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JEWISH CHARITIES

Vol IX

January, 1919

No 9

Recreation for Mothers

The Small Community

The Big Sisters

PUBLISHED BY THE
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An exposition of Jewish Social Service in the United States

By BORIS D. BOGEN

Price, Two Dollars

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THE relatively small response to the call for material for a "Recreation Number" of Jewish Charities, as compared to the large number of contributions to the "Health Number" published last month, is indicative of the extent to which recreation, as a specifically Jewish problem, has been considered of more or less minor importance. The great amount of literature that has appeared, especially in late years, concerning the conduct of educational, religious and relief work among the Jews, and the rather disappointing dearth of material dealing with the recreational problem in Jewish communities is significant of the lack of emphasis that we have placed on these activities. Pioneering in almost every other field of social endeavor, we have apparently been content to let our recreational work lag behind, developing it as a weapon against delinquency, as an antidote to negative commercialized forms of recreation, or as a bait for educational effort, following placidly along the lines developed by other agencies and developing far too little of technique of our own in this work.

As a people through centuries of persecution and suffering rendered almost alien to amusement for its own sake, the Jews may be said to possess, more than any other group in American life, the need for recreational stimulation. Like children that, through misery and misfortune, have forgotten what it means to play, we are inclined to neglect this feature of communal endeavor, leaving it to other forces in community life. But, with the rapid growth of municipal recreational activities and social center work in the schools, there has come an increasing appreciation of the *raison d'être* of specifically Jewish recreational work. The standard justification for privately conducted social service activities—that they must stimulate and supplement public endeavor—holds good here, but two definite purposes for Jewish emphasis add force to the urgency of focusing attention upon this problem.

The need for utilizing recreational activities to bind the young to the old, to stimulate interest in and respect for Jewish customs and traditions, and to help soften and remold family ties often nearly shattered by the stress of readjustment to new conditions emphasizes one important phase in Jewish recreational work in which there is still room for extensive experimentation and development. The natural desire, especially on the part of the

older generation, to partake of social activities with their own people, gives additional impulse to specific Jewish recreational activities. Add to this the tremendous resources of folk-lore, festival custom and historic community life that is the Jewish heritage, and the Jewish social worker has at hand a mass of material that should inspire him to greater and still more extensive effort in the field of recreation for his people.

THE first step towards the realization of an ideal for which the professional Jewish social workers have been striving for many years, lies in the registration for workers, announced elsewhere in this issue. The possibilities inherent in this initial registration are such as to fire the enthusiasm of those who have been looking forward to the establishment and development of Jewish social service as a profession; the necessity for this "roll call" lay at the bottom of every attempt in the past to establish and better the standing of the social worker. The plan for some sort of endowment system for Jewish social workers will receive noteworthy impetus from the collection of this material. The development of a national training school will be placed on a more firm basis from this inventory of the resources in social workers possessed by the Jews of this country. The creation of standards of training, experience and other qualifications for service, for which this registration was established in the first place, holds possibilities for tremendous advance in the realm of Jewish social endeavor, the establishment of salary and employment standards, and the place in Jewish community life that the trained and experienced social worker should logically hold. The resulting benefits to communal endeavor cannot be estimated. With these possibilities in view, and with the realization that every individual, by his registration, is assisting in this vital task, it is hoped that, before the Conference meeting next Spring, the large majority of the Jewish social workers of this country will have been registered. The responsibility for the successful conclusion of this initial registration rests with the Jewish community, as well as with the social worker himself, to see that every effort is made to recognize the "Registered Jewish Social Worker," as a herald of the new epoch in social endeavor.

THE list of Constituent Societies of the Conference, appearing in this issue indicates the extent to which local organizations can help themselves, as well as the national field, by securing as members unaffiliated agencies and institutions in their communities. Coordination and cooperation in the handling of cases and the development of policies in local work is effectively achieved through membership in the Conference, especially in cases where this membership involves definite standards (such as are implied in the Transportation Rules, for example). Classified by states, the list here given shows large areas as yet untouched by the Conference. The letter concerning these untouched communities, appearing elsewhere in this issue, gives proof of the great need for the work of the Conference in this direction.

