

our people not only what we are doing, but what we expect them to do also. They should be told in plain and forceful language that the burden of relief must not be saddled upon the nearest larger community and will not be countenanced. When some unfortunate brother reaches a small place an effort must be made to find employment and a permanent abode for him without delay. Personal service under such conditions is worth more than money, and, if given freely by our co-religionists of the smaller towns, the problem of overcrowding the ghettos in large cities will be lightened to a very large extent.

It is a well-known fact that there is little or no cohesion between charity workers of the reform and orthodox creeds. This is very much to be regretted, and as the prejudices which originally produced such feeling gradually disappear I hope for a better feeling and understanding between the forces that should always be united in working for the common good. Be the original cause what it may, there can be no reasonable doubt on the proposition that a diplomatic, tactful and earnest representative in the person of a field secretary could do very much to bring these seemingly repellant forces together, so that with the same object always in view in their work harmony instead of discord would prevail.

In my own experience I have found that the lack both of knowledge and appreciation of the value and effectiveness of modern charitable relief methods on the part of our orthodox friends has frequently been the source of detrimental interference and actual nullification of much of our good work.

A field secretary, able to give interesting and forceful public addresses, would soon be in position to grasp the local situations as he might find them, and suggest and even apply the necessary remedies and corrections. In this field of developing a better and kindlier understanding among all the various charitable organizations and bringing them in closer touch with each other, a field secretary's work would be of inestimable value.

Let us spread the gospel of the National Conference far and wide, so that every Jewish community of this broad land, no matter how small, shall know its duties and live up to them; shall respect its neighbors, and not shift upon them a responsi-

bility all its own; shall do and not shirk its share of the noble work of relief for the man who is stranded and in need, and for whom a willing, helping hand should be ever ready to tide him over a period of depression, and enable him to become independent and self-sustaining.

This Conference should not adjourn without devising ways and means to carry on this work. Let us not lose another two years in the development of such an important detail of Jewish philanthropy. ~~Let us~~

“Do noble things, not dream them all day long,
And thus make life, death and that vast forever
One grand, sweet song.”

DISCUSSION.

DR. EDWARD N. CALISCH, Richmond, Va.; I was asked to discuss a paper on the question stated here in the program, “Should the Conference, at its biennial sessions, devote itself entirely to the consideration of specifically Jewish questions, or should the program include the consideration of questions not specifically Jewish, but of interest to Jews in common with the rest of the population of their respective cities, and not yet undertaken by organizations dealing particularly with Jews in their respective communities?” The paper that was given on this question was not wholly relevant to the question itself, and as I believe the question is paramount to the paper I propose to confine my discussion to the question.

If I were asked to give a categorical answer to the categorical question whether this Jewish Conference should turn its attention to things not specifically Jewish, I would say simply in the affirmative, yes; that I believe it advisable to do so; because, while it is true, ~~as has been so aptly~~ quoted this morning, that charity is mankind's concern—all mankind's concern—and while it is further true that those dependent upon the help of their neighbors are to be found among all classes and nations of people, yet it is also true that the causes for poverty and dependence are not alike among all peoples. Because these things differ in their causes, a comparative study of the various causes will certainly be helpful to all who engage therein.

I take it that the question means the co-operation of this organization with other organizations of a similar kind. In its fundamental form charity is a thing that is alike in all cases. Hunger and nakedness and homelessness are hunger and nakedness and homelessness whether they come from one cause or another, whether they spring from alcoholism or inherent depravity, or whether on the other hand they are the fruitage of Russian or Roumanian tyranny. Our conditions are peculiar and unique, but none the less we, like others, must first give the material aid that is necessary. We must feed the hungry and clothe the naked, and shelter the homeless first of all, before we do anything else. ~~In its proper place I believe in the emphasis of the religious tendency, of which so much has been spoken, this morning.~~ Naturally, as a teacher of religion, I believe in the teaching of religion, but I also believe that it is not a wise thing to preach to men with empty stomachs, except perhaps on *Yom Kippur*.

The first steps of relief having been given, higher philanthropy, like higher medicine, seeks to know the causes in order to prevent their continuance. Our Jewish poor are always with us, but the Jewish poor are such more from objective than from subjective causes, and that while we have the poor with us always, and doubtless always will have them, yet there is no such thing as chronic pauperism among us. The magnificent recuperative spirit of the Jewish people is one of the finest and most helpful aids we have in solution of our problems. Though our conditions be unique, and the causes thereof be peculiar to ourselves, I yet believe it advisable and desirable that this Conference should engage in the study of other questions which are not specifically Jewish, because, after all, underneath all distress and all forms of poverty, underneath everything that may come to us in the shape of those who appeal to us for help, no matter what may have been the cause of it, whatever form of moral or economic inefficiency there may be, we have under it the one common form of humanity, the one common body that suffers and heart that is anguished. An old Latin poet said: "I am a man, and nothing that is human do I consider as alien or foreign to me." While we are dealing with specifically Jewish problems, and while it is right that we should maintain our

Jewishness, and I will add that on occasions we should emphasize our Jewishness, yet we are also men, and nothing that comes to us in the form of a cry for help, and nothing that appeals to our sympathy or aid, should be foreign to us or alien to this National Conference of Jewish Charities.

I believe that the study of other problems and of other conditions will be likewise helpful to us. The old rabbinic maxim had it: "From all my disciples I learn," and though I do not pretend to say that other charitable organizations are disciples of ours, still I do say that taking the note of co-operation which this question sounds, that the study of conditions that are not specifically Jewish, of conditions that appeal for aid among others, and from other causes will likewise help us in the study of our conditions. I believe that co-operating with other organizations of this kind, learning from them of their experiences, and giving to them from our experience will be mutually helpful; that where we can learn we will take freely and gladly, and where we can help we will give freely and gladly. I believe, also, that this will bring us into that closer contact with our fellow citizens and neighbors that will make for a larger charity than that which speaks of material aid and material assistance. To reverse the lines of Pope that were quoted this morning, while it is true that in faith and in hope the world may disagree, that all mankind's concern is charity, yet in neighborly and brotherly co-operation on the wide field of charity all of us, Jewish or non-Jewish, will learn this one thing that, while faith and hope are not to be put aside, yet the forms of faith and hope, that differ from one another, will not be found to be of such importance but that we may learn that larger faith and that nobler hope which speaks to us of our common brotherhood and our dependence upon the one common Father of us all.

DR. H. G. ENELOW, Louisville, Ky.: I confess to some embarrassment at this moment, as I am down on the program for the discussion of a paper, as you can see; and you know that we really haven't had a paper on the subject announced officially. When

my friend, the secretary of the Conference, asked me whether I would consent to discuss such a paper I said that I should certainly be glad to do so, provided I were given an opportunity of acquainting myself with its contents. The secretary was kind enough to answer that the paper would be sent to me some time before its presentation at the Conference. However, the paper never came. I thought I might have an opportunity of hearing it read. Now, it is unpleasant to criticize the speaker, especially as he is absent this afternoon, and I assure you I do not consider it a very agreeable task. But the fact is the paper was really not presented, and for that reason, by rights, I ought not to be called upon to discuss it. What we have heard sounded very much like a conference sermon, but the program really did not call for a conference sermon, much as we members of the rabbinical profession might regret the fact.

Now, some of you may remember the Hebrew adage: "There is no use discussing a sermon." It would be a pleasant task, indeed, to dilate on the eloquence and the dramatic manner of the speaker yesterday afternoon, but I have been asked to speak about a definite subject, and it will be best for me and for the Conference, as our time is limited, to confine myself to it.

There is another adage of which I am reminded this afternoon: "Where the sun shines brightly, of what use is a little taper?" That is exactly how I feel this afternoon. I am really a novice here; I have never been to the Conference of Jewish Charities before; I don't feel that as a matter of justice I should be called on to discuss the question of the scope of the Conference when so many of the pioneers and valiant fighters of the movement are present. I came here more to learn than to teach, and it would behoove me very little indeed to try to teach some of you, who have made this Conference what it is, who have promoted to a great extent the organized charitable work of the Jewish community of this country, and who have been helpful in promoting the larger philanthropic movements. But I will proceed to do what I have been asked to as well as I can.

