the German-Jewish elite which dominated the U.S. Jewish community in the early decades of the 20th century, Warburg's manifold activities displayed a wide range of sympathetic interests. He was chairman of the American Jewish Joint Distribution Committee from its establishment in 1914 until 1932, a major contributor to the American Society for Jewish Farm Settlement in Russia, and founder of the Refugee Economic Corporation. At home, he led in the formation in 1917 and subsequent administration of the Federation for the Support of Jewish Philanthropic Societies of New York City and was president of the Young Men's Hebrew Association of New York. He generously supported Jewish education, including the Hebrew Union College and, especially, the Jewish Theological Seminary and the Graduate School for Jewish Social Work. Not a Zionist, Warburg nevertheless was active in promoting Jewish settlement in Palestine through major support of the Palestine Economic Corporation and the Hebrew University. He cooperated with Louis *Marshall, president of the American Jewish Committee (of which Warburg was a member), and Chaim *Weizmann in the broadening of the *Jewish Agency for Palestine to include non-Zionists. Chairman of the Agency's administrative committee, he resigned in 1930 in protest against British policies restricting Jewish immigration, and, in 1937, he protested the British plan for the *partition of Palestine.

Felix Warburg's wife, FRIEDA (née SCHIFF; 1876–1958), was a philanthropist and communal leader. She was associated with her husband in numerous philanthropies and was also a leading figure in her own right. Among her major interests were the Young Women's Hebrew Association and the Visiting Nurse Service of New York. Although a non-Zionist, she was active in the work of Hadassah, especially its Youth Aliyah and the hospital in Jerusalem, and the American Friends of the Hebrew University. Her largest single gift was $650,000 in 1951 to the United Jewish Appeal to aid in the absorption of immigrants to Israel.

Felix and Frieda Warburg's son FREDERICK MARCUS

(1897–) was a banker. After service in the U.S. Army during World War I, he was an investment banker, serving with the American International Corporation (1919–21), M. M. Warburg and Co. (1922–27), and Lehman Brothers (1927–30). In 1931 he became a partner of Kuhn, Loeb and Co. Among the civic and communal groups in which he served as officer or trustee were the American Museum of Natural History, Boy Scout Council, National Recreation Association, and the Federation of Jewish Philanthropies of New York. During World War II Warburg rose to the rank of colonel in the U.S. Army Special Service Division.

His brother GERALD FELIX (1907–1971) made his debut as a cellist with the New York Philharmonic in 1925, was a member of the Stradivarius Quartet from 1930 to 1936, and organized the Stradivarius Society. He was also a founder and conductor of the Brooklyn Symphony Orchestra and served as an officer of the New York City Center and Carnegie Hall.

Another brother PAUL FELIX (1904–1965) was active in banking and related fields, including service with the International Acceptance Trust Company, Bank of the Manhattan Company, J. S. Bache and Company, and, from 1951 to 1961, Carl M. Loeb, Rhoades and Co. He was a founder and president of the Federation Employment Service. During the 1930s he was active in bringing child refugees from Nazi Germany to the United States, and during World War II he served in the army as an intelligence officer and military attaché at the U.S. embassy in Paris. From 1946 to 1950 he was a special assistant at the U.S. embassy in London. A prominent member of the Reublican Party, he was a director of the United Republican Finance Committee.

Another brother EDWARD MORTIMER MORRIS (1908–) graduated from Harvard University in 1930. He did not engage actively in the family's banking business, but was immersed in a variety of cultural, communal, and philanthropic activities. His interest in the fine arts was expressed through teaching at Bryn Mawr College (1931–33), extensive foreign travel, a notable private art collection, service as a founder and trustee of the Museum of Modern Art in New York, and chairmanship of the American Patrons of the Israel Museum. He was a member of the Board of Regents of New York State, a trustee of the Institute of International Education, and special assistant to the governor of New York on cultural affairs. Most significant in Warburg's career was his outstanding Jewish philanthropic leadership. He was chairman of the American Jewish Joint Distribution Committee (1941–66), as well as chairman (1950–55) and honorary chairman from 1956 of the United Jewish Appeal. In 1967 he became president of the United Jewish Appeal of Greater New York. Warburg's interest in Israel institutions included trusteeship in the American-Israel Cultural Foundation and membership in the Board of Governors of the Hebrew University. During World War II he served in the U.S. Army, rising to the rank of major.

Bibliography: DAB, 19 (1936), 412–3 (on Paul Moritz Warburg); 22 (1958), 694–5; Adler, in: AJYB, 40 (1938/39), 23–40 (on Felix Moritz Warburg); M. Warburg, *Aus meinen Aufzeichnungen* (1952); E. Rosenbaum, YLBI, 7 (1962), 121–49. [Mo. Ro.]

WARBURG, ABY MORITZ (1866–1929), German historian of art and civilization. Warburg was born in Hamburg. His main field of study was the revival of Roman and Greek antiquity in the Renaissance. His works such as *Bildniskunst und Florentinisches Buergertum* (1902); *Die Grablegung Roger van der Weydens in den Uffizien* (1903); and *Francesco Sassettis letztwillige Verfuegung* (1907) were concerned with the Renaissance in its relation to classical antiquity and the Christian religion. *Italienische Kunst und internationale Astrologie im Palazzo Schifanoja zu Ferrara* (1912) revealed the importance of classical astrology in Renaissance art. *Heidnisch-antike Weissagung in Wort und Bild zu Luthers*

Aby Warburg, German art historian. Jerusalem, J.N.U.L., Schwadron Collection.

Zeiten (1920) and *Orientalisierende Astrologie* (1926) also discussed the beliefs and superstitions of the period. Warburg founded the famous Warburg Bibliothek in Hamburg, transferred to London when Hitler came to power. In London it is known as the Warburg Institute. It consisted of 60,000 volumes and 20,000 photographs, and its purpose was to extend Warburg's own researches by tracing the influence of classical antiquity on all subsequent civilizations. The work was carried out by a group of mainly Jewish scholars which included Erwin *Panofsky and Ernst *Cassirer. The Institute publishes the journals *Studies of the Warburg Institute* and the *Journal* of the Warburg and Courtauld Institutes and Warburg's own papers under the title *Gesammelte Schriften*. The lectures given at the Institute were published as *Vortraege der Bibliothek Warburg*.

Bibliography: G. Bing, *Aby M. Warburg* (Ger., 1958); K. G. Heise, *Persoenliche Erinnerungen an Aby Warburg* (1959); F. Saxl, in: *Vortraege der Bibliothek Warburg, 1921–1922* (1923).

[Ed.]

WARBURG, KARL JOHAN (1852–1918), Swedish literary historian. Warburg was born in Göteborg (Gothenburg), where his father was the Danish consul. Warburg became professor of literature and art history at the Göteborg Academy in 1890. He moved to Stockholm ten years later and from 1901 organized and administered the Nobel Library of the Swedish Academy. In 1906 he was elected to the chair of literature at the University of Stockholm, succeeding Oskar Ivar *Levertin. As a literary critic and contributor to the liberal press, Warburg had a considerable influence on Swedish cultural life. His outstanding achievement was the monumental *Illustrerad svensk litteraturhistoria* (1896–97; 6 vols., 1926–30³), an authoritative history of Swedish literature written in collaboration with Johan Henrik *Schück. This was the first serious attempt to investigate the subject from its 17th-century beginnings, and was characterized by keen psychological insight. Warburg also played an active part in Jewish communal affairs and, from 1905 until 1908, was a member of the Swedish parliament.

Bibliography: *Svenska män och kvinnor*, 8 (1955); M. Lamm, *Karl Warburg, ord och bild* (1919). [H.V.]

WARBURG, OTTO (1859–1938), botanist and the third president of the World Zionist Organization. Born in Hamburg to a wealthy, assimilated family (see *Warburg), Warburg received an exclusively secular education. He completed his studies in the natural sciences in 1883 and decided to become a botanist, beginning his scientific career with studies in plant physiology and anatomy and specializing in tropical plants and plant geography and development. From 1885 to 1889 he conducted research expeditions

Biographical Data

EDWARD M. M. WARBURG

EDWARD M. M. WARBURG, a member of the New York State Board of Regents, has been one of the foremost figures in the American Jewish community for more than a quarter of a century.

Except for three-and-a-half years in the United States Army during World War II, he has been Chairman of the Joint Distribution Committee from 1941 to 1965, and is now holding the title of Honorary President. From 1951 to 1955 he also served as General Chairman of the United Jewish Appeal, American Jewry's chief instrument for aiding needy Jews in Israel and other lands. He also served from 1955 to 1956 as President of the UJA, and since 1956 has been Honorary Chairman of the UJA and a notable leader in its campaign efforts.

A member of a family with a notable tradition of service to philanthropic and humanitarian causes, Mr. Warburg's dedication was reinforced by his experiences while serving with the U.S. First Army in Europe. He had enlisted as a private in the U.S. Army in February, 1942; by 1945 he was a major, serving with the Displaced Persons Division of the U.S. First Army Civil Affairs Section. In Belgium and other parts of Western Europe he saw the human debris left behind by war and Nazism. He threw himself untiringly into the effort to save the surviving remnant of European Jewry.

His return to the United States and his resumption of the Chairmanship of the Joint Distribution Committee was a continuation of his personal battle against hunger, need and suffering in a different form. Under his leadership, JDC, the major American agency aiding needy Jews overseas, undertook a massive emergency assistance program for Jews in the displaced persons camps. When the State of Israel was established in May, 1948, JDC aided more than 500,000 men, women and children to emigrate to Israel in a period of two-and-a-half years.

Under his guidance, during the period since World War II JDC has undertaken a program of welfare, medical and other assistance on behalf of hundreds of

thousands of Jews in North Africa and other Moslem countries; it has established and operated the Malben program to provide hospitals, old age homes and other aid to aged, ill and handicapped immigrants to Israel; it has fed, clothed and housed thousands of refugees in Western Europe; and it has given its extraordinary answer to Hitler by its assistance to the revival and re-establishment of flourishing Jewish communities throughout Western Europe.

All of these programs were made possible by the nationwide campaigns of the United Jewish Appeal, from which JDC receives the bulk of the funds for its programs.

In addition to his activity on behalf of the United Jewish Appeal, Mr. Warburg has also served as a Chairman and a member of the Board of Directors of the UJA of Greater New York. He is also a member of the Board of Governors of the Hebrew University of Jerusalem and a member of the Board of Trustees of the America-Israel Cultural Foundation.

At the same time, Mr. Warburg has been a notable figure in civic and cultural activities in the United States. He is a founder, former member of the Executive Committee and now an Honorary Trustee of the Museum of Modern Art in New York. He is also a former member of the Executive Committee of the Board of Directors and now an Honorary Trustee of the Institute of International Education. Mr. Warburg was elected to the Board of Regents of the State of New York in 1958.

Both of his parents, Felix M. Warburg and Frieda Schiff Warburg, were noted during their lifetimes for their service to their fellow men and to the community. Mr. Warburg was born in White Plains, New York in 1908. He graduated from Harvard College with a Bachelor of Science degree in 1930. He was an instructor in Fine Arts at Bryn Mawr College from 1931 to 1933, then traveled to Iran as a member of an archeological expedition. In 1939 he married the former Mary Whelan Prue; they are the parents of a son, David, and a daughter, Daphne.