RECREATION FOR MOTHERS

LEAH W. LEONARD

Every social worker, whether in social settlement or in relief work, has at some time or other been brought face to face with the problem of recreation for mothers. To bring into the daily lives of mothers opportunities for recreation is anything but a simple matter. The municipal playground and the social center offer various and varied opportunities for children, growing girls and boys, and for young men and women. If there are any problems to be met in recreational work with young people, they are easily surmounted. But when it comes to activities for mothers, neither the playground nor the social center has as yet formulated any workable plan. We know that the settlement houses throughout the country have organized Mothers' Clubs, that flourish for a short period, and then dwindle and die out. Many reasons are given for this seeming lack of success. The mothers are too busy to come to meetings regularly. Mothers are too tired to listen to lectures. Mothers cannot leave their little ones, in order to come to the Settlement. Mothers are so wrapped up in their children's welfare that they cannot be interested in recreation for themselves.

All of the above reasons for the failure of the attempts at successful work with mothers are valid ones. The last reason is particularly true of the Jewish mother whom the social worker knows. But it is for that very reason, more than any other, that it becomes necessary persistently to seek a working basis for the recreation of our Jewish mothers. The more interests the mother has outside of her kitchen, the more interesting does she become to her growing children whose constant contact with the out-

side world often tends to make rather superior beings of them.

Mothers' Club members can be interested in the clubs to which their children belong. But mothers cannot be reached by offering them refreshments at a party given by a junior club; the contact is too formal. Much greater sympathy is created between mothers and children by enlisting the actual cooperation of the mothers in preparing the party. Under the sympathetic guidance of a club leader the spirit of reciprocity can easily be fostered in the children, and they, in their turn, can entertain the mothers at their club meeting.

It is not sufficient to arrange a lecture for mothers, leaving entirely out of consideration their problem of getting to the lecture hall. Older girls can be organized to help care for the smaller children. A series of health talks in Yiddish, by a physician or nurse, illustrated if possible, will always bring a ready response from the mothers. If similar talks are given the children, there is immediately established another bond of common understanding between the two generations.

Mothers are interested in English classes, but here again the problem of getting away from home duties must again be met. The mother finds it difficult to come to night school. The hours conflict with her domestic arrangements. In our city arrangements are being made to bring the English lessons into the home. A class of four or five in a block is to be handled by one teacher once or twice a week, at such an hour as will not conflict with the mother's household duties, say during the afternoon school-time. To give to mothers an opportunity to learn English is one of the first steps

in Americanization. If proper methods are used, much of the outside world is brought to the mother through this medium.

Interest in the Mothers' Club will inevitably lag unless every member is given something to do. An occasional tea party, for which members are asked to bring home-made cakes or cookies, a committee chosen to brew and serve the tea, and another committee, perhaps, to arrange for a few musical numbers, a dance by the children, or recitations, has invariably proven a success. Visiting committees appointed to call on members who are ill, bring them fruit or flowers and report back at the next club meeting, sometimes brings the recently recovered member to express in person her appreciation, tending to create greater social spirit in the club. Such club meetings are in themselves recreational.

An annual entertainment, for which each of the members sells tickets at a nominal price, brings mothers and fathers, children and relatives, together for an evening of recreation. If a short program is followed by dancing, the young people are attracted, and parents and children are brought into closer contact with each other. The St. Louis Educational Alliance Mothers' Club has for several years given annual package parties with much success. Each of the members brings a package containing some article which she had made or bought or received from her neighborhood shop as a donation. Guests are invited for the evening. The packages, all wrapped alike, are sold to the highest bidders. Dancing by the young people and a special feature, a "shair" in which the mothers alone participate, brings such an evening to a successful and pleasant conclusion. The club treasury is benefited and members and guests walk home chuckling over bargain packages.

