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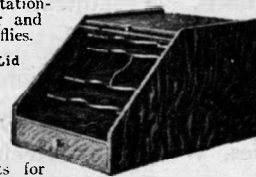


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# JEWISH CHARITIES

Vol. IX

September, 1918

No. 5

The Settlement House in a New Setting

In the Far East

A Jewish Educational Food Campaign

A Volunteer's Dilemma

PUBLISHED BY THE  
*National Conference of Jewish Charities*  
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# JEWISH CHARITIES

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No. 5

**W**ITH the extension of the army draft to all men between 18 and 45 years of age it is inevitable that the ranks in social service, in common with almost every other profession, should suffer considerable depletion. There is no question as to the willingness and eagerness with which Jewish Social Service will answer the call; the problem is one merely of adjustment. Many communities are finding a vital decrease in the number of their social workers, many organizations find almost their entire staff departing either for military service or for some other form of war work, many discover themselves suddenly bereft of headworker, director or executive. If some organizations have so far been immune, they are indeed fortunate in having opportunity to prepare for this exigency, for come it will, in one way or another. With the entrance of men into the national service, innumerable opportunities open up to the women now in social service, opportunities for war service, for work formerly done by men in some other field, for one or another of the almost miraculous advances in woman's position that the war has brought about. Under these conditions it is not at all certain that the supply of women willing and capable to enter into Jewish social service will much longer continue.

With this crisis in view it would be indeed folly and almost criminal negligence not to prepare to meet it. What is the social service organization to do when it faces the emergency of loss of its workers.

In the first place, there is no question but that the activities must continue. The community must be made to understand that even if the times necessitate a greater expenditure for services of the worker, the activities of the organization, if essential before the war, are now so a hundredfold, and it is up to the community to carry on. The adequate support of these activities are now a real war issue and must be considered as such.

If efficient women workers can be secured to replace the men who have left, the organization should make every effort, even involving financial sacrifice, to secure them. It is understood that the older group in the draft age will be called last; this gives the opportunity to the social worker in this group to train in another worker for his place, someone in the community if possible, but some one, at any rate, not eligible for military service, who can act as understudy and who will be equipped to take over the work when the time comes.

But this is merely an attempt to increase the supply of social workers. On the other hand, serious efforts should be made to decrease the demand. Patriotism urges us to release as many workers for war service as possible and this duty makes necessary a serious consideration of organization and administration methods, in order to cut down the personnel as much as is consistent with efficiency. Federation, always an economical and efficient method, now becomes a war necessity. Coordination between agencies, cooperation in the use of workers and equipment, and reduction to a minimum of clerical and other routine work are imperative. Experience has demonstrated that in institutions, settlements and educational alliances, a considerable decrease in staff has been made possible through various degrees of self-government. The organization must take advantage of this method wherever possible; neighborhoods must be given an ever-increasing share in the actual administration of their activities, self-governing clubs, classes, study rooms, etc., must become the order of the day. Systems of self-government, of which the George Junior Republic is the classic example, can be utilized to decrease the personnel in institutions. Leaders of groups in the community must be called upon to share in the work of the organization and the administration of its social service activities. This does not mean a sweeping aside of professional standards. But to make one social worker do where three did before, through judicious delegation of function, is not only possible, but desirable from every point of view.

And as federation, cooperation, coordination and efficient democracy are long sought dreams of the social worker, this impending crisis, in making necessary their development, might be a blessing in disguise.

THE necessity for an increasing reserve of trained Jewish social workers emphasizes the desirability of instituting short training courses, either in local communities or under the auspices of the National Conference of Jewish Charities itself. The latter plan would naturally be of greater service and effectiveness, implying as it does standardized methods and principles of training. Short courses, similar to those conducted by the Jewish Chautauqua Society several years ago, and open to volunteers and potential professional workers from all over the country, would help to meet the problem of diminished supply of those at present trained and active in Jewish social work. It is to be hoped that organizations and workers, looking ahead, will see to it that something of this sort is provided.

