

play at the parents' meeting by the School of Religious Work.

*Hanukah* celebrations play the leading part at the Baltimore Jewish Educational Alliance. The reply from this institution read that "the usual program prevailed, with the exception that we had a real *Hanukah* festival during the entire week of *Hanukah*. One of our boys' clubs gave Longfellow's 'Judas Maccabæus.' We also organized the Jewish Newsboys' Club on Christmas Eve (the second candle), the object being to counteract the Christmas dinner that is given annually to newsboys. Our workingmen's singing society gave a *Hanukah* concert. The program included the lighting of the candles and the singing of the 'Mooz-tzur-y-shu-o-see' and the popular Hebrew and Yiddish songs. The Girls' Congress and the Boys' Congress gave a *Hanukah* dance."

From the Atlanta Jewish Educational Alliance comes the promising statement: "I want you to particularly note the Jewish activities as I am a great advocate of bringing more Jewishness into our institutions." From the detailed program there was given a *Hanukah* ball by the Ladies' Charity Society on December 23d; two *Hanukah* parties by clubs on the next day; two *Hanukah* plays by children of the Alliance Sunday schools on December 28th; a *Hanukah* celebration by the Atlanta Zionist Society on December 30th, and a presentation of the "Promised Land" on January 4th.

From the detailed programs submitted, Cincinnati is the only other city, besides those enumerated above, where the dominant idea during Christmas week was the *Hanukah* celebration. The head worker states that "in addition to the *Hanukah* entertainments held by each individual club in the settlement, there was a Sabbath school entertainment to parents on December 21st; a *Hanukah* entertainment for the Mothers' Club on December 24th; two *Hanukah* entertainments, comprising in part a play written by one of the settlement girls, at which entertainment cards were distributed, which, when cut and folded as directed, formed the *Hanukah* trelle or top; on December 28th was presented a *Hanukah* celebration for the Sabbath school

pupils; and in the evening was given a *Hanukah* mask ball."

The settlements in other cities presented *Hanukah* celebrations in an incidental manner or in connection with the Sabbath school work.

The Jewish Educational Institute of Kansas City presented five *Hanukah* celebrations on three days, of which two were in connection with religious school work.

From Milwaukee we have the statement that there was a *Hanukah* feast on December 25th.

The Chicago Hebrew Institute program shows two *Hanukah* plays, one for children, the other for adults. There was also a *Hanukah* festival (special) on December 29th.

The Kaufman Settlement also reports a *Hanukah* entertainment.

At the St. Louis Alliance was presented two *Hanukah* plays, both in connection with the Hebrew Free School alumni.

Detroit answers "that very little work is being done this year, as the Social Center in our public school in our neighborhood has been very active. \* \* \* We had no special activities adapted to the season; in fact, all our work for girls has been turned over to the Social Center." This is sorrowful, because there are some elements in Jewish social work that can never be turned over to or assumed by a Social Center.

It is to be regretted that one settlement reported "that our volunteers left the city at that time, and so many of our older boys and girls were engaged in night work that many of our activities were suspended until the first or second week in January." The regrettable feature is that at a time when so many children are on a vacation there are no activities to counteract the evil effects of idleness.

If it is true that the right of an institution to be called a Jewish institution depends upon the extent to which it asserts Jewish ideals and presents distinctively Jewish tendencies in its activities, then, taking as a barometer of Jewishness, *Hanukah* celebrations during the Christmas week, there are but four settlements that have the privilege to be called Jewish institutions.

Maurice B. Hexter.

## HOUSING PENSIONERS

Mr. Oscar Leonard presents another series of letters in regard to housing pensioners. It will be recalled that the correspondence grew out of a proposal by a gentleman connected with the charities in St. Louis to have the organization erect a house or houses into which the pensioners of the charities should be placed. The idea of segregating pensioners for housing purposes has not been favorably reviewed. In the last number of JEWISH CHARITIES letters to Mr. Leonard on this subject from Dr. Lee K. Frankel and Mr. Louis H. Levin were published. Other letters follow:

FROM MR. JULIUS ROSENWALD

Mr. Rosenwald says, among other things, that he considers "the plan outlined in the article entitled 'Better Housing for Pensioners' to be impracticable. Such grouping together of dependent people would be a mistake. It is better to scatter them than to even approach an institutional treatment."

