

## Case Reported

*Editor of Jewish Charities.*

SIR: For the benefit of all concerned, I beg you to give space in your valuable paper for the following:

Herman Stern, 37; wife Bertha, 31; son Isidore, 9 years. Address of wife, Wilson, La. Salesman. Served time in Baton Rouge, La. Just released.

The whole of his scheme is in making this open and straight confession. By so doing he plays on your sympathy and you cannot help feeling for the unfortunate. He is very willing to work at anything you can offer him; but, being an expert salesman, he would much rather work at some store. "But," say you, "I cannot recommend you." "Yes, it is true" (here you see tears in his eyes). And the poor man is absolutely lost. He would much rather be dead. What a miserable world this is. Here he is, knowing he made a bad mistake once in his life. He paid for the mistake by serving three and a half years in the penitentiary. Is ashamed to go home to his wife and child. But is willing to turn a new leaf (so help him God Almighty!), and the people are willing to stand by him, too, but this cold, unfeeling and heartless business world! "Well, really, Mr. —, is it not enough to drive one to desperation—suiciding, or God knows what not?"

Here you are lost. Your sympathy goes out to the poor creature. And before you have time to think he has a very good, plausible scheme by which he will save you the trouble, and he will be able to make a nice few dollars. All he needs would be, perhaps, \$4 or \$5 in cash and about \$6 worth of tin, and having a patent of his own, a kind of a tinplate over a gas stove, which saves 75 per cent. of the gas consumed without the plate, and the problem is solved. You need not give him the \$6 in cash, either. He will go out and find a wholesale store and you can give him a letter of credit for \$6, but he will need the \$4 or \$5 in cash; this for some other material. You do it, of course. Can anyone refuse him? The check is given. The letter is given. The bill from the wholesale house is brought in by the very first mail. But Mr. Herman Stern and the tinplates never return.

A few days later the captain of police will ask you what you know of a man, Herman Stern, who passed a number of bogus checks and used your name and official title as a referee.

Should any of the readers of this story come across the poor fellow the undersigned begs to have him kept at your nearest lockup, from where he can be returned to our city. We hate to lose a man with such a useful article.

GEO. ELLMAN,

Supt., Federated Jewish Charities  
of Memphis, Tenn.

## Girls' Home

It was announced at a recent meeting of the Brooklyn Section of the Council of Jewish Women that the Home for Friendless Girls, to be known as the Shelter Memorial Home, will, in all probability, be opened late this winter or in the early spring, as the Federation of Jewish Charities has purchased property on Rockaway Avenue, Jamaica, for this purpose. The meeting was held at the Eighth Avenue Temple. Miss Rose Brenner presided.

The principal report of the day was made by the supervisor of Immigrant Aid, Mrs. Sarah Brainos Lesselbaum, who stated that during the months of May, June, July, August and September, 1,003 visits were made to immigrant girls and forty-three cases investigated, employment found for a good number and legal and medical aid given. Mrs. Otto Kempner is chairman of this committee.

## EXCHANGE BUREAU

A competent man as supervising secretary of the United Hebrew Charities of Baltimore. Address, United Hebrew Charities, 1029 East Baltimore Street, Baltimore, Md.

Jewish Charities of St. Paul desires Superintendent, man or woman; a trained social worker; salary \$1,200 per annum; satisfactory credentials required. Address, Ambrose Guiterman, Fourth and Sibley Streets, St. Paul, Minn.

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## RELIGION AND SOCIAL WORK

Rabbi George Fox touches upon a live question when he speaks of the relation between rabbi and social worker. The difficulty that he has found is met with in many another place, and the solution has not, at times, been so rapid and so successful as it seems to have been in the city of which he speaks. How can anything but misunderstanding be expected in a community which harbors both rabbi and social worker, when the former has few social ideas and the latter little religion?

There is an inner inconsistency in a community loyally supporting a rabbi at the same time as it engages a "social worker" who has no great use for the ideas for which the rabbi stands. We have accepted, almost generally, the secular point of view as to social work, without any idea as to what will happen when the rabbi finds that his flock is doing "good deeds" under the guidance of one to whom the synagogue is not an essential institution.

In very large cities this inconsistency may not come sharply to the surface, because there is so much for everyone to do that no man can complain that his sphere of activity is being narrowed; but in the smaller places, where everything is done by a comparatively circumscribed group, it is the exception if the clash does not come, provided there are two personalities strong enough to produce a clash.

The fault cannot be laid at the door of either party, and if it could there would be no use in doing so. We have drifted into a situation that has its difficulties, and

it is more to the point to find a way out than to discover just how we got in. The rabbi can no longer pass by social work as if it were a troublesome fad, afflicting chiefly the younger people of his flock. He will find that they have been pretty well inoculated and he may as well know the disease, its symptoms and treatment at once, for he will have to deal with it for many a year to come.

Just how the synagogue will take cognizance of the strong trend to social service we are not prepared to say. Perhaps our theological colleges might undertake to train a few of their students specifically for social work in the hope that they might find the way to unify the spiritual endeavors of the community by bringing the synagogue in sympathetic touch with social life and effort.

As for the social workers themselves, it must be admitted that in the Jewish group there are few who have had the experience to enable them to handle so delicate a situation as that arising out of the independent operation of rabbi and worker in the same community with wisdom and tact. We may expect in the near future an aggravation of the friction, at least temporarily, when workers are introduced into communities for the first time and find themselves face to face with a situation bristling with difficulties. This might not be the case if they had more attachment to the synagogue than the average American young person.