They also have a son Stephen Currier, Mrs. Warburg's son by a previous marriage.

During his war service Mr. Warburg received the Bronze Star and was made an Officer of the Order of the Crown, a Belgian decoration. In 1955 he was awarded honorary doctorates of Humane Letters by both Brandeis University and Hebrew Union College-Jewish Institute of Religion.

5/24/62

THE ROLE OF THE PROFESSIONAL IN DEVELOPING AND SHAPING JEWISH COMMUNAL POLICIES AND STRATEGIES

by
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To all of them I give due credit and heartfelt thanks. I also wish to absolve them from responsibility for my conclusions, some of which may not necessarily coincide with their own.

THE ROLE OF THE PROFESSIONAL IN DEVELOPING AND SHAPING JEWISH COMMUNAL POLICIES AND STRATEGIES

Introduction

Throughout the millenia, Jewish civil servants — some paid by the community, others reimbursed only by the satisfaction of toiling in the vineyards of the Lord — played a vital role in serving the community and Jewish life.

Since the days of the Levites and prophets, the Jewish civil servant has been a force for Jewish survival, keeping alive the vision of the Jewish people as an *Am S'gula* — a people with a mission, a sense of purpose.

Even today Jewish existence is under threat, as it has been so often in the past. And we, for whom the memory of the Holocaust is still fresh, can best honor our six million martyrs by helping assure Jewish continuity.

We have a responsibility, too, to the Jewish communities of the future. They are the promise of continuity; and it behooves us to leave them a legacy strong enough for them to anchor their future to their past.

With the rebirth of Israel in 1948 we have become a renewed people. The destinies of the Jews of Israel and the Diaspora are intertwined: two million Jews made their way to Israel in a mass migration that dwarfed the exodus from Egypt. Israel is focal to the millions of Jews in the Diaspora and vital to their very existence: a center for creative Jewish scholarship and learning, and a beacon showing the oppressed and the rootless that they have a home.

Israel remains surrounded by hostile forces. The forces of evil elsewhere, somewhat subdued since the defeat of the Nazis, have now experienced a recrudescence, stimulated by OPEC oil and the lure of petrodollars.

The Diaspora courts disaster by the steady erosion of Jewish values and traditions. Assimilation and a sharply reduced birthrate have aroused dire predictions by demographers, Jewish social scientists and communal leaders.

We Jews have had our doomsayers throughout history. Yet we have survived by virtue of those who perpetuated Jewish tradition, learning and religion, Jewish culture and Jewish community life.

It is that sense of community that keeps Jewry alive and vital—a spirit of community sustained throughout the ages by our sense of covenant[1], and by our traditions and our teachings. And in every age this spirit of community has been reinforced by those who had a vision of our Jewish destiny: priests, prophets, teachers, sages, rabbis . . . communal workers.

It is with the Jewish communal worker of today that we wish to concern ourselves: his genesis, his development through the ages, and especially what he is today; the role he plays in serving and safeguarding the Jewish community, and the promise he holds for the future.

I. THE JEWISH PROFESSIONAL

Historical Perspective

The Jewish professional has been an integral part of Jewish life since the Jewish community came into being. His form and title have changed through the ages, and his role has changed with the changing needs. But always his purpose has remained steadfast — to serve his community and to preserve it.

In the days of the Kings, priests and prophets existed side by side with the ruling monarchs and even shared some of their power. The priests presided over Temple functions, and served as teachers, judges and healers. The prophets were the arbiters of social morality and profoundly influenced the course of political life.

In Babylonia the priests, prophets and elders continued to lead their people. It was they who kept the exiles united and determined to return to Jerusalem. They reserved the rite of sacrifice for the Temple in Jerusalem, and instituted prayer in its place to hold their people fast to their faith. The concept of *edah* (congregation) came to symbolize a gathering of worshippers wherever they may be, rather than a place of worship. This new concept became the cement that bound the Jewish people together in the thousands of years that followed — united them, strengthened them and kept their faces and hearts turned toward Jerusalem.[2]

It was the communal leaders in Talmudic times — rabbis and teachers — who were largely responsible for making public education obligatory and raising the study of *Torah* to a religious imperative.[3] They also redefined the concept of *z'daka* (charity) — for their time and for all generations to come — transforming it from an individual voluntary act to a sacred communal obligation.[4]

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In each generation leaders have come forth to serve the Jewish community—often at great personal sacrifice, and at times at great risk.

Some were self-appointed, some imposed by governments, others elected by the community or appointed by the elders. They were known by many titles: *Rashim, Chachamim, Parnassim, Tovim, Ne'emanim* and *Gabba'im* were but a few. They were chosen for their special skills in administering funds and property, supervising charity, interceding with the authorities, interpreting the law, and other abilities essential to the functioning of a voluntary community.

In the Middle Ages, as the complexities of communal life spilled over the edges of Talmudic law, scholars brought a new depth and breadth to communal law by formulating *Takkanot,* or *Responsa,* to meet the changing needs.

Each *kehillah* (community) developed its own *Takkanot.* Yet there were marked similarities between communities—scattered as they were—in the challenges they had to face. In recognition of these commonalities—from juridical and organizational to political and self-defense—communities convoked synods on a regional or even national scale. Final decision rested with the community, and all deliberations were reported back to the local leaders for action. In the words of the Talmud:

„אין מעמידים פרנס על הציבור אלא אם כן נמלכים בציבור." (ברכות נ"ה—א')

"We must not appoint a leader over a community without first consulting it."[5]

Communal Institutions Adapt to Environment

Jewish communities have developed a variety of institutions and services over the centuries in order to meet Jewish needs. The specific forms they have taken have been shaped to a great extent not only by Jewish tradition and culture, but also by the external environment—the social and economic state of affairs of their host countries as well as the political climate.

The Jewish community of Iran, for example, developed along family rather than organizational lines, influenced by centuries of autocratic rulers who harbored suspicions of organizations as challengers to their regimes.[6] The Jewish community of 18th Century England modeled its Board of Deputies along the lines of the British Parliament. The Jewish communities of Central Europe cling to a formal structure reflecting government efforts during the Emancipation to allow a separate communal organization which was nonetheless integrated into the body politic. The American Jewish community, on the other hand, was built from the start on the basis of voluntary associations.

Maintaining Services — Differences between Diaspora and Israel

The means we have devised to maintain our institutions and services are just as varied.

Jews in the Diaspora receive Jewish communal services from agencies sponsored by voluntary associations, in some cases with government support. In some countries in the West contributions to voluntary associations have the benefit of tax deductability; in others they have not. In Italy the government imposes a tax on Jews for Jews, and funds collected are turned over to the Jewish community. In the older communities, especially those of Eastern Europe where the Jewish populations have been decimated, financing of communal services comes in some measure from the sale of unused buildings and property and also from the sale of matzot, kosher meat and cemetery plots. Some communities also receive direct grants from their government, and some are the beneficiaries of outside help.

In Israel most of the services which are considered "Jewish" services in the Diaspora are provided primarily by the Government, and are financed from taxes paid by its citizens,

including the beneficiaries of the services. There are also services provided through a vast voluntary network. This in part represents the sharing of responsibility by world Jewry in the upbuilding of the Jewish State, but also reflects a long Jewish tradition of voluntary initiative and support of social and educational services.

Commonalities Outweigh Differences

As much as communal structures differ from community to community, from country to country, and as much as the level of development varies, many commonalities exist between us. Most basic is our common sense of purpose, shaped by a common history and timeless Jewish values. Yet we also share the impacts of the present age—an age of specialization and technical sophistication. Thus, despite our differences, we share a common direction of development, as we strive to harness the forces of technical knowledge and professionalization in meeting Jewish needs.

II. STATE OF THE PROFESSION

Development of Professionalism

Throughout our history, exponents of Jewish thought and Jewish ethics ascribed the highest value to helping, the utmost importance to the proper means of helping, and the greatest respect to those who extended such help.

Because of this legacy, Jewish philanthropic organizations have made a considerable contribution to the field of social service. They have provided an emphasis on self-support, an appreciation of individual differences, and concern with the quality and standards of work.[7]

When in the mid-19th Century the trend toward professionalization in the United States began to influence the social welfare field, Jewish welfare workers were in the forefront of the movement. They were among the pioneers who developed the philosophy of social casework, and promoted the use of objective but humanitarian criteria in the giving of help. Jewish social workers were also among the earliest proponents of disciplined training for the field. Beyond this, however, they were concerned as well with peculiarly Jewish needs, and before the turn of the Century had already attempted to organize courses in Jewish social service.[8]

In Germany there were some beginnings of professionalization in the 1920's and 1930's. Some of the leaders of the social services of the *Yishuv* (Jewish population of Palestine), and later Israel, came from this group.

In France the rabbi, the Hebrew teacher and some administrative secretaries of philanthropic funds were the only Jewish communal professionals until the great influx of World War II refugees necessitated a higher level of sophistication in social service.[9]

In other countries where Jewish communities were not as severely affected by post-War adjustments, professionalization developed steadily but more gradually in response to the growing accumulation of specialized knowledge.

The Jewish Communal Professional Comes from Many Fields

Who are today's Jewish communal professionals, and why did they choose Jewish communal service as a career?

The professionals who staff the Jewish communal service agencies represent a wide variety of specialties. While many are social workers, others are trained administrators and managers, psychologists and sociologists, teachers and rabbis, public relations practitioners and journalists, researchers and social planners, community organizers and fund-raisers, and physicians and lawyers. Each community, by its own set of needs and level of development, determines the specialties of its professionals.

In Argentina, for example, the physical education teacher has been historically a key Jewish professional. He was the mainstay of the Jewish sports club, which was a central activity involving most Jews. He was joined later by psychologists, sociologists and Jewish educators, and together they brought about the evolution of the sports clubs into Zionist-oriented multi-functional community centers.

In Syria, Jewish physicians are responsible for organizing some of the communal health structures and assume an implicit communal responsibility toward the Jewish poor. They are the assurance that the medical needs of the Jewish community will not be neglected. In Shiraz, Iran, Jewish doctors during the Khomeini upheaval on their own initiative opened a free clinic in the *maaleh* (ghetto) for both Jews and Moslems, and in this way sought to deal with some of the general welfare needs of the community.

In every part of the Jewish world there are many who are motivated by idealism and a commitment to Jewish survival and want to work professionally toward that goal. In Israel as in the Diaspora, there is a desire to serve the community in the very same fields of service, regardless of auspices — public or private.

Some who have joined the Jewish communal services were originally motivated by other considerations. Some in search of opportunities for professional creativity were drawn by the reputation of the voluntary sector for innovative programming.

Others were attracted to social service in the hope of improving the general society, and later gravitated toward the Jewish agencies.

World War II and the Holocaust created an entire generation of Jewish communal workers motivated specifically by Jewish ideology. Social workers, chaplains, soldiers, nurses and others remained in or returned to Europe to work for the UNRRA, the Red Cross, the JDC and a number of other welfare agencies. Some returned to the USA to provide the staff for the federations, UJA, and other Jewish agencies. Many returned to school and obtained advanced degrees and placed their skills at the disposal of the Jewish community.