I regret that I shall have to disagree with the speaker who preceded me in my answer to the categorical question on the program. We are asked, Should this Conference discuss sub-

jects that are not peculiarly Jewish, such as agricultural schools and trade schools, such as the Jewish community in its needs shares with the general non-Jewish community? The last speaker has said it was his view that such subjects should be brought within the province of this Conference. I do not agree with him. I think that such discussions should be strictly eliminated from the meetings of the National Conference of Jewish Charities and for the following reasons:

In the first place, I think that there are very few communities indeed in this country, in which such problems as bear on the creation of trade schools and agricultural schools are of sufficiently large proportion, in relation to the Jewish community, as to require separate study. Take a city like New York, for instance, or Chicago, where the Jewish population is very large, and where there are large masses of Jewish people that may need such institutions. In such a community the problem pertaining to the establishment of trade schools or similar institutions may be of particular interest to the Jewish community. But this is not the case in the larger number of the Jewish communities of our country, and I think that we should always remember that this conference is a National Conference of Jewish Charities—that while it is true that a city like New York or Chicago, owing to the multiplicity of its problems and the size of its Jewish population, is bound to play a very important part in the discussions and problems of this Conference—nevertheless this Conference is a national organization, and one of its chief purposes is to bring help, enlightenment and instruction to the men and women who come here from all over the country. Now in the great majority, preponderating majority, of American cities the Jewish population is not sufficiently large to require a separate discussion of the problem of trade schools, for instance. I mention trade schools because it so chances that I am interested just now in the question of trade schools in my own community.

~~In Louisville we have been talking about the inauguration of a movement in favor of trade schools recently, but I do not find, in dealing with the question, any particular reason for raising the point of Jewish trade schools. There is no such thing~~

as a Jewish trade school. We don't teach Jewish carpentry, or Jewish bricklaying, or Jewish masonry. Hitherto trade schools have been established by individual philanthropists or by societies, but at present the question has arisen whether, in the course of time, we may not succeed in making trade schools part and parcel of our public school systems. Thus far, I believe, only one community has succeeded in establishing such a school in connection with its public school system. At any rate, it is not a distinctly Jewish problem; it is a problem which our communities share with the remainder of the population.

But even in New York (~~I think the gentleman from New York will agree with me~~) trade schools do not present a distinctly Jewish problem. You may be called upon to establish in the congested district of New York, where the majority of the population are Jews, a trade school which will, in the course of time, be attended largely by Jewish boys and girls, but that does not make it a Jewish trade school.

For this reason I feel that we ought not to introduce the subject of trade schools or similar institutions into the meetings of our National Jewish Conference. The place to discuss such questions—the center to which we ought to bring all we have to say on such a subject and all that will shed light on it—is the National Conference of Charities.

Now, Mr. President, you said in your opening remarks. I believe, that we are all members of the National Conference. Of course we are, and if we are not, we ought to be. One of the watchwords of the movement of organized philanthropy today is co-operation. We are always talking about not duplicating work, and this is just the place where we should apply this principle of co-operation and economy. If we ought to have no overlapping, or duplication, of work done by individuals or societies, certainly there should be none in respect to the relation of the Jewish Conference of Charities and the National Conference of Charities and Corrections. Why duplicate discussion of philanthropies that concern us all alike? This, I think, really disposes of the question.

And if you will permit me I want to say right here that this is a view that I take even locally as to the doing of certain kinds of

philanthropic work. I don't know how many will agree with me in this, but I feel that even locally such work as child labor work, as juvenile court work and all similar activities ought not to be split up between the different sections of the community. I do not see why there should be a group of Jewish women doing such work separately, and a committee of Protestant women again doing it separately, and so on, in their own little sphere or circle. If a community has a child-labor association, I think every man or woman, Jew, Protestant or Catholic, who is interested, ought to enter into that association and do whatever she or he can to contribute towards its success, morally and financially, instead of keeping on multiplying committees to do that same work simply to gain glory for some particular organization that wants to have its say. This being my view even in regard to the local activities in which the whole community is interested, you will readily understand why I should be opposed to the introduction of the separatist idea into the National Conference of Jewish Charities.

But then some may say—and I have heard such doubts expressed here—what is this Conference going to do if we eliminate all such subjects from its program? What are we going to do for programs? By way of answer, permit me to remind you of the old rabbinic interpretation of the biblical verse: "Blessed be the Lord-day by day." The Lord has provided for human life and human history in such a manner as to have for us always some new task. There is always a new item on the program, and I feel with respect to this Conference that as long as it remains a live, energetic and earnest organization it is going to have something to do, and I am not at all afraid of its becoming moribund for lack of work or topics of discussion.

There are certain tasks right here and now before this Conference, even with relation to work that some members of the Conference may imagine has already been accomplished. And here again, if you will pardon me, I must refer to the fact that this Conference does not represent merely the City of New York, or Chicago, or Cleveland, but the whole country, and the more sections of the country it gets to represent the better for the vitality and growth of the Conference. Take the question of

federation; one of the speakers has said that at the first Conference he had heard of federation, and it is not yet an accomplished fact. Of course not. It is an accomplished fact in six or seven cities, but there are a great many cities throughout the country in which it is not an accomplished fact as yet, and where public opinion on the subject is just as backward now as it was before the Conference was called into life. And if this Conference by virtue of its activity, by influence and agitation and propaganda can bring about a federation of the charities in our different cities, I think it will be doing a great work for many years to come. If I may cite my own community, I would say that for two or three years we have been trying to federate our charities. We have not succeeded as yet, though we are making progress. I am confident that from this very meeting of the Conference there will go forth a greater stimulus and inspiration to the people of Louisville to try to do that which some of you have been so fortunate as to accomplish some time ago.

There are a number of things which the Conference can continue to do along the line of its original program, and it will not have to go to pieces on account of lack of work. Then there is always going to be something new to do, as long as the Jewish community of this country is a vital, developing, striving community. My idea is that this note—active Jewishness—which has been struck here (and I am told it is a new note), is not going to be silenced with the closing of this Conference. It is going to ring on and on, and reverberate for many years to come. As Lincoln said, "You have not solved any problem unless you have solved it right;" and may I be permitted to say that I think it is not the right way to solve this problem by creating a prejudice in the minds of any class of our people against another class? Will you permit me to say—and I am saying it with all the earnestness at my command—that it is just as wrong to create prejudice among the Russian masses as against the German and American Jews, as it was for the German and American Jews to harbor a prejudice against the Russian Jews?

Now, let us take this to heart. I think that this is the great need of the hour. Let us use moderation in all that we do; and tolerance. I am afraid that all of us are apt

to go a little bit to the extreme, and become a trifle fanatical in the views we hold. Now, it may be true that some of the greatest work of humanity, as I need not tell you, has been done by fanatics, and it is necessary sometimes for us to have a little bit of fanaticism in our work, but we ought to avoid being too strenuous in it. We should try to work in a spirit of co-operation and charity, of tolerance and justice toward one another. It seems to me that none of these problems, whether of *kosher* or *trefah*, or orthodox or reform, none of them can be discussed in categorical terms; a great deal in every instance depends on conditions and circumstances, and upon the individuals involved in the work. This is an absolute truth—I know whereof I am speaking. I have in mind a hospital in our community; I have in mind a settlement, and other institutions, and observation and thought in connection with the work of these institutions, and reflection on the criticisms that have been uttered on this floor, lead me to say that we cannot solve any of our problems unless we are moderate in our views and our conclusions. There is, for instance, the kosher question. When we in Louisville first opened a Jewish hospital, largely for the benefit of the poor immigrant Jews, we heard a great deal of complaint about their not being allowed to eat Kosher, and being forced to eat trefah. There was not a soul in my community that really wanted to force these poor patients to eat trefah. That was not the purpose for which the hospital had been created, to do violence to the most sacred sentiments of the poor patients. Not one of the members of the Board, nor the Superintendent of the institution, wanted to do that. But when the matter was investigated it was discovered that the real trouble was that some of the poor women, through no fault of their own, but simply because they knew no better—the wives or mothers of the patients—wanted to introduce all manner of home food, which of course could not be sanctioned by the hospital authorities. Little difficulties of this character are often at the bottom of a great many of the serious complaints made.

But this is not my subject, and I am not going to talk about it any longer. I do wish to say, however, in conclusion, that we ought to stick to Jewish problems; we ought to stick to the dis-

discussion of Jewish subjects, and ought also to realize the fact that one of the greatest benefits of this Conference is the social contact brought about between the workers in the different communities, and the source of enlightenment, instruction, and inspiration that the Conference thus becomes; and I want to thank you, Mr. President, and all the older workers who have been here for years and years, for the great source of inspiration and pleasure the Conference has been to me personally, and I hope it will go on in this manner and do its good work and succeed.