A RECENT bulletin of the National Conference of Social Work announces that Atlantic City is to be the site of the next meeting of the Conference and precedent points to the fact that the National Conference of Jewish Charities will also hold its 1919 meeting there. The advantages and opportunities offered by a Conference meeting in this far-

famed eastern city need not be pointed out and there is every reason why the Conference next spring should set a new record for attendance, interest and practical results. It might seem carrying forehandedness to an extreme to suggest that social workers, board members, and others planning to attend the Conference begin now to lay their plans accordingly; but it is well to keep it in mind.

THE work and purposes of the Red Mogen David leaves little doubt as to the wholeheartedness, the sincerity and devotion of those who are working in this organization. It offers actual evidence also, of the actual service that an organization such as this one could perform for the soldiers of the Jewish Legion and their families. In the mind of the social worker, however, exist two doubts that deserve consideration.

In the first place, at a time when cooperation and unification of activities must be the keynote in all forms of endeavor and especially in those efforts pertaining to the War, it is difficult to understand why the Red Mogen David should be forced to work as a separate entity, independent of the Zionist Organization, which is projecting similar activities, or the Jewish Legion itself. Surely some system of departmentalization would make possible effective work of this type and at the same time provide greater stability in the activities of these whole-souled endeavors, presenting a united front, with every element functioning in those things best adapted for it.

On the other hand, the social worker cannot help but wish that in the campaign for funds which the Red Mogen David has undertaken, the entire matter had been placed on a more sound and scientific basis. The organization seeks an increased membership and thereby increased resources. But one is left with a vague uncertainty as to just what is to be done. No definite budget of proposed expenditures has been presented, no definite outline of the procedure and method by which these funds are to be expended, no definite statement as to just how and through what channels the funds are to be apportioned. Moreover, in times like these, when the public is approached again and again with appeals for support, it would surely be advisable for the money affairs of the organizations to have the backing and supervision of a committee of people especially known for their dependability in matters of finance and social service enterprise.

There is no doubt as to the energy, ambition and abilities of the men and women who are working on this project. But it is to be hoped that some way will be found by which they might demonstrate their power of cooperation and their willingness to do so, and might carry on their campaign for the support of American Jewry in a manner to win the sympathy, confidence and respect of organized Jewish endeavor.

## A JEWISH EDUCATIONAL FOOD CAMPAIGN

Food Conservation propaganda might seem the height of irony to the immigrant Jew, who finds food conservation an economic necessity. But when Conservation comes to involve more than mere skimping and scraping, when it becomes a means to wholesome living, simpler housekeeping and healthier families, besides a decrease in the cost of living, and when, in addition to all these benefits, it serves the cause of Freedom in the Great War, then indeed indifference must needs turn to intense interest. It is with this interpretation of Food Conservation held firmly in view that the Jewish Committee on Food Education and Conservation in New York City has enlisted in its activities the services of diverse elements, coming together for probably the first time in the history of New York Jewry, to serve in this single task.

The purposes of the campaign are three:

1. To promote a knowledge of foods, food values, food substitutes, etc., and an understanding of the principles that underlie good food habits.

2. To effect a change, in accordance with the Jewish dietary rules, in those food habits that affect the health of the Jewish population unfavorably. These changes are to be so based on the food tastes and prejudices of the Jews that they can be readily understood and adopted.

3. To make clear the program of the Food Administration and the needs of the government and to secure the sympathy and assistance of the Jewish population along effective lines.

It is evident that the success of these purposes will depend to a great extent upon well directed publicity. Representatives of the leading Jewish organizations, orders and lodges, unions, federations, the Workmen's Circle, are cooperating with food experts, health experts, social workers and housekeepers in putting this plan into action. The entire Yiddish and English Jewish press has

promised to cooperate for the publicity in the campaign.

Articles, editorials, and notices on lectures are to be published, lectures of semi-scientific and popular character are to be delivered at theatres, and other meeting places, and a Speakers' Bureau, with a three weeks' training course, is to be established. Food demonstrations, conducted by women especially qualified to present the Jewish point of view are to be conducted on the block plan, so as to make for community of interest and sentiment. Leaflets and booklets in homely Yiddish are to be prepared for wide distribution, and these are to contain, in addition to the principal facts and cautions concerning food values and saving, an explanation of the relation of food to health, definite instructions as to the choice and preparation of foods, and a set of conservation recipes. Stationary and traveling exhibits are to be established in the Jewish districts, and various American food products, not generally utilized by the Jews, are to be shown at the retail stores.