Israel has become a source of inspiration for a rising new generation in the Diaspora who seek careers in communal service, particularly many university and high school students who have spent a year or a summer of study in Israel.

The Jewish day schools and youth movements, as well as the young leadership programs newly developed by Jewish organizations in the Diaspora, have created a reservoir for recruitment of professionals and a means of involving Jews in the life of the community.

Professional Qualifications Vary Widely

Professional qualifications for communal service vary

widely. In no country is there a standard set of qualifications applied to a Jewish communal professional. Some agencies stress Jewish background and experience. Others lean more heavily toward requirements similar to those sought in industry or the general non-sectarian field. With few exceptions in the past, only recently has the training of Jewish communal workers become a communal concern.

The level of technical training varies from country to country. Only a handful of countries have developed curricula in areas vital to voluntary service in general and Jewish communal service in particular—such as community organization, fund raising and social planning. In no country is there a uniform program for training Jewish communal professionals. In many countries Jewish communal training is dependent almost entirely on the facilities for training available to the general population.

Lack of Qualified Personnel Affects Provision of Services

Inevitably the lack of qualified personnel for the Jewish communal service affects the development of programs and the provision of services.

In Australia, for example, the lay leadership has become increasingly receptive to the need for professional input in planning community services and in fund raising. The degree of this interest, however, can be tested only when the woefully short supply of qualified professionals has been overcome.[10]

In Great Britain, a community with a potential wealth of talent and skill, an insufficient number of professionals trained for executive positions are attracted to the service of the Jewish community. Recently a committee of top communal professionals began an intensive study to assess the community's manpower needs. Among other things, the committee pointed up an overall need for the community to develop its own training programs, including continuing education for its current professionals. The

committee also aims to impress upon the community the need to devote intensive efforts to recruitment, including structured working experiences in communal organizations for young graduates and potential recruits to familiarize them with communal aims and objectives.

The committee also recommended that a central course be developed for new recruits to provide them with a grounding in the entire network of communal organizations and services.[11]

Need for Career Structures

The lack of a career structure in the "Jewish civil service" in many communities is an obstacle to further professionalization. There has been increasing recognition, however, that we stand to lose our best professional talent if we do not build into communal service mechanisms to assure professional growth and advancement. Attempts to develop community-wide pension funds and more attractive career opportunities are among a growing number of efforts to attract and retain professionals.

Wide Spectrum of Perceptions of Professional's Roles

Important changes have taken place, and are continuing to take place, in the prevailing attitudes toward professionalism. We find today a wide spectrum of perceptions of the Jewish communal professional — from *shtetl shammash* to full partnership with lay leaders. Yet only in the past generation — especially in large communities where programs are so complex — there has been a deeper and growing understanding between professionals and laymen. The appointment of professionals to boards of directors is an indication of their enhanced position.[12]

We have made real advances in our professional ability to serve the Jewish community. We can bring even greater gains by

defining — and demanding — basic essential qualifications for professionals in whom the welfare of the Jewish community is entrusted.

III. COMPONENTS OF JEWISH PROFESSIONALISM

As we have noted, the Jewish communal professional comes from a variety of disciplines and experiences; excellence in several disciplines is needed to meet broad communal needs. However, some qualifications are so vital they form a *sine qua non* for Jewish communal service. The primary components, as I see them, are Jewishness (commitment and knowledge), management skills, and leadership ability.

A. Jewishness

What must distinguish the Jewish communal worker is his commitment to Jewish survival. He must see himself as the guardian of Jewish continuity and as the exponent of a rich and illustrious tradition.[13] To those who consider this self-evident, I submit that this has not always been the case.

In 1938 Maurice Karpf observed that not all Jewish social workers are thoroughly convinced about the "necessity, purpose, goal, function, motivation or future" of their work. Some, he said, see it as a hold-over from an earlier day when it served to aid the survival of a then isolated group. He noted:

> "...since group survival is not their aim and since isolation is no longer the case and may also be considered undesirable, they can see little justification for it."[14]

The North American Jewish communal professional of the 1980's is different from his predecessor of the 1930's. As a matter of fact, some of the Jewish communal professionals of the 1980's

who began their careers in the late 1930's profess a very different *Weltanschauung* now from what they had then. They no longer see economic and welfare problems as the major thrust. The trauma of the Depression has been displaced by the Holocaust and the birth of Israel. Today they see assimilation and intermarriage as major threats, and look toward Jewish education to halt the erosion of Jewish life. Despite this we cannot assume, even today, that commitment to Jewish survival is a natural result of the educational system that produces the professionals who serve the Jewish community.

Jewish Knowledge is Necessary

If we reflect on the concept of commitment, we must also ask ourselves if feeling alone is enough. Is not a base of knowledge essential? We readily accept the dictum that professional work in an ethnic framework requires a thorough understanding and acceptance of the values and customs of that community. Applying this dictum to professional work in our community, we must conclude that a Jewish communal professional can rightfully claim expertise only if his professional talents and commitment are grounded in Jewish knowledge.

That base of knowledge should, ideally, be as complete and as rich as that of the rabbi, Jewish teacher or scholar. This means Jewish learning in the broadest sense—rooted in our history, traditions and literature—as well as a full understanding of the Jewish body politic of today—local, national and international.

The need for basic "Jewish knowledge" is not particularly a diasporic requirement. From the early days of Israel's statehood, the secularists began to be concerned about Jewishness and introduced subjects of what was termed "Jewish consciousness" into the public school system. The Israel Foreign Office recognized very early that its diplomats have as their major responsibility to represent their country to the host government

as well as to the Jewish community. Knowledge—nay, true identification with historic Judaism—its religious, cultural and social insititutions—must be recognized by Israeli diplomats as part of their background in order to perform their role as representatives of Israel.

Unlike the training of rabbis or even teachers of Jewish studies, where defined curricula exist, there are now no standard Jewish curricula for Jewish communal workers to master.

As we enter the final decades of the 20th century and look forward to the next century, is it unreasonable to expect that Jewish communal workers be required to know Hebrew in addition to having a sound grounding in Jewish studies?

The Hebrew language ought to be an integral component of our profession—as it is for rabbis, Jewish teachers and scholars. Hebrew is basic to our culture, and a tool for Jewish survival. It is the living language of the three and a half million people of Israel and, as such, a creative force of Jewish culture and expression. Although other languages have been considered Jewish languages throughout history—Aramaic, Ladino, Yiddish (and perhaps today even English and other languages can be considered languages of Jewish creativity)—Hebrew is the true *lingua franca* of our people.

B. Management

As we have noted, what should distinguish the Jewish communal worker from other social service workers is his Jewishness, but his professional competence obviously depends also on other qualities. Firstly, he must qualify as a good manager. As Dale McConkey writes:

> "Management of non-profit organizations has no landed right to be inefficient, to ignore managerial productivity, to ignore the profit motive, or to fail to evaluate new or revised approaches to

management as these approaches develop . . . Nor should these managers be immune from strict accountability to those whom they serve and from those on whom they depend for their funds and support. The profit motive must be present if they are to avoid drifting into practices which are economically and socially wasteful and which raise major questions about their reason for being."[15]

The executive who is responsible to the board—which carries ultimate accountability to its constituency or public—cannot deal only with philosophy or *hoch politic;* he must also deal with the elements of management and economic viability. Our sages said,

"אם אין קמח אין תורה."

"Without flour there can be no Torah."[16]

The principal of a school, or the executive of a defense agency or a relief agency, cannot enjoy the luxury of saying, "I deal with the service. Let someone else—my board president or my deputy—deal with the problems of management." To do so is an abdication of responsibility.

Is this principle any different for the Jewish professional in Argentina, France, Sweden, South Africa or North America? Obviously not! The level of sophistication may be different, as the scope and size of the enterprise may differ, as well as the cultural milieu . . . but the principles of competent management apply universally. No service agency, large or small, can long exist without them.

C. Leadership

To Jewish knowledge and general management skills we must also add the essential quality of leadership which, as a combination of learned skills and native abilities, is more difficult to define.

A leader should be a font of new ideas, of inspiration, of

motivation, of encouragement to change in the light of changing times and changing needs. Daniel Bell notes:

> [. . . in our] "post-industrial society, men seek to anticipate change, measure the course of its direction and its impact, control it and even shape it for predetermined ends. . . "[17]

Despite the fact that throughout Jewish history we have all too often been buffeted by winds over which we have had no control, the direction of development of every forward looking Jewish service organization has been precisely as indicated by Bell.

Planning and Research

Such an aim requires a dedication to planning, and the encouragement of fact-finding and research. Nevertheless, Jewish communal leaders in some of the most advanced countries have indicated they cannot measure the needs of their communities because basic information is lacking. Under such circumstances the planners and providers of services must rely heavily on intuition rather than facts and, as a result, the most pressing communal needs may, in the long term, be misread or neglected.

There is always more than one need that presents itself. And since we are constrained by limited resources, choices must be made. By research and analysis the professional can indicate the dimensions of a problem, the means of its treatment, and the implications of each course of action—thereby making an indispensable contribution to the establishment of priorities and assuring the most effective use of communal resources.

Community Educator

The professional must keep the community continuously

aware of the dimensions of communal needs and the responsibility to meet them. This casts the professional in the critical role of community educator. This is the true challenge to the public information efforts of our communal agencies.

Attitudes are subject to change. Ralph Kramer offers evidence of the changing of attitudes through the educational process. He writes:

> "Experience has shown that by first-hand exposure to community and agency needs many board members may come to accept a set of welfare values similar to the professional's. The existence, in many communities, of an informed group of lay leaders who strive for better governmental and voluntary services and higher social work standards is convincing testimony of the reality of this process."[18]

Therefore, vital to successful leadership is the ability to articulate needs, to stimulate awareness and interest, and to encourage people to act.

Negotiator of Coalitions

The professional must be a diplomat, a persuader, a negotiator of coalitions, an influencer of institutions and people who have the power to allocate resources. There are those who would decry these political skills as in some way diluting professionalism. To the contrary, it is difficult to see how planning can be made effective without recognition of the functions of power in making decisions that involve different interests and values. The professional must seek compromise instead of conflict and bring people together. To quote our sages:

> "מנה עליהם מנהיג שיהא סובל כל אחד ואחד לפי דעתו"

> "Appoint over them a leader who will tolerate each one according to his point of view."[19]

When the commitment to Jewish survival is linked with management skill and leadership ability—with an implicit obligation to effective planning, community education, and assuring economic viability—we see that the professional, by definition, plays an integral part in the development of Jewish communal policy and strategy.

IV. SHAPING POLICY

Everyone Shapes Policy

We must first dispel the mystique about the word "policy" . . . It is like the proverbial story about the person who learned the definition of "prose" and "poetry" and suddenly discovered that he had been speaking prose all his life. Every communal worker is involved in developing policy: it is merely a question of level and role of participation. Professor Herman Stein observed:

> "An executive can hardly be kept from initiating policy change even if this were not conceded as his responsibility. Raising the very question on which the Board makes policy is part of policy initiation. . . "[20]

Thus, while deciding on policy is primarily the function of lay leadership, the executive too has a role in making policy, albeit his chief responsibility lies in shaping and implementing it. A corollary is the development of strategy to determine the most expeditious and effective method of implementing policy, to assure the smooth transition of the decision from the board room to the operational arena.

