

Ascoli, Mrs. Max

MRS. MAX ASCOLI

<i>FRW</i>	<i>to 1,</i>	<i>FRW</i>	<i>—</i>

*sent to
OK.*

Cliffdale Farm
Teatown Road
Croton-on-Hudson, New York

May 28, 1943

Julius Rosenwald Fund
4901 Ellis Avenue
Chicago, Illinois

Gentlemen:

Mrs. Ascoli would appreciate it very much if you would be good enough to send her three copies of your pamphlet "Children and You".

Sincerely yours,

Helen Hanbury
Secretary to Mrs. Ascoli

FISK
UNIVERSITY

MRS. MARION ASCOLI

4-28-42

Country Address:

Teatown Road
Croton-on-the-Hudson
New York

FISK
UNIVERSITY

Marion

MRS. MAX ASCOLI

570 Lexington Avenue
New York, New York

June 8, 1943

Mr. Edwin R. Embree
4901 Ellis Avenue
Chicago, Illinois

EMC	10	525	0

Dear Mr. Embree:

Mrs. Ascoli has asked me to let you know that she received your letter of June 1st enclosing copy of the Boogie-Woogie Ballads and how much she appreciates your thoughtfulness in sending these to her. She read them with a great deal of pleasure.

Sincerely yours,

Helen Hanbury
Secretary to Mrs. Ascoli

June 25, 1943

Dear Marion: The other evening I took part in a testimonial dinner to Bob Taylor. The high point were little talks by a young girl from the "Rosenwald Apartments" and a young boy from the Ida Wells Homes where the dinner was held. I don't know who had the brilliant idea of having talks from children instead of grown-ups but it was a ten strike! Each of the kids spoke well and with that native eloquence that so many Negroes have. The little girl was Ortha Shands and in the course of her talk, she spoke glowingly of your services at the nursery school when she was a little tot. She said, "Mrs. Stern was a fine woman. We all liked her very much."

I just thought you might like to know that you are still in the heart of so fine a youngster. So you are -- in spite of superficial differences from time to time -- in the hearts of all the rest among your home-town friends.

Very truly yours,

EDWIN R. EMBREE

ERE:SO

(Mrs. Max) Ascoli
23 Gramercy Park South
New York, New York

FISK
UNIVERSITY

CROSS REFERENCE RECORD

FIRM NAME OR SUBJECT		FILE NO.
DATE 6/25/43	REMARKS Miss Madden's letter to ERE: Encloses letter from	
	Mrs. Ascoli in which she recommends Miss Christian for a	
	assistance and which she asks Miss Madden to pass on to	
	ERE, for	

SEE	FILE NO.
FELLOWSHIPS (CHRISTIAN E MUNETTE)	

DATE	SIGNED

FILE CROSS REFERENCE RECORD UNDER NAME OR SUBJECT LISTED AT TOP OF THIS SHEET, AND IN PROPER DATE ORDER. THE PAPERS REFERRED TO SHOULD BE FILED UNDER NAME OR SUBJECT LISTED UNDER "SEE"

YAWMAN AND ERBE MFG. CO.
ROCHESTER, N. Y.





The "Panel of Americans"

A Presentation of the

University Religious Conference

10845 LeConte, Los Angeles 24, California





MEXICAN



CHINESE



SCOTCH
WELSH
FRENCH



ENGLISH
IRISH
DUTCH

What the Panel Is—

A cross section of America—a collection of the people you might find in any community anywhere in America—a group of college girls with widely varied racial and religious backgrounds—your fellow Americans.

A panel is concrete evidence that America is a land of many peoples. The panel is living proof that these people can be friends—and live and work and play harmoniously together, even though they differ widely in the things in which they believe. But the girls are friends because they "Agree to disagree agreeably."



Dr. Byron Done introduces the Panel of Americans at Minter Field, California, where they spoke in connection with Army Orientation.

What the Panel Does—

High school assemblies, women's clubs, civic and educational organizations, church groups have all played host to the Panel. They presented a series of radio programs over station KFVB, and they toured Army camps in Southern California in connection with the Army Orientation program.

Each member of the panel has a story to tell—a story about her own family and why they came to America. Each story is different, because none of the girls are alike, but each story carries one thought "America is a good place in which to live, because here people have the right to be different."



NEGRO PROTESTANT



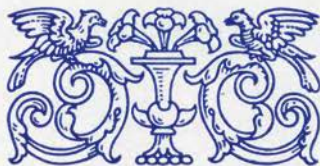
RUSSIAN JEW



RUSSIAN PROTESTANT

The University Religious Conference is a corporation formed by official representatives of all major religious faiths in Los Angeles. Organized in 1928, the Conference has for 16 years carried on the work of inter-faith understanding and cooperation. Activities include work among East side and Sawtelle children, summer camps for underprivileged children, student religious groups, supplying the needs of Army and Navy chaplains, and sponsoring the "Panel of Americans." These activities are carried on through various divisions of the Conference, including the Women Associates, Junior Associates, the Business Men, the Advisers, Student Board and the Chaplains Service Corps. The University Religious Conference is the Southern California agent of the National Conference of Christians and Jews.

To secure the Panel of Americans for your club meeting, write or phone The University Religious Conference, 10845 Le Conte, Los Angeles 24, Calif., Arizona 31148, Bradshaw 22352.



Mrs. Rosa Ascoli

NATHAN W. ~~LEVIN~~

570 LEXINGTON AVENUE

NEW YORK, N. Y.

FLORIDA
UNIVERSITY

The
University Religious Conference

a
California Corporation (Chartered 1928)



Headquarters
10845 Le Conte Avenue
Los Angeles (24), California

*This is the organization I spoke
to you about that has done much
for girls of different races.*

UNIVERSITY

HISTORY

Prime mover in the events which lead to the founding of The University Religious Conference was Dr. O. D. Foster who was then secretary of the Council of Church Boards of Education. During his service as Chaplain in the first World War he had formed with Catholic and Jewish Chaplains whom he met there an organization called "Comrades in Service" and demonstrated some of the values of inter-faith cooperation. In Los Angeles he succeeded in interesting the members of the Protestant Superintendents' Council, the Roman Catholic Archbishop and the leaders of the Jewish community, and after many months of consideration, a committee composed of Dr. Walter C. Buckner, Father Thomas K. Gorman (now Bishop of Reno) and Rabbi Edgar F. Magnin invited Thomas S. Evans to come to Los Angeles and form an inter-faith organization. The charter, prepared and written by J. Wiseman MacDonald, for many years legal counsel to the Catholic Archdiocese, was granted by the State of California in 1928. In 1931, Mr. E. L. Doheny made a gift of \$30,000 which purchased the site for the headquarters building. Mrs. O. P. Clark for the Women and Mr. Cecil B. deMille as Chairman of the Building Committee, with Bishop W. Bertrand Stevens as president of the Corporation opened the first wing of the building in 1932. In 1933 a small dormitory wing was added through the gifts of Mrs. Lyman Farwell, Mrs. O. P. Clark, and Mrs. Milo Bekins. In 1937, the second wing of the building was completed through special gifts from the Latter Day Saints Church, Louis B. Mayer and Alphonzo E. Bell.

The first project of the new organization was the developing of a cooperative religious program at the state University. The second was the opening of a similar program at the Los Angeles City College. In 1934 the Extension Department "to coordinate our community outreaches" was organized and a secretary hired, who within a short time worked out a functional relationship with the National Conference of Christians and Jews. In 1935 the UCLA student group developed a community program and started University Camp for underprivileged children, which has grown until now there is owned and operated an 11 acre site in the San Bernardino mountains with \$8,000 worth of equipment. In 1938 dialogue teams were developed in which a Catholic, a Protestant and a Jew spoke together and this developed into the "Panel of Americans" in which representatives of the many other groups within the nation were represented. The radio department was organized in 1940. In 1941 the annual meeting marked a change of emphasis—the organization was no longer merely the coordinator of programs, but the originator of a cooperative program. In 1942 the Women's Division organized the Chaplains Service Corps, and the idea of the Conference was carried by men in khaki and blue to all corners of the globe. In 1943 the students social service program was recognized as a worthy activity and a full time secretary placed in charge. In 1944 the first High School Student Religious Board was organized.

The history of the Conference is the story of what happens when religion is recognized as the creative force it is and set to work on the problems of the community. Starting with the idea that all groups could work together in religion for the young people at state educational institutions, various other activities have grown up around it, all designed, in the words of the official dedication of the headquarters to promote:

"Our common faith in God . . . Keener appreciation of the values inherent in our religions . . . Harmony and friendly understanding among peoples of varying religious faiths."