DR. M. M. FEUERLICHT, Indianapolis, Ind.: Apologies seem to be in order, and I am sure that the explanation both my predecessors and colleagues have given applies likewise to me. I have only this to emphasize their statement—and inasmuch as they have quoted the Talmud I hope I also may be permitted to do so—I recall the Talmudic rule—"The lowest man in the discussion of a question should always be the first to give his opinion, lest he be influenced by those who precede him." The program has reversed and violated that rule, and has almost impelled me to feel this afternoon (especially after the interesting discussions by my colleagues), that I am "also a speaker, but not likewise."

Dr. Enelow has emphasized precisely the position that I desire to take upon this question. Whatever the program may mean by the term "specifically Jewish question," there is no doubt that there are in every Jewish community problems which are neither distinctly Jewish nor Christian, but in which both are mutually and vitally interested. They belong primarily to the state—they are civic, non-sectarian, if that term pleases you, as it did not this morning. The state, whether we like it or not (as Judge Mack hinted yesterday), is greatly enlarging its philanthropies, and is absorbing more and more of the burdens which heretofore each religious denomination has considered peculiarly its own. The Catholic, the Jew and the various denominations of the Protestants, each have their distinctive and separate hospitals, their homes for the aged, their orphan asylums and their institutions that are calculated to supply the needs of a more or less primitive charity; but with the increase in our population the burdens are becoming too great for each to bear sepa-

ately, and so they have all united to shift the burden upon the common protector, the state. Accordingly, we are witnessing in this country what I, for one, do not deplore, in spite of the aspersions that were made this morning upon "non-sectarianism" in Judaism—we are witnessing in this country the realization of one of the sublimest ideals of democracy: In the place of the union of church and state, we are having a union of charity and the state; and in the process of that union—of that unification, the Jew, outside of "abnormal" New York even, is contributing his proportionate share. Whether the Jew wants it or not, it is one of the unconscious, the inevitable, but still beneficent phases of his assimilation into American life. That is particularly true in the smaller cities, and by smaller I do not mean Birmingham, Mobile or Atlanta, but even Cincinnati, Cleveland or Louisville—any city outside of New York. While the Jew in New York or even in Chicago may build his isolated Kosher hospitals or orphan asylums, and orthodox homes for the aged, the state is constantly building more and more of its institutions for the defective and the dependent. It is building its villages for epileptics, its sanatoria for consumptives, its industrial and technical institutions for the indigent. Separate institutions for Jews, as Dr. Enelow hinted, are manifestly impossible, unless, as Dr. Zepin suggested yesterday, the fraternal organizations will undertake to build them.

But I am no prophet, nor the son of a prophet. It requires one to be neither to predict that this will not be done in one generation. In the meantime, what shall be the attitude of the local Jewish charities to this proposition? What method shall they pursue in order to permit the Jew to enjoy the benefits which the state affords, and at the same time permit him to preserve his Jewish identity, and prevent his complete disruption and disintegration at least in a religious sense? This is what I understand by a specifically "Jewish" question. It is not, at least so far as the country at large is concerned, a question of orthodoxy or reform, of kosher or trefah, of uptown or downtown, of Roumanian or Russian. It is not a question which concerns us alone even; we have grown, outside of New York, to a point where we have problems with those who are outside of

the fold. Judge Mack yesterday made an exception, by mentioning the delinquent and the dependent. We have, it is true, been exclusive in that. But, if that were the only question, then if I may be permitted a local reference, I will say that so far as we Jews of Indianapolis are concerned, we have even solved that problem. If you don't know it, I trust I may be pardoned that reference, because we at home are very proud of it. We have a juvenile court and a probationary system, about which you may not have read in your magazines or weekly journals, but which we claim, and which expert opinion both in this country and abroad has confirmed, to be the model institution of the kind in all the world; and we at least, without intending to explain in detail how it is done, have solved the problem of the Jewish delinquent in our own community, simply because of the advantages which that juvenile court has afforded us. But, friends, what shall we do in the communities where there is no such system? What shall we do where there are other problems, besides the delinquent? What shall we do to satisfy the normal, human cravings of the Jewish unfortunate and the Jewish defective, in our public institutions? What shall we do with the poor Jew who may be deaf or blind, but who may have the same Jewish aspirations, the same Jewish longings as we ourselves—as Jews, may have? What shall we do, as the eloquent speaker upon this topic has said—what shall we do, besides sermonizing with the Jewish prisoners who (tell it not in Gath), exist outside of New York, and even Virginia, which, we were just told, has only three among nineteen hundred. What shall we do with the hybrid Myra Kelly type of boy or girl who may have become delinquent? What shall we do with the anarchist who happens to bear the name of Jew? What shall we do to supply the need which Dr. Blaustein suggested this morning, of Jewish workers in Jewish settlements?

[Now, these, it seems to me, are specifically Jewish questions. They are problems which are general enough to invite the consideration of a National Conference of Charities and Corrections, yet specific enough to demand the attention of the Jewish conference. As for the general problems, we would do well enough to let things stand as they are—to leave them

to the National Conference of Charities and Corrections, and so unite with our fellows in bringing about a union of charity and the state—yes, if you will, in paternalizing or socializing it, at least in its charities; and if we are to insist, as I am glad was done this morning upon more Jewishness in our conferences—if, as was objected, we have not learned anything practical from these conferences, at least we have learned one thing from this Conference, and that is, the Jewishness of it, which has been impressed upon us and which we shall carry away with us; and by Jewish, I mean a Jewish charity—whose inspiration and source is not racial nor nationalistic, but religious.

And there is need of that today. We hear much about Christian charity. I dare say there is not one among us who has not heard ad nauseam that we are enjoying the benefits of Christian charity—that charity was not known until Jesus came into the world. It is for this Conference, not in any spirit of bigotry, nor in any spirit of racial pride, to insist, from a scientific and historic view-point, that there be rendered unto Cæsar the things that are Cæsar's, and unto God, the things that are God's; and to demand that the Jew have recognition likewise.

DISCUSSION OF DR. WISE'S PAPER.

THE CHAIRMAN: Dr. Wise asked me specifically not to consider his absence in discussing his paper. The floor is now open.

MR. S. LOWENSTEIN, New York: I think Dr. Enelow stated very clearly, in his quotation from Lessing, what was in the minds of many of us, as we listened to the very persuasive and fervid talk of yesterday. A member of the Conference indicated to me what seems to be the only fair way of answering the address, particularly in the absence of the speaker. He said, "If you claim that the statements made by Dr. Wise are not true, the best way to reply is to pick out a misstatement and show its falsity." Now I happen to be connected with an institution that cares for children, and inasmuch as Dr. Wise made, what I believe to be an erroneous statement with regard to the method of caring for children in New York City, I think I may take it upon my-

self to be personal to the extent of answering that one item. It is very easy to erect a man of straw and then to knock it down. Dr. Wise, in discussing the question of the care of children outside of their own homes (whether deprived of their natural protectors by death, desertion or disease), illustrated his point by means of a hypothetical case. He said that a woman having, let us say, four children might lose her husband; that the course that would follow would probably be something like this: one child would be committed to either the one or the other of the two large orphan asylums; that the second child (assuming that it was under five years of age), would be committed to the Infant Asylum, if it were a lucky child, since the Infant Asylum is not doing its duty (we who come from New York know that its facilities are inadequate, but we do not say that the asylum is not doing its duty because we know that it is trying to do the best it can—this, by the way); the other two children, he stated, would be given to some other woman to care for, because she is not their mother and because the institution might be able to spend in that way money received from the city for the care of those children which it would not be allowed by the city to grant to the mother. Now this statement of the case is decidedly untrue; it is, in fact, so palpably untrue, that if I might assume that the majority of those present at the address were acquainted with facts as they exist in New York, I would not deem it worthy of answer. In the first place, it must not be supposed for a moment that a widowed mother would be relieved of the care of all her children, unless she were absolutely incapable, physically or morally, of caring for them herself. If her own mother-love did not impel her to retain some of them, the city and the institutions would assume that she had sufficient resources to maintain at least one child by her own efforts. This would be insisted on as good public policy, and as best for the welfare of both mother and children. This disposes of one-fourth of the case. So far as the infant is concerned, I must admit as I did a moment ago that there may be some portion of truth in the statement as made. The Hebrew Infant Asylum is at present unfortunately situated. I need not tell you that, under most favorable surroundings, little children occasionally become ill and orphan

children do not differ in this respect from those living at home with their parents. When a child in the Infant Asylum becomes sick with any contagious disease, because of the construction of the building, the entire institution is likely to be put in quarantine, which prevents the admission of new children in order that they may not be subject to the danger of taking the disease. This is not an infrequent occurrence, on account of which the institution is unable to receive children from time to time. Moreover, the present building cannot contain any larger number of children than is at present being cared for, so that it is true that a great many children under five years of age are not provided for by the existing institutions.