Middle management professionals help shape policy by supervising the program, providing the expertise and guidance which will assure that the program is fulfilling its purpose. The operational professionals — the communal workers on the firing line, as it were — have a most significant role. How they perform may very well determine if the policies are implemented. Moreover, they are in a key position to observe whether the needs are being met by existing policy.

Shaping policy is therefore a process — a continuum — to

which each contributes based on his training, knowledge and experience.

Lay and Professional Leadership

The extent and effectiveness of the professional's participation also depend on the degree of professionalism of his colleagues on the staff, as well as on the sophistication of the laymen and the esteem in which the laymen hold the professional. Lay leaders who treat their executives as "*shamashim*" or "clerks"—and there are still such instances—denigrate and diminish the role of the professional and limit his effectiveness.

The Jewish community of North America is fortunate in having a new breed of lay leaders who prefer to concern themselves with broad communal responsibility and decision making. The day-to-day operation of the agency they leave to the executive and his professional staff. The executive has also undergone a significant qualitative change. As he has become accepted as the acknowledged expert he has acquired more of a managerial role, and his responsibilities have come to parallel those of the corporate executive.

Thus, while the executive deals with problems of management and shaping and implementation of policies, the layman assumes the responsibility of accountability to the constituency. What emerges is a system of governing by voluntary association, with its specializations and its checks and balances to prevent usurpation of power.

We have seen greater or lesser developments in this direction in different communities of the Diaspora, and the beginnings of it in Israel's voluntary sector of communal services.

While in pre-State days the *Yishuv* received its services from voluntary organizations (e.g., Jewish Agency, *Vaad Leumi,* and many specialized agencies and organizations), in Israel today

many of the communal services which are termed "Jewish" in the Diaspora are provided by a sovereign state. Many of these services are provided by government employees: they are the professionals. The accountability component rests in the elected officials—local councils or, on the national level, the ministers. There are a number of voluntary associations manned by laymen and professionals, but the roles have not always appeared clear. In recent years some deliberate and determined efforts have been made to develop lay boards.

In the late Fifties, groups arose advocating grass-roots participation. "Street workers" or community workers surfaced as a new segment of the social work profession, in response to a desire to encourage participation in the governance of services by the beneficiaries of the services provided by government. At the end of the Sixties and early Seventies, as community centers developed, the need for participation in their governance by local leadership was recognized, and consequently efforts were made to establish "boards of directors" for each community center. Memberships on these boards were initially extended to central government and local officials, but gradually came to include public figures or residents of the area who were not necessarily part of the official agencies providing the resources. Israel is still at the beginning of the process of developing lay boards.

JDC, and more recently, Project Renewal are giving further stimulus to the development of local participation and providing accountability instrumentalities for the local communal services.

Throughout the Jewish world, in the Diaspora as well as in Israel, we observe a trend toward developing greater lay participation.

We must strengthen our boards to be representative of the total community, and include the diverse elements that comprise the Jewish community: leaders in commerce, industry and labor, the professions, academia and Jewish scholarship; writers, artists, and active leaders in fund raising and functional agencies and religious and cultural institutions. A well-trained professional

supported by a representative and committed board is in the best position to participate fully in developing and shaping policy.

Shifting Trends in Communal Services — the Role of the Professional

It is not necessary to dig deeply to discover examples of professionals developing and shaping policies and strategies. In 1934, Dr. Ben Selekman, Executive Director of the Associated Jewish Charities of Boston, suggested that the Federations place decreasing emphasis "upon whatever part of our program other competent agencies will handle; and increasing emphasis on . . . those functions which are so specifically Jewish that none but Jews can be expected to deal with them."

He noted that public agencies were assuming increasing responsibility for such general services as health, relief, and child care. He urged that the federation movement support efforts to have such services become an accepted function of government.

> "We should also examine how far we can, by freeing federations of primary relief demands, release funds toward the support of adjustment projects for the economic and social welfare of the Jewish group and for distinctively Jewish communal activities."

Dr. Selekman's thrust was to rely on funds from the public domain for general needs, and change the focus of the federation from general services to Jewish services. As an example he cited Jewish education and cultural activities which had "long received a relatively small share of federation funds." He urged greater support as a means of promoting a positive attitude toward Judaism, especially in view of the rising tide of anti-Semitism which was spilling over from Germany to the rest of the world.[21]

Dr. Selekman correctly prophesied the direction that the American federations would take in the decades that followed — albeit gradually and not without some controversy.

France, Great Britain, Australia and other countries are

experiencing in varying degrees the need to utilize non-Jewish funding sources, particularly governmental, in order to liberate Jewish resources for those programs for which only Jewish funds are available. Again, we see the commonality within the Jewish world.

From Great Britain to South Africa, from Australia to Argentina, Jewish organizations are engaging in self-studies as they strive to become more responsive to changing needs. They will be looking toward other communities in similar circumstances for possible solutions.

Shaping Policy on the International Level

Is it possible to shape policy regarding communal structures, professional training, coordinated fund raising and Jewish political issues on the international level? Of course, but there are obstacles—including language barriers, differing political philosophies, divergent national interests and unequal levels of development. In a shrinking world of jet transportation and telecommunication, however, Jewish goals can transcend boundaries and overcome these obstacles.

As professionals we must constantly expand our scope, improve our techniques for dealing with Jewish needs, and aim to develop global Jewish strategies—but always with consideration and sensitivity to local customs and conditions. We must be careful not to impose programs because they are new or "modern," or encourage imitation—be it on broad structural issues related to community organization or fund raising, or services that may run counter to local custom.

To reduce the proposition to specifics: A JDC consultant assessing a pre-school program in a Moslem country found little chairs instead of cushions for the children to sit on, and questioned the cultural imposition of chairs when the children were

accustomed to sitting on cushions. Or, in one community in Europe there are five meat meals scheduled each week for the aged. Must this become the standard for a neighboring European or North African community where the eating habits call for fewer meat meals?

There appears to be a tendency in Israel and the Diaspora to emphasize North American practices and structures, and to view European or Israeli programs mainly through the eyes of the North American experience. If we accept each other, recognizing each other's strengths and limitations, we will be much better able to envision and formulate programs and strategies on a global basis.

Intercountry Structures

Throughout our history, and perhaps because we were a dispersed and persecuted people, we sought ways of acting unitedly. Indeed, for centuries, this has been our trademark among the nations. History records that in the 17th Century the first Jewish settlement in America was "allowed to remain" by the Dutch West India Company on the provision that "the poor among them should not become a burden to the company or to the community, but be supported by their own nation."[22]

In our modern period we have seen manifestations in abundance of committees and organizations established to respond to a specific objective in a united way, or to deal with general Jewish issues on a global basis.

The establishment of the Alliance Israelite Universelle (AIU) in 1860 marked the first venture in forging a world-wide Jewish alliance. Its leaders sought to channel Jewish interest into not only more unified, but also more planful, ways of improving the lot of less fortunate Jews. In fact, they were guided then, as we are now, by a social planning approach: seeking rationally planned

involvement over spontaneous intervention; long-range planning for the future, instead of reacting solely to the immediate challenges of the present; and a concern with international Jewish issues rather than particularistic needs. Not only did AIU contribute to the pooling of world Jewish resources to meet the crises of the times, but also—by concentrating world Jewish attention on universal Jewish social policies—AIU defused the brewing tensions developing between religious movements at that time.[23]

There is no more cogent example of Jewish community organization on a global basis than the Zionist movement. Theodore Herzl's plan for a Jewish Company outlined a program that would absorb the energies of world Jewery in the goal of bringing into being a Jewish state. Herzl's Jewish Company became the prototype for the creation of the Jewish Agency for Palestine in 1929.[24]

The World Jewish Congress, established in 1936, sought to focus world Jewish efforts—and the efforts of other democratic forces—on the safeguarding of Jewish rights in the face of the spread of Nazism. Its aims and objectives, as stated in its constitution, included the intensification of bonds among Jewish communities everywhere, and in turn with Israel as the central creative force in Jewish life; the defense of Jewish rights wherever they are imperiled; and the coordination of efforts of Jewish communities and organizations with respect to Jewish issues.[25]

The Value of Ad Hoc Mechanisms

Yet it is not always necessary, or even desirable, to set up new instrumentalities or new agencies to deal with inter-country Jewish issues. In fact, Jewish organizational life would be enhanced by a greater use of *ad hoc* mechanisms, which could be created and disbanded as needed.

The Problem of Iranian Jews

The problem of Iranian Jews gave rise to such an opportunity for global cooperation on an *ad hoc* basis.

As the Shah of Iran was reaching the last days of his reign and the revolution was on the horizon, many Iranians—including Jews—were on the move. Iranian Jews, unlike previous waves of Jewish emigrants, were not refugees: many Iranian Jews, like other Iranians who left because of the Khomeini revolution, hoped some day to return. Most came out with sufficient resources to take care of their needs. Some went to Israel, while others sought temporary haven in the West—making their way to Europe and then in many cases proceeding to the United States.

It was necessary, therefore, for the professionals of major Jewish organizations to develop a process on a global basis for devising policies and strategies relating to the movement of Iranian Jews: to share information; determine the nature and extent of help required; and coordinate efforts in extending such help—while seeking also to share responsibilities and conserve world Jewish resources.

Most Jews who left Iran with their own resources required only technical assistance in matters of transit and absorption. By actively involving the organized Jewish communities in a number of cities in Europe, the needed assistance was provided. If the American agencies—JDC and HIAS—had set up a transit operation for the Iranian Jews, requests for full subsistence would have resulted and ultimately strained the financial and personnel resources of both agencies. More importantly, we would have lost the significant achievement of European Jewish communities sharing in these responsibilities.

The Problem of Soviet Emigration

Another example of the role of the professional in an effort to

develop global Jewish strategy relates to the issue of Soviet Jewish emigration. Why the Soviets — after severing relations with Israel following the Six-Day War, and while seeking to improve relations with the Arabs — permitted the exodus of Jews to Israel is one of the stranger enigmas of Soviet international behavior.

But why the Jewish Agency sought the help of Jewish organizations in America to assume responsibility for handling the 3 or 4 percent who upon arrival in Vienna sought to go to the United States instead of Israel is not an enigma: it was a desire on the part of the Israelis to avoid coercing Soviet Jews holding Israeli visas to go to Israel when they preferred to go to the West.

This innocent desire to avoid coercion created one of the most divisive issues to arise between Israel and American Jewry. As the numbers of Soviet Jews with Israeli visas opting to go to the West increased, an ideology emerged: "freedom of choice" — use the Israeli affidavit to achieve maximum emigration. Wasn't this the case throughout Jewish history — to use whatever means necessary for *pidyon shvuy'im* (redemption of the captives) to escape the oppressor?

The initial effort to help resolve the issue recognized the role of the professional. The "Committee of Eight" established in 1976 was composed of professionals who were instructed to study the matter and to bring the product of their deliberations to the lay leadership. The goal was to determine if a consensus could be achieved on a policy which would lead to a global strategy.