Preliminary conferences have been held with expert Jewish housewives and restaurateurs, in order that the food tastes and prejudices of the Jewish population might be kept in mind throughout the entire plan. A survey of the food habits of the immigrant Jews is also being planned.

It is hoped that, in addition to all the benefits derived by the Jewish population of New York city, and in the actual saving in food products resulting from planning, cooking and serving based upon knowledge, this experience might be of actual service to other, and smaller, Jewish communities, where the Food Administration and the social worker who would cooperate with it encounter similar problems, although on a smaller scale and therefore less difficult. Dr. Samuel Joseph is director of the campaign, and may be reached at the Federal Food Board of New York City, United States Food Administration.

## THE SETTLEMENT HOUSE IN A NEW SETTING

By ZETA ARNOLD

In the quiet, lovely halls of our Settlement House, with its hospitable fireplace and its beautiful pictures, the discussion of a "Pay as you go" policy in a Settlement seemed like a breath from another world. There are Settlements, I know, that can count swimming pools, gymnasiums, showers and dance halls among their possessions, but those fortunate institutions are usually located in progressive cities, where the public centers, too, offer swimming pools, gymnasiums, showers and dance halls, free of charge in most cases. Were they running in competition? In our house such facilities were beyond our wildest dreams of affluence and, besides, ours, too, is a progressive city and the playground, social center and vocational class seem to offer all that heart of maid or youth could desire. Could I use a monthly membership plan in a House that offered nothing but rooms, occasional entertainments, and membership in clubs?

I was ruminating thus when Nathan, soldier from bared head to hob-nailed shoe, entered, grinned a sheepish greeting and remarked, "Well, we leave Monday."

That brought me back to earth with a start. Nathan was one of our best standbys; as a child he first came to Story Hour at the Settlement—he had grown up with us and now, a soldier in the ranks, he was to leave us at last.

"Thought I'd step round to say good-bye. I guess the whole club will be gone soon." Nathan was president of the Triangles; it had been a month since the club had been able to secure a quorum and here it was on the verge of dissolution. That meant a great deal more to me now than it would have meant ten years ago. It seems but yesterday that the House was full of life, of bustling activity, the center of the swirling eddies of life in the tenement district. And now the current seems to be sweeping by, bearing the same life, the same eddies, but we are being left high and dry,—like a superannuated lady governess. And

I'm beginning to fear superannuation, because I'm not old and the neighborhood still needs help. True, people come in for advice, for help, for comfort; we greet them almost eagerly. But year after year our clubs have dropped off one by one, our classes have been diverted to public school advantages, and we have found less and less to do.

Our remaining people are a fine type, earnest, devoted, a bit aloof from the rest of the neighborhood, but they don't seem to need us particularly and they aren't the ones we came down to serve. The children are active and appreciative, but there is just a handful. The mothers—I can count them on my fingers. I never see the fathers any more and the young men and women are drifting, drifting away. I'm not a Jewess myself, but I know that is not the reason for our problem—for in the old days they came in crowds, and stayed. In the past few years the Settlement has just drifted, taking up first this activity, then that, in the hope of getting something that they might want. Sporadic periods of life would return, only to smoulder and die away. So it was with a sigh of real discouragement that I turned to Nathan and said,

"I don't like to lose the Triangles—they're the best club we've had. And I'm afraid we'll lose our other boys' clubs to the Army, too. And there's so much for our girls to do on the outside that their meetings have almost stopped altogether. There wouldn't be much left to the Settlement, will there?"

"No," said Nathan, unexpectedly, "but the Settlement's a dead place anyway." The stupefying silence that greeted this thrust brought on another, intended as a balm to hurt feelings. "I mean, it isn't half doing what it might."

In an instant I had him firmly installed in the chair before me, adjusted my spectacles and announced, "Now, young man, uniform or no uniform, there you stay till you tell me where we're wrong."

"Well," Nathan settled earnestly to his task. "In the first place, is this a Jewish Settlement?" "You know it isn't," I returned. "Of course, Jewish people almost exclusively live in this neighborhood, so naturally the people coming to the Settlement are Jewish and so are the Directors and supporters. But the house itself is just American, knowing no race or creed."