But, with regard to the other two Jewish child-caring institutions, the statement made is absolutely untrue. They stand ready, I believe, to care for every Jewish child of the classes of children coming within their regulations, that may be committed to them and I can speak for both of them in saying that they do not do things in the way that you have been told. One of these institutions has, at present, within its walls over 1,200 children, and the other over 750, and both are taxed to the limit of their capacity. Yet I do not believe that anyone can truthfully say that either institution has yet refused to care for a needy child, solely because of this overcrowding. Some children are placed in board, and of 175 children at present so placed by the Hebrew Orphan Asylum, over 80 are kept by their own mothers in their own homes, and their board is paid by the Orphan Asylum from its own treasury; and until these children can be admitted to the institution, if that course be deemed advisable, they will be continued to be cared for in this way. I would say that this method will be increasingly used in the future, and that whenever it is impossible or unnecessary to admit the children to the institution and the mother seems to be worthy of this sort of assistance, it will unhesitatingly be granted. There are, however, cases where family conditions are such that the children cannot with wisdom be left in their own homes. This, of course, is obviously true in those cases in which the mother has died or is incapacitated through illness or other reason for caring for her children. I do not believe that Dr. Wise himself would maintain that the

ordinary Jewish father is capable of both being at work earning money to support his family, and at the same time, at home, to wash and dress and feed the children, to send them to school and care for those at home who are not of school age. Such cases furnish excellent material for boarding in private homes.

One other fact showing another side of the question ought not to go unmentioned in this connection.

Dr. Wise pleaded very eloquently for keeping the children with their mothers, and as I have indicated I quite agree with him in this, but the mothers frequently are of another mind. Many of them vastly prefer that with conditions as they are now in New York, the children should go to institutions after the death of the father rather than remain at home; they fear that with the strong hand of the father removed they will be unable to maintain control over the boys in particular, and that the children may be led astray by the temptations of their surroundings, and become depraved. They constantly talk, too, of the superior educational advantages offered by the institution. Of course, I have no sympathy with this point of view, but mention it simply to show that it is not always easy to induce the mother to co-operate with our efforts to prevent the breaking up of the family.

To sum up, I would observe only one thing, I have noticed with satisfaction during the discussions, and in the course of the papers read at these meetings, that the words "scientific charity" have been frequently used, but always by laymen, and not once by the professional worker. I believe that all of us engaged actively in social work realize that the factors with which we deal do not constitute a science. We know that many of them are matters of human psychology, human emotions which do not permit of scientific statement and formulation, but we do believe that we can handle these matters in a scientific spirit and with scientific method, that our work can be characterized by that unflinching seeking for the truth, that characterizes real scientific work; and I believe that I state the unanimous opinion of my professional colleagues, when I say that in attempting the solution of these social questions, we certainly prefer the scientific to the homiletic method of interpretation.

DR. M. COLLINS, Denver Col.: I desire to refer to a statement made in Dr. Wise's paper. I do not know how familiar Dr. Wise is with medical matters, or conditions that pertain to the modern hospital of today, but he made a statement in his address which I am afraid left a very wrong impression on his audience, and while I will not say it is incorrect, it certainly did not, in my mind, describe the true hospital condition that exists today. I refer to the "social work" that is now being done by all the hospitals in the United States—large or small. Bellevue Hospital, in New York, is not the only hospital, as stated by Dr. Wise, that does social work, not even in New York City. This work, which is comparatively new along social lines, was started only a few years ago in Boston, Mass., by one of the leading physicians in America. This social department exists at present in nearly every hospital in the country. I know that Dr. Goldwater, who is superintendent of Mount Sinai Hospital, and President of the National Hospital Association, has advocated in a paper written a number of years ago social work in connection with the hospital and outlined the plan which is now being carried out. I know also that in almost every hospital convalescent patients are carried to convalescent homes which have been in existence for many years; that we have had for many years visiting nurses' associations in connection with the charity work in every city. You have them in New York—we have them in Denver. I know they have sixty odd visiting nurses in Chicago and there are a number of Jewish trained nurses who are doing this work. I know that there are a number of Jewish women on the various boards connected with the hospitals throughout the country, and that they are doing their work voluntarily.

Now with this correction of the statement of Dr. Wise—and I am sorry I did not hear some New Yorker get up here and correct it—I want to take his part, and I believe it apropos here to advocate, as a part of the future duty of the National Conference of Charities that more attention be paid to the "social" department of hospital work. In your own great hospital, the National Jewish Hospital for Consumptives, the social side is a large part of the work of that hospital. The mere cure of the disease—the mere arresting of the disease—is really only a minor

part of the work; it is the social work which comes after, which is the most important. We have found in every hospital of whatever kind, that it is necessary for us to follow the patient with a protecting and helping hand after the patient is convalescent and leaves the hospital; and I want to advocate here as a part of the future work of our conference that we give more support to the visiting nurses' association, and to the agencies and departments which are now established directly in the hospital for these purposes.

MR. CYRUS L. SULZBERGER: In one statement made yesterday by Dr. Wise, he directly by name challenged the representative of the United Hebrew Charities of New York, as to the correctness of what he said, and I must take up the gauge. First let me tell you a true story. Some years ago we had a District Attorney in New York, Col. Fellows, a man as eloquent—as eloquent as Dr. Wise—and on one occasion he was outlining with one of his assistants his method of treating a case which was to come up in court the following day. His assistant said to him, "But, Colonel Fellows, the facts are thus and so." Whereupon the eloquent Colonel replied, "Oh, damn the facts; they hamper the imagination." Dr. Wise did not permit his imagination to be hampered; and the point upon which he challenged the representative of the United Hebrew Charities was, if I remember correctly, the utter lack of volunteer workers. We have been working in the United Hebrew Charities in New York some thirty-five years. We have worked entirely with volunteer workers a part of that time, and partially with volunteer workers a part of that time, and I think I do no injustice to the good-hearted ladies who do the volunteer work when I say that the work that is done by those who were rather contemptuously called "hired charity workers," is better work than that which is done by the volunteer workers, because intelligent men and women who do that thing which they do for a livelihood, and do it with all their heart, necessarily do it better than those who do it from a mere impulse; and the very fact that we are striving in this Conference, by the establishment of scholarships in charity, and striving in every way to raise to a higher and higher dignity the profession of charity worker, shows

a general confession on the part, not alone of New York, but of the entire community—not alone of the Jewish community, but of the whole community—that not the volunteer worker, but the paid worker is the efficient instrument in the dispensing of charity. I want to say that it was a good pun to twist the words "higher charity" into "hire charity," but I do not think it was a worthy pun that would cast a slur upon the very class whom we regard as being next to the clergy, the most effective instrument for good in the entire community—that very class whose work is more akin to the work of the clergy, than any other that is being done in the community, and I say that so far as we in New York are concerned, we have always felt it a privilege to be associated with our "hired" charity workers, as we esteem it a privilege to be associated with our rabbi.

Only just one word more, because I have spoken entirely too much at this Conference. Dr. Wise yesterday said in substance, that we have taken up the abandoned shibboleths of the general charity workers, about the time they were ready to abandon them, and have done nothing constructive in our work, and were in every respect second rate people. I am not going to give you the long list of things that have been initiated in the hands of the Jewish charity workers. It does not really make any difference whether they were initiated on the one hand or the other; the fact is that there has been at all times the closest co-operation between the Charity Organization Society and the United Hebrew Charities in New York, and if the one was first, or the other was first, it made no difference as each was always ready to co-operate with the other. Probably the most effective piece of work that has been done in constructive charity in the past several years was done under the auspices of the State Conference of Charities of the State of New York, by the Committee on Standard of Living, and the chairman of that committee was our friend Dr. Frankel. It was generally admitted that this work, done by Dr. Frankel, was a master-piece; and I want to say (and I am sure you will agree with me, and I am sure the gentleman I am about to name, if he is present, will also agree with me), that when Dr. Devine, the other evening at the dinner, spoke about Dr. Frankel as his "associate," it was in no mere terms of

flattery that he said it, but in terms of truth. Dr. Devine and Dr. Frankel stand on a plane as charity workers, and I say it is allowing the imagination to run away with the facts when the statement is made here, as it was made, that we are doing nothing constructive.

Dr. Wise said "don't let us flinch." Well, I think it will be admitted that I have not flinched, at this Conference. I have not even flinched in my criticism of Dr. Wise; in fact, before he left, I told him I was going to make it, and that I was sorry he would not be here. The fact that I come from New York does not imply that I must approve of everything that is being done there. But I will tell you of three things that have been done since this Conference last met. There has been raised for the Protectors half a million dollars; there has been raised for the Home of the Sheltering Guardian Society, \$400,000; there has been appropriated by one man for the Galveston movement, \$500,000, and in addition to that we raise annually one million dollars a year as membership dues, with perhaps a million dollars a year additional that goes to other—to unorganized charities, of which we have no record. This does not look as though we have done nothing.