There was no unanimity either in Israel or the U.S. on how to deal with this issue. But emotions ran high; and in the debate fundamental positions were distorted. Those in positions of authority on this subject in Israel, as well as American Jews, advocated maximum emigration and freedom of choice. The difference was on how to achieve these goals. Should the Israeli affidavit be used, thus providing the Soviets with a possible excuse to stop emigration because the Israeli visa was a subterfuge for travel to other countries; or should American Jews in a period of *detente* indicate to their Government, and through their

Government to the Soviet Union, that family reunion in America should be honored by the Soviets?

For five years Americans and Israelis have been grappling with this issue. Regretfully, their efforts can only be considered essentially a failure: a consensus was not achieved. However, some progress was made, as a process for review of this international Jewish issue was established in the form of a continuing *ad hoc* forum of the three functional agencies involved: The Jewish Agency, HIAS and JDC.

Some issues, some programs do not lend themselves to universal treatment. There are some issues that could best be solved by the local community itself, others on a bilateral or multilateral basis but not necessarily globally. Common sense will dictate the wisest course.

V. THE AGENDA—DEVELOP A RESERVOIR OF PROFESSIONAL LEADERS

On the international scene as on the local scene, it is the professional who is in the front lines, thinking through the issues and studying and formulating policies which serve as the basis for decision making and action by the bodies accountable to their constituencies. Our agenda must be to develop a corps of trained, competent Jewish communal professionals.

As professionals we must first clarify for ourselves the nature of Jewish communal work and the role of the professional. We must define the structure of Jewish communal services and develop standards of professional practice.

We must organize broad-based efforts to educate the community on the roles and functions of the Jewish communal professional, and develop an aggressive strategy of recruitment for the Jewish communal service—drawing the most promising from academia, the professions and business. Adequate financial incentives must be provided to attract the most talented among them.

Each professional must assume a personal responsibility to seek out potential leadership from a variety of disciplines in his own community. And each professional must ensure that there exists in his agency an atmosphere conducive to professional growth, one that will attract and retain the best talents of the community.

Indigenous Leadership

In most countries where Jews live there is a reservoir of

potential young leadership. Jews have enlisted — way beyond their proportions — in the most intellectually demanding pursuits. The challenge remains how to involve these gifted people in Jewish communal service on both a lay and professional basis and create a cadre of indigenous leaders.

There are, however, many Jewish communities which have neither the financial resources nor the trained professionals to meet their needs. Many of the tasks of recruiting and training professionals are beyond the capacities of small and distant communities.

Australia, we have mentioned, has a limited number of Jewish communal professionals from which to draw. The remoteness of the community and the lack of a career structure are contributing factors. The community cannot support its own training facility, and students going overseas to study are more likely to be attracted to more advantageous positions abroad than to return to Australia.[25]

Higher salaries are perhaps one solution. Another possibility is a lend-lease system or exchange program.

Inter-Country Utilization of Personnel and Facilities

Workable solutions can be found in global planning and the utilization of personnel and facilities across national boundaries: bilaterally — on a country by country basis, or regionally. For example, some communities are beginning to give sabbatical leaves to their workers. Could some of these workers take their leave in a small or distant country? It would broaden their experience and, at the same time, enable them to make a significant contribution to the host community. Could not the Helsinki community be assisted by one of the large European communities? Could not Australia be assisted by one of the larger American communities or agencies?

The small communities might also consider long term contracting on a bilateral basis for the services of an appropriate agency of another country. That would assure the isolated community quality programs and a continuity of service. The JDC did just that when it contracted with the Community Centers Association of Israel to develop and operate education programs for Soviet Jews in Rome. It was natural for the JDC to turn to this Association because it had developed a vast body of experience and expertise in informal education.

Inter-country programs should not be considered a one-way street — from the big and affluent community to the small and struggling community. There are many Israeli and European professionals who could well serve other communities. Five years after the State was established Israel was sending experts abroad, especially in agriculture, to help developing countries,when at the same time the country was receiving massive infusions of aid under the U.S. Point Four Program and UNTAB (United Nations Technical Assistance Board). There were long debates with United States and United Nations officials on the seeming contradiction of being both a receiver and giver at the same time. Yet one does not preclude the other.

Shlichim — A Professional Resource

Another potential major professional resource for Diaspora communities, especially in Jewish education and youth work, are the *shlichim* — the emissaries from Israel. Here, though, there appears to be an "ideological" opposition to professionalization of *shlichim* on the part of the Israeli agencies dispatching them.

However, there is no evidence that professionalism and idealism or a sense of mission are mutually exclusive. In fact, the opposite may be true, since there can be no effective professionals in our field without values rooted in Jewish ideology.

Those diaspora agencies which have the benefit of *shlichim*

need individuals who have as high a level of professional competence as the trained professionals of the host countries. Furthermore, *shlichim* should be part of a permanent cadre, similar to any governmental foreign service, and not temporary staff on short-term assignments who lack roots and loyalties to the service of *shlichut.*

Training: A Primary Goal of Jewish Communal Profession

Jewish communal survival in Israel and the Diaspora depends on dedicated, imaginative, competent, Jewishly committed and knowledgeable professional leadership. Inspiration and concern will not produce leaders: determined and planful efforts to recruit and educate must be a primary goal of the Jewish communal profession.

The quality of training in a community or country is determined to a large extent by the level of development of the overall society. However, it does not follow that we must accept the limitations of training available in the non-Jewish community. Rather, we must adapt it to our own needs and supplement it with additional training, or launch manpower training programs of our own. The initiatives already taken in several communities help to chart the course.

France

Immediately after World War II the Paul Baerwald School was organized by the JDC in Versailles, to train indigenous social workers for service in the Jewish communities of Europe destroyed by the war, as well as for North Africa and Israel. When the DP camps were emptied with the establishment of the State of Israel, the school moved to North Africa. Ultimately JDC directed

its efforts to establish the Paul Baerwald School in Jerusalem, the first university-based school of social work in Israel.

Now once again France has become the focus of an ambitious manpower program. The Jewish community faces a double challenge of assimilation on the one hand, and on the other, an upsurge of interest in Jewish life with an increasing demand for Jewish education and Jewish content in cultural and leisure-time programs. The Fonds Social Juif Unifié (FSJU) seeks to meet these challenges by ensuring an adequate complement of trained and committed communal workers. FSJU has therefore assigned top priority to an indigenous manpower training program. Theoretical studies and field practice in France are enriched by program components in the United States and Israel—yet another example of the utilization of Jewish communal resources on an international scale. It is expected that candidates from other French-speaking countries will be welcomed into this program.

We look forward to the day when the British Jewish community will develop a training program that will be available to other English-speaking countries.

United States

Today's programs of specialized training for Jewish communal professionals in the United States have precedents as far back as 1913; yet most were not long-lasting, due in large measure to the lack of sustained support on the part of the community. The longest-lived—the Graduate School of Jewish Social Work, organized by Maurice Karpf in 1925—offered a Master's degree, combining coursework in the prestigious New York School of Social Work with Jewish studies taught by some of the foremost Jewish scholars in America. The school succumbed in 1940, however, when the community could not be persuaded to

provide the essential funds. In 1948 several leading organizations in the United States established the Training Bureau for Jewish Communal Service to supplement the knowledge and skills of professionals already employed in communal agencies. So few organizations released their professionals for the course that the effort was disbanded in 1951.[27]

However, within the last decade an exciting new concept in Jewish communal training has been introduced in several of the larger cities. Outstanding college graduates who are interested in a career in Jewish communal service may, with Federation scholarship assistance, pursue a double degree: an MSW from a University and a Master of Arts in Jewish Studies from a Jewish institution of higher learning. The Jewish content of the program is further broadened by summer study programs in Europe and in Israel. Some of the programs offer a new degree: Master of Arts in Jewish Communal Service.

The select students chosen for the scholarship program are assured job placement, continuing training, and career progress within the Federation system. The program provides one solution to the pressing manpower shortage that had developed in all fields of Jewish communal service, particularly in community and executive management.

Argentina

Since the early 1960's, through the EDITTI course, the Argentinian Jewish community has trained young leadership for community center work. As the community centers have expanded their scope to provide more comprehensive services, the EDITTI course has matured to meet new professional needs. Today EDITTI provides training on a post-B.A. level for community center counselors, administrators, and other professionals. The

course includes Jewish studies; and candidates are selected as much for their positive Jewish attitude as for their outstanding professional qualifications. Students enrolled in the special course for community center directors have either earned a Master's degree or are expected to complete one concomitantly during the course of the program. Though the standards are quite high and the teaching staff is drawn from universities and foremost communal agencies, the program is not university-based. However, there are indications of possible future developments in this direction.

Israel

Israel has a long tradition of innovation, necessitated no doubt by a plethora of problems and a scarcity of resources.

Israel has five universities—four with schools of social work—the only country where 80% of the universities have schools of social work.

Many specialized schools and training programs have been developed as well. A case in point is the graduate program for training senior community center personnel.

In the late Sixties Israel began to establish a network of community centers. Recognizing the need to professionalize this new service, the founders took two important steps. First, they determined that the directors would be given as high a status as possible; thus the salaries of directors of community centers were pegged to the salaries of high school principals. Secondly, training for the directors of centers would be anchored in an academic institution on a post-B.A. level. A special training program was established at the Hebrew University—the Dr. Joseph J. Schwartz Graduate Program for Training Community Center Directors and Senior Personnel. These two steps contributed greatly to the growth of a new communal service: the community center field.

Need for University Anchored and Other Training Programs

Many positions in the Jewish communal services require university-anchored training. Some segments of the profession have achieved it, others have not.

Considering the paramount necessity for funds to sustain communal services, it is important to offer to fund raisers in the Jewish communal services professional status comparable to other segments of the profession. Fund raisers generally enjoy higher compensation than other communal workers. Their status, however, would be augmented if a specialized body of knowledge were developed, and fund raisers were required to be trained — as other communal workers — in university-anchored programs.

While we believe that top executive positions in the Jewish communal service should be filled by university-trained personnel, it is necessary at the same time not to apply this across the board. There are many positions that require more limited training. Overtraining can be as much of a flaw as undertraining. The Jewish communal service must try to avoid imitation and adoption of standards not applicable, and be ever mindful of social, cultural, and economic differences between our communities.

While warning against imitation, however, there are certain facts of life in international Jewish communal service. With the reduction of distances by ever faster means of communication and transport, our ability and need as a people to act on global Jewish issues brings our leadership closer together. Our professional standards must be kept on comparable high levels in order to function adequately and to provide for professional mobility in our Jewish world.

As we reach out into the future, our goal should be not only to train professionals for local and national service, but also to develop a cadre for international Jewish communal services. It is necessary to develop training programs to answer the needs of

Jewry internationally, and to respond to the needs of the small and distant communities.

International Conference of Jewish Communal Services as a Forum

What significance does all this have for the members of the ICJCS? We have seen the development of Jewish communal services—locally, nationally and, to some extent, internationally—and can take pride in the leadership role played by the professional in that development.

