

REMEMBER THE PLEDGE

President David M. Bressler, of the National Association of Jewish Social Workers, has issued the following letter to Jewish Social Workers:

"You will recall, no doubt, the appeal sent out some time ago with reference to the pledge made by our Association, to contribute at least \$500 a year towards the salary of a paid field secretary, under the supervision of the National Conference.

"That pledge was a voluntary obligation assumed by a unanimous vote at the largest conference this Association ever held.

"It would not only look shabby for the Association to keep this pledge unfulfilled, but more, it might jeopardize a constructive plan for the extension of social service and for community work on an organized scale. I need not repeat here the reasons for the employment of a field secretary. They are well known to you and were outlined in the appeal sent out.

"It is very important that contributions from the social workers towards this pledge come in without further delay, as the time lost will impede the plan of the National Jewish Conference of Charities. Since all of us are agreed that the idea is a good one, there is no reason for temporizing or delay.

"I hope you will send in your contribution at once, if you have not already done so."

REPORTS

By Maurice B. Hexter

Reports sent to Mr. Hexter, Milwaukee, will be reviewed in these columns

The Buffalo Report

"Surely our social system is wrong and no one can blame these helpless tools that they are embittered and at last unresisting. Such a winter as this, experienced by many, should add thousands to the ranks of the socialist and even anarchist," frankly reports Miss Wiener in mentioning the unprecedented volume of unemployment with which her association dealt during the past year. In this connection it is of interest to report that to the Federated Jewish Char-

ties was allotted 25 per cent (\$2758.58) of the Donation Day proceeds, to be used only for families of the unemployed. If this amount is disproportionate it can only be a tribute to Miss Wiener's organization. The Federation raised over \$14,000 on Kol Nidre through an impassioned appeal by Rabbi Kopald.

In reply to the question of an interested member of the Board, "Don't you ever get rid of them" tables are presented which raise the sempiternal question of duration of dependency and its measurement.* The form of the table is a bit unfortunate, for duration of dependency cannot be studied by analyzing the date of first application of all the cases handled during the current year. Miss Wiener's table follows and refers to the cases handled during the year just closed:

First Application Previous to October, 1906	15
First Application Between October, 1906, and September, 1907.....	12
First Application Between October, 1907, and September, 1908.....	8
(And so on)	

In measuring duration it will conduce to clearness to consider duration as a life of a human being and then construct our table homologous with mortality tables of life insurance companies. "A mortality table represents the gradual dying at various ages of a number of people born at the same time."†

The correct way, then, to present the measurement of duration of dependency statistically is to analyze the cases year by year. The table would then read as follows:

Year of first Application	Duration (in years)									
	1	2	3	4	5	6	7	8	9	
1906 and so on 1910	100	75	61	51	40	36	12	5	15	
	79	51	32	21	11					

(And so on.)

This method also present possibilities of comparing duration of cases from year to year.

* Persistency of Dependency as Indicated by Relief Statistics, in Proceeding of National Conference of Jewish Charities in Philadelphia, 1906, pp. 63-75.

† Statistical Averages, by F. Zizek, p. 43.

JEWISH CHARITIES

VOLUNTEER SOCIAL SERVICE

Max Abelman

Brooklyn

A large program of activity is being planned by the members of the Young Men's and Women's Social Service Auxiliary for the fall season. Every field of social service is to be included in their endeavors to uplift and better social conditions among the poor of the borough. Committees are being formed and specific activities will be assigned to the groups composing them.

Max Abelman, secretary-treasurer of the organization, outlines the divisions of work to be undertaken by the organization. The manifold activities will be taken in hand by ten committees. Members will be requested, he said, to perform volunteer service on at least two of these committees.

"The purpose of the Young Men's and Women's Social Service Auxiliary of the Brooklyn Federation of Jewish Charities," he began, "is to unite the Jewish young men and women of the Borough of Brooklyn in a concerted effort to do social service work and for the promotion of social good fellowship. The work of this society is divided into ten committees, each one headed by a chairman and each member is expected to serve on two committees.

EXPLAINS ACTIVITIES OF COMMITTEES

"The aim of the *Big Brother* work is to exert a beneficial influence over boys," he continued, touching on the work of the various committees. "who, through lack of proper supervision, have transgressed, or are in danger of so doing. By giving to him the advantage of superior training, you bring out the best in him, and submerge the evil, and direct his energies in proper channels. This committee maintains an attendant at the Children's Court, and a Jewish chaplain at the Raymond Street Jail, who visits the unfortunate prisoners. The chairman of this committee is Walter N. Rothschild; assistant chairman, Ben. C. Block; secretary, George Rosmarin.