MR. ABRAHAM NELSON: Unless one starts out with the idea of attacking Dr. Wise, in this discussion he has no topic to discuss. Dr. Wise may have been carried away somewhat by his enthusiasm for the particular work in which he and his congregation are engaged, and that is social service—personal service—the most noble of all charity; and yet, everything that Dr. Wise said was not, to put it mildly, untrue. He did utter one or two truths, especially with respect to the lack of a probation officer in the criminal courts of the City of New York; and other things that I haven't time to dwell upon, because of the time-limit for this discussion. While everybody has been attacking Dr. Wise—except myself; while we have been accused of having held a religious revival this morning; while listening to the eloquent addresses of the graduates of the Theological Seminary, I for the moment was transplanted to their commencement exercises in New York or Cincinnati, and thought that one or two things that these learned gentlemen said were also subject to attack from one who comes

from abnormal New York; the abnormal conditions in New York, existing not from any fault of our own, but due to the terrible state of affairs that had existed, and still exists in Russia and Roumania. Those are the conditions that confront us, and those are the problems that we from abnormal New York have to deal with, and which are entirely different from the problems that you from the West, you from the South, and you from the East have to deal with. You can hardly realize the situation in the City of New York when I tell you there are almost one million Jews in the Greater City of New York. Of these 87½ per cent. are so-called Russian Jews (and when I say "so-called," I mean the Russian, the Roumanian and the Galician Jew), the last two forming a very, very small portion of the great number of Russian Jews in the City of New York, and they are the people we have to deal with today in our hospitals—not the people we had to deal with ten, fifteen, twenty, twenty-five, or thirty or forty years ago—in our old Mount Sinai Hospital—in our Home for the Aged and Infirm—in our Hebrew Orphan Asylum. The conditions since then have changed; so much so that I don't think anybody but a native of New York can appreciate the conditions of today.

Now these people from Russia and Roumania who have been persecuted for ages, these people, driven to what was to them a foreign shore, came under different conditions than the Germans who emigrated here twenty-five or thirty or more years ago. In looking over statistics I find that the German Jewish immigration during the last few years has been almost infinitesimal. There is no such thing in this country any more (and when I say in "this country" I mean in the City of New York), as German immigration. It is all Russian immigration. And that is the problem that we have to deal with, and that problem is different and variant from the problems that you from the East, and from the West and from the South have to deal with. When these people, persecuted and down-trodden, come to us we are duty-bound to welcome them, because we are all brethren, and believe in the fatherhood of God, and the brotherhood of man. They come here naturally suspicious, and when sickness overtakes them, they are afraid to go to a hospital, other than one that is conducted strictly on Jewish lines. I speak from experience—I speak

advisedly. The great congested district in the City of New York is on the East Side—as I have learned since attending this conference; and all congested districts are down-town or on the East Side, whether it be in New York or in Richmond, whether it be in Louisville or in Indianapolis; it is always on the East Side and downtown. And in our downtown district, where our hospital, always crowded (I am speaking of hospital work), is located, there is a public institution maintained by the state, which, as Judge Mack and the preceding eloquent rabbis from the West have said, it is the duty—not only moral duty, but also legal duty—of the state to maintain, an institution that has been built several years, and equipped with all modern appliances—where the beds are always empty, because it is situated in a district where the population is composed exclusively of Russian—or, if you will, Orthodox Jews—whose suffering, I think I am right in saying it is our duty to ameliorate, whose condition it is our duty to better—who will, under no circumstances, while they are still young in the country, go to any other institution than one that is conducted on strictly Jewish lines. We have never had any difficulty, for instance, in forcing down their throats a strictly kosher diet! No, no, they wouldn't eat anything else—they crave for that, and it may be that our institution (if I may be egotistic), is scientifically run; never such a thing as Rev. Dr. Feuerlicht mentioned has ever happened in that institution—a patient being offered “gefillte” fish. It seems that they thrive on a Kosher diet, and it is owing to the Kosher diet and the Jewish surroundings that the Jewish patient recovers speedily.

And as I said this morning (I am afraid I am taking up too much of your time), the death rate in this institution is as low as any in the City of New York.

As far as the institution for delinquent children is concerned, the conditions in the City of New York are also different from those existing elsewhere in this country. It was an absolute necessity to establish a Jewish Protectory in the City of New York; and I will tell you why. Heretofore, before the establishment of the Jewish Protectory in the City of New York, many Jewish delinquent boys and girls were committed to the Catholic Protectory, where the non-Jewish children received instruction in Catholicism

every day of the week; and where the Jewish children were allowed, once a month, I believe, the privilege of listening to an itinerant preacher. These children should have been on the same footing as the Catholic children in religious instruction, and if for no other reason, for that alone the Jewish Protectory will prove a blessing to the Jewish community.

THE CHAIRMAN:—If I may be permitted to take the liberty, I am going to ask Mr. Hebbard, the Commissioner of Charities of New York, to say a word or two.

MR. ROBERT HEBBARD, New York. It is a great pleasure for me to be here at this enthusiastic meeting, composed largely of ladies, as I see, and I am sorry that your Chairman didn't allow me to sit quietly in that corner over there and listen to the other speakers. I am also very sorry that I was not here yesterday to hear Dr. Wise, because it seems to me from what I have heard this afternoon that what he said here yesterday must have been a regular “rip-snorter.” In fact, I don't believe that on the subject of charity the Doctor is considered by this audience to be really “kosher,” but that his position is exemplified rather by that new word, which I heard for the first time this afternoon—“trafir,” if I caught it correctly.

Now I have charge in New York of the public charitable institutions, and fortunately we have in those institutions comparatively few Jews—I won't say “Hebrews,” as I used to say, because I find that word is distasteful to you. We do have some; we have got a few consumptives from the East Side; comparatively few from that great Jewish district, Brownsville, where the Jews live out in the country—and that really is a wonderful village to see, as I saw it last Saturday afternoon, stretching for miles away on the outskirts of the city. We have a few Jews in all our institutions, and the question has occurred to me how shall we treat them, especially with regard to the food question. I have been in touch with the Jewish people who visited the institutions, and have been trying to arrange that question in a practical manner, that will be satisfactory to the Jewish community and satisfactory also to the Department. I won't agree to go quite so far

as the most orthodox Jew would wish. I won't agree to give this "gaffler" fish—if that is the right name for it—I think I struck it pretty closely, anyway; but not long ago I saw in a Jewish paper in New York a letter from a Jewish rabbi appointed by me to visit the Jewish patients and inmates of our institutions, saying that some of the inmates of the City Home (you know that is a pleasant way of saying Alms House), were obliged to eat ham, and that they were very much opposed to it; and he wanted to take up a collection to buy them other food. So I sent for him and said, "Don't take up any collections to buy food for the Jewish inmates of the City Home. The City of New York is able and willing to buy everything that is necessary, in order to give them the kind of food they want; they don't have to eat ham, and, further than that, I want you to let me know every dollar you have received from that appeal, and just what was done with it, because I like to discourage appeals of that sort. The city wants to do the right thing by those people. Now not long ago a lady came to me and said, "You know we are going to have the Passover Week soon; do you think you can give the Jewish inmates of the institution *motzas*?" I said, "All they want of them." So that was settled; I told the dietitian to order in all the *motzas* they could possibly eat. Then she came later and said, "Do you think you could let them have extra meat and cakes?" I said, "Certainly, they can have all the extra meat and cakes they want." Well, that was settled. Then a little later she said, "Do you think you can give them"—I said, "all they want." A little later the dietitian said, "They want to know if they can have some prunes?" I said, "Let them have all they want." And that is the way I think all such things should be met. It does not cost any more; it is a little more trouble, but if everybody is pleased and happy, why not do it?

Now, at the City Hospital, which is on the south end of Blackwell's Island—and which, I think, perhaps very egotistically, is one of the best hospitals in the city—we are building a new service building; it is going to be a fine building, too; it will cost us about \$150,000; and that building is to have a refrigerating plant, a storage capacity, and kitchens and dining rooms, and in that building we are putting a kosher kitchen, and we expect to run it on strictly kosher lines.