The continuing quest for common goals and actions should be a major objective of the Jewish professional. The ICJCS should provide a forum for review of international issues of concern to the Jewish communal professional and should strive to advance the role of the Jewish communal professional throughout the Jewish world.

VI. CONCLUSION

The Jewish world is not a monolithic entity. There are vast differences—within each community of the Diaspora, between the Diaspora and Israel, and within Israel itself.

We must recognize and accept the pluralism of the Jewish world if we are to uphold the ultimate goal of *Am Echad*—one people. For whatever our cultural and ideological differences, none is as basic as the issues of universal Jewish concern which bind us together: namely, the ensuring of Jewish physical and spiritual survival; the centrality of Israel to Jewish life; and the challenge of coping with the larger environment.

We once associated barbed wire barricades and intricate security precautions with Israel. Now we find these concerns on the agenda of Jewish institutions in a number of countries throughout the world. All are on the front lines. More than ever, the concept — "כל ישראל ערבים זה בזה" —"All of Israel is responsible one for another"—must be applied.

We must make this an era of true partnership, one that is no longer confined to giver-receiver relationships—a partnership that is firmly grounded in the commonality of challenges we face today—East and West, Israel and Diaspora: protecting Jewish rights, providing for Jewish needy, preserving Jewish identity, promoting Jewish learning, and preparing Jewish leadership.

Toward Coordinated Action

Policy and strategy on the international scene must be determined through extensive communication between communities—not only because of the obvious benefits coordination brings, but because of our interdependence.

In order to mobilize our forces and bring them to bear on global issues—and to translate Jewish values and purpose into realistic achievable programs—each Jewish communal professional bears a personal responsibility:

1. to develop and deepen Jewish consciousness based on knowledge as well as emotional commitment;
2. to strive for excellence in professional competence—management, interpretation, planning;
3. to demonstrate leadership qualities through initiatives and serve as educator and model for emulation and inspiration;
4. to promote participation of the constituency and balance between the roles of layman and professional; and
5. to make effective use of human and financial resources available to the community.

Openness to Change

While working towards coordination, however, we must not stifle opportunities for new initiatives by groups outside the mainstream of the Jewish community—thus providing welcome new agendas and challenges for the Jewish communal service.

The opportunities are limitless. We need vision and a creative urge to expand beyond near horizons.

There must also be a recognition that what was good for the Jewish community in one generation may not necessarily be good in another generation; what was necessary in a totalitarian environment may not be appropriate in a democratic milieu; what was good for Jews before the establishment of a Jewish State may not be applicable in the post-statehood period.

What is also necessary is a Jewish sense of humor to reduce to size our conceptions of yesteryear, and to recognize that immortality does not apply to organizations and institutions. We must recognize that going out of business is an essential quality of

community service—not change for the sake of change, but change because it is necessary and good. Ben-Gurion said,

> "It is possible to take care of the future only if we examine the changing realities, not only with the eyes of yesterday. . . but with insight into the stream of change."

The role of the professional in this kind of climate calls for practitioners who have flexibility of outlook, an acceptance of changing times tempered by limitations of resources and who, above all, are possessed of a vision of the Jewish future and will work toward its realization.

* * *

FOOTNOTES

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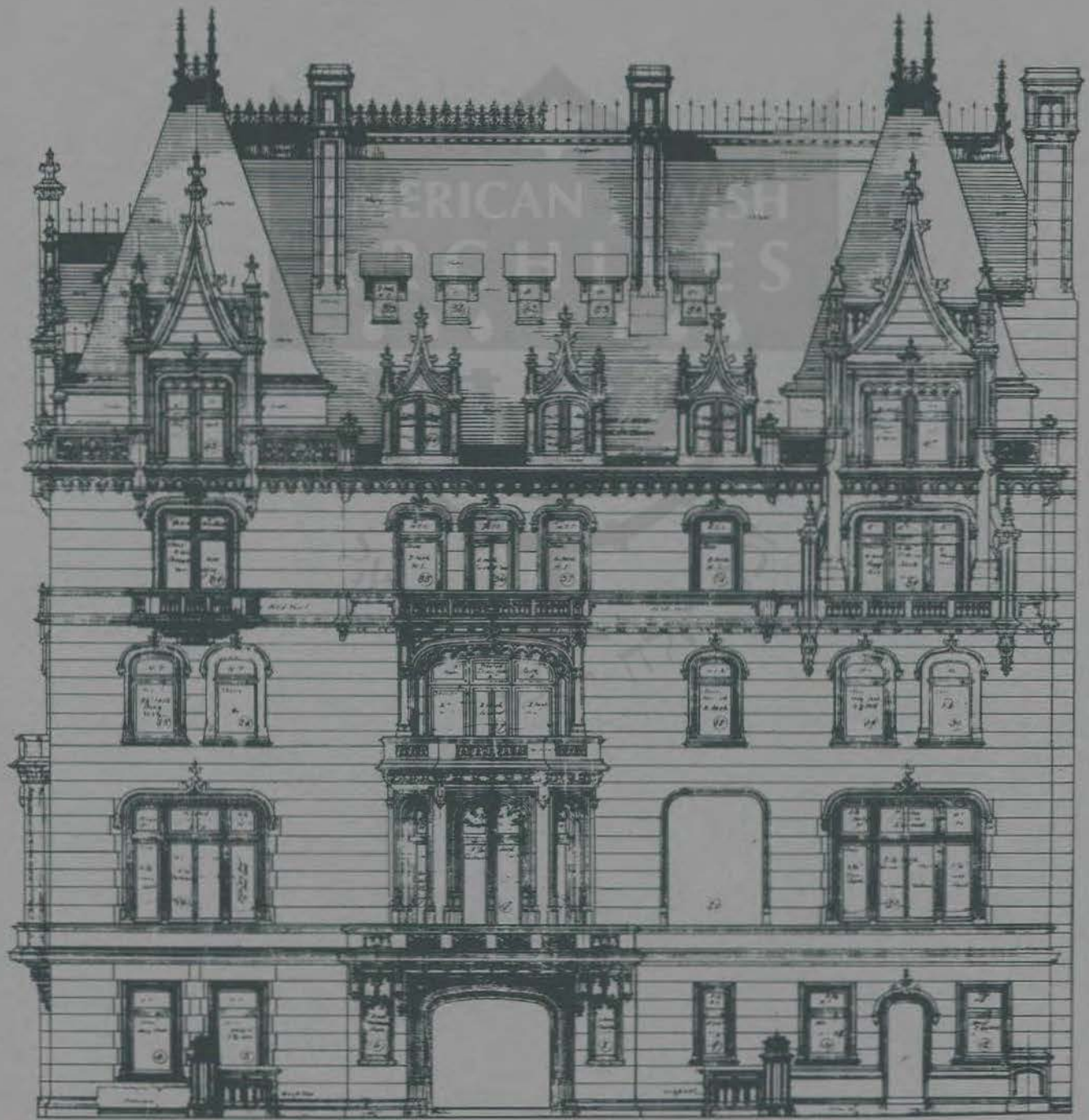
THE WARBURG HOUSE

An informal guided tour by Edward M. M. Warburg



'1109'

THE WARBURG HOUSE

An informal guided tour by
Edward M. M. Warburg

THE JEWISH MUSEUM · NEW YORK

Under the auspices of The Jewish Theological Seminary of America

The Jewish Museum, 1109 Fifth Avenue.

The Jewish Museum is located in the former home of Felix M. and Frieda Schiff Warburg. In 1944, shortly after her husband's death, Mrs. Warburg donated the house to the Jewish Theological Seminary of America for its use as a museum. It opened to the public in 1947.

Felix M. Warburg was born in Hamburg, the son of Moritz M. Warburg. The Warburgs had been a prominent Jewish family there for several generations; the family bank, M. M. Warburg and Company, was founded in 1798. When Felix was sixteen he was sent to Frankfurt to work for his mother's relatives, the Oppenheims, who had a precious-stone business. It was at their house, a few years later, that he met Frieda Schiff, who was visiting from New York with her father, Jacob H. Schiff. Schiff was head of the firm of Kuhn, Loeb and Company, having taken over from his father-in-law, Solomon Loeb, one of the founders.

Felix was much taken with Frieda and wanted to marry her—to her father's dismay. But Felix persisted and eventually won out; a year later he immigrated to New York and became a partner in Kuhn, Loeb. They were married soon thereafter.

Felix Warburg was fond of Gothic architecture and especially admired the Fletcher house at 79th Street and Fifth Avenue (now the Ukrainian Institute of America). So when the time came for him to build his own house, despite the prevailing taste for Renaissance-style mansions along the avenue, he engaged the architect of the Fletcher house, Charles Prendergast H. Gilbert. Gilbert designed the Warburg house in the style of a François Premier French Gothic chateau; it was begun in 1907 and completed a year later. When the Warburgs moved in with their five children—Carola, Frederick, Gerald, Paul, and Edward (born that year)—Ninety-second Street was considered practically "out in the country."

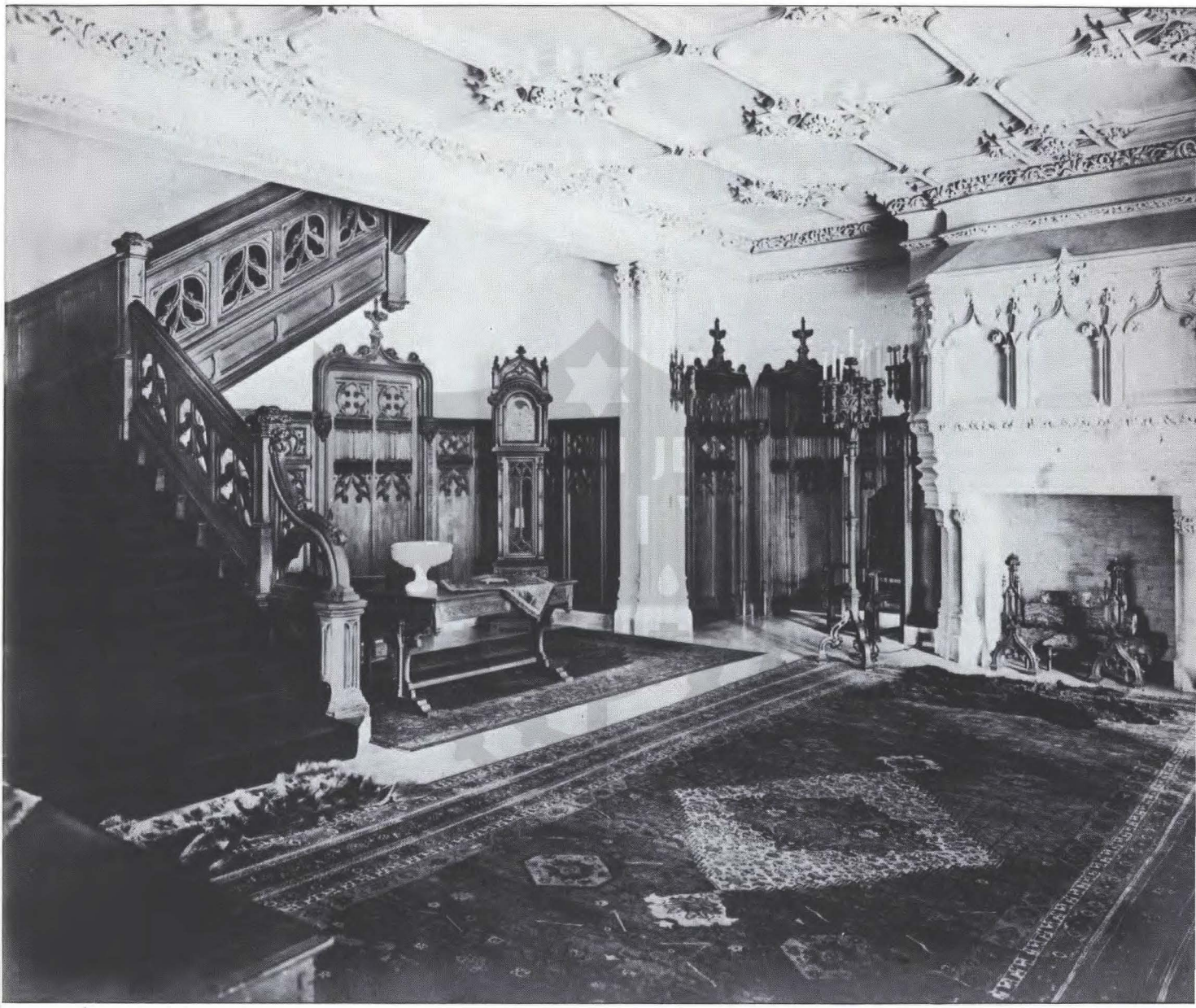
The interior, of course, is much changed today. In the process of its conversion to a museum, rooms have been combined and windows blocked off to make more wall space for display. The fireplace in the front hall has been covered over, as has the original front door. Nevertheless, much of the original detail remains.