In the Mothers' Club of which I speak, a strong "philanthropic" spirit arose. They wanted to participate in some charitable endeavor, a yearning which is innately human, and particularly dominant among those who may be classed as the money-poor. The club leader took occasion to explain the principle of organized charities, the national Jewish institutions, etc., and the members showed their understanding of the problem by voting a small sum to be paid annually to the Federated Charities of our city. The lesson they learned is invaluable, and the feeling of participation, however small the extent, is wholesome. When the Home for Jewish Working Girls was opened, this same club presented them with a large Menorah. Other gifts to institutions have been made in the same spirit.

During the war period members whose time permitted took part in the work of collecting for the several drives, the War Stamps, Liberty Loans, United War Work, etc.

In the matter of food conservation, informal talks at meetings, getting the members to contribute with their experiences with kitchen problems, act as an excellent medium for the exchange of ideas mutually helpful. A canned foods exhibit provided by the members and their friends brought out various points along the line of new methods of canning and preserving. This exhibit was supplemented by an exhibit of food substitutes by the local Women's Committee on Food Conservation. Demonstrations in the use of corn meal, the wider use of vegetables and meat substitutes were found interesting and helpful. Although not as widely attended as they should have been, these endeavors, like others that are new and strange, own adherents among those who took part and persistence along these lines on the part of the Settlements is bound to bring results.

THE SMALL COMMUNITY

The importance of the recreation problem in the small Jewish community lies chiefly in the fact that the problem is a widely neglected one. While, in the congested city communities, agencies spring up on every hand to serve the recreational needs of the people, while the theatre, dance hall, moving picture house, pool room, settlement house and saloon energetically compete with one another for the time, interest and attention of the city folk, in the small community the recreational facilities have long been a source of jesting complaint. The rush of youth to the crowded cities, the popularity of the new commercial recreational agency in the rural community, and the much deplored lack of color in the workaday life in the small city are due, in large measure, to the need for adequate and well organized recreational facilities. Here is a problem well worth the whole-hearted attention, interest and energies of the socially-minded men and women of the community, the welfare circles, the Temple or synagogue society.

The task of organizing recreation in the small community involves the difficulty that lies in the lack of a paid social worker or of a Jewish community social center.

In such a case, a Jewish recreation committee, representing both the older and younger generations, must be the first step, and towards the formation of such a committee the wise leaders of the community will bend their efforts. If organized while the community life is still comparatively simple this central planning group will be a strong factor in binding young and old together, giving the parents an interest and a voice in the social lives of their children.

Having been organized, the committee establishes a center; the

Synagogue, a small house, rooms in the school or in the home of one of the members of the committee, or, if the community lies in the path of the prohibition chariot, the erstwhile quarters of the superannuated saloon are an effective center. The next task of the committee is to plan a full and attractive recreational program, which will develop the social lives of every age group in the community, taking advantage of the natural facilities offered by small town life and which are so longed for in the large cities, and adding to them the higher developed forms of recreational activity found in the crowded cities, and after which the youth of the small town yearns. The older folk must not be neglected in this recreational program, merely because of fact that lack of recreation in their case need not necessarily breed delinquency and moral disintegration. The dull, drab life of the average woman in the small town, the absence of the element of social activity in the colorless routine of the elder men, tell a tale of submersion in the bare struggle for a living as tragic as the submersion of the Ghetto folk in the big cities.

Picnics, camping trips, and community outings in the summer time and hikes, nutting parties, and snow parties in the winter offer methods of utilizing the great out-of-doors that lies so close at hand in the small community. A community play spot, with apparatus and similar equipment, is an asset worth work-folk, for pageants, concerts and evening for, and can be used by the older tertainment, as well as by the children. It is in the small community that the Jewish emphasis is most effectively secured; Jewish community holiday festivals, community observance of holiday ritual, the

preparation and presentation of Jewish plays, allegory, and pageantry by the younger folk . . . all these help to build up a consciousness of unity as Jews and at the same time, furnish wholesome, satisfying and universally appealing recreation. The use of dramatics is especially effective among the Jews, a people apparently endowed with the feeling for dramatic values; small dramatic clubs, a community play-house, an annual dramatic pageant dealing with Jewish life historically, geographically or allegorically, helps to organize the interest and social energies of the entire Jewish community. The use of the play to stimulate other activities, such as scenic and costume work might also help to develop community social center life.