CLERGY DIVISION

The official clergy appointee to the Board of the University Religious Conference is in most cases the ranking ecclesiastical leader, and within the Religious Conference they meet as the Clergy Division. To them are committed all problems of policy with regard to cooperation, and out of their association has come, and will come, a degree of acquaintance and understanding which will be helpful in other fields. Before the Conference was organized, there were no channels through which leaders of the different religious groups could meet naturally and normally for cooperative work. Since the Conference has developed there are many other groups which bring together the heads of the various religions. The Clergy Division has several times considered whether it cannot as a group of religious leaders designate this branch of the Conference as their official channel for cooperative effort in all fields of community interest, but at the present time their relationship is concerned, within the Religious Conference, only with matters of education, problems of friction and tension between the groups and the building of a joint program of goodwill.

BUSINESS MEN'S DIVISION

This is the group made up of the business man appointed by each of the constituent groups, and any others whom they may select from the community to work with them. Their job is that of managing buildings and budgets, facing and raising deficits and doing all the things which make that possible. For this purpose they have set up a Radio Committee with an active chairman, who calls into consultation with him other men in the radio industry when questions affecting radio procedure are involved; a Motion Picture committee to represent the Conference within that industry and to secure funds from it; and a Public Relations Committee composed of some of the leading experts in this field. The Business Division has also created a Membership group. To become a member, the payment of one dollar per year is required, plus whatever contribution the individual may wish to make. To these members there goes a constant stream of reports, information and inspirational material, designed to make them intelligent supporters of the idea of cooperation among men of all religions and races.

At present the Conference owns, debt free, its headquarters building, valued at one hundred thousand dollars, and rents for the work at the Los Angeles City College another building from the Roman Catholic Diocese. Its budget is approximately \$25,000 annually. Between one-fourth and one-third of this comes in regularly appropriated contributions from the denominations who make up the Conference, as material evidence of their cooperation, and in payment for the quarters and service which their representatives receive from the Conference. The balance of the Conference budget is raised from members and friends under the direction of the Business group. Specially designated funds are frequently received, for improvements of the building; for training of young men; for special war work; for temporary and especially required additions to the staff and other purposes, and these are administered also by the Business group.

There is now in view an effort to provide a dual membership for those who wish to support not only the cooperative work, but the work of a particular denominational group, so that by the payment of a \$5 fee, an individual is at once a member of the University Religious Conference and a sponsor of one of the denominational programs.

EDUCATIONAL DIVISION

Those experts in religious education appointed by each constituent group to the corporation Board of the Religious Conference, meet and work together as the Educational Division. Their particular interest is the whole problem of teaching of religion—and from their work has stemmed the assembly credit course in religion at the City College, the work of the advisers at UCLA in presenting courses, the supervision of Religious Emphasis Week, Religious Book Week, Brotherhood Week, etc. They are the group who will be in charge of the library on cooperative religion when the money for that is available. Under their supervision, the gift to initiate *a training school for workers in cooperative religion* will be spent.

Related to the Educational Division are Faculty Advisory Boards at each of the schools at which the Conference functions, and also a High School Advisory Board to assist in the presentation of the Conference idea at High Schools. The first and experimental High School Board was begun in Beverly Hills, under the direction of an alumnus of the Beverly Hills High School, who had been active in the student board at UCLA, and this procedure will be followed at other High Schools.

This division was also in charge of the development of the dialogue plan, and later the panel of Americans. Their most pretentious achievement was the Institute on Religion and Contemporary Civilization put on by the University of California at Los Angeles in collaboration with the University Religious Conference, for which Dr. W. E. Hocking of Harvard, Dr. Arthur Compton of Chicago, Dr. Ellsworth Faris of Chicago, Mr. Alfred Noyes, distinguished English poet, and Dr. Ch'en Shou-yi, were the leaders.

THE WOMEN'S DIVISION

In 1930, the late Mrs. O. P. Clark began to organize an advisory group of women to assist and further the work of the Conference. When the building was dedicated, these women planned and carried through a whole series of denominational days, so that the building was first dedicated by the Conference as a whole, and then by each of the constituent groups. When the corporation was set up in its present five-member plan, these women were almost as a unit designated by their groups as the Women's Division. In 1938 Mrs. George L. Reynolds was the chairman and under her stimulus a group of Women Associates was formed. Women Associates are those women who pay one dollar to the Women's Treasury and participate in the educational program of the group. The Women's Board, namely those women who are among the trustees of the corporation, form the governing body of the Women Associates who now number between six and seven hundred.

The Women Associates have a two-fold program. They look after the welfare of the buildings of the organization, and they put on a program for themselves, designed to teach all of them about the doctrines and usages of the twelve different religious groups which make up the Conference. On occasion the program has consisted of visits to one outstanding church of each group with an explanation of its work; of a series presented by leaders of the various groups on *The Will of God in Man's Work*; of a series on *Religion in the Post-War World*. In addition, the Women's Board handles the social affairs of the corporation. For purposes of efficiency, they are divided into House Committee, Hospitality Committee, Program Committee, Publicity Committee, Associates' Membership Committee, Speakers' Committee, Chaplains Service Corps.

During the early days of the organization, it was only the series of highly successful benefits put on by the Women's group which made it possible for the Religious Conference to survive. At present, the Women Associates offer a unique opportunity for women of all groups to learn to understand each other, and to work together. Mrs. George L. Reynolds, Mrs. Bertrand Stevens, Mrs. Willsie Martin and Mrs. Edgar F. Magnin have presided over the group throughout the years of its work.

CHAPLAINS SERVICE CORPS

Shortly after Pearl Harbor a young Catholic Chaplain came to the University Religious Conference and said: "I have twelve hundred men stationed not far from here, and half of them are Protestants. I am not equipped to give them the type of service to which they are accustomed. Can you tell me where I can get some music and enlist the help of a Protestant minister or church people?"

Out of the answer to this request grew the Chaplains Service Corps. At the beginning of the war there were in the Army 140 Chaplains and in the Navy less than a hundred. There are now about 10,000 Chaplains in the service. When a Chaplain goes into the service he is appointed to serve men of all religious faiths. He is not to try to make men agree with him religiously, but to try to help the Catholic be a better Catholic, the Jew a better Jew, and the Protestant a better member of his individual church.

Since the Chaplains must of necessity work on an inter-faith basis, the logical place for them to come for help, for equipment, for techniques of inter-faith work, was to an inter-faith group. Their needs have been many and varied, ranging from strictly religious equipment to morale helps for the men in far places. Those who now compose the Chaplains Service Corps—some 600 women of all faiths—work at this task because they are sure that even if they looked after their own Chaplains of their own faith, they would not be looking after the spiritual welfare of all their own membership in service. They reason: A Catholic Chaplain understands the Catholic boy and so will be able to help him, but the Catholic boy under the Protestant Chaplain should have just the same understanding. So if we are to help all of our boys, it must be done through the Chaplains on an inter-faith basis.

The headquarters of the Chaplains Service Corps and its shipping center and work rooms are at the Farmers' Market through the courtesy of Mr. Roger Dahljelm. The Corps is interested in contributions of books, radios, musical instruments, handicraft materials and money to purchase those special items to fill special needs.

The intense spirit of cooperation which has been built up through this war service will no doubt issue, when peace comes, in some equally important type of community service.

Dear Mrs. Sims:

13 October 1944.

A chaplain on the West Coast wrote recently:

"Throughout the years of the emergency the Chaplains' Service Corps, headed by Mrs. Sims, has not only done marvels for the enlisted men through the chaplains but has done much to preserve the morale of both Army and Navy chaplains."

That is high praise and because of reports and comments from various sources I consider it a privilege to compliment you and your associates for the grand work you have done.

The task of preserving and promoting the spiritual values in men who must engage in war is not an easy one. Neither is it a hopeless one. But the degree of success depends as much on the noble efforts of people like yourself as on the chaplains themselves.

Fighting men at the front could not win the war without the guns and ammunition from the home front. Likewise, the chaplains could accomplish little without the help of organizations like yours.

May God bless you all and help you to make certain a spiritual victory that will preserve and perpetuate the fruits of a military victory.

Devotedly yours,
WM. R. ARNOLD, Chief of Chaplains
Army Service Forces, Washington 25, D. C.

THE ADVISER'S DIVISION

Within the organizational framework of the Religious Conference, those professional student advisors appointed by each denomination to look after their students, form the Advisers' Division. In many cases the denomination has appointed one student worker for all the educational institutions within the city, or the county, or even in some cases, in Southern California. Sometimes there are separate clergymen appointed by the group for each institution. In any case there is at each campus a denominational student club under the supervision of these advisers who are appointed by their own churches, carry on their own programs without supervision from the Religious Conference, and yet form the Advisers' Division of the Religious Conference Corporation when they act together. The cooperative program of the groups forms a part of the program of the University Religious Conference and the employed officers serve any one or more groups when called upon to do so.