In the following informal account Edward M. M. Warburg recalls what it was like growing up at 1109 Fifth Avenue, and takes you on a room-by-room tour of the museum as it was when he lived here.

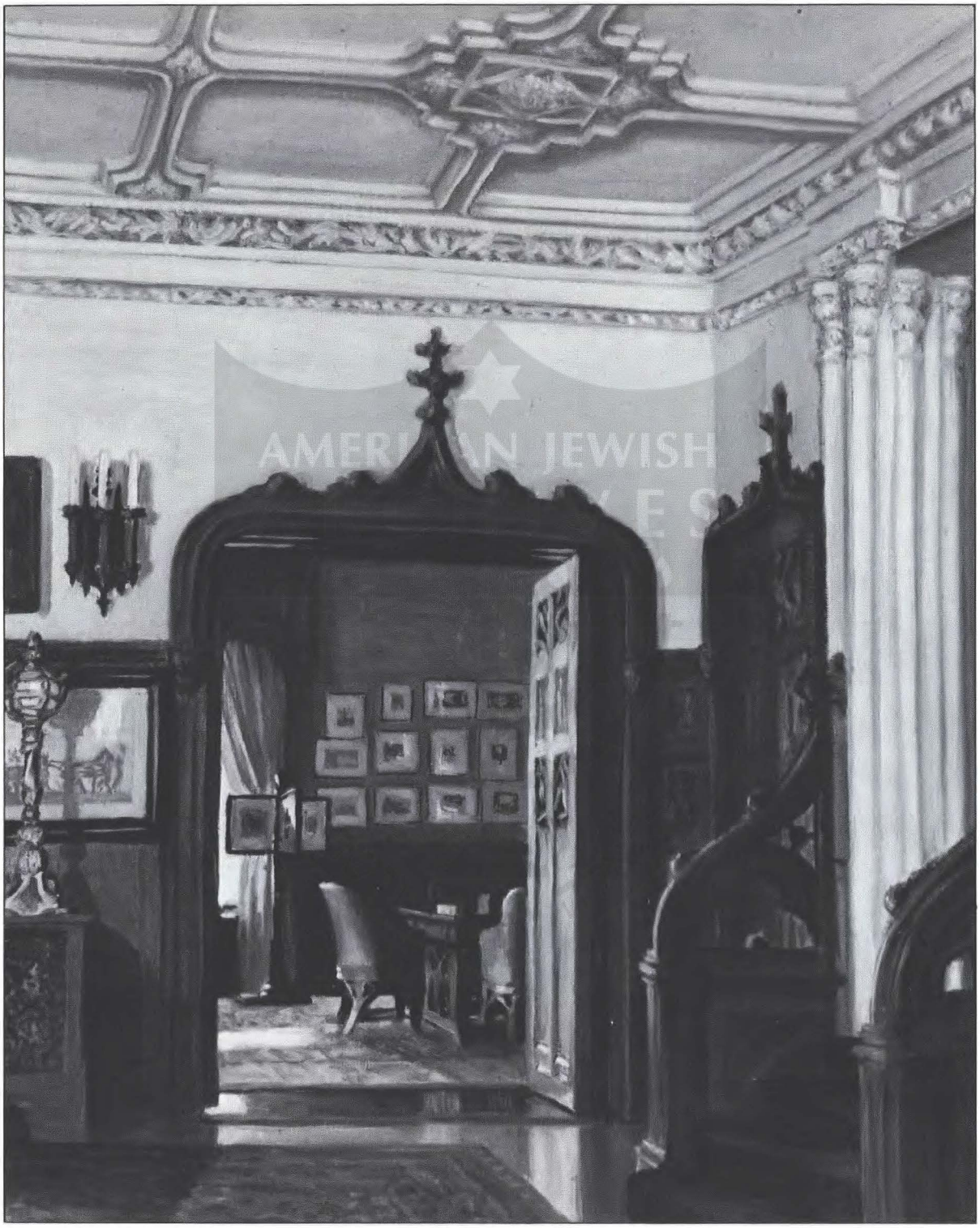
WHEN YOU COME IN the present entrance to the museum, through the Albert A. List Building, and turn right, you pass under the stairway of the former Warburg house, known to the family as "1109 Fifth Avenue," or "1109" for short. Standing under the stairwell, straight ahead were a pair of bronze and glass doors, which led into a small vestibule and then to a driveway that went out onto 92nd Street. This was the rather imposing entrance to the old family house. The windows of the little vestibule had very beautiful Flemish lace sandwiched between two panes of glass, so while you could not look in through the lace, you could see out and light could come into the foyer and the stairwell. All this seemed to us as children rather terrifying in its formality, especially when a footman in livery answered the doorbell. So we made it a point to be at the door when any of our own friends arrived, lest they flee in panic.

The enormous staircase took up almost a quarter of the space of each floor. It had an ornate Gothic oak balustrade that went from the ground floor right up through to the fifth. On the ground floor on front hall table, in the middle of the stairwell, there stood a large marble open vase—or amphora—into which was placed an accumulation of the season's visiting cards. From the upper floor, looking down, this became a perfect target. It required quite a bit of dexterity to be able to spit, allowing for windage, etc., with an accuracy adequate to hit the bowl below. Those visiting cards never had a chance to dry up.

There was a little powder room on the east side of the entrance hall, as well as a big fireplace and the elevator. On the Fifth Avenue side were two connecting rooms [now Gallery 4] which were known as the Etching Rooms. My father had a great friend who was known to the family as "Billy" Ivins. He was a lawyer, an amateur collector and connoisseur of etchings and woodcuts of the Dutch and early German masters. Billy was constantly a guest at our house, and a delightful dinner companion. He rarely arrived without a portfolio under his arm, because he would usually have come directly from the print galleries on 57th Street. It didn't take much persuading for him to open the portfolio and show his latest finds: extraordinary Rembrandts, Dürers, Schongauers, and later artists.



The entrance hall, as it was originally furnished.



Painting by Eleanor Fiske of the entrance to the Etching Rooms.

The Etching Rooms, showing the rotating pedestals for displaying prints.

Father became fascinated by the spirit of collecting, which Ivins personified. He soon became involved, and his collection was displayed on rather ingeniously designed rotating pedestals that held double-sided frames. In addition, there were the usual big black boxes, stacked on the billiard table at the far end of the room. Ivins later became the first Curator of Prints and Drawings at the Metropolitan Museum of Art, and father became so interested in its print rooms that he left the Metropolitan his entire collection.

The Etching Rooms served as the meeting place for an extraordinary number of welfare organizations, philanthropic interests of father's. The boards of the Federation of Jewish

Philanthropic Societies and many of its subsidiaries often came here, as well as the Joint Distribution Committee, the Council of Federations and Welfare Funds. I can remember the cigar smoke from these meetings wafting up the stairwell.

This, then, was pretty much the plan and organization of the ground floor. In addition, between the elevator and the fireplace, there was a door which led into the service end of the house [now Gallery 2]. Here were the servants' dining room, the housekeeper's office, a very large kitchen, and a smaller foyer which went to the back stairs and a back elevator, which has since been eliminated in order to enlarge the front one.

THE SECOND FLOOR consisted of three very large rooms and the long hallway that connected them. The three rooms opened into one another as well as into the hall, so that each room had at least two, or sometimes three, doors. This plan is repeated on the third and fourth floors, and to a certain extent on the fifth, so it is the basic pattern of the whole house.

The room to the right of the stairs on the second floor was the Music Room [now Gallery 9]. It was well proportioned and very formal, with a painted beamed ceiling and large vitrines on the inside wall in which father kept his rare books. Standing above these vitrines were very beautiful pieces of Gothic sculpture. Tapestries hung on the other walls; there were also a few rather undistinguished paintings. In the southwest corner there was a concert grand piano, and diagonally across in the northeast corner an Aeolian pipe organ, which can still be seen. The organ was quite a status symbol among Fifth Avenue houses, perhaps in its day equivalent to the modern hi-fi system. It had pianolalike rolls which played popular opera and orchestral works—the Grand March from *Aida* and various other standard works. As children we all learned how to operate it; the tempo, loud and soft pedals and various stops to be pulled out at certain points were all indicated on the roll. We became familiar with the musical themes of operas and other well-known favorites by operating this organ.

The Music Room was the formal entertainment room. It was

The Music Room, with the organ to the right of the fireplace.

The second-floor parlor before it was redecorated as the Red Room.

furnished with rather stiff gros point chairs and sofas. Here father's musician friends gave concerts, joined later by my brother Gerald, either as a soloist or with his string quartet. When father bought his four Stradivarius instruments it was here that these musicians had their most meaningful chance to perform. On such occasions little gold chairs were brought in and quite a number of people could be accommodated.

From the Music Room, where father and mother often received guests and drank an aperitif, one proceeded in to the next room, known as the Red Room [now Gallery 8]. The walls were covered with red velvet, against which were hung pictures that father had bought in Italy. This collection was his pride and joy; he received many visits from art historians and was always delighted to have them come, as inevitably they reattributed every one of his pictures. After his death I helped mother distribute the collection. At my suggestion, we offered the works to several museums without attaching any names. I doubt if many still carry the names of the artists father thought had painted them. I don't believe that would have bothered him, as long as they were enjoyed.