Music is another force that may be organized into a definite recreational program; glee clubs, regular concerts by local or outside professional talent, community "sings" and choruses, an orchestra, a serenader's band, and song contests help to fill the lives of the youth in the small town. An interesting suggestion comes from Sinai Social Center (Chicago) which owns a fine Victrola, through which it presents the finest musicians in the world, at regular concerts.

Regular dances, with admission by a guest card, given upon request, dances by clubs and other organizations, and variations of the dance program, such as folk-dances, costume dances, dancing exhibits and

demonstrations, aesthetic dancing, and regular dancing classes, offer a wide diversity of program for young and old. A community athletic council, for the stimulation and popularization of athletics, teams, inter-team competition, and athletic festivals, annually demonstrating this type of recreation, constitute one form of activity appealing especially to the youth.

Regular entertainments, movies, Yiddish players, entertainments by one or more clubs, and the presentation of the work of the dramatic club may be so arranged as to offer not only a sufficiency of diversion for the young folks, but even a superfluity, so that there might be room for choice.

Nothing so crystallizes and vitalizes the community spirit of the group of Jewish people living in the small city, than the directing of effort towards a single goal. This may be the securing of a social center building, which may be known either as Y. M. H. A., Settlement House, or Educational Institute, the building up of a strong community organization, the establishing of a playground, camping site or auditorium, the acquiring of pool tables, bowling alleys or gymnasium, the employing of a professional social worker for the Jewish community. Enthusiasm, interest and energies bent toward a common end inevitably stimulate the sluggish circulation of the social organism, and make for a healthy, happy community life.

THE 1919 MEETING OF THE NATIONAL CONFERENCE
OF JEWISH CHARITIES WILL BE HELD AT ATLANTIC
CITY FROM MAY 27TH TO JUNE 1ST.

RECREATION AND THE BIG SISTERS

With over two hundred Big Sisters in actual service, five field workers and a well developed organization as part of the Federation, the Jewish Big Sisters of New York have been facing the problem of furnishing wholesome and attractive recreational activities to the hundreds of Jewish girls that came under their care, referred by the courts as delinquent, suggested by interested relatives and friends, sent by school teachers, employers and organizations, and entering on their own initiative. With the problem of prevention of paramount importance, the organization has developed definite principles of method in dealing with this problem, and the establishment of recreational activities is one of them.

The Good Times Club was organized by the Big Sisters for the younger children under their supervision, the little girls of 7 and 10 and 14 years of age. To this Good Times Club the Little Sisters invite their own sisters, their playmates, and their neighbors. Thus the club has grown to a membership of over 1,200 members, and it is through this club that the recreational work for the younger girls is conducted. During the summer, the Club conducts daily outings for its members, arranges for camp vacations, and group picnics. In the winter time, there is an outing every Saturday, and one big annual party, to which the club members invite their mothers and friends. But all this is really just a means of interesting the girls for further activities. The big feature of the recreational work with little girls, conducted by the Big Sisters is the cooperation with the Settlements, Educational Institutes and Social Centers throughout the city, that conduct clubs, classes and educational activities for girls. The Big Sisters keep in close touch with these organizations, and, instead of establishing their own recreational centers and activities, utilize these to the fullest extent. The great majority of Settlement Houses have agreed to admit the Little Sisters to their clubs. Every girl belonging to the Good Times Club is brought to a club in her

neighborhood social center; the Big Sisters keep on file the names of every club that has Good Times Club girls as members, and sees to it that girls continue as active members of the clubs. In some cases the Big Sisters furnish club leaders to the Settlements, in certain instances they have been even paid part of the salary of a club worker, so that the clubs might be conducted effectively. In this way, every Good Times Club member is given wholesome and supervised recreation; the Club is not known as a club of Little Sisters . . . it is just a large club of school girls, the Little Sisters and their friends.