FROM MR. CYRUS L. SULZBERGER

"I do not approve of the plan suggested. No matter how advantageous the houses might be in other respects, they would speedily come to be known as almshouses, and persons living in them would have attached to them the stigma that follows living in a almshouse. This fact, I think, is fatal to the plan."

FROM MR. JACOB BILLIKOPF

"In theory the contention advanced in the JEWISH CHARITIES by your friend, to the effect that the pensioners be housed in a definite locality so as to facilitate the work of the physician and the nurse is sound. In practice, however, the scheme is not at all feasible.

"It would be decidedly unjust to group a number of families in a certain spot, however perfect the housing conditions in the particular locality may be, and thus subject the pensioners to that undue notoriety which would necessarily result from such an arrangement. Secondly, by grouping the pensioners together, a condition is created which renders it difficult to deal with the families in an individual fashion. There

would be constant envy, jealously and unreasonable demands on the part of those whose stipends are not quite as large as their neighbors. Too close an association on the part of the pensioners is likely to hinder the friendly visitors in carrying out their constructive policies with the individual families. What the charities, then, should do is to grant the family a sufficient allowance, enabling it to live in a house which conforms to the minimum standard of sanitation.

"My most serious objection, however, is based upon the theory that if the same amount of energy, thought and money devoted on the part of an institution or a community to properly house a dozen, two dozen or even three dozen families, were devoted toward remedying the housing situation in the city at large that we would have infinitely better housing conditions in the community than we possess at present. To be concrete, some years ago I told a friend of mine, who contemplated spending about \$100,000 in model tenements, that if he would allow us the interest on the \$100,000, which would amount to about \$6,000 per annum, our Board of Public Welfare would undertake, by means of educational propaganda and otherwise, to eliminate in the course of a few years the most flagrant abuses in our so-called slum districts. How much more important it is to create higher housing standards in a community than to provide model dwellings for 100 or even 200 families! I am not arguing against the erection of model tenements, but am pleading for a proper and more effective distribution of energy, time and money.

"Am sure you will agree with my contentions. I refer you to Lawrence Veiller, who discusses this particular phase clearly and convincingly.

"Kansas City."

FROM MISS FRANCES TAUSSIG

"Your article in JEWISH CHARITIES on 'Better Housing for Pensioners' was called to my attention, and I may as well say at once that the plan proposed met with my instant disapproval. We hesitate a long time before branding any case, even a pen-

sion case of long standing, as hopeless, and even in such cases we try to follow some plan, however indefinite, for ultimate rehabilitation. In order to work at all constructively with our pensioners, we must make their mode of living approach as nearly as possible that of a self-supporting family. This necessitates living not only in good sanitary houses, but in neighborhoods where there is as little as possible of congestion, and of the many other evils which accompany the herding together of any group of people.

"While the advantages of your plan outlined in your article are undoubtedly great, in my opinion they would be overbalanced by the disadvantages of the plan. Community life, in which the only bond would be that of mutual dependence upon relief organizations, would certainly not work for self-respect on the part of the pensioners, and would make it impossible for the second generation to grow up and assume their normal places in the community without being to some extent affected by this very clearly defined dependence upon charity.

"As far as the advantages of the plan to the social worker, the physician and the nurse are concerned, it has been with us an easy matter to district our work in such a way that no one person needs to cover more than a comparatively few blocks.

"I shall be interested to hear whether you put this plan into operation, and, if so, what results you achieve from it."

FROM MR. BORIS D. BOGEN

"Your letter is quite timely. There has been an experiment in Detroit where they tried to place widows on pension in separate houses. I, personally, do not think it advisable to start a pauper district. I had some plan of this kind in view for some time and attempted to put through a plan of placing tuberculous patients in similar to the George Junior Republic Association arrangement, but even that did not work out so far. There is no doubt that people living in these homes can be better supervised and be given better opportunities, but this will be likely to stamp them as paupers, and their children would have to carry the burden of this distinction, and I think that few dollars more spent under the present

arrangement is not altogether wasted. However, if you should decide upon this plan, it would be an interesting experiment, and I, for one, would be very anxious to see results."

FROM MR. M. D. WALDMAN

"I have your favor of the 24th instant. I have read your article on 'Better Housing for Pensioners' in JEWISH CHARITIES with much interest.