"That don't go," declared my oracle. "The old folks suspect you're helping to win the youngsters away and to the youngsters you mean just a house. A Jew," he paused reflectively, "A Jew don't need a picture of the old homestead or a marked place in his Bible to make him feel choky and glad and tender towards his folks and to tie him down to a place. A few ghetto sketches, maybe one of those funny old Bible samples my mother has on the dining room wall at home, little Jewish things around and Jewishness in the very atmosphere—somehow they all seem to whisper from one Jew to another, 'We've been through it together, together.' That's the trick!"

"But we can't have a house membership, Nathan. We have so little facilities to offer."

"Don't give advantages; ask for things. If you'd had a job for the Triangles they'd have stuck to the last. Well, I guess I'd better be going on." So Nathan went to war and left me to face my problem. But the voice of a new day had spoken—we must be "Jewish" and we must ask for things. But what have the ghetto-dwellers in their possession that we can ask for?

All about us there's a bustling air of activity, of importance. It seems that the organizations that are holding to their members are doing it merely by asking, instead of giving. And those who are trying to give are facing the same problem that confronts us. There's the Zionists—their organization asks, asks, asks, and the more it asks, the more numerous and faithful become its adherents. And the Radicals; and the Yiddishists, and the tiny benefit societies and free burial societies that seem to

claim service from every household. The Jewish neighborhood seems possessed by a spirit of service run wild. And here are the public school English classes, vocational classes, and social centers alluringly offering "something for nothing" to folks too busy and indifferent to even listen to the invitation.

It may be a survival of Jewish tribal feeling, it may be a wistful desire for idealism and dreams that can lift one away from suffering and persecution, poverty, sordid industrial existence and the down-crushing walls of the ghetto, it may be a racial instinct that teaches them that in working together for a cause bigger than any one of them, they become individually superhuman. Be the cause what it may, the ghetto seems to be straining its intense eyes in the darkness, seeking, ever seeking, a cause to serve, a banner to bear forward, a crusade to champion.

Isn't there a big task of adjustment, of coordination, of community organization, that the Settlement must undertake? The Settlement, a non-factional center, seems capable of creating a new membership, a service membership, through which already existing causes might secure strength and forces, through which new purposes, new crusades, might be undertaken. There are facilities—let the Settlement mobilize forces that will see that they are used. Some facilities are lacking—let neighborhood consciousness demand them. Let the Settlement discover the causes to capture the ghetto imagination—and the day is won, not only for the Settlement, but for democracy.

For while our ghetto Jew might neglect to vote according to latest advanced thought, and though he might have to be urged a bit to secure his citizenship, America becomes real to him when expressed in terms of his own effectiveness, in terms of his service to it.

The problem seems one not of principle, however, but of method. We must be Jewish. That is easy—since we may be born that way. We must ask for things—that may sound simple. But how, pray, is it to be done?

## IN THE FAR EAST



SAMUEL MASON

Save for the colorful flags and the gay bunting that drape its windows, the New York headquarters of the Hebrew Sheltering and Immigrant Aid Society do not differ much from the other buildings that wall in the street.

Samuel Mason, just returned from his mission in the Far East, does not seem startlingly unlike other foreign representatives of social service agencies, until, in his prosaic little office, he begins to tell the tale of the Jews at Yokohama. From the grim confines of the lower East Side, from the gaunt tenement with their flaunting clotheslines and their bloodless little children, from the incessant clash of the street noises, from the dull dark pain that throbs through the idealism and dream life of the Ghetto, a story told in low surging phrases bears one on epic wings to another world.

From the time of the first German advance into Russia, when, homeless and weary, Jewish women and children painfully made their way eastward in the hope of reaching loved ones in America, this new Aeneid speaks of tragic months of wandering and despair. Through the fastnesses of Siberia, through the cruel cold of the Ural winters, passed on from town to town, pleading for help to send them on towards America that, like a retreating mirage, ever beckoned them on, sick and discouraged, they dragged themselves through Harbin and Vladivostok, to Japan at last. There the Pacific spread before them; somewhere on the other side lay home and comfort; here in this Japanese city, without money, friendless and despairing, they wandered about the streets, vic-

tims of the preying beasts of the city. And when at last efforts were made to succor them and a dwelling was bought for their use, not one, but three organizations sprang up to serve them and to wrangle with one another. In a big barren building, unheated, unsanitary and uncared for, hundreds of women and children huddled by night, and by day sought food from the streets.