The recreational work with the older girls is also carried on through a large club, not limited to Little Sisters, but including their friends and any other girl that might wish to join; over 500 girls belong to the Anchorage Club at the present time. Recreational activities are established by the club and for club members, using the facilities of the various social centers. Thus, for example, a class in Community Singing has been established at the Music School Settlement, a Gymnastic Class at the Hebrew Technical Institute, two classes in social dancing at the Arnold Toynbee House, and classes in elocution, dramatics, choral singing, rhythmic expression. The girls receive special invitations to the various community dances, Settlement affairs, etc., at various other centers. The next step, that of bringing the girls into touch with clubs at these centers, is now about to be developed. The Anchorage, the summer home at Arverne, L. I., offers vacation facilities to the club members at terms making it available to all of them.

The Big Sisters thus make possible for their Little Sisters the normal recreational life of the normal girl, not placing them apart and organizing special agencies for them, but by establishing a wholesome club atmosphere with an open membership and by bringing them, in their social activities, into the normal recreational life of the community.

JEWISH SOCIAL WORKERS' REGISTRATION.

The attention of professional Jewish social workers and of organizations and institutions employing workers is called to the following resolution, adopted at the meeting of the National Conference of Jewish Charities, held at Kansas City last Spring.

"RESOLVED, That the National Conference of Jewish Charities establish a standing committee on 'Standards of Qualifications for Jewish Social Workers,' with power to prepare a registration form for use to January 1, 1920, and which committee is to submit a report at the 1919 Conference;

"That all paid Jewish social workers to be considered 'Regis-

tered Jewish Social Workers' must register with the Field Bureau before January 1, 1920, on forms prepared by the Field Bureau; and

"That no one shall be registered as a 'Jewish Social Worker' with the Field Bureau after January 1, 1920, unless he or she comes up to the standard set from time to time by this committee and accepted by the Conference."

In accordance with this resolution, the Committee on Registration has prepared the form, already presented in "Jewish Charities," and the Registration was opened on January first. Social workers desiring registration are urged to send for registration blanks immediately.

THE PLAYGROUND CONTEST AS A RECREATIONAL ACTIVITY.

One of the unique features of the Playground of the Chicago Hebrew Institute is the system of daily contests conducted for the children attending it. During the past year especially has this method of keeping the interest and attendance of the children been signally successful.

The children were divided according to their ages ranging from six to fourteen—girls and boys in separate divisions—each age having a different contest every morning and afternoon during the vacation period and every afternoon during the school days when the weather permitted playing in the open air. The points made by the children in each event were recorded and at the end of the month the child having the most points received a blue ribbon—the first place in his respective age,—a red ribbon for the second place, and white ribbon in the third place. Credit was not only given in athletics and gymnastics, but also on their general behavior, their police duty, picking up papers and stones. Contests were held in Story Telling, Conducting Games, Sand Pile Building, etc.

The annual self-government day in which children gave a demonstration of how they conduct contests, record points, supervise the competition as well as discipline their group, proved without any doubt that even youngsters when given a responsibility meet it without the direction and supervision of a trained adult to the extent that it often makes the adult feel somewhat ashamed of the superior conduct—the manliness and the fair play, which prevailed without any interference and intervention—and resulted in the success and strongest argument in favor of self-government plan. The little judges could be seen with pencil and card in hand starting off the races, penalizing those who fouled, settling arguments, welcoming the winners and doing all the necessary clerical work in order to make the event successful. Whether it was a high jump, running backward, hopping, skipping, doing various exercises on the apparatus, climbing or sliding, picking up a certain number of stones in a given time from a given place, the children from six years and up responded to the duties of the athletic judge with great credit.

Recreational Activities in the Y. M. H. A.