The student groups at present organized are:

AT UCLA	DENOMINATIONS	AT LACC
Roger Williams Club	Baptist	Roger Williams Club
Campbell Club	Christian	Campbell Club
Plymouth Club	Congregational	Plymouth Club
Stevens Club	Episcopal	Canterbury Club
Hillel Council	Jewish	Hillel Council
Lambda Delta Sigma	Latter Day Saints	Lambda Delta Sigma
Luther Club	Lutheran	Luther Club
Wesley Foundation	Methodist	Wesley Foundation
Westminster Foundation	Presbyterian	Westminster Foundation
Quaker Club	Friends	
Newman Club	Roman Catholic	Newman Club
Liberal Club	Unitarian	
Y.M.C.A.		Y.M.C.A.
		Y.W.C.A.

At both schools two members of each of the above clubs are united in an Inter-Faith Council, which is coordinated by a member of the Conference staff and advised by the chairman of the Advisers' group. This Inter-Faith council arranged joint affairs for acquaintance and sociability, the joint Christmas-Chanukah festival, special joint summer programs, etc.

Each denominational adviser to students builds a program which carries the educational plans of his church to the campus, and enlists the students there. At many points cooperation is possible, and because they operate in the same building cooperation is much easier and more effective.

STUDENT BOARD

Up to 1934 cooperation between the groups on the student level, was secured by bringing together the representatives of the denominational student clubs. In 1934 there was organized the first Student Board of the University Religious Conference at UCLA, and by a provision of the By-laws it is directly related to the corporation. Membership on the student board is by appointment only, and has come to be a coveted prize among campus leaders. Their task is to represent the University Religious Conference at the campus, to create an atmosphere in which religion can grow and express itself and discover for themselves the meaning of religion and the thrill of cooperation.

At the first meeting of the group, they began a serious study of how religion, cooperatively, could serve a community and various reports were brought in. These reports included cooperative action for underprivileged children which eventuated in University Camp (see page 11); cooperative action for good government; cooperative action for combatting prejudice and intolerance; cooperative action for giving campus religion standing and importance.

All of these lines have developed. But the primary achievement of the Student Board is that it provides a training ground for its members, who in the meetings discover the tremendous thrill which the recognition of a stranger as a brother can give. Just as the denominational clubs exist for the propagation of institutional religion, the student board exists to promote the ideal of the cooperation of men of all faiths and colors, for the benefit of religion and the community.

Each group sets its own task each year, and the ideal behind all their work is that religion is a creative force which knows no limits when courageous individuals accept it as the motivating force of their lives.

Out of the student board grew an Alumni Board which was most effective in carrying the Conference doctrine into the community. The coming of the war broke this group up, but the Conference has kept in touch with hundreds of them through letters and bulletins and their interest and effectiveness will not have waned when they return home. Up to the fall of 1944, three student board chairmen had been killed in action and some suitably inspiring memorial is contemplated for them.

UNIVERSITY CAMP, AND STUDENT SOCIAL SERVICE

University Camp is located in the San Bernardino mountains, on the south fork of the Santa Ana River. It comprises eleven acres of flat sandy soil, heavily wooded with pine, cedar and redwood. Improvements consist of a large stone lodge now being used for kitchen and mess hall, seating eighty people; a swimming pool with a good filtering and chlorinating system; a small hospital and headquarters; and sanitary facilities adequate for seventy or eighty campers. The purchase price and funds for all improvements except the lodge was raised by the students on the campus and the Camp Drive is a big feature of the spring semester's work. Mrs. Frank Good contributed \$1750 to purchase the buildings and pool and also erected the small hospital cabin. They have also been assisted from time to time by gifts from Shirley Temple, and by Mr. & Mrs. Joe E. Brown, whose son, the late Captain Don Brown, had been a head councillor at the camp while a senior. Within a few years a suitable memorial to Captain Brown will be erected on the camp site. The camp could easily accommodate a hundred and fifty campers.

Up to the present the camp has fulfilled two functions. It has provided a social service activity for the students through which they can become acquainted with the problems, the responsibilities and the rewards of such community service. Also they have offered it as an experimental center. Immediately prior to the outbreak of the war, there was a special camp for diabetic children, under the supervision of the Diabetics Association of Southern California. During the time when the State Relief Association was functioning at its maximum, six hundred children under state care were taken care of by the campus group. During the summer of 1944, in cooperation with the Probation Department of the County, two small experimental camps were held for adolescents under the care of the Probation Department to observe the possibilities of using a camp program for them.

University Camp has also been an experiment center for complete inter-racial and inter-religious activity.

Special camps have also been held for the children of aircraft workers as a contribution to the problem of absenteeism.

The entire camp drive, the conduct of the camp, the selection of the children, (from sources offered by the Family Welfare Association and similar groups) is in the hands of the Camp Committee of the Student Board.

Three years after the camp program was begun, follow-up clubs were begun and these grew in number and importance until in 1940 a part time worker was employed to coordinate them. In 1943 a full-time social service department was begun with an advisory board of its own. The idea that student service in all such activities should be experimental was carried out by working with the Probation Department in Mexican districts, by a three day Latin-American Fiesta designed to provide funds for the department, and to awaken the pride of the Mexican-American children in the cultural heritage and by the development of special clubs and activities for Latin-American students. The most recent activity in the spring of 1944 was the opening of the Hi-House activities for High School students in the vicinity of the Conference headquarters under the supervision of, and in cooperation with the UCLA students.

WORK IN INTER-GROUP RELATIONS

Out of the student board's earliest interests in inter-group relations, the "trialogue" technique was developed—three people from different backgrounds, and different beliefs, who went out speaking together. At first their presentations were made separately, and the three speakers would be a Catholic, a Jew and a Protestant. Later on the question and answer method was developed, and the groups were more specifically designated, as Catholic, Jew, Baptist, or Episcopalian, or even at times three different Protestants. The idea was to present a technique for inter-group discussion and cooperation. Shortly after the outbreak of World War II when the young men who had composed most of the triologue teams were no longer available, there began some experiments with a "United Nations Team." Very quickly this became a Panel of Americans, and as such has had tremendous success in appearing before High School groups, Rotary Clubs, Women's groups, and even under the Orientation Program in Army camps.

The panel was made up of from five to eight college girls, each representing a different racial or religious group, and included always one of those Americans who had lost track of the fact that they too were once immigrants. Together they talk about what America means to them in terms of hopes and fears, and then they open the group to questions from the audience and conduct a panel on the problem of minorities, their problems, their value and their future.

Both of these two activities, the triologue and the panel, represent merely one expression, and probably a passing one, of the way in which the Conference functions. When a problem arises on which the voice of cooperative religion can speak or to which it can offer a solution, techniques are developed that will enable religion to make that solution. When that particular technique is worn out, it is set aside for something else necessary, creative and dynamic.

JUNIOR ASSOCIATES

In 1934, Miss Betty Jones, now Mrs. Dean Christy, organized a group of younger women in the community into the Junior Hostesses of the University Religious Conference. They have no official relationship, but they have chosen the Conference as their project, and their purpose as set forth in their by-laws is to further and promote its work. For some years their chief project was the work at the Los Angeles City College, and they provided living accommodations for needy students, paid the salary of the secretary, undertook the repair and maintenance of the building and at the same time offered their services for the social functions of the Conference corporation. In 1943, they changed their name to Junior Associates and took on as their special interest the social service projects which the students had initiated. In 1944 they celebrated their tenth anniversary with a tea at the home of Mrs. Cecil B. deMille where they had had their original meeting. There are sixty members, a waiting list and provisional members who become eligible for full membership after a certain number of hours work at the headquarters becoming acquainted with the whole plan of the Conference. The Chairman is a Trustee of the corporation.

In addition to their benefits and social activities, the Junior Associates have an educational program of their own, and their benefits are taking the form of presenting to the community outstanding educational and political leaders.

THE PRACTICAL BASIS OF THE UNIVERSITY RELIGIOUS CONFERENCE

The practical basis of "The University Religious Conference" is completely creative. There were certain things assumed at first, when official representatives of many religious groups who were in dogma and tradition quite different, first began to work together. The first was that any limitation of any group's belief, any watering down of their own fundamental doctrine, would not only be impossible from the standpoint of honest devoted religious people, but would be impracticable because it would introduce a note of weakness into the new organization. There was to be no compromise of essential conviction. It was therefore seen at once that only those who were profoundly convinced of the truth of their own position would be willing to put themselves into continuous and close association with one another. The effect they hoped for was speedily proved—any uncertainty of conviction was discovered and weeded out. A fundamental idea was thus established—cooperation builds individual conviction, rather than weakens it.