The "deux ex machina" came at a time when the tortures and miseries of the wanderers were greatest. It is a long story and a thrilling one, this tale of reclamation in far Japan. How Mr. Mason succeeded in disbanding the three contending organizations, how the shelter home was remodeled and equipped, how the Yokohama hospitals were made to open to receive the sick and failing and how happiness and security came back to them, cannot be told within a few pages.

The terrible eastward journey from Russia has been lightened wherever possible, and when the ever-flowing stream of immigrants come to the port of Yokohama, home and food and rest await them, and a helping hand to guide them for the rest of the way. The task of locating relatives in America was a tremendous one and it is still going on. Hundreds of joyful reunions have taken place and are still taking place all over the United States. And in far Yokohama, in a modern, sanitary Shelter Home, hundreds are still dwelling in eager expectation, for father or husband or brother to learn of their whereabouts and to send for them.

Here the process of Americanization has already begun. Citizenship classes and classes in English are regularly conducted, and eager women and children listen to the story of America and of the first wanderers that first strained their

anxious eyes towards its far off shores. And when a ship steams out from Japan, bearing these weary wayfarers to loved ones at last, every hand grasps a small American flag, their last gift in the Old World and their first token of the New.

The Hebrew Sheltering and Immigrant Aid Society was founded by Russian Jews who came to this country, fleeing misery and oppression in Russia. Pogroms, tragedies untold, broken homes and broken hearts had been their lot there. Chief among the forces of the Black Hundred stood Souvarin, editor and owner of *Novoe Vremya*, arch enemy of the Jews. For how many deaths of innocent children, of mothers, of old men and women, for how much suffering and heartbreak has he been responsible? Unrelenting, powerful and fanatical, he was hated and feared as few men have been.

Fearful of the vengeance of the Revolution, his daughter, with her ten-year-old boys and her retinue of servants, fled eastwards towards America. With the declining value of the ruble and the difficulties of travel, her funds rapidly vanished, and at Kobe, Japan, she was forced to leave the children in the care of a governess, dismiss her servants and

embark for America alone, to prepare a home for her boys. Shortly afterwards the governess died, leaving the children penniless and alone in an alien country, where the only hand stretched forth to lead them to safety and their mother was the hand of the Russian Jew. They were taken into the Shelter Home at Yokohama, their mother was located in the United States, and arrangements were made to have them brought to her. Souvarin's grandchildren saved, sheltered and cherished by those he had hated, oppressed, tortured and helped drive forth to exile! The children of the enemy had been delivered into their hands, to be requited with kindness and tenderness.

"There is no one else to whom I can turn," writes the daughter of Souvarin. "And to think that I was one of the biggest stockholders in *Novoe Vremya* and my father was always a bitter anti-Semite." Mr. Mason answered for the Society. "Our aim is purely humanitarian. We firmly believe in the brotherhood of man."

In the midst of the Great War, with hatred and bloodshed tearing men's hearts, the gentle voice of forgiveness and love sounds like the echo of some long lost music.

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### QUERY BOX

**Question.**—I wish to place my problem before the readers of *Jewish Charities* for discussion and comment, as I am sure it is not an uncommon one. I am a trained social worker, but, since I am financially independent, I have been working as a volunteer and have never as yet held a paid position in Jewish Social Service. I felt that so long as I did not need the money, it was only right on my part to give my services gratis. However, I have been much troubled by the situation in which I find myself, a situation rendered undesirable for the following reasons:

1. I cannot help but feel that, by enabling my organization to secure my services without pay, I am depriving some one, equally or perhaps even better qualified than I, of a means of livelihood.

2. It seems to me that one of the reasons for the prevailing low salaries in social service is the fact that the services of the volunteer are so easily obtainable. Is the volunteer acting the role of the "scab" in Jewish Social Service?

3. I am regarded not so much as an employe as I am a lady volunteer—good work on my part is highly praised, poor work is probably passed over; this cannot help but result in a gradual lowering of standards on my part.

4. In the meantime I am not on the level of the paid worker, have no money standard to measure the value of my services and therefore, if necessity should require me to seek to earn my living, I could not secure a paid position of the same type in Jewish social work.

