

THE SOCIAL SPIRIT IN SCRANTON

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Classes in English for foreign girls in order to Americanize them is the latest department added to the Young Men's Hebrew Association and Ladies' Auxiliary of Scranton, Pa. Free books for same have been donated by the School Board and valuable suggestions were given to the volunteer teachers of the Auxiliary by one of the principals of the local high school.

The dedication of the new \$100,000 building of the Young Men's Hebrew Association will take place during the week of December 5th and will open the doors of a building that will be a model for other buildings of its kind throughout the country. The building will contain in the basement bowling alleys, seven showers, space for more than 700 lockers, swimming-pool 20 x 40 and boiler room. The first floor contains lobby, library and reading-room, outer business office and private office, telephone pay stations, billiard and pool room, boys' game-room for the junior department, checkrooms, lavatories and gymnasium measuring 40 x 60 and two floors in height with visitors' gallery above. The second floor contains six classrooms for all schools and classes and will work by sliding doors and when all doors are thrown open acts as a banquet hall seating more than 300 people. This can also be used for lectures, for assembly-room and many other activities. There will be little clubs for men, women, boys and girls, such as campfire girls, boy scouts, dramatic club, debating society, glee club, orchestra, classes in citizenship for foreigners, classes in English for foreign girls, classes in Jewish history, lecture courses in salesmanship and also in Jewish history and many other clubs and classes which will use these rooms on the second floor. The Sunday School, with classes comprising over 300 children in session every Sunday morning, and the Sewing School for the same children will hold their sessions in the same rooms on Wednesday afternoons. The gymnasium and swimming-pool showers and lockers will be used by the women and girls on their ladies' day, so that men, women, boys and girls will be taken care of in this building. On the second floor there will be the kitchen right off from the ban-

quet hall, containing dumb-waiter, sinks, china-closets for our pots, pans and dishes, etc., refrigerator and gas range. Two large rooms on the same floor will be given over to the ladies for their own exclusive use. The third floor is given over almost entirely to the auditorium and ballroom, which has a seating capacity of about 1000 people. This room, which measures 60 x 120, including the stage, contains large stage, dressing-rooms on each side and moving-picture booth for stereopticon views and illustrated lectures. The chairs are placed on trucks and rolled under the stage, and when this is done we have the finest dance floor and ballroom in the State. This room can be used for weddings (banquet hall and kitchen on the second floor), dances, balls, lectures, mass-meetings, conventions, minstrels, dramatics, entertainments; in fact, any big affair can be taken care of and accommodated in this room. Fire-escapes on both sides that will be used as exits, plenty of windows for light and ventilation. There is a large lobby on the same floor to be used for lounging purposes while a dance is going on, and besides, there is a men's smoking-room and checkroom, also a checkroom on the first floor, ladies' checkroom on the second floor in their own department of rooms and this checkroom on the third floor. All by itself, on the same floor, there are four rooms and a bathroom for the janitor and family, who will live in the building all the time and properly take care of same.

The headquarters of the Federated Jewish Charities of Scranton, known as "The Kehillah," will be in this building and there will also be a properly-systematized employment bureau. There will be, as stated above, all activities for men, women, boys and girls, so that if you cannot get a person interested in one thing you will get him or her interested in something else. The Big Brother and Big Sister work will also be carried on here. In fact, all Jewish weddings, balls, dances, socials, everything Jewish from the entire community, will come from this new building, which is one of the finest in the country and which will be dedicated the week of December 5, 1915.

(Read at the Baltimore Conference)
TRAINING OF JEWISH SOCIAL WORKERS

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That the development of social work as a profession is of but recent origin may best be seen from the fact that the number of schools for the professional training of social workers is very limited. Of the total number of about fifteen schools there are only two of university rank in Europe—one in London, known as "The Department of Social Science and Administration," which is a part of the larger division of the "London School of Economics and Political Science," and the other in Liverpool, known as the "School of Social Science and of Training for Social Work," which is part of the University of Liverpool.

Of the other European countries, only Germany is represented by two full-fledged schools in applied philanthropy. But their courses are not of university grade and are established for women only. I refer to the Frauenseminar für Soziale Berufsarbeit in Frankfurt-on-Main and to a similar institution in Berlin, known as the "Soziale Frauenschule." To Jewish social workers in this country it may possibly be of interest to learn that the school just referred to, although by no means of a denominational character, is under the directorship of Dr. Alice Salomon, a leader of Jewish social thought in Germany, and that among the staff of lecturers in economics, literature of social science, social hygiene, theory and practice of social work, etc., appear, *inter alia*, the Jewish names of Fräulein Adele Beerenson, Frau Alice Davidsohn-Kuczynski, Fräulein Gertrud Pincus, Fräulein Bodenstein, Dr. Albert Levy and Dr. Franz Oppenheimer.

None of the great universities of Germany, France, Switzerland, Italy or Russia have as yet developed a body of graduate or undergraduate courses for the professional training of social workers. In this country the only two schools of graduate character, the New York and Chicago Schools of Philanthropy, are independent organizations. The School of Social Economy of Washington University, St. Louis, is rapidly approaching graduate rank in the character of its work; on the other hand,

neither the schools affiliated with Loyola University of Chicago nor the Department of Social Work of Simmons College of Boston can boast of university grade of work. To the same class belongs the Boston School for Social Workers. Considerably below the standard of this school is the Pennsylvania School of Social Service, although it is much more substantial and representative than the Kansas City School for Social Service, which is conducted under the auspices of the Board of Public Welfare of Kansas City.

With the sole exception of the Loyola University School in Chicago, none of the schools just enumerated is strictly denominational, although it may possibly be said that some of them are strictly Christian in conception and preference.

As far as preparation for Jewish social work is concerned, the story is briefly told: The efforts are modest, few in number and far between. Several years ago the Society of Jewish Social Workers of Greater New York organized an evening course for men and women actively engaged in the profession, raised the necessary moneys and after completing one winter's work turned the whole program over to the New York School of Philanthropy and thus became responsible for the first evening school course which has ever been offered by that institution and which in the meanwhile has been abandoned.

Special phases of Jewish social work have been developed in the last few years by the Free Synagogue of New York, which established a course of lectures for volunteer workers under the leadership of Dr. Sidney Goldstein, and by the Hebrew Sheltering Guardian Orphan Asylum, which conducted a training school for cottage mothers and is still conducting a practical and theoretical course in modern child-caring.

No doubt many other Jewish institutions and organizations have developed training courses of a more or less definite character; in some cases this training course even assumes the character of regular weekly conferences with or without formal lectures