Now, I don't happen to be responsible for Gouverneur Hospital, which is one of the public hospitals. That hospital is under the Board of Trustees of Bellevue and allied hospitals, of which I am a one-seventh part, but I think Mr. Nelson is mistaken when he says its wards are not crowded. I think they are overcrowded, and that is the reason they had to extend the hospital. The dispensary is certainly overcrowded every day, so that they had to buy additional land on which to erect a new dispensary. I think there is plenty of room for the kosher hospitals, and the non-kosher hospitals, and that we should all work together, in public and private charity, and do that which is right and just and equitable; and I think if we are imbued with the right spirit we will have no difficulty whatever in reaching a satisfactory agreement, and doing our work so that every one will feel that we are doing it in the right spirit. I thank you for this—may I call it opportunity, Mr. Chairman?

MR. BERNARD GREENSFELDER, St. Louis. The general topic for discussion is the functions of the National Conference of Jewish Charities. I have nothing to say in reference to the situation in New York, but one remark made by Dr. Wise attracted my attention, and that was, that the Conference should stand as a keynote for something. The point that I want to call to your attention is this: that I believe it should be the purpose of this Conference, after listening to these magnificent papers delivered by the gentlemen whom you have heard, to have prepared a resume or syllabus of these different papers, and that the Conference should adopt a resolution setting forth whether they are in favor of each of the propositions, or not; and that a pamphlet be prepared by the Executive Committee and circulated immediately, or as soon after this Conference as possible, among the members of the Conference, and sent to the other organizations, not members of the Conference—to the congregations and similar institutions that are engaged in this work. And if it is not out of place at this time, I offer this motion: That the incoming Executive Committee be instructed to prepare a resume or syllabus of each one of the papers that have been presented, and draft a set of resolutions voicing the sentiment of this Conference on these

different points.] I submitted this proposition to Mr. Sulzberger informally a little while ago, and when he said to you that he had spoken enough, he did not tell you that he had written something also. He has prepared a set of resolutions, which may be added to, or cut down, or altered in any way that the Executive Committee may deem best—but just for the purpose of showing what Mr. Sulzberger and I intended to convey, for instance: [Resolved, That in every Jewish community efforts should be made to unify all communal activities, and to that end the Conference recognize a closer affiliation between the various component elements of the community, and a more determined attempt at a common understanding of the different view-points] (That should be under the first paper.)

[Resolved, That the Conference regards the maintenance of a Jewish atmosphere in educational institutions as one of the most important factors in the development of character.

Resolved, That inter-municipal co-operation in cities not capable of supporting separate institutions, is important, and this Conference will do all in its power to encourage such co-operation.

Resolved, That the efficiency of the National Hospital for Consumptives should not be impaired by sending such advanced cases as are not suitable for treatment in that institution.

Resolved, That the National Conference of Jewish Charities is to deal only with such questions as have a distinctly Jewish bearing; and that to consider questions not having such a bearing is a form of sectarianism that cannot be too strongly deprecated.]

Now, this is the general point that I have to suggest to this Conference; and that will answer the question. I say it will help this Conference, and it will help us in our work—not only in the larger communities, but in the smaller ones; and this motion I have made I hope may be acted upon in due time.

THE CHAIRMAN: We will act on this when we come to the business session.

MEMBERSHIP.

MR. GINSBURG: I am glad the President has passed this along to the business session, because I think it is truly a matter that belongs to the business part of the Conference. I have had the privilege of

being on the Membership Committee, and probably this was the outcome of a suggestion I made two years ago along the same line. I know the Jewish people have always been slow to be missionaries, and to me it has always been the thought that probably we have missed a large part of our history because we were not missionaries, but I made the suggestion two years ago—and I want to repeat it very briefly—that if this Conference means anything (and it ought to mean a great deal to all the communities of this country), we ought not to be satisfied to leave the work done only at the Conference. [In the large correspondence I have had—possibly with every Jewish community of any size in the United States (and I say it very deliberately, because during the past four years I have been in communication with every single Jewish organization of a charitable nature in the United States—a very broad statement, but the Jewish Year Book, which I have used, has been my guide), I have found simply a terrific lack of knowledge about questions connected with the charitable work in the United States. Without going any further it might be proper to say that there are very large communities in this country in which (Dr. Enelow made the statement very emphatically) there is still work for this Conference, when Louisville is yet to form a federation. Now if that happens to Louisville—I want to say we have only two cities in the State of Michigan, who are members of this Conference, that have any conception of what the Conference is intended to do, or any conception of what charity work means along Jewish lines.

Without saying anything derogatory to the National Council of Jewish Women, or of the B'nai B'rith Clubs throughout the country, it seems strange that there should be such an amount of ignorance as has been manifested by the correspondence which has come into the hands of Mr. Kriegshaber and myself from communities in this country; and it has occurred to me and to the members of our Membership Committee that it is about time, if this large wave of immigration is to continue into New York, and if that immigration is to go still further—to the West—that something practical should be done, for which this Conference ought to stand. I suggested that we distribute, if possible to do so, pamphlets touching upon questions belonging to the Jewish Con-

ference, and send them broadcast through the country. You would be surprised to see some of the questions which have come to me, in connection with the work of the Conference, and there were special suggestions made in connection with this work which I think ought to be discussed from a business standpoint.

The question of a field Secretary involves a good deal, and yet some practicable and feasible plan might be worked out.

There is still another suggestion, made by our very modest Second Vice-President, that we solicit personal memberships in the Conference—not simply organizations and associations. I found that in a great many small towns throughout the country there were some few people who were interested in charity work and who wanted to become members of the Conference. We have been in existence now for ten years, and I think the brother said we have something like 125 members in our Conference. Now just imagine! We have only 125 organizations in this country, members of this Conference. It is a question that should be considered from a practical standpoint. We talk a good deal about the City of New York. We have been calling it “abnormal.” I think it is very normal. And there is another suggestion—I say it very candidly and very sincerely, as a man living outside of New York, that we must help the people there solve their problems, and the only way we can help them is to have a continuous chain of organizations throughout the country, that will help and assist New York, and by assisting New York we are going to relieve the problems that belong to all the charity organizations in this country. So I think we ought to take the question up from a very practical, business-like standpoint, as a very important part of the future work of the Conference—how can we get at these little communities?

There is just one more suggestion: It was suggested in the case of Worcester, Mass., which begged for some one to come there and organize that community, that possibly we could have some nearby organization send its representative there. I am sorry to have to criticise my friend, Mr. Max Mitchell, of Boston, but he promised faithfully to go there. I understand, however, that he is a very busy man, and there was no one available to go there—it is the old saying that what is everybody’s work is nobody’s work; and if it were possible, as I think it is, I believe it would be a good

idea to work out some plan by which we could have someone go to these cities. In my own state, Grand Rapids, with 100,000 people, has no organization of any consequence—they know absolutely nothing about it. Toledo, a city of 150,000, just federated their charities in the last twelve months. Now it seems to me we have listened to a great deal about the work of the Conference from the social service standpoint; and speaking purely as the Chairman of the Membership Committee for the last four years, we really feel that there is a necessity for something tangible to be done by the National Conference of Jewish Charities.

I wish to submit my report as Chairman of the Membership Committee:

Our work has not been as successful during the past two years, as it was for the preceding two years.

Mr. Kriegshaber has worked very studiously and energetically, and is able to submit some very promising reports.

The writer has sent out a great many letters, and has been very persistent in his efforts to secure memberships, but there seems to be some reason why we are not able to get a larger membership at the present time.

Inasmuch as there is going to be a larger discussion along the lines connected with the work of this Committee, it will be better to defer a detailed statement, such as I wish to make, until that time.

The memberships that have been added during the past two years are as follows:

DETROIT DISTRICT.

Sioux City, Iowa.....Jewish Ladies' Aid Society.
Kalamazoo, Mich.....Congregation B'nai Israel.
Troy, N. Y....Ladies' Society, Cong. Berith Shalom.
Muncie, Ind.....Congregation Beth El.
Ligonier, Ind.....G. J. Straus.

V. H. KRIEGSHABER.

Pensacola, Fla.,	Dallas, Texas,
Paducah, Ky,	Savannah, Ga.,
Louisville, Ky.,	Macon, Ga.,
Vicksburg, Miss.,	Charleston, W. Va.,
Meridian, Miss.,	Alexandria, Va.,

Richmond, Va.