5. From a purely personal point of view, I am conscious of a lack of fellow feeling on the part of the paid workers with whom I come into contact; they are probably a bit skeptical about my real value. ("If work is worth anything, it is worth being paid for.")

For these reasons I find myself facing a real dilemma. Should I continue to give my services to my organization, thus saving considerable expense on its part, or should I demand a salary?

**Answer.** 1 The field of Jewish Social Service is at present so large, and the demand for efficient workers is so urgent that you need not fear that you are depriving someone else of a paid position. Moreover, the social worker is supposed to serve social service, instead of social service existing for the purpose of serving the social worker.

2. The prevailing low salaries in social service are due, not to overcrowding of the profession, for the profession is woefully undercrowded, but to a lack of professional standards and of recognition of social service as a profession. The volunteer can do a great deal toward establishing these standards and this recognition through her own attitude towards her work. Social workers are selected, on the basis, not of relative cost, but of relative efficiency.

3. Your own attitude can remedy this. If you are conscientious, dependable and systematic in your work, and give your director to understand that you wish to be on the same basis as the paid worker, so far as criticism and suggestion is concerned, you will have no difficulty here.

4. If you are an effective worker, and your director or supervisor recognizes you as such, you will have no difficulty in securing a paid position along the same lines; the fact that you served as a volunteer would only demonstrate that you considered your work as service, instead of merely a means of making a living.

5. This is largely subjective. If work is worth anything, it is worth real effort and attention, and when your fellow workers realize that you are giving this, their attitude will surely be different.

**Question.** Our newly organized Jewish Social Workers' Club is having difficulty in keeping up the interest of its

members, securing attendance at its meetings, and making itself really effective. Could you suggest some means that might be used to secure these ends?

**Answer.** Three factors must be embodied in your plans:

1. A definite program. A program committee should draw up a program of meetings, lectures and discussions of general and vital interest to the members. Out-of-town speakers should be secured whenever possible, current problems in the general field should be discussed, and, when cooperation with some other organization makes possible an interesting and vital evening, this cooperation should be sought.

2. Activity on the part of members. Committees on various topics, such as current events, propaganda, institutions, health organizations, etc., should be so arranged, and their work planned, that every member should have a share, not requiring too much time or effort, in the activities of the organization.

3. Recreational features. Social workers must not take themselves too seriously and recreation is an important element in an organization of this kind. Picnics, parties and other assemblages of a social nature should be arranged and

## NURSING SURVEY OF THE AMERICAN RED CROSS

A nation-wide nursing survey is being conducted during the next few weeks by the American Red Cross at the urgent request of the Secretary of War and of the Surgeon-General of the Army. The National Conference of Jewish Charities appeals to all of its members throughout the country to render every possible assistance to make this survey a success by reporting the names and addresses of nurses to the local Chapter of the American Red Cross. The survey includes not only trained nurses, but also women who have had practical nursing experience, women who are at present taking courses in nursing, trained hospital assistants, and midwives.

We wish to emphasize that this is not an enrollment for war service, but merely a registration to reveal what nursing service is available in different parts of the country to meet the needs of the civilian population and military requirements as well. Those who wish to enroll for war service must make special application for this purpose. The survey is already under way. Act now and report to the Red Cross.

encouraged by a definite committee for this purpose.

In addition to these suggestions, the experience of other social workers' clubs might be valuable, and it would be well to get into communication with them and have a report on their experiences. The system used by the club in San Francisco, by which every member is automatically made a member of the Conference also, might prove an incentive, under any circumstances is valuable to the members, and is worth imitating. A central lunching place, where, on a certain day of the week, social workers can meet for lunch and social intercourse, would do much to build up the spirit of friendly cooperation and the interest in getting together.

### A REQUEST.

It is necessary for the Chairman of the Committee on Health of the National Conference of Jewish Charities to communicate with all Jewish institutions in the country doing health work of any nature. The Heads or Directors of such organizations are hereby requested to send immediately the name and character of the work of their institutions to Dr. H. J. Moss, Chairman of Health Committee, Hebrew Hospital, Baltimore, Maryland.