The second fundamental of the Conference was that there is great profit and pleasure to be gained from cooperation in things of community and social interest. Once it is seen that the field of cooperation is not that of religious worship, or personal belief, but rather of action which is always the result of religious conviction, many of the doubts which people who have not seen the Conference in action, feel about it, vanish completely.

Within the Conference structure there has of necessity been much thinking about democracy, and one of the results arrived at is that democracy does not mean that the majority rules, but that the minority have rights. There is no rule of the majority in the Conference. If there is not unanimous agreement on a course of action, the whole Conference does not proceed. Two or more groups can agree on a course of action, and the machinery of the Conference is there to assist them, but within the actual framework of the Conference no group can ever be out-voted.

Finally, it has been proved again and again that religion, pure and undefiled is creative and dynamic and expresses itself in cooperative action. Conversely, without that spirit of religion, no good can be permanent in any community. Therefore, The University Religious Conference which brings into one organization all the major religious groups within the community is committed to two principles, the free expression by each man of his own beliefs, —and the promotion of the spirit of religion without which no cooperation, no brotherhood, no democracy can be effective.

NATIONAL EXPANSION

At the same time that The University Religious Conference was being incorporated in Los Angeles, the Federal Council Committee on Friendly Relations Between Jews and Christians was beginning its work, which later eventuated in the National Conference of Christians and Jews. By 1934 The University Religious Conference felt a need for a national affiliation and the National Conference of Christians and Jews was making itself felt nationally through local community organizations. In order to avoid any competition the National Conference recognized the Extension Department of the University Religious Conference as its local agency, and later on the whole corporation was recognized as doing in Southern California the work which a local chapter of the National Conference would do. The president of the National Conference is an honorary trustee of the University Religious Conference, and the executive secretary of the local group is listed as a staff member of the National. There is no other organizational connection, but many of the techniques which the local group found most effective have been promoted by the National in other localities, and the National has supplied the local with materials on Brotherhood Week, the results of special research and with occasional help on special community problems.

The relationship at the present time is one between a local organization which is experimenting in, and developing techniques for inter-faith work, and a national promotion group which can afford intensive research and publicity.

BOARD OF TRUSTEES 1944-45

Baptist

Dr. Ralph A. Jensen
Dr. Edgar J. Goodspeed
Olin J. Hessell
Mrs. Thos. W. Warner
Rev. Stanley Jacobson

Christian

Dr. Cleveland Kleihauer
Kenneth Holst
Louis K. Foley
Mrs. C. O. Goodwin
Donald Hitchcock

Congregational

Dr. Nelson C. Dreier
Dr. Rosco Ingalls
Blake Franklin
Mrs. J. V. McCandless
Rev. Peter Jansen

Episcopal

Rt. Rev. W. B. Stevens
Rev. S. C. Clark, Jr.
Frank Harwell, Jr.
Mrs. Harry Masser
Rev. Gilbert Prince
Rev. Don Brown

Jewish

Rabbi Edgar F. Magnin
Rabbi Jacob Kohn
Judge Harry Hollzer
Mrs. S. H. Berch
Rabbi Bernard Harrison
Rabbi Henry Rabin

Latter Day Saints (Mormon)

Dr. Frank West
Vern O. Knudsen
Preston Richards
Mrs. Louis K. Sims
Dr. G. Byron Done

Lutheran

Rev. Robert D. Kerstetter
Dr. Harry Hoiijer
C. B. Runkle
Mrs. W. L. Dickson
June Sederstrom

Methodist

Bishop James C. Baker
Dr. Calvin Holman
Paul Helms
Mrs. Willsie Martin
Rev. Herman Beimfohr

Presbyterian

Dr. Glenn W. Moore
Dr. Eugene C. Blake
Alphonzo E. Bell
Mrs. J. K. Lytle
Rev. Wm. MacInnes
Rev. Kenneth MacLennan

Quaker (Friends)

W. O. Mendenhall
Helen C. Stevenson
John Mott
Alice T. Weed
Patrick Lloyd

Roman Catholic

Msgr. John Cawley
Dr. P. J. Dignan
Harry G. Johansing
Mrs. Geo. L. Reynolds
Fr. Benj. F. Bowling
Fr. Timothy Crean

Unitarian

Dr. Ernest Caldecott
Dr. Bennett M. Allen
Gerry Fitzgerald
Mrs. Ernest Caldecott
Rev. William Taylor

Y.M.C.A.

Guy C. Harris
Robert W. Kerr

AT LARGE

Clergy Division

Bishop Joseph T. McGucken
Dr. Ralph Mayberry
Dr. Wm. E. Roberts

Business Men's Division

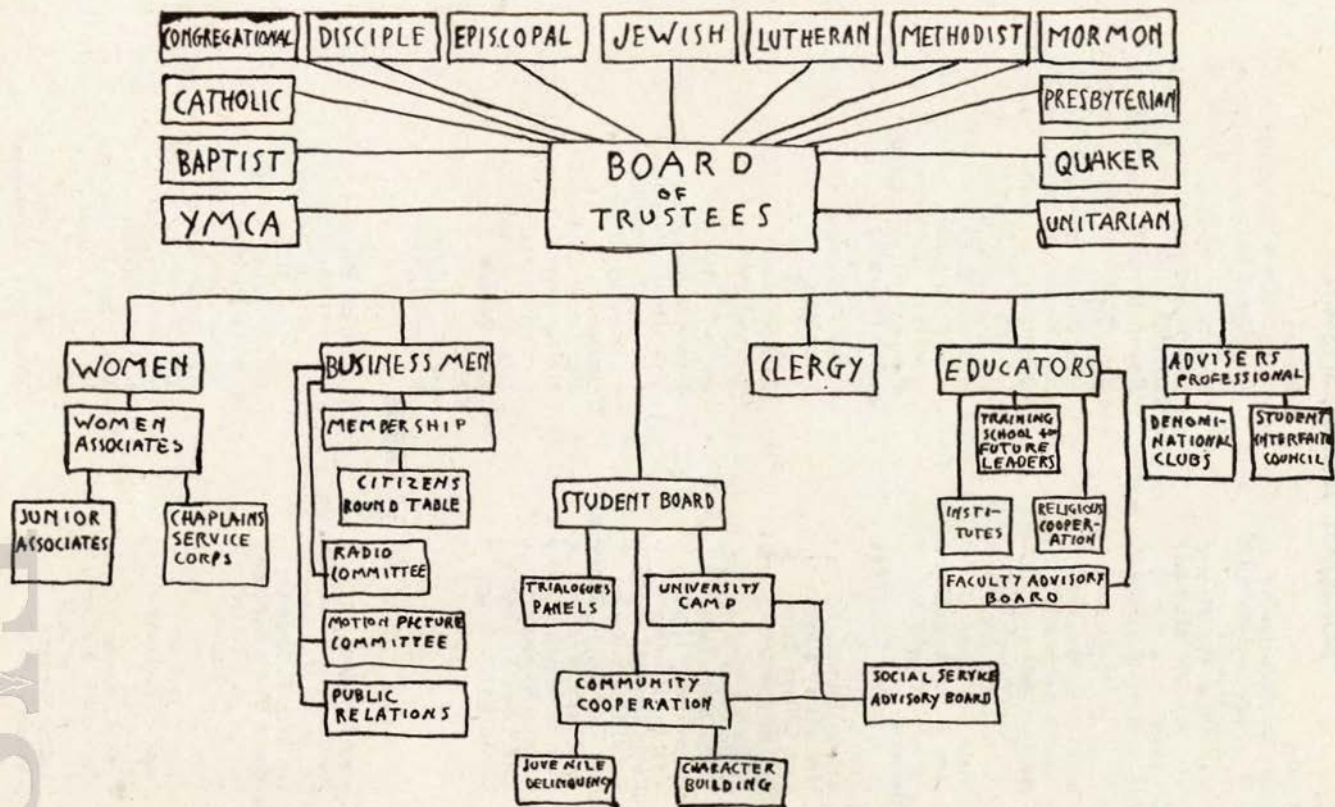
George L. Eastman
Byron C. Hanna
Wm. M. Henry
Harold Jackson
Jesse R. Kellems
Sol Lesser
Leon L. Lewis
Marshall F. McComb
Mendel Silberberg
Walter Wanger
Thomas P. White

Educational Division

Mrs. Arthur Heineman
Dr. Vincent P. Maher
Dr. Hugh Miller
Dr. Gordon S. Watkins

Women's Division

Mrs. Gordon Boucher
Mrs. Joe E. Brown
Mrs. Muriel Clark Ezell
Mrs. Frank Good
Mrs. Rex Hardy
Mrs. Edgar F. Magnin
Mrs. W. L. Pierce
Mrs. Rex Ross
Mrs. W. B. Stevens
Mrs. David Tannenbaum



UNIVERSITY RELIGIOUS CONFERENCE

UNIVERSITY
 FISK



... An America United !!