"*The Big Sister* shares her interests, her happiness and her opportunities with some girl who urgently needs her guidance. She advises the delinquent and wayward girl, often misunderstood by her family, or the girl who, by her poor environment, may have a tendency to become immoral. It is the aim of the Big Sister to make the girl feel that she is her friend, ready to help and advise at all times. Character building is slow; the making of a good citizen is a privilege, and the opportunity is presented to the Big Sister. It is agreed by all that it is less expensive to save children than to punish criminals. The chairman of this committee is Miss Mildred Saul.

"*The Hospital Social Service Committee* is another important committee of the Auxiliary, which has for its object the after-care of the convalescent patients discharged from the hospital. To provide temporary care for the convalescent, suitable occupation for the permanently enfeebled, or proper homes for the destitute, these are some of the objects of the Hospital Social Service Committee. Its chief aim is to keep those who merely are unfortunate from becoming permanently dependent. Interest in a patient does not cease when he or she has been dismissed from the hospital; the members of the committee call frequently at the homes of the sick and spend many hours caring for them. Members not only visit the sick but from time to time report to the headquarters of the auxiliary cases of dire need. Many hours are spent in reading choice literature to the sick. The chairman of this committee is Jennie Jackson, and assistant chairman, Mary Sinenberg.

PERSONAL SERVICE A FEATURE

"Another important activity," he added, "is that done by the *Personal and Social District Service Work Committee*. Its

work is divided into two parts. The personal district work entails supplementary attention to a relief case after the initial investigation of the head worker. It is intended to encourage and advise with tact and delicacy. The social district service work is directed to uplift socially through the medium of reading clubs and social centers throughout the borough. The chairman of this committee is Miss Natalie Schey.

"The *After-Care Work Committee* consists of men and women whose duty it is to look after the orphan boy or girl who is discharged from the institution, because it is essential that some oversight be exercised; to follow them up and find employment after he or she leaves the institution. This committee will be organized this fall.

"The object of the *Study of Federation Problems' Committee* is to organize classes and circles for the scientific study and investigation of Brooklyn's social and philanthropic problems and from time to time to make reports to the Board of Directors of their findings. The chairman of this committee is Arthur B. Brenner; vice chairmen, Ernest Seelmon, Ira L. Rosenson, Jules Chopak, Jr., Corinne Schmidt, Adolph Feldblum, Harry E. Lewis and Albert D. Schanzer.

"The object of the *Membership Committee* is to see to it that all the representative young Jewish men and women of this borough become members of the Auxiliary so that the personal welfare work shall be conscientiously done and the spirit of philanthropy be properly spread to all parts of the city. Its officers include: Chairman, Henry Neaderland; vice-chairmen, Herman Weinberger, Joseph Pulvermacher, Dr. A. A. Kauffman, William Godnick and Miss Gertrude Oberstein, and Miss Rae Cohen, secretary.

SOCIAL WELFARE OF MEMBERS

"The duties of the *Entertainment Committee* are to arrange the general meetings of the Auxiliary," he said, "and to provide speakers and social features for such meetings; to plan and arrange for all social functions held by the Auxiliary, its motto being 'For sociability and not for profit,' and also to provide entertainment, such as

lectures, concerts, motion pictures, etc., for the poor in various sections who cannot afford to pay for entertainment. The chairman of this committee is Dr. Charles Nathan; vice-chairman, Alexander M. Birnbaum; chairman of Talent, Miss Clara G. Holtzman; chairman of Music, Saul Samuels; chairman of Registration, Joseph Sichel; Social Service chairlady, Helen Schoenfeld; chairman of Outings and Transportation, Samuel Salzman; chairman of Refreshments, Elsie Cohen.

"The members of the *Propaganda and Bulletin Committee* interest organizations and groups of men and women not affiliated with the Social Service Auxiliary in our activities; develop a corps of speakers who will be ready and able to inform others of our humanitarian work; serve as a publicity committee of the Auxiliary, and issue a bulletin to its members. Its officers are: Chairman, Benj. B. Greenberg; vice-chairmen, Ben C. Bloch, Aaron Jacoby, Herbert Marcus and J. J. Apatow.