## CURRENT TOPICS

The Hebrew Sheltering and Immigrant Aid Society of America has announced that it has received a gift of \$40,000 from Jacob H. Schiff. Ten years ago Mr. Schiff took a mortgage of \$40,000 on the property of the Society, without charging any interest and with the understanding that if, at the end of ten years, certain stipulations were complied with, he would release the organization from the payment of the mortgage. The ten years having expired and Mr. Schiff being convinced that the Society has satisfactorily discharged its duties, he has canceled the mortgage.

The Jewish Publication Society has established a Jewish Library Bureau, which will furnish accurate information on books written in English on Jewish subjects. Libraries will be enabled to use this bureau, so that books that have not had general circulation, even among Jewish people, will be made available.

The Young Men's Hebrew Association at 92nd Street and Lexington Avenue, New York, has offered a building, formerly used for the older men of the association, as a canteen for men in uniform. The building will be filled with cots to accommodate about eighty men and sleeping accommodations and breakfast will be offered for the nominal charge of twenty-five cents, for which will be offered in addition the privilege of using the showers, swimming pool, library and the other numerous facilities of the association.

The Jewish Welfare Board has established headquarters in Paris as the first step in the organization of its work among the Jewish soldiers and sailors with the American Expeditionary Forces. The Paris office will serve as a centre for

organization and information, while the work of assembling one hundred men for overseas service is in progress.

The Joint Distribution Committee at a recent meeting took two important steps for the more effective distribution of funds for the relief of Jewish War sufferers.

The Committee has been organized along the basis of special standing committees, each one of which will be responsible for effective and efficient work along its own lines. The committees established are the Executive Committee, the Committee on Administration and Coordination, Committee on Russia and Occupied Territories, Committee on Roumania, Serbia and other Countries, Committee on Palestine, and the Committee on Publicity.

As a result of the report of the Subcommittee on War Chests the Joint Distribution Committee sent out a circular letter to its various correspondents and constituent committees. In this letter it suggests that in cases where the War Chest idea is adopted by a city, efforts should be made to secure representation for Jewish War Relief and Jewish Welfare Work. If this is done, it advises that whatever funds are thus collected through the War Chest for Jewish War Relief should be credited to a common fund in the hands of the Joint Distribution Committee, which will credit it to the three constituent committees in the proportion of the total collections made by each Committee in 1917.

A new Jewish Community House is about to be dedicated in the San Bruno district in San Francisco, a district made up chiefly of Jewish immigrants. The necessary funds have been supplied by the Esther Hellman Kindergarten and Settlement House Association and arrangements have been made whereby the Council of Jewish Women would aid in paying for the maintenance and equipment of the place.

## OUR CONTEMPORARIES

— The August number of the *Memorah Journal* makes a brief and intensely absorbing excursion from the realm of the "study and advancement of Jewish culture and ideals," into the realm of Jewish social service. "Social Service," a story by Sydney L. Nyburg, who set American Jewry to thinking by his novel, "The Chosen People," strikes a responsive chord in the heart of the social worker, to whom his characters seem indeed to have stepped out of the pages of certain worn case records.

The story presents the tribulations of the volunteer Law Officer of the Jewish Charities, in his effort to adjust the difficulties of a little Jewish family. Mrs. Engel appeals to him to bring back her husband, who contributes regularly to the support of her and her child, but refuses steadfastly to live with them. Engel has become Americanized, has attended night school and prospered in business. "It isn't the Yiddish alone," he explains. "But, day after day and night after night she keeps on with her silly little complaints about the child, about me, about the neighbors, about everything. I couldn't stand it—." And so Engel and his wife and the volunteer face their problem. As Engel passes a United States Army recruiting station, a sudden inspiration strikes him. Suppose his absence were a thing for his wife and child to be proud of. Suppose he were safe behind the walls of some fort or cantonment, to return from which to the embraces of a wife would be called in the military code, "Desertion". Desertion—queer, wasn't it. That's what the social workers called the thing he had already done to his wife and boy. So Engel joins the army and the dismayed volunteer faces the task of consoling the deserted woman. "He had no well defined ideas of what he would say to Mrs. Engel. It was certain she would cry and he hated crying women. At the last minute he re-

membered that she could speak no English and he no Yiddish, and he stopped in his walk to laugh at himself once more."