- *By strengthened religious convictions.*
- *By inter-faith cooperation on common principles of justice and charity toward all.*
- *By common defense of freedom through common opposition to all divisive movements preaching bigotry and hate.*

How many times have you heard somebody say, "If the churches would just get together they would get something done?" or "then I would be interested in doing something for them!" They *have* gotten together in Los Angeles, in a manner different from anything else in the world.

Thirteen religious groups:

BAPTIST	EPISCOPAL	METHODIST
CATHOLIC	JEWISH	PRESBYTERIAN
CONGREGATIONAL	LATTER DAY SAINT	QUAKER
DISCIPLE (CHRISTIAN)	LUTHERAN	UNITARIAN
	Y.M.C.A.	

Each of them appoints five representatives who together form the Board of Trustees of

The University Religious Conference

They have bought property, built a building, and hired a staff which has been working since 1928.

Although the Conference program is one of cooperation and working together on common problems, this organization does not stand for a levelling of religious differences. It does stand for the idea that people can work together, must work together, as Americans, even though they may not agree on religious dogma and forms of worship. Furthermore, it stands for the idea that intolerance and discrimination because of religious label is un-American, and dangerous to the welfare of democracy.

The organization functions through separate divisions.

CLERGY DIVISION—the ranking official clergy leader of each of the groups who together make up the Conference. They confer on matters of policy and are the ultimate source of authority.

EDUCATIONAL DIVISION—one educator from each church group. They talk about how religion can be taught, and where and by whom, and handle all relationships of the cooperative group to high schools, public schools, and so forth.

BUSINESS MEN'S DIVISION—one business man from each church, plus others who are much interested. They pay the bills and handle the finances and property. One of their chief functions is enlisting other people to become members, at from \$5 to \$500 per year, and thus help support the work of the Conference.

WOMEN'S DIVISION—one woman from each church forms the nucleus of this division. They have enlarged their group to include, under the name Women Associates, some five hundred women of the city, of all faiths, who like this idea of working together. They run an educational program for themselves each fall and winter and they have organized as their special war-time service the "Chaplains' Service Corps."

ADVISER'S DIVISION—this is composed of those people whom the churches employ to do their work at the universities and colleges. They are the trained experts, in full charge of the campus programs for their students.

STAFF—The principal executive of the University Religious Conference is Thomas S. Evans. His associate is Adaline Guenther and they are assisted from time to time by young men and women who, for more or less financial consideration, give their time to promoting some of the things the Conference stands for.

NATIONAL CONFERENCE—The National Conference of Christians and Jews recognizes the University Religious Conference as the agency for its work in Southern California.



I'M NOT RELIGIOUS *but...*

I'm all in favor of people getting together

OR

The Golden Rule is my standard

OR

I'm against all these hate movements and rumors.

There are a lot of Americans who think they are not religious. Yet they are the ones who would not under any circumstances live in a community where there was no church. They are also the ones who stand out most strongly in favor of the ideals of religion, when they are attacked.

Many of them find in the University Religious Conference an organization through which they can channel their altruistic impulses. It is also the organization in which many of them have found out that the modern expressions of religion are much more to their liking than they thought.

One individual who has a good idea can accomplish just one individual's work. United with thousands of others, who are moved by the same good idea, he and they can accomplish the work of thousands. That's the reason for organized religion, and things like the University Religious Conference.

"The Conference is what this World Needs"

One of the Conference "graduates" is now in North Africa. His last letter says:

"The spirit of the Conference is what this sick world needs. The nations need to say to each other: 'Let's work together on our common problems; let's see what is the cause of our various misunderstandings; maybe we need to know each other better. The trouble with this world is really the people that live in it.

"I'm a pretty good disciple of the Conference and at home we were sometimes alarmed at the state of prejudice and intolerance. But I have found it is nothing, compared to the forces of prejudice, intolerance, hatred, fear and thirst for revenge that contaminate Europe. America, even as she is today, with all her shortcomings, is the world's hope. She alone can be leader and inspiration in the building of a new world. So here's another \$50 . . . you seem to know a few things that need doing in this line."



U N I

What we do

FOR COLLEGE STUDENTS

1—At U.C.L.A.

2—At the City College.

At each campus there is a building, in which all the religious groups in the Conference have meetings. Each group plans its program for its students, in full knowledge of what the others are doing. When two or more groups do the same thing, they do it together. They have one central office, and one overhead.

Each group tries to give its students a complete education—what the students learn in the classroom is motivated by the spirit of unselfishness and service, which is the heart of religion.

Together, through their common staff, they give all the students a picture of the real America—where men of all races and religions work together to achieve the ideals of democracy—separated for worship, together for service.

This last is done through a Student Board composed of individuals of all religious faiths. They run a camp for less fortunate children, which has developed into an all-year program of clubs, athletic teams, big-brother movements, etc., in Sawtelle. "University Camp" has a \$7,000 property and equipment in the San Bernardino Mountains, to which an average of four hundred children are taken each summer.





What we do

FOR MEN IN SERVICE

Because this is a group of people of all religions working together, their service to the men of the army, navy and air force has been through the chaplains, who work on the same principle as the Religious Conference . . . working with men regardless of race or creed.

In *one* six months period, this group furnished 20 day rooms; placed 120 radios with isolated groups; sent 74 phonographs and 1,000 records to Alaska; sent sheet music to Midway and books and projection machines to the Solomons; provided choral music for 453 chaplains' church services, collected musical instruments for a complete orchestra, purchased recreational equipment for men in the far regions of Alaska; provided toilet articles and recreational equipment for 300 men in the evacuation hospital; and put on innumerable parties, song services, and so forth. They find the things to do which no one else is doing . . . and they do them for the boys whom no one else is serving. This part of the Conference is called THE CHAPLAINS' SERVICE CORPS.

The young people who are working in defense plants, and who spend part of their evenings in helping with the recreational programs of the CHAPLAINS' SERVICE CORPS, are organized into a Junior Auxiliary. The "*men in uniform*" on the campus are the *special care* of the Conference and of its constituent organized religious groups.



What we do

IN RADIO

Two Programs regularly:

- I. Every Sunday morning from 8:15 to 8:30, over KFI, readings from THE BOOK OF BOOKS with a background of recorded music — done by four young men—students at U.C.L.A. The Student Board of the Conference sponsors the program.

- II. Every Saturday night over KFWB, from 6:30 to 7:00—Rabbi Bernard Harrison, Father Benjamin F. Bowling and Reverend George Hill in a *What's Your Answer* program. They answer questions directed to all of them, on which they may or may not agree, and they answer questions individually.



What we do

IN THE COMMUNITY

Recommended by the Clergy Division of the corporation, which is the policy making group of the corporation, the Conference has constituted a **COMMUNITY COMMITTEE ON INTERFAITH AFFAIRS** and has secured the official appointments to this committee from the denominational groups.

TRIALOGUES . . .



A triologue is three people, with three different points of view, and three different backgrounds, who believe that the American way is to learn how to live and work with people who are different and believe differently. This means an ability to talk about things, come to different conclusions, and to do it in an atmosphere of respect—agreeing to disagree, agreeably. It also means that one goes for information to the sources which know the correct answers. So for years, we have been sending out teams of three different people, of different religions, who answer questions, illustrate their essential unity and demonstrate the American way of dealing with differences.

ROUND TABLES . . .



In many small communities—and some not so small—Round Tables are set up in which citizens of different faiths come together, when occasion demands it, to prove that although they believe differently about many things, they do agree that in America there is an honest respect for differences, and that loyalty to the nation does not demand uniformity of religious or political belief.



JUNIOR HOSTESSES . . .

This is a group of younger women who have made the Religious Conference the subject of their philanthropic efforts. The bills of the corporation have to be paid, and under the leadership of a very efficient chairman each year, these young women do their part to see that it is done.

STUDY GROUPS . . .



The Religious Conference believes in people thinking—so wherever small numbers of people want to get together,—to talk about post war planning, or the contribution of religion, in any field of human interest, the organization is ready to offer guidance and secure leadership.

These people are making the Conference possible

LIFE MEMBERS—those who have contributed \$1,000 or more to the capital fund (the corporation owns, debt free, a hundred thousand dollar property, which is its headquarters.)

Louis D. Beaumont
Alphonso E. Bell
Lucy Mason Clark
Cecil B. DeMille
Mrs. E. L. Doheny

Edith Pierson Evans
Gerry Fitzgerald
Edwin and Harold Janss
Harry G. Johansing
Gordon B. Kauffman
Sol Lesser

Louis B. Mayer
Ben R. Meyer
Mrs. Seeley W. Mudd
Joseph Schenck
James G. Warren

CONTRIBUTORS—six hundred and five individuals who give anywhere from \$5 to \$1,000 per year to support the budget.