THE CHAIRMAN: Before I call on the Committee which is to make nominations, I would like to say one word to Richmond. It has been a common practice for conferences or conventions that have met in any city, to pass resolutions of thanks for the treatment which their members have received at the hands of the local community. I have talked this matter over with some of the members of our Executive Committee, and it has seemed to us that it would be an exceedingly poor acknowledgment of what has been done for us here, to pass a resolution. We think it would be rather more logical to say nothing, because you have probably noticed all through these discussions that the men who meant most, and had the most to say, said the least. So we feel that if we pass no formal resolution, but let you know, as you must know, —from our conduct—how we feel, that you will appreciate our thanks a great deal more than if we were to have them engrossed on a piece of paper. Moreover, you have here in Richmond paid us the great compliment by your very large and enthusiastic attendance. It does seem to me that it would be very absurd if we should pass a resolution of thanks here, and then try to deliver it to you, because I am sure many of you would make the mistake of voting on the resolution, and we could not send it anywhere, or do anything with it but leave it here—where you all are. So I trust you will take through me, from the Conference, the assurance that no reception could have been more hospitable, and no attendance more complimentary, than that which we have enjoyed here in Richmond. We will now hear from the Committee on Nominations:

BUSINESS MEETING.

JUDGE MACK: The Committee on Nominations beg leave to report the following ticket, which they earnestly hope may be successful:

President, Jacob H. Hollander, Baltimore, Md.

First Vice-President, Martin A. Marks, Cleveland, Ohio.

Second Vice-President, Mrs. Max Landsberg, Rochester, N. Y.

Secretary, Louis H. Levin, Baltimore, Md.

Treasurer, Bernard Greensfelder, St. Louis, Mo.

For members of the Executive Committee (in addition to the ex-Presidents of the Conference, who are Messrs. Max Senior, of

Cincinnati; Max Herzberg, of Philadelphia; Julian W. Mack, of Chicago, and Nathan Bijur, of New York), the following:

Samuel S. Fleischer, Philadelphia, Pa.

Joseph H. Cohen, New York, N. Y.

Lee K. Frankel, New York, N. Y.

Julian Rosenwald, Chicago, Ill.

Lucius Solomons, San Francisco, Cal.

THE CHAIRMAN: Delegates and members of the Conference, you have heard the report; what is your pleasure? Is there going to be an active contest, or can we have a motion?

MR. LOWENSTEIN: I move that the ticket just read be elected by acclamation.

A MEMBER: I second the motion.

THE CHAIRMAN: All those in favor of the ticket you have heard read will please say aye; contrary minded, no. It seems to me that that ticket is unanimously elected, and I so declare it. All in favor of referring these resolutions to the Executive Committee, with power, will say aye; contrary minded, no. The ayes have it; and the resolutions will be referred to the Committee.

MR. LEVIN: I don't know whether it is the custom for the Conference of Jewish Charities to pass resolutions of the kind offered this afternoon, but I do know that the National Conference of Charities and Corrections makes it a special point never to pass a set of resolutions that will commit its body to any distinct policy. It is its policy to have the National Conference an open forum, and it will not under any circumstances as I understand it (and if there are any members of that Conference here I hope they will correct me if I am in error) commit the Conference to any policy, especially as in the course of the development of social work and charity work, it will perhaps in a short time have to change and modify its views; and I call attention particularly to a very serious objection to the passing of resolutions of the kind that have been offered. Those resolutions indicate a policy which will, or may, affect certain institutions, members of this Conference. I take it that the members here have

no authority to vote upon the resolutions presented here, and I think we would be doing ourselves an injustice, and making a great mistake, to say, for instance, that a certain policy shall be pursued in child labor work or in connection with hospital work; for when we come to the next Conference certain institutions may say, "We will not send delegates there, because the Conference has passed resolutions which we do not accept." Moreover, I think it would be mischievous for us to pass a set of resolutions, drafted, it seems to me, hurriedly. If we wish to take this matter up, it should go over at least to the next meeting of the Conference. Let the questions be studied and thoroughly sifted, and then let the Committee report, and if we then think it is a function of the National Conference to declare what the policy should be along certain lines, every delegate coming here will know that he will be called upon to vote, and will have the question clarified in his mind, and can vote on it intelligently. I think it would be dangerous, in our present state of information, to take a vote on those resolutions. I, therefore, move that they be laid on the table.

THE CHAIRMAN: You need not make that motion, because, if you recall what the practice is in the National Conference, they have a Committee on Resolutions. Those resolutions which are executive and administrative, are generally brought to its immediate attention, but resolutions which commit the institution to a policy are taken as being more an expression of individual views, and not reported, and our Executive Committee has generally performed that same function, except that we have two years to reflect on the resolutions, and they improve with age.

MR. GINSBURG: I would like to suggest to the Conference a matter for discussion. I am surprised Mr. Fleischer has not anticipated what I was going to say, because the suggestion originated with him last night. Two years seems to be a long time between the meetings of the Conference. We were last night discussing the question, and felt that if it were only for the personal intercourse that was derived, that possibly it might be a good idea to change from biennial to annual sessions; and I would like to make that recommendation to the Executive Committee,

and have them take it under consideration, and see if we cannot commence next year with the first annual meeting. If necessary, I will hand that in as a resolution, to the Secretary.

THE CHAIRMAN: They can report that. You will remember we took up a number of resolutions which were offered at the last Conference. In their case we have virtually acted on the resolutions without expressing any opinion; so they do get to be effective when referred to the Executive Committee. If the Executive Committee finds it necessary to have an amendment to the Constitution, they can report it to the next meeting.

MR. KRIEGSHABER: Mr. Chairman, I desire to offer the following motion: That the Executive Committee be authorized to provide ways and means of paying the expenses of a Field Secretary, and if necessary, create an individual or associate membership of this Conference.

THE CHAIRMAN: You have heard the motion. What is your pleasure? All those in favor will say aye; contrary minded, no. The ayes have it, and the motion is carried.

DR. BOGEN: I wish to say that the Superintendents met last evening, and we have decided to form a permanent organization, if possible, in connection with the Conference of Charities. A committee of five has been appointed, and they are going to see what the Superintendents have to say about it. I wish this to be embodied so that the next President will not forget us, as the former one did.

THE CHAIRMAN: If you mean by the former President, myself, I will say that the Superintendents were not forgotten, and an arrangement was made for their meeting, but Max Mitchell was detained in Boston by the Chelsea fire. It will be noted by the stenographer, and will go before the Executive Committee.

THE CHAIRMAN: It gives me great pleasure, in the absence of our new President, to introduce our new Vice-President. He will please take the Chair, as the law would not permit me to remain in it longer, now that he is here.

VICE-PRESIDENT MARTIN A. MARKS, Cleveland, O.: I certainly appreciate the compliment of having bestowed upon me another office in addition to the twenty-five that I now hold in Charitable and Communal work—this makes the twenty-sixth, and I had solemnly promised that twenty-five would be the limit. It will be an honor to be associated with the distinguished gentleman whom you have elected as the President of this Conference.

I know that he accepts that position with great personal sacrifice. When within the last hour or two I was informed that I was to be nominated for First Vice-President, knowing of the efforts that had been made to persuade Dr. Hollander to accept the Presidency to which he finally consented, I felt I did not have the right to refuse. Consequently, I am willing to act as an assistant to that gentleman.

I feel that we should not forget those who have served our cause so faithfully during the past two years. Two years ago it was my pleasure and privilege to offer a resolution of thanks to Judge Mack, and to those who assisted him, and I wish now to present this motion, to be placed upon our records; that the thanks of this body, and of all those interested in the noble work of organized Charity be tendered to President Nathan Bijur, to Vice-President Ginsburg, and to the Second Vice-President, Mrs. Eckhouse; to the members of the Executive Committee, and last, but not least, to my distinguished fellow fat man, our conscientious Secretary, Solomon Lowenstein, who has done so much towards making this Conference a success. All may vote upon this question. All in favor of the motion will say aye. Those opposed, no. You are all duly thanked.

Now is there any other matter to come before the Conference? If not, we will declare the meeting adjourned.

REPORT OF TREASURER.

RECEIPTS.