LOUIS COHEN

In its work of reaching the young men, the Y. M. H. A. can find no better organization to pattern after than the Y. M. C. A. with its years of experience and the wide breadth of its activity in many lands. An organization conducted by the most thorough business methods, with an eye solely to the giving of service in all its forms, is bound to attract the young man; this fact the Y. M. C. A. discovered many years ago, and, within the past five years, the Louisville Y. M. H. A. has

shape of tempting benefits, will always bring to an Association scores of young men—but all with a "you've got to show me" attitude. And the Y. M. H. A. has to convince them, and very quickly, too, if it hopes to retain their membership and, above all, their interest.

The majority of the Y. M. H. A.'s which are now enjoying a fair measure of success can trace their origin to the gymnasium. This is the outstanding appeal of the Association, and through the gymnasium activities, the Y. M. H. A. readily discovers material for its religious, educational and recreational activities. The gymnasium program should embody first of all systematic instruction, but a program of recreation in connection with these regular classes is always appreciated. In the Louisville Association the collegiate system of conducting athletics, with the emphasis on such types of activity as basketball, baseball, wrestling, boxing, cross-country races, or swimming, has developed a spirit not unlike that existing in colleges and high schools. An Athletic Club, through which the members themselves are responsible for the conduct of athletics, has had much to do with this.



established it as a principle beyond a question of doubt. An almost overnight transition from an Association following the line of least resistance and not over-ambitious to progress and meet the exigencies of the times, to an institution offering advantages of every conceivable kind to a large active membership has been the history of our Association.

It is one thing to attract a young man and it is another to hold him, and the former is infinitely more easy than the latter. The use of the rapid-fire, whirlwind membership campaign, the holding out of alluring "bait" in the

Socially, the Y. M. H. A. as a rule has little difficulty in performing its functions admirably. By making a direct appeal to the young man it draws the entire community to itself through him. The Louisville Y. M. H. A. through its weekly dances, its entertainments, dramatics, smokers, pool and billiards, lobby and lounging rooms, provides just what the young man in his late teens and twenties clamors for—a club, if you will call it that. He wants to make this his loafing place, where he is always sure to meet his friends, where he can write letters, use the phone, discuss the burning questions of the day, pass away his spare time, if he has any, and "just hang around."

SPREADING THE GOSPEL

Not long ago Mr. Isaac Rubinstein, formerly superintendent of the Federated Jewish Charities of Milwaukee, breezed into the Conference Headquarters to relate some of his experiences in the middlewestern communities where he is doing extension lecturing for the University of Minnesota. He declared that there is tremendous opportunity for constructive work by the National Conference of Jewish Charities in the smaller Jewish communities, and before leaving he armed himself with booklets, membership blanks and copies of "Jewish Charities," to help him in the task of "spreading the gospel" in such communities as he might visit. The following letter, received from him a few days ago, testifies to the soundness of his belief in the possibilities of the Conference:

"You remember on my recent visit to the office I promised to make an effort to spread the message of the Conference among the Jewish people of the smaller communities in the middle west. Yesterday I started out with my lecture work in the state of "X" and passing through the little city of "Y," I decided to look up some of the Jewish people and learn from them the local situation.

"Y" presents a rather peculiar problem. The hospital of — is located in this town which has a population of about thirteen thousand; there are about 80 Jewish families. Upon them falls the responsibility of caring for the stranded poor Jewish patients who flock to the hospital from all parts of the United States and even from Canada. The Jews are not rich; they represent almost exclusively the foreign born element. Every time a stranded Jewish patient is referred to them for help (usually by the head nurse of the hospital) they go out and make a separate collection, either for the transportation expenses of the patient to his home town, for funeral expenses or for a board bill.

These dependent transient patients come mostly from cities in which there are reputable and well organized relief organizations. Many clients of Relief Societies, dependent because of sickness, often, without the knowledge of the organization which supports them, leave for this health center, with barely enough money to pay their transportation one way, trusting to fate for the rest. The people here, not knowing anything of modern philanthropic methods and with a soft spot in their hearts for their unfortunate coreligionists, are faced with the problem of providing for these health seekers. And they do it in a primitive way, the way the Jew in olden times cared for the stranger within his gates. No investigation is made to determine the legal residence of such an applicant; no communication is established with the place from which the patient claims he came; no effort is made to find out whether the patient has some one who, if notified, could take care of him. It is a case of a small poor Jewish community bearing the burden of other communities which can well afford to pay for the care of their own dependent sick.