TRUSTEES—officially nominated by the denominations and elected annually.

WOMEN ASSOCIATES—more than five hundred.

AND—hundreds of affiliated ministers, interested students and friends, who like the idea of religions working together to perpetuate the American way of life.

What Can I Do?

You can act as though you believed in the idea of the Religious Conference yourself. This means judging a man for what he *is*, instead of through pre-conceived prejudices. It means believing in the fatherhood of God and the brotherhood of man. It means standing for these things under all circumstances and in all conditions.

You can join with the other people who believe in these things and help support the University Religious Conference. If a soldier in Africa thinks enough of the idea to send a hundred dollars out of a second lieutenant's pay, it must be worth something. A contribution of five dollars a year will make you a member and the gifts range from there to one thousand dollars a year.

You can use the various agencies like the Chaplains' Service Corps, the Junior Auxiliary, the campus groups, the Women Associates—to keep yourself informed and intelligent on the subject of the place which religion has in the new world we must build after the war is over.

Make checks payable to

THE UNIVERSITY RELIGIOUS CONFERENCE

(deductible from income tax)

and send to the headquarters—10845 LeConte Avenue, Los Angeles.



Ascoli (Marion)

CLIFFDALE FARM
TEATOWN ROAD
CROTON-ON-HUDSON, N. Y.

ERE	819	ERE	0
	August	4,	1943

Edwin
Dear Mr. Embree:

Many thanks for your nice letter enclosing copy of letter from President Patterson of Tuskegee Institute. It sounds as though this project has become an outstanding success.

I am always very interested in the work of the Fund and appreciate your thoughtfulness in keeping me informed.

Do hope you are having a pleasant summer.

Very sincerely,

Marion

Mr. Edwin R. Embree
4901 Ellis Avenue
Chicago, Illinois

FISK

UNIVERSITY

CLASS OF SERVICE

This is a full-rate Telegram or Cablegram unless its deferred character is indicated by a suitable symbol above or preceding the address.

WESTERN UNION

1201

SYMBOLS

- DL = Day Letter
- NL = Night Letter
- LC = Deferred Cable
- NLT = Cable Night Letter
- Ship Radiogram

A. N. WILLIAMS
PRESIDENT

The filing time shown in the date line on telegrams and day letters is STANDARD TIME at point of origin. Time of receipt is STANDARD TIME at point of destination

NB481 48=NGR NEWYORK NY 18 529P

Duplicate 1943 OCT 18 PM 4 54

EDWIN R EMBREE, JULIUS ROSENWALD FUND=

4901 ELLIS AVE CHGO=

WOULD GREATLY APPRECIATE IT IF YOU WOULD SEE AN OLD FRIEND OF MINE MRS. ONEIDA COCKRELL DIRECTOR GARDEN APARTMENTS NURSERY SCHOOL ABOUT HER SON WHO IS IN THE ARMY. ANYTHING YOU CAN DO FOR HER WOULD BE MUCH APPRECIATED BY ME. HOPE THIS IS NOT AN IMPOSITION. GREETINGS:

ERE MARION R ASCOLI.

19

ERE 22

PRE 7/100
50 (P)
josp med



Ascoli, Marion

(15)

October 21, 1943

Dear Sir: I am writing to call your attention to Corporal Alfred Cockrell now of the 644th Ordnance Ammunition Company, Savannah Ordnance Depot, Proving Ground, Illinois.

Corporal Cockrell is applying for training as a flying candidate. I know him and his family well enough to recommend heartily that he be given an examination for this service.

As you know, the Julius Rosenwald Fund has been greatly interested in training services for Negro fliers. I feel that this is a man who should be given every consideration for this service.

Very truly yours,

EDWIN R. EMBREE

ERE:SO

Major Lauras M. Eek
Air Liaison Officer
6th Service Command
Army Air Forces
United States Army
Civic Opera Building
Chicago, Illinois

FISK
UNIVERSITY

October 22, 1943

Dear Marion: I can scarcely imagine any call from you that would be an imposition. I have talked with Mrs. Cockrell and have started the best machinery I know for the consideration of her son for the flying forces. I shall follow the matter up.

If the lad passes his examinations satisfactorily -- as we are all sure he will -- I think an opportunity for training is assured.

Very truly yours,
EDWIN R. EMBREE

ERE:SO

Mrs. Max Ascoli *Marion*
23 Gramercy Park South
New York, New York

FISK
UNIVERSITY

(15)

October 27, 1943

Dear Marion: You will be glad to know that the application of Mrs. Cockrell's son for the Air Corps has been accepted. He has passed his physical examination and is now at Camp Grant where he finished his mental examination and made a score of 234 -- the required score being 137. He still has an equilibrium test to take. If the boy is as good we we think he is, he should get into the Air Corps promptly.

Very truly yours,

EDWIN R. EMBREE

ERE:SO

Mrs. Max Ascoli, *Marion*
23 Gramercy Park South
New York, New York

FISK
UNIVERSITY

ERE

11/1

ERE 0
CLIFFDALE FARM
TEATOWN ROAD
CROTON-ON-HUDSON, N. Y.

October 28, 1943

Dear Edwin:

I have already received the most enthusiastic letter from Mrs. Cockrell thanking me for putting her in touch with you and telling me of your kindness to her. As you know, she is one of my very good friends and her son seems to be an unusually fine lad. It means a great deal to me to have you helping on this case.

I was delighted to receive a copy of "Brown Americans" and appreciate your thoughtfulness in sending it to me. I am looking forward to reading it with much interest.

With kindest greetings,

Very sincerely,

(Marion) Ascoli

Mr. Edwin R. Embree
4901 Ellis Avenue
Chicago, Illinois

FISK

UNIVERSITY

ERE	12/3	ERE	MRS. MAX ASCOLI
ERE	12/16	25V 3/8	0

Marion

23 Gramercy Park South
New York 3, New York

December 1, 1943

Dear Edwin:

As you probably know, I showed the study of Race Relations, which the Fund got out, to my friend, Mrs. Eli Nathan, who works for the American Jewish Committee. It made a big hit and they are now eager to get a dozen more copies.

Mrs. Nathan tells me that she wrote to you about this and that you sent her five copies with a note saying that no more were available. She really needs fifteen copies to send to Inter-Racial Committees in different cities such as Baltimore, Detroit, St. Louis, Los Angeles, etc., etc. These Inter-Racial Committees are non-sectarian in membership and are dealing with the entire racial problem.

*see Johnson, C.S.
(new summary in race relations)*

However, the Jewish members of the different committees, knowing that the American Jewish Committee has some material on Inter-Racial matters, are now asking for it and Mrs. Nathan feels that the Fund's magazine or survey is, by far, the best she has seen. She tells me that five copies do her no good at all.

Because of the demand for them, it seems to me that it is very important for the Fund to send out this very important material to the places where it will do the most good. Mrs. Nathan would like to have twelve more copies of the present issue and fifteen copies of any future publications on this subject. Couldn't you please send them on to her? If you wish, she will make a detailed report to you as to where the material has gone and what the reaction was. Her address is:

c/o American Jewish Committee
386 Fourth Avenue
New York, New York.

I can't tell you how much I appreciate your thoughtfulness in sending me the the three books. I am particularly enjoying Bayous of Louisiana.

With warmest personal greetings,

Very sincerely,

Marion

Mr. Edwin R. Embree
4901 Ellis Avenue
Chicago 5, Illinois

FISK
UNIVERSITY

December 11, 1943

*see Johnson, C.S.
(News summary
in case relation)
12/11/43*

Dear Marion: I am writing directly to Mrs. Nathan about the reports on race relations. We will, of course, supply whatever real needs she has. The thing that she specifically suggests, namely her sending copies to interracial committees in different cities, is just what we are trying to avoid. These committees are receiving copies directly. We are very anxious to prevent duplication and to avoid any impression that these reports are other than very valuable confidential documents.

We will certainly furnish Mrs. Nathan whatever she needs.

Very truly yours,

EDWIN R. EMBREE

ERE:SO

Mrs. Max Ascoli *Marion*
23 Gramercy Park South
New York 3, New York

FISK
UNIVERSITY

CLASS OF SERVICE

This is a full-rate Telegram or Cablegram unless its deferred character is indicated by a suitable symbol above or preceding the address.