1907.			
Nov. 27th	Balance on hand per last report.....	\$1,791.45	
Dec. 21st	Hebrew Ben. Society, New Haven, Conn.	5.00	
Dec. 23rd	Jewish Charitable and Educational Union	40.00	
Dec. 27th	Hebrew Charity Assn., Wilmington, Del.	10.00	
1908.			
Jan. 2nd	United Hebrew Relief Assn., Louisville..	5.00	
Jan. 3rd	Ladies' Hebrew Ben. Society, Vicksburg..	5.00	
Jan. 8th	Ladies' Hebrew Ben. Society, Savannah..	5.00	
	Federated Jewish Charities, Youngstown, O.	5.00	
Jan. 13th	Y. M. H. A. of N. Y.....	5.00	
Jan. 14th	Hebrew Ben. Society, Waco, Texas.....	5.00	
	Jewish Ladies' Society, Bloomington, Ill..	5.00	
	Rothschild Bros., Ithaca, N. Y.....	10.00	
Jan. 15th	Daughters of Israel Relief Society, Oak-		
	land, California	10.00	
Jan. 17th	Jewish Relief Society, St. Paul, Minn...	5.00	
Jan. 23rd	Home for Hebrew Orphans, Phila.....	10.00	
	Hebrew Relief Soc., Birmingham, Ala...	5.00	
Jan. 25th	Touro Infirmary and Hebrew Ben. Assn.,		
	New Orleans.....	25.00	
Feb. 1st	Hot Springs Relief Society, Hot Springs,		
	Arkansas	5.00	
Feb. 12th	Hebrew Ben. Society, Baltimore.....	21.00	
	Bicker Cholem Society, St. Paul.....	5.00	
Feb. 13th	Free Synagogue, N. Y.....	5.00	
	Hebrew Orphan's Home, Atlanta.....	13.00	
	Jewish Foster Home and Orphan's Asy-		
	lum, Philadelphia.....	25.00	
	Women's Sewing Society, Boston.....	5.00	
Feb. 14th	Jewish Ladies' Aid Soc., Bloomington, Ill.	5.00	
	United Jewish Charities, Detroit.....	5.00	
	Congregation Beth Ahabah, Richmond, Va.	5.00	
	Ladies' Hebrew Ben. Assn., Norfolk.....	10.00	
Feb. 17th	Council Jewish Women, New York.....	5.00	

	Congregation Mickva Israel, Savannah...	5.00
	Federation Jewish Charities, Atlanta....	5.00
	United Jewish Charities, Syracuse, N. Y.	5.00
	Ladies' Hebrew Ben. Soc., Niagara Falls.	5.00
Feb. 18th	Jewish Charities, Columbus, Ohio.....	5.00
	Ladies' Auxiliary Y. M. H. A., Wilkes-	
	Barre, Pa.....	5.00
	Jewish Ladies' Aid Society, Sioux City, Ia.	5.00
Feb. 19th	United Hebrew Charities, Mobile, Ala....	5.00
	Hebrew Ben. Soc., Evansville, Ind.....	5.00
	Hebrew Ben. Soc., Galveston, Texas.....	5.00
	Fed. Jewish Charities, Cleveland.....	46.00
Feb. 22nd	United Hebrew Relief Assn., Pittsburg...	8.00
Feb. 24th	Congregation Adath Israel, Louisville....	5.00
	Ladies' Hebrew Aid Society, Reading, Pa.	10.00
Feb. 25th	Jewish Ladies' Ben. Soc., St. Joseph.....	5.00
Feb. 26th	Hebrew Ben. Soc., Colorado Springs.....	5.00
	Jewish Ladies' Aid Society, Lincoln, Neb.	5.00
	Hebrew Ben. Soc., Los Angeles, Cal.....	5.00
	Jewish Women's Ben. Soc., Portland, Ore.	5.00
	Emanu-El Sisterhood, San Francisco....	5.00
	Hebrew Ladies' Ben. Soc., Toledo.....	5.00
	United Jewish Charities, Cincinnati, O..	28.00
Feb. 28th	United Hebrew Charities, New York....	50.00
	United Hebrew Charities, Philadelphia...	27.00
	Leopold Morse Home and Orphanage, Mat-	
	tapan, Mass.....	10.00
	Hebrew Ben. Soc., Charleston, S. C.....	5.00
March 4th	The Jewish Federation, Indianapolis.....	5.00
	Braddock Lodge, Braddock, Pa.....	5.00
	Bureau of Personal Service, Chicago.....	5.00
	Young Women's Union, Philadelphia.....	14.00
March 5th	Eureka Ben. Assn., San Francisco.....	21.00
March 7th	Jewish Relief Society, Denver.....	5.00
	Jewish Women's Ben. Soc., Houston.....	5.00
	Hebrew Relief Assn., Peoria.....	20.00
March 11th	United Hebrew Charity Assn., Lancaster	
	Pennsylvania	5.00

	Jewish Ladies' Relief Assn., Scranton, Pa.	5.00
	Hebrew Ladies' Ben. Soc., Minneapolis...	5.00
March 16th	Hebrew Free Loan Assn., New York.....	5.00
	Hebrew Relief Society, Nashville, Tenn..	5.00
March 18th	Hebrew Relief Assn., Pine Bluff, Ark....	5.00
	Temple Aid Society, Duluth.....	5.00
	Hebrew Orphan Asylum and Ben. Society,	
	New York.....	5.00
March 19th	Hebrew Ladies' Ben. Society, Richmond..	5.00
	Congregation Emanu-El, Dallas.....	5.00
March 20th	Federated Jewish Charities, Buffalo.....	6.00
March 23rd	Federated Jewish Charities, Baltimore....	50.00
	First Hebrew Ben. Assn., Portland, Ore..	15.00
March 26th	United Hebrew Relief Assn., Memphis...	10.00
March 31st	Hebrew Ben. Society, Albany, N. Y.....	5.00
April 2nd	Baron De Hirsch Fund.....	50.00
	Jewish Orphan Asylum, Cleveland.....	50.00
	United Hebrew Charities, Wheeling, W.Va.	5.00
April 6th	United Jewish Charities, Rochester, N. Y.	5.00
	Orphan Asylum Assn. of Western N. Y.,	
	Rochester	5.00
April 8th	Orphan Asylum Assn. of Western N. Y.,	
	Rochester	2.00
April 11th	Jewish Char. and Ed. Union, St. Louis..	40.00
	Jewish Aid Society, Chicago.....	86.00
	Jewish Relief Society, Salt Lake City....	5.00
April 14th	Hebrew Relief Union, Fort Wayne, Ind..	5.00
	Orphans and Guardian, Philadelphia....	5.00
	Federated Jewish Charities, Youngstown,	
	Ohio	5.00
	Federation Jewish Charities, Boston....	12.00
	Assn. for Relief of Jewish Widows and	
	Orphans, New Orleans.....	25.00
	Ladies' Heb. Ben. Society, Seattle, Wash..	5.00
April 15th	United Hebrew Charities, Washington...	15.00
	Hebrew Ladies' Relief Assn., Kansas City,	
	Missouri	5.00
	Hebrew Ben. Society, Alexandria, Va....	5.00

	Daughters of Israel Relief Society, Oakland, Cal.....	5.00
April 17th	United Hebrew Relief Assn., Louisville..	5.00
April 20th	Hebrew Relief Assn., Milwaukee.....	20.00
	United Heb. Charities, Montgomery, Ala.	10.00
	Associated Jewish Charities, Vicksburg, Mississippi	5.00
April 22nd	Mt. Sinai Congregation, El Paso, Texas..	5.00
April 24th	Y. M. H. A., New York.....	5.00
April 25th	Hebrew Ben. Society, New Haven, Conn	5.00
	Hebrew Charity Assn., Wilmington, Del..	5.00
April 29th	Congregation Beth El, Pensacola, Fla...	5.00
	Ladies' Aid Society, Portsmouth, O.....	5.00
	Interest on Deposit.....	13.40
		<u>\$2,963.85</u>

DISBURSEMENTS.

1907.		
Dec. 17th	S. Lowenstein	\$10.00
Dec. 26th	Accurate Printing Co.....	6.00
Dec. 27th	S. Lowenstein	5.00
Jan. 13th	Stettiner Bros.....	3.25
Jan. 25th	S. Lowenstein	5.00
Jan. 27th	Stettiner Bros.....	836.28
Feb. 10th	S. Lowenstein	5.00
Feb. 24th	Stettiner Bros.....	1.50
Feb. 24th	Jos. Pedott.....	50.00
March 16th	S. Lowenstein.....	5.00
March 21st	S. Ginsberg & Bros.....	15.35
April 11th	Jos. Pedott.....	150.00
April 11th	S. Lowenstein.....	5.00
April 27th	S. Lowenstein.....	5.00
April 29th	S. Ginsberg & Bros.....	11.85
	Exchange	2.40
		<u>\$1,116.63</u>

Total Receipts	\$2,963.85
Total Disbursements	<u>1,116.63</u>
Balance	\$1,847.22

The retiring Treasurer, on May 31, 1906, paid me \$619.50 on account of the Scholarship Fund. On February 24th we paid Jos. Pedott \$50.00, and on April 11th, 1908, we paid him a further sum of \$150.00, making a total of \$200.00 drawn on account of the Scholarship Fund, leaving a balance of \$419.50, which balance is included in the total balance of \$1,847.22, as above.

Respectfully submitted,

BERNARD GREENSFELDER,

Treasurer.

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