"But as he was about to ascend the steps, his attention was caught by something in the front room window. There, through the dirty, unwashed glass panes, looking triply soft and clean against sashes which shrieked in vain for paint, Daniels saw hanging a new silk service flag, with its solitary star speaking a language which both Jonas Daniels and Leah Engel could understand, a thought so eloquent that Daniels turned away, feeling sure there was nothing more for him to say. Then, with an ironical smile on his lips and a curious little lump in his throat, he made his way to the car."

"The American Master-Schnorrer" is the title of an article in the September 6th number of the *American Jewish Chronicle*.

"I have often wondered," says the writer of the article, "what is the secret of the art of schnorrer and tried to penetrate it by observing master-schnorrers at work, but I confess that all my efforts in this direction were in vain until I came across that greatest master-schnorrer of the American continent, Jacob Billikopf. He deserves this superlative appellation because this innocent-looking gentleman of Kansas City fame can empty your pocket and transfer its contents to any philanthropic treasury without saying a word about charity, relief, etc. Jacob Billikopf molds and shapes human souls, plays artistically with their entire scale of emotions, creates new human beings, changes minds, turns misers into philanthropists, makes idealists out of vulgar materialists, and what is no less important, saves the lives of millions of his fellow-men and fellow-Jews because he succeeds in saving the souls and bodies of hundred of thousands. The Jewish poetical genius in the East is called Byalick. He writes in both verse and prose. The Jewish poetical genius of the West is called Billikopf. He writes in figures: FIFTEEN MILLION DOLLARS FOR AMERICAN JEWISH WAR RELIEF."

## PERSONALS

Rabbi Louis J. Kopald of Buffalo has volunteered his services to the Jewish Welfare Board, U. S. Army and Navy, and has been assigned to Camp Dix, New Jersey.

Miss Rose Goldstein, a young Jewish Social Worker of New York has been sworn in as a member of the New York Police Force.

Louis Lipsitz (Dallas, Texas), has been appointed regional director of the southwestern war zone, under the War Industries Board. He had been recently named as organizer for the war work of that zone.

David Bressler, chairman of the Committee on Community Organization, of the National Conference of Jewish Charities, has started the active work of the committee.

Mr. Harvey Leebron, a member of the survey staff of the Field Bureau, has resigned his position in order to enter the national army.

Jessie Bogen has given up the work of organizer for the Social Unit Organization to serve as associate editor of JEWISH CHARITIES.

Miss Marie Aronson has recently resigned her position as Social Worker for the Bureau of Personal Service of Chicago, to accept an appointment for War Work in Washington.

Boris D. Bogen recently addressed a meeting of the Jewish Social Workers' Club of Philadelphia.

Dr. H. J. Moss, Superintendent of the Hebrew Hospital of Baltimore, has begun active duty as Chairman of the Committee on Health of the Conference. The

attention of workers connected with institutions doing health work are urged to note especially a request from Dr. Moss, in this connection, published elsewhere in this issue.

Lee K. Frankel has accepted the chairmanship of the New York Committee on Food Education and Conservation, described in this issue of Jewish Charities.

A recent letter from a Y. M. C. A. worker in France relates an interesting incident on the battlefield. The Y.M.C.A. man volunteered to act as emergency stretcher bearer, and worked at this task with a worker of the Jewish Welfare Board, whom he afterwards learned was Rabbi H. G. Enelow of Temple Emanuel of New York.

A recent issue of the Survey publishes a communication from Sidney Teller (Pittsburg) who suggests that some ruling be secured as to the standing of social service as an essential or non-essential occupation.

Miss Sara Landman, until recently teaching domestic science in the public schools of Cincinnati has accepted the position of supervisor of domestic science in the public schools of Bridgeport, Connecticut.

Miss S. Bella Jerusalemsky who for three years was manager of the Chicago Joint Relief Committee for Jewish War Sufferers, representing the Central and People's Relief Committees, resigned her position and enlisted in the United States Navy. Miss Jerusalemsky is First Class Yeowoman and is on duty, for the present, in Washington.

Mr. David Goldwasser has returned to New York from Chicago, where he made a study of Jewish Educational institutions for the Field Bureau.

Samuel Rabinowitz has returned from Chicago to Brooklyn, having completed his part of the survey of the Associated Jewish Charities of Chicago.



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