WESTERN UNION

A. N. WILLIAMS
PRESIDENT

1201

SYMBOLS

DL=Day Letter

NL=Night Letter

LC=Deferred Cable

NLT=Cable Night Letter

Ship Radiogram

The filing time shown in the date line on telegrams and day letters is STANDARD TIME at point of origin. Time of receipt is STANDARD TIME at point of destination

R296N NY NL

NEWYORK NY FEB 2 1944

DR WILL ALEXANDER

H

CARE JULIUS ROSENWALD FUND 4901 ELLIS AVE CHICAGO ILL.

ADELE AND I URGENTLY IN NEED OF YOUR WISDOM AND COUNSEL ON MATTER OF IMPORTANCE COULD YOU POSSIBLY MEET US HERE IN NEWYORK EITHER ON TUESDAY FEBRUARY 8TH MONDAY FEB 14TH TUESDAY FEB 15TH AROUND FOUR IN THE AFTERNOON PLEASE WIRE REPLY 23 GRAMERCY PARK SOUTH.

(MARION ASCOLI)

830PM



WVA	2/2	WVA	phoned her 2/3/44

	WVA	9	WVA	9
	23 GRAMERCY PARK SOUTH			

February 8, 1944

Dear Dr. Alexander:

Adele and I and a friend of ours would be very glad if you could see us Saturday morning, February 26th, at ten-thirty at Adele's apartment, 300 Park Avenue. We were hoping that you could give us the whole morning. Please let me know if this time is convenient for you.

Max and I would be so happy if you could dine with us either Friday night or Saturday night, the 25th or 26th, whichever would suit you best.

Looking forward to seeing you soon.

Warmest greetings,

Very sincerely,

(*Marion*) Ascoli

Dr. W. W. Alexander
4901 Ellis Avenue
Chicago, Illinois

copy sent Cosmos
2/17/44 80

FISK

UNIVERSITY

February 9, 1944

Dear Mrs. Ascoli: I shall be very glad to
give whatever time is desirable
for the discussion with you and others at Mrs. Levy's
apartment Saturday, February 26, at 10.30 a.m. in
New York.

I regret that I have commit-
ments for both Friday and Saturday evenings in New
York. I should like so much to sit down with you and
Max for a long visit. Let us try it again.

With best wishes, I am,

Sincerely,

WHA:SO

WILL W. ALEXANDER

Mrs. Max Ascoli *Maison*
23 Gramercy Park South
New York, New York

FISK
UNIVERSITY

ERE	10	ERE	0
WVA		WVA	11

MRS. MAX ASCOLI

Marion

23 Gramercy Park South
New York 3, New York

April 6, 1944

Dear Edwin:

Do you know anything about the Highlander Folk School, Mt. Eagle, Tennessee, or any place where I could find out about it? A friend of mine said she thought the Rosenwald Fund contributed to it.

Delly wants a job working with young children for the summer and I thought this might be an opportunity for her. If you don't know anything about it, don't take any trouble to find out. I hate to bother you with this but hope you will turn it over to somebody else to answer.

Warmest personal greetings,

Very sincerely,

Marion R. Ascoli

Marion to you

Mr. Edwin R. Embree
4901 Ellis Avenue
Chicago, Illinois

FISK
UNIVERSITY

WVA

April 11, 1944

My dear Marion: On April 6 you wrote Edwin inquiring about Highlander School at Mt. Eagle. Since he is out of the city and I have had contact with the school for a long time, I shall attempt to reply. This is a very "well-intentioned" enterprise. I think it has not been particularly well managed, nor do I think it has had any appreciable influence on the general southern situation toward which the energies of the school have been directed. The promoters of the school have been able to get the attention of a good many liberals throughout the country, including Mrs. Roosevelt. Most of these people have met the leaders and have made hurried visits to the school and have assumed that since the purposes of the school are so good, it must be getting good results and have let it go at that. My own feeling has been that it is not an effective or influential institution.

It was good to see you in New York and I send warm regards to you and Max.

Sincerely yours,

WILL W. ALEXANDER

WVA:SO

Mrs. Max Ascoli
23 Gramercy Park South
New York 3, New York

Marion



MRS. MAX ASCOLI

Marion

	WNA	15	WNA	23

23 Gramercy Park South
New York 3, New York

May 12, 1944

Dr. W. W. Alexander
c/o Julius Rosenwald Fund
4901 Ellis Avenue
Chicago, Illinois

Dear Doctor Will:

Enclosed you will find a letter from Mr. Roy W. Wilkins of the N.A.A.C.P. This is the first case we have sent you and I do hope that you can do something about it with the War Department. I also hope that I can get Mr. Wilkins to furnish me with more material. He doesn't seem to move very fast on this; hence the long delay in sending this off to you.

I would like very much to see you when next you are in New York:

- a. For the pleasure of having a visit with you.
- b. To discuss the Service Bureau.

I know how busy you always are but maybe you could come out to the country and relax for a day. If not, I will be glad to come to town any time.

Warmest greetings.

Very sincerely,

Marion R. Ascoli

mra hh
enclosure

FISK
UNIVERSITY

ROY WILKINS
Editor
GEORGE S. SCHUYLER
Business Manager

Official Organ of the
National Association
for the Advancement
of Colored People.



THE CRISIS

FOUNDED 1910

69 FIFTH AVE. • NEW YORK 3, N. Y.



TELEPHONE ALGONQUIN 4-3550

	WVA		WVA 0

May
5
1944

My dear Mrs. Ascoli:

I am so sorry to have delayed sending you this note, but things are rather hectic around here and most of us are in and out of the city on short trips two or three times a week.

The one case I have at hand at the moment on which I think Dr. Alexander might be able to do something is a very fresh one, and very specific, which was presented to me in Cincinnati last Sunday by a Negro WAC:

This WAC is stationed at Camp Gruber, Oklahoma. She said there are about 150 colored WACs there. They are stationed near the entrance to the camp, apparently because they are performing duties for post headquarters, etc. She said that although there is a PX (Post Exchange) right across the street from their barracks, they are forced to walk or hitch hike $2\frac{1}{2}$ miles to a PX located near the colored troops stationed in the camp. She said that while they were not absolutely barred from the PX nearest them, they were so humiliated and delayed if they went in that it was much easier on their self respect to walk the $2\frac{1}{2}$ miles. Of course this does not mean they would be served anything to eat or drink, but, for example, if they wanted to make a purchase, they would be forced to wait until all white persons had been waited on and if any person came in after a clerk began to wait on them, the clerk would stop and wait on the white person.

She said the girls also had been notified that two rows in the rear of the theatre had been saved for them if they cared to go, but she added that she did not believe a single Negro WAC had gone to the theatre. //

I hope very much that this is the kind of thing that Dr. Alexander can do something about. This was a fine, intelligent young

FISK
UNIVERSITY

woman and very anxious to make good in her army career, but terribly discouraged at the discriminatory treatment. As soon as I can fasten on some additional situations, I will forward them to you.

Very sincerely yours,

Roy W. McKim

Editor

Mrs. Max Ascoli
23 Gramercy Park South
New York, New York

RW/dp
uopwa/19

May 23, 1944

Dear Marion: I have sent the report about conditions at Camp Gruber, Oklahoma, on to Washington. I hope we get results.

Thank you very much for the invitation to come out to the country and relax. There is nothing better I would like to do and if I get a chance, I will take you up on it.

Sincerely yours,

WILL W. ALEXANDER

WWA*SO

Mrs. (Marion R.) Ascoli
23 Gramercy Park South
New York 3, New York

I was in New York ten days ago - I had hoped to see you but got sick and went to bed instead. I hope for better luck next time. Thanks.

WWA

FISK
UNIVERSITY

MRS. MAX ASCOLI

Marion

570 Lexington Avenue
New York 22, New York

June 21, 1944

WVA	22	WVA	WVA	7/11
80			80	22

Dr. W. W. Alexander
c/o Julius Rosenwald Fund
4901 Ellis Avenue
Chicago, Illinois

Dear Doctor Will:

I am wondering what happened
to the Camp Gruber case which I wrote you
about on May 12.

I am also hoping that you will
get to New York soon and that you will get in
touch with me when, as and if you do.

Very sincerely,

Marion R. Ascoli.

mra hh

(Mrs. Ascoli had to leave
the office before the
above letter which she
dictated was ready for
her signature)

FISK
UNIVERSITY

June 22, 1944

Dear Mrs. Ascoli: Your letter of June 21 has
 come in Doctor Alexander's
absence from the city. I know that he is working
on the Camp Gruber material and to date has nothing
to report from the sources he has gotten in touch
with. If he has any later information when he re-
turns, I am sure he will write you immediately.

Sincerely yours,

SUMIKO OURA

Secretary to Doctor Alexander

SO

Mrs. Max Ascoli *Marion*
570 Lexington Avenue
New York 22, New York

June 22, 1944

Dear Mrs. Ascoli: Your letter of June 21 has
come in Doctor Alexander's
absence from the city. I know that he is working
on the Camp Gruber material and to date has nothing
to report from the sources he has gotten in touch
with. If he has any later information when he re-
turns, I am sure he will write you immediately.