"The proposition made to your board by one of your directors has been submitted to our Board of Trustees a number of times, with the result uniformly that the plan was disapproved. The advantages you emphasize are unquestionably true, but our objection to the scheme has been the fear that the close contact of a considerable number of such pensioners would tend to pauperization. The families would probably get together and compare notes, and because of the difference of treatment and relief allowance received (necessitated by the difference of the individual families) becomes dissatisfied. Moreover, a congregate dwelling of this character would be known to the neighbors as the home of dependents, and our families would be exposed to the humiliation of such publicity. The effect upon the children, too, would be exceedingly bad, and we fear that children of such families would be ostracised by the children of neighboring families. It does not require much imagination to realize the demoralizing effect upon our families in the handicap the children would suffer.

"You probably have heard of the 'Home Hospital' for the tuberculous families, conducted by the Association for Improving the Condition of the Poor of this city. One of the model Vanderbilt tenements in the Yorkville section of our city was rented by that association and a score or so of their families were moved into this house, under the direct supervision of a resident nurse and visiting physician. It is not necessary at this time to go into the details of that plan and the results thus accomplished, but when I was up there recently I inquired of the resident nurse whether she had noticed that the children of these families had suffered socially as a consequence. She told me that they were looked upon 'askance' by

MR. LEONARD'S VIEWS

"I fully agree with those who object to the plan proposed in my article on 'Better Housing for Pensioners.' I wrote the article so as to give the author of the proposal a chance to hear the opinions of other social workers. I objected to the plan from the beginning. I object to it now on the same grounds that all other social workers object to the plan. I promised, however, not to influence anyone by showing my attitude in the article. I am glad we have had the discussion. I know it will do a great deal of good. It also demonstrates the fact that social service is no more guesswork than is medicine. For, just as physicians agree on fundamentals, so do social workers.

"In fact, the gentleman who brought up the plan feels now that 'all social workers are of the same mind.' To which I respond, 'so are physicians, doctor, occasionally.'"

### CARING FOR MISFITS

Elsie Levy Pfaelzer

neighboring children in the beginning, but that eventually the neighboring children grew accustomed to them and there seemed to her that no discrimination was exercised against them now. This would argue against the fears apparently, but I should not be prepared to relinquish my objection because of this very limited experience, for these reasons:

"Firstly, that the families in the Home Hospital are a selected class, considerably above the average of dependent families, both in refinement and former wage-earning capacity; secondly, that what might apply to non-Jewish families will not necessarily apply to Jewish families; and, thirdly, I am not ready to accept the nurse's statement as altogether accurate.

"It seems to me that it would be a dangerous proposition publicly to label the families who, for the most part, are self-respecting and anxious to become self-supporting."

Fourteen years ago a meeting was called by the New Century Club of Philadelphia to protest against the imprisonment of juvenile delinquents, and to urge radical changes in the manner of dealing with them. At that time Philadelphia had no juvenile court, no probation system and no house of detention. The only attempt at probation work was undertaken by the College Settlement in a district peopled largely by Italians and Russian Jews. To this meeting were invited all charitable agencies of all denominations which were working with children.

An especially urgent appeal was made to the Jewish people for representation. The worker from the College Settlement was meeting with great obstacles in her work among a people of whose language and customs she was ignorant. In response to this invitation, a number of Jewish women, members of the Day Nursery Committee of the Young Women's Union, were sent as representatives of the Jews of Philadelphia. At this meeting the Jewish people were urged to make good their boast and "care for their own."

The Jewish people prepared to make good their boast. The Juvenile Aid Committee

of the Young Women's Union, Philadelphia's Jewish settlement house, was organized to care for Jewish delinquents. This committee immediately began its work of caring for the young Jewish delinquents and of preventing delinquency among the Jewish children. Arrangements were made with the committing magistrates of the city to inform the Juvenile Aid Committee of the arrest of all Jewish juvenile offenders, and valiantly this committee, consisting of some dozen earnest women, did their pioneer work in home finding and placing, and in friendly visiting. Meanwhile, they worked earnestly and unceasingly with the New Century Club and with the other agencies present at the meeting called by the New Century Club, for the establishment of a juvenile court, a probation system and a detention house. These efforts were rewarded in 1902; a juvenile court was established, but no provision was made for a probation system. The Juvenile Aid Committee of the Young Women's Union supported two Jewish probation officers for the service of the court for eight years, after which time the city assumed the support of the probation officers.