FELLOWSHIP COMMITTEE

"To weld all the Jewish young men and women of the borough into a single social organization for a broad and enduring fellowship, breaking down all narrow local and district prejudices and barriers, at the same time instilling into their minds a knowledge of their duties and responsibilities to the Jewish charities of Brooklyn," are the aims of the *Fellowship Committee*. Arnold M. Schmidt is its chairman, and Theodore Kempe, Albert D. Schanzer, Alex. M. Birnbaum, Fannie Ansorge, David Maltinsky, Sol. S. Ostertag, George Rosmarin, Ben. C. Ribman, David Wolburg and Ernest Glueck, vice-chairmen."

The slogan of the Auxiliary is "Personal service is the pinnacle of human benevolence." The office of the Auxiliary is located at 732 Flushing Avenue. The annual membership dues are three dollars.

The officers of the organization are: Alexander H. Geismar, president; Walter N. Rothschild, vice-president; Arnold M. Schmidt, vice-president; Max Abelman, secretary-treasurer; Fannie Ansorge, social service secretary; Leona Shankroff, recording secretary.

Continued from September Issue

ORTHODOX JEWISH CUSTOMS IN THEIR RELATION TO THE NURSING PROFESSION

By Rabbi Leo M. Franklin

Detroit, Michigan

But the difficulty of the nurse will not end when she knows what dishes must be absolutely excluded, for she will find that even among those permitted as food there are certain mixtures which shall in nowise be allowed. Milk foods and meat foods cannot be eaten together or within stated intervals of one another. Generally it is accepted as law that food made with milk or butter may be eaten within three hours after partaking of a meal of meat, while if the process is reversed, the meat may be eaten within half an hour after the milk. As though this were not sufficient to confuse the poor nurse, she must be further confounded by the fact that there must be one set of dishes used for the cooking and serving of meat foods and quite another for the cooking and serving of milk foods, and that to interchange one of these with the other is to render it incapable of further use in the Orthodox Jewish household. Nor can she go to the corner grocery and butcher shop to buy for her patient her chicken or her cut of steak, but all the meat which she serves must be duly slaughtered by the so-called "Schochet" or official religious slaughterer of animals, and this meat having been obtained, it must go through a further process of so-called "koshering" which means that it must be successively soaked in water and embedded in salt for a definite period before it is religiously allowable, this being the rabbinical interpretation of the Biblical law that the blood of the animal shall not be eaten.

To those who are strange to these customs they must seem very ridiculous indeed, and they are not to be blamed overmuch if at first they have little sympathy or indulgence for those who, at the risk of delaying their convalescence or even preventing their ultimate recovery, insist upon refusing dainty foods, because they are not ritually allowable, while they are willing to partake of other foods, often without nutritive value, which the physician absolutely prohibits. But I am sure their sympathies

will be deepened and they will come to indulge the whims of these people somewhat if they can but realize how much a part of their lives are these things, and how they would rather face death itself than turn their back upon these traditions which, through a lifetime, they have regarded as binding upon them. Of course we know that in emphasizing the letter of the law, they are sacrificing its spirit; of course we know that all this is very foolish, but at the same time if we wish to exert the best possible influence over the patient we must put ourselves into such sympathy with him as will allow us to put ourselves in his place for the time being and to enter into his mental attitude.

Dealing with the second division of the ceremonials under discussion, we come to the prayer and ritualistic forms of the Orthodox Jew. It is a striking fact that the Orthodox Jew seldom misses an opportunity to pray, and endless would be the list of occasions that might be cited for which he has some particular benediction. From sunrise unto sunset he could be busy at this service if he chose, praying before he washes his hands in the morning and again before he breaks bread, saying one sort of prayer over one kind of food and another over some other kind of food, breathing one petition if the food he eats happens to be the first of its kind of which he has partaken during that season, saying a prayer if he is about to start upon a journey, one sort of prayer if he goes by land and another if he goes by sea, and so on through the whole day's routine until at night he closes his eyes with yet another prayer upon his lips. Now this constant attention to religious observances, if on the one hand it has a tendency to sanctify the secular, on the other serves to the neglect of other duties which to many of us seem quite as important, and it is only as we understand again how essential a part of the Orthodox Jew's whole life these prayer forms are that we can persuade