Among the exceptions were four small panels done by Pesellino; these turned out to be the predella of the great altarpiece which had been assembled in the National Gallery in London, part of which was owned by the Royal Family. Sir Robert Witt and Lord Lee of Fareham heard of father's panels and urged him to lend them to the National Gallery to complete the altarpiece. Father visited the gallery shortly thereafter and was rather surprised to find that his pictures had been incorporated into the basic frame, but was not surprised when, as a result, all kinds of pressure was placed on him to give the panels outright to the gallery. He finally did so, on the condition that Parliament would liberalize its ruling about the loan of pictures owned by the British Government outside the country. After an interminable amount of wrangling, such a law was passed.

Next to the Red Room was a square vestibule called the Conservatory [now Gallery 7]. Here, by itself, was a small *Madonna and Child* attributed at that time to Botticelli. And on a stand in front of it was a Bible, about which there is quite a story. One

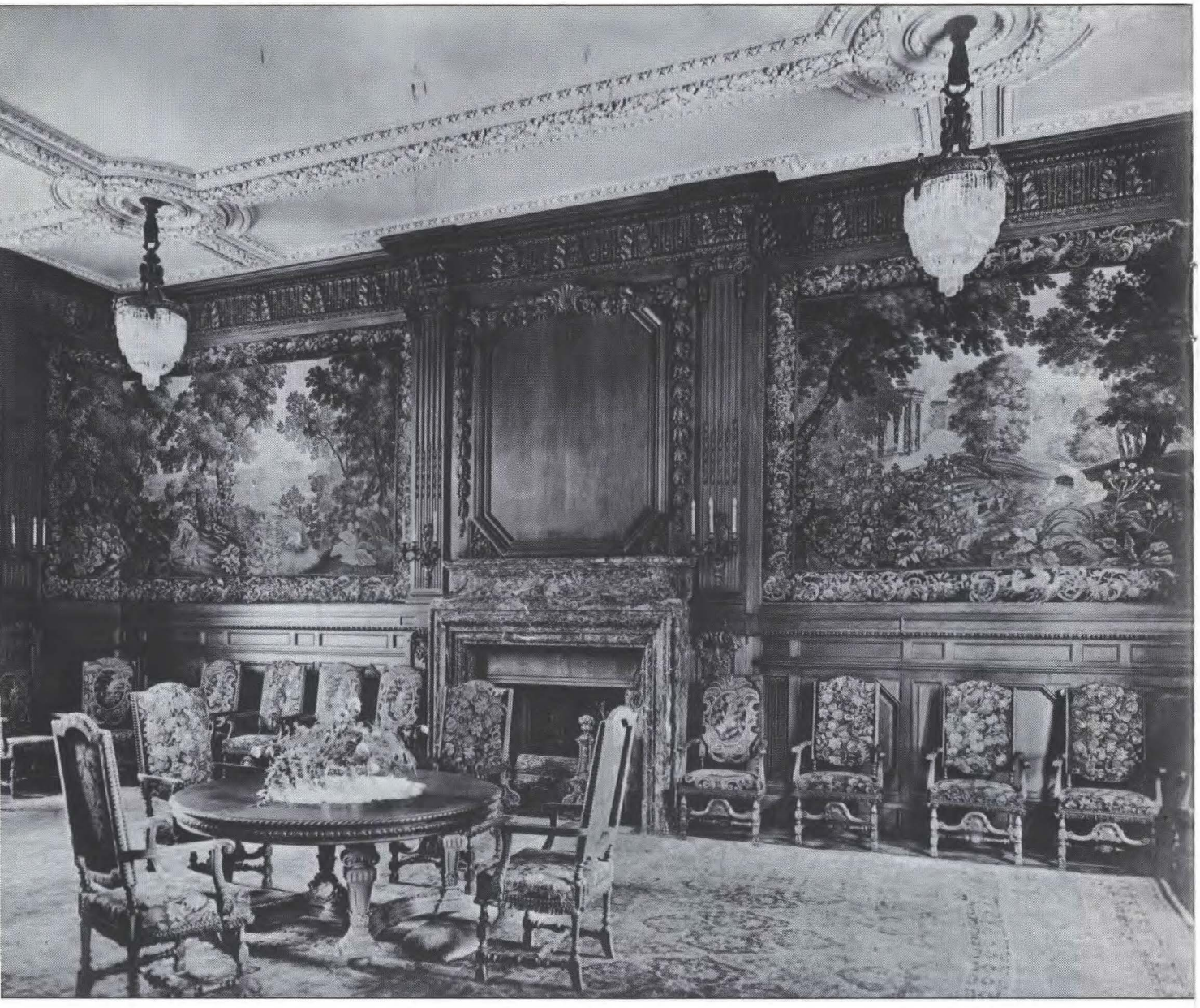
day father received a telephone call from a man who asked if he owned a Wittenburg Bible. Father remembered that he had once bought a Bible, unfortunately in shocking condition with large sections missing. However, he said it contained some wonderful old hand-colored woodcuts which had interested him. The man asked what was on the inside front cover, and when father said a plain piece of blue paper, the man begged father to let him come over; he had something of great interest to show him. When the man arrived they removed the blue paper and discovered a quotation written in beautiful longhand:

Es gibt kein Strausslein	There is no small branch
In der Biblein klein	Even in the tiniest of Bibles
Wenn man daran klopft	Which if it is shaken
So fallen Apfel darab.	Apples will not fall off it.

Martin Luther

It seemed irrefutable; here was Luther's Bible, as described in a catalogue of the Braunsweig Collection, which the man had with him. Father placed the Bible on a stand in front of the Botticelli *Madonna,* and it remained one of his great joys all through life. When the problem of finding a suitable recipient for this Bible came up, I got in touch with Archibald MacLeish, then Librarian of the Library of Congress, and asked if he were interested in receiving it as a gift. He said he was. Many months later he reported that he had had the Bible examined by an expert and that the handwriting and signature inside were not Martin Luther's, though it was of extraordinary interest as a contemporary forgery. I was relieved that father had never known about this during his lifetime. We gave the Bible to the library for study purposes, together with a number of other more creditable objects so that father's collection would be more suitably represented.

The Conservatory.



The Dining Room.

The Dining Room, the last room on the second floor [now Gallery 9], was the scene of many charming and elaborate evenings. It was used only on formal occasions. the walls were covered with tapestry, the high-backed chairs with gros point needlework. There was a large mantel over which hung an English painting. The sideboard was usually decorated with ceremonial silver.

The staff at 1109 was very large, but that was normal in those days. Heading them all was our English butler, Congreve, an extraordinary character. Once he asked if he might conduct some experiments in an unused space in the basement. Permission was granted, and, much to our surprise, Congreve managed to invent an electric incubator for hatching chicken and duck eggs. It came in handy for one child's birthday party. The center of the table was decorated as a farmyard scene with live two-day-old ducklings swimming around in a little pond; the children enjoyed putting them into their finger bowls. The incubator was patented, and Congreve retired comfortably years later with the profits from his invention.

THE THIRD FLOOR was mother and father's floor and the family floor. When you came up the stairs, to the right were two rooms [now combined into one gallery]. The southern one was a sitting room full of family portraits. There was also a little table with Sabbath candles, a fireplace and the leather fire-rail on which I so often perched. Mother had tea here every afternoon on a table in front of the sofa, and visitors came and were received up here. My father's desk was directly opposite the door as you entered, next to the window overlooking the reservoir in Central Park. I always think of him sitting with his hand on his forehead, elbow on the desk reading the many reports and documents that came in, in connection with the overseas staff of the Joint Distribution Committee and the various other charities with which he was involved.

My mother had her desk here too. She, like her father (Jacob H. Schiff), was an avid correspondent and never let letters sit very long unanswered. She wrote each of her five children almost every day when they were away at school and college; this in itself kept

her busy. Every Friday evening, here in this room, my grandfather would come and bless all of us before the Sabbath candles.

Next door was the Breakfast Room, north on the Fifth Avenue side, where the whole family had breakfast every morning. Then off we would go to school, and my father to the business of "making money." This phrase always confused me, as I was very literal minded and it was quite late in my youth before I realized that he was not employed by the U.S. Mint. In later years, after my father's death, my mother and oldest brother lived in the house alone until it was given to the Jewish Theological Seminary for the Museum. My brother Frederick would tell the story that he and my mother used to set at breakfast every morning, both with copies of the *New York Times*—she reading the obituaries and he the sports section. The only time there was any lively conversation was the day Babe Ruth died.

From the sitting room there was a small passageway that led into mother's little private dressing room and boudoir [now the coins and medals gallery]. This, in turn, led through to a bathroom and then from there into my parents' bedroom [now the Broadcasting Archive Study Center]. From the bedroom, a door went at right angles north into a little room which was father's dressing room, where he rested every afternoon. [It is now the entrance to the archeology installation.] Almost every day one of us was assigned, "Would you go in and wake father for dinner?" We would go and sit on the edge of his couch and have a chat with him and watch him while he got dressed in his evening clothes, put his white carnation in his lapel, spray a bit of eau de cologne on himself and some hair tonic. These smells and textures were very meaningful to all of us, and we think of him very much in connection with this room. This was the intimate, cozy conversation room where we discussed all kinds of things.

THE FOURTH, FIFTH AND SIXTH FLOORS are now the museum offices. The fourth floor was the children's floor. As you went to the right, the hall ended in a dead end and then on the left there was a door leading into the study, which was also the boys' sitting room. There was an

Painting by Eleanor Fiske of the third-floor sitting room.

The Felix M. Warburg family, circa 1912. Left to right: Carola and her dog Yenny, Paul, Frederick, Gerald, Edward, and their mother, Frieda Schiff Warburg.

upright piano where we had piano lessons. We used to have our French and German lessons and our Bible lessons there, and this was also were we did our homework. Our governess, who came to take care of my sister in the days when she was growing up and stayed on with all of us, in turn, was Sophie Aderer, known as "Schnuckie." She presided over this whole area. My brother Paul and I shared a room. Later on, after my sister got married and moved away, I had the middle room going east on the 92nd Street side. My brother Fred's room consisted of a big sitting room and two-bed bedroom, as well as a bath. He had a college classmate, Frank Hatch, who came to New York after graduation to look for a job. He found one, and stayed with us for five years.

The governess finally retired, and a young medical student joined us—a sort of tutor-companion named Dr. Walter Meade. So we were four boys and two guests—Doc Meade and Frank Hatch, all on one floor, presided over by a nice Irish maid named Annie Kinney. My mother's one insistence was that none of us was to have his own individual shirts. We all shared the same ones. They had to be 14½″ neck size and 33″ arm length; these shirts were assigned to the floor. Along the corridor and through the connecting rooms there were, while we were growing up, constantly wind-up trains that ran the whole length. Of course there were some dramatic crashes when they raced down the hall and did not make the corner at the end.

The real feature of the fifth floor was a squash court. My father used to play every morning with a professional; then he would come down in a terrycloth robe and kiss us all good morning before we met at breakfast. At the other end of the hall was a guest room, often occupied by visiting relatives from abroad. On the sixth floor there were servants' quarters, a laundry and all kinds of other rooms. The laundry room is now used for restorations.

That gives you an approximate layout of the place; it was a house full of children and pranks. Father used to say had he had any idea what kind of family he was going to have, he never would have built a house as formal as this.

EDWARD M. M. WARBURG
1984

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