Sincerely yours,

SUMIKO OURA

Secretary to Doctor Alexander

SO

Mrs. Max Ascoli *marion*
570 Lexington Avenue
New York 22, New York

FISK
UNIVERSITY

July 11, 1944

My dear Marion: As soon as your first letter came with the details of the Camp Gruber case, I sent it on to the War Department. However, I discovered later that Mr. Wilkins who apparently handed it to you had already sent it to the same source and it would appear to me that he was trying to make foolishness with us.

Don't say anything about this phase of it. I will talk to you about the whole thing when I am again in New York.

With warm regards,

Sincerely,

WILL W. ALEXANDER

WFA:SO

Mrs. Max Ascoli
570 Lexington Avenue
New York City 22

Marion

FISK
UNIVERSITY

MRS. MAX ASCOLI

Marion

	<i>MON 28</i>	<i>TUE 29</i>	

Cliffdale Farm
Teatown Road
Croton-on-Hudson, N.Y.

August 24, 1944

Dear Dr. Will:

The enclosed letter is self-explanatory. What shall I do about this girl if she is so super-duper? Why can't the Rosenwald Fund renew her fellowship?

I am still looking forward to that visit you promised me a long time ago. I know how busy you are but I really would like to see you and talk over quite a number of things.

Max joins in sending warmest greetings,

Very sincerely,

Marion

Dr. W. W. Alexander
4901 Ellis Avenue
Chicago, Illinois

enclosure



August 25, 1944

My dear Max: Some weeks ago, you wrote to me regarding the Cahnmans at Fisk. Shortly after receiving your letter, I was spending a week at Fisk. At that time, I had a talk with Dr. Cahnman. At present, Dr. Cahnman is in Chicago, and this week I had an extended conversation with him here. He is returning to Fisk and informs me that both he and Mrs. Cahnman have employment there. He seemed to be in a good state of mind, and to feel that the situation there was satisfactory. I get the impression that Dr. Cahnman has been under considerable personal strain, and naturally apprehensive about his future work. This is easily understood. I am sure, however, that his work at Fisk is appreciated, and that he is in a very sympathetic atmosphere with opportunity to develop professionally.

With best wishes to you and Marion, I am

Sincerely yours,

WVA:MM

Mr. Max Ascoli
23 Gramercy Park South
New York, New York

WILL W. ALEXANDER

FISK

UNIVERSITY

August 29, 1944

My dear Marion: I have looked into the record of Miss Menard at Yale, on which the Committee based its decision not to renew her fellowship. It is a mixed picture. She is evidently a person with a considerable amount of drive, and certain intellectual ability. Her background training was such, however, that the faculty of Yale did not feel like encouraging her to go ahead now with her work for a Ph.D. The letters which we had from New York University indicated there was some doubt as to whether she could be encouraged to do so there. On that basis, we did not renew her fellowship. One of our references suggested that she needed to go to an undergraduate school with high standards and be thoroughly disciplined in English, Latin, German, and French. With this, she might be able to go ahead with her doctor's degree. You can readily see why we did not renew her fellowship.

I will be in New York the fifteenth and sixteenth, and I hope to see you then.

With best wishes, I am

Sincerely,

WVA:MM

WILL M. ALEXANDER

Mrs. Max Ascoli, *Marion*
Cliffdale Farm
Teatown Road
Croton-on-Hudson, New York

Incoming attachment
Returned } MM 8/29



FISK
FELLOWSHIPS *Menard, Edith*
UNIVERSITY

MAX ASCOLI

570 Lexington Avenue
New York 22, New York
September 1, 1944

My dear Will:

Thank you very much for your letter of the 25th regarding Dr. Cahnman. I got myself direct news from Dr. Cahnman who seems to be now, thanks to your intervention, reassured about his immediate future and on the whole, rather happy.

Best greetings,

Max Ascoli

WVA	9/6	WVA	0

Mr. Will W. Alexander
Julius Rosenwald Fund
4901 Ellis Avenue
Chicago 15, Illinois

FISK
UNIVERSITY

MRS. MAX ASCOLI

Marion

	WWA	11	WWA	0

570 Lexington Avenue
New York 22, New York

September 7, 1944

Dr. Will W. Alexander
Julius Rosenwald Fund
4901 Ellis Avenue
Chicago 15, Illinois

Dear Doctor Will:

Unfortunately, I am going to be in Chicago while you are in New York. Very tough luck! I do hope we can get together soon.

Many thanks for your note about Miss Menard. I think I will do nothing about her.

Max joins in sending warmest greetings.

We both want to see you.

Very sincerely,

Marion R. Ascoli

(Mrs. Ascoli had to leave the office before this letter was ready for her signature)

November 3, 1944

Dear Marion: Mike Giles has told me of the
 very fine way in which you
proposed my membership on the Bureau for Inter-
cultural Education. I must say that I do not
relish membership on any more boards or committees.
But I do appreciate the good things you said about
me. And if you and Giles think I can help, I will
be very glad to join the Bureau. It has a tough
job to do and a very important one.

Very truly yours,

ERE:MM

EDWIN R. EMBREE

Mrs. Max Ascoli (Marion)
23 Gramercy Park South
New York City, New York

FISK
UNIVERSITY

Charge to the account of

JULIUS ROSENWALD FUND, 4901 Ellis Avenue, Chicago 158

CLASS OF SERVICE DESIRED	
DOMESTIC	CABLE
TELEGRAM	ORDINARY
DAY LETTER	URGENT RATE
SERIAL	DEFERRED
NIGHT LETTER	NIGHT LETTER

Patrons should check class of service desired; otherwise the message will be transmitted as a telegram or ordinary cablegram.

WESTERN UNION

1206

CHECK
ACCOUNTING INFORMATION
TIME FILED

A. N. WILLIAMS
PRESIDENT

NEWCOMB CARLTON,
CHAIRMAN OF THE BOARD

J. C. WILLEVER
FIRST VICE-PRESIDENT

Send the following message, subject to the terms on back hereof, which are hereby agreed to

files

NIGHT LETTER

November 20, 1944

WANT A REPLY?
 "Answer by WESTERN UNION"
 or similar phrases may be
 included without charge.

Mrs. Max Ascoli *Marion*
 23 Gramercy Park South
 New York City

Julius Rosenwald Fund appropriates \$25,000 to Bureau for Intercultural Education with payment from the Fund at the rate of \$1. for each \$3. collected from other sources.

Edwin R. Embree

ERE:SO

FISK

 UNIVERSITY

CLASS OF SERVICE

This is a full-rate Telegram or Cablegram unless its deferred character is indicated by a suitable symbol above or preceding the address.

WESTERN UNION

1201

SYMBOLS

- DL = Day Letter
- NL = Night Letter
- LC = Deferred Cable
- NLT = Cable Night Letter
- Ship Radiogram

A. N. WILLIAMS
PRESIDENT

The filing time shown in the date line on telegrams and day letters is STANDARD TIME at point of origin. Time of receipt is STANDARD TIME at point of destination

NG266 22. = NEWYORK NY 22 432P

1944 NOV 22 PM 3 49

EDWIN EMBREE, JULIUS ROSENWALD FUND =

4901 ELLIS AVE CHGO =

DELIGHTED AND THRILLED HOPE WE CAN LIVE UP TO YOUR FAITH
IN USAND AM SUREWITH MIKE GILES THAT WE CAN =

(MARION) ASCOLI.

Handwritten: DRE 7100
To SO: (RB)
To be Mike

ERE	24	500	0

MRS. MAX ASCOLI

Marion

	ERE	15	EDR	0
	WVA		WVA	0

23 Gramercy Park South
New York 3, New York

November 13, 1944

Dear Edwin:

Many thanks for your very nice letter.

I am delighted that you have accepted membership on the Board of the Bureau and that you and Dr. Will are going to help us. I realize fully the difficulty of the job which we have undertaken and I have been panic-stricken at the thought of trying to raise the necessary funds alone. I know I couldn't have done it and I do feel that the work of the Bureau can make a real contribution. Now, with you and Dr. Will standing by, I feel much better about the whole thing.

Mike Giles is tops and I really think, once we get started, we will go places, if only the Rosenwald Fund can vote us a contribution at their November meeting. I am keeping my fingers crossed.

I hope I will see you in New York soon to discuss some of the most urgent problems of the Bureau - one, two and three of which are finances.

Very sincerely,

Marion

Mr. Edwin R. Embree
4901 Ellis Avenue
Chicago, Illinois

FISK
UNIVERSITY