What a fine thing it would be if the social workers located in the principal cities of their States could make it part of their business to spread the spirit of enlightened social service among their correspondents in the smaller communities nearby them. They could do this by inducing them to subscribe for "Jewish Charities" and by holding district conferences once in six months. The average women's relief organization in the smaller community cannot afford to send a delegate to the National Conference. Besides, it hardly knows that there is such an agency as the Conference. The words "Transportation Rules" does not exist in their vocabulary, and when they are told of it, they do not know its meaning. And yet it is the smaller communities that carry on the pernicious practice of "sending on." I believe that the problem of the small community deserves the attention and interest of the professional social workers in the larger communities."

OUR CONTEMPORARIES.

On January the 4th the subscribers to the *Survey* were made aware of an unexpected and welcome holiday gift, in the form of a series of monthly Reconstruction Numbers, which are to take the place of the old bi-monthly magazine issues. The intention of these numbers will be to go down beneath all the discussion of the problems and developments of reconstruction times, and to present the practical developments and the new social visions that lie within them. First hand articles by social engineers, here and abroad, digests of books, government reports, leading articles—these and other features are to go into these special monthly Reconstruction Numbers, which are to be distributed without extra charge to the full subscription list of the *Survey*, and which might be secured by non-subscribers at \$1 for the first six issues.

A highly developed community center, containing recreational facilities, relief activities, communal services and a general clearing house, all organized under the auspices of the synagogue and conducted through the synagogue, will go to make up the ideal synagogue group, as described in the December issue of the *Menorah Journal*, in the second and concluding installment of an essay entitled "The Promise of the American Synagogue," by Elliot E. Cohen. . . . "We can picture the ideal American synagogue—a group of buildings in each city bound together by a single purpose, a sort of Jewish University, if you please—an institution which will be the community center for all Jewish activities." Necessarily the most important of the group is the synagogue itself, the services of which will strike a medium between the Orthodox and the Reform Ritual. However, it is to the discussion of the communal activities of this ideal synagogue that the interest of the Jew-

ish social worker will be drawn. Study classes, lectures by noted Jews, Americanization classes, and a library of Jewish literature will be included in its educational program. The organization "for the collection and distribution of funds to the sick, suffering and otherwise needy Jews of the city, the country and of the world" will also be a part of the synagogue group, while an auditorium building will provide facilities for mass meetings of Jewish interest, war-relief meetings, Zionist conventions or convocations of Jewish societies. An open forum lecture platform could be here established; further possibilities suggested are the establishment of a complete stage for the presentation of plays of Jewish interest. Here in the auditorium building could be situated the offices of the various fraternal, social and literary groups of the community, the administrative offices of the synagogue, the offices of the Rabbi, the trustees, the sisterhood and the United Charities. A dance hall, a gymnasium, social club rooms, tea rooms, and other facilities for wholesome community life are suggested for another building in the synagogue group.

A serious problem in the development of this ideal, the writer points out, is the securing of the ideal type of rabbi to head it ". . . the qualities of the saint, the sage, and the executive are all necessary to the ideal synagogue." In larger communities there might be three separate individuals, each representing one of these characters, a religious worker at the head, a scholar in charge of the educational work, the executive in charge of the social service work. But in the smaller communities, where only one man can be retained as rabbi, what type of man is most needed for the ideal synagogue?

"There is one thing that the rabbi of the ideal synagogue must be: a leader." And the quality most needed for leadership is sincerity, belief in his work, in his religion and in his profession. "Every one will follow a man who believes in his work. That is the kind of man who is needed for the ideal synagogue."

SOCIAL LEGISLATION.

The Twelfth Annual Meeting of the American Association for Labor Legislation which took place on December 27-28, 1918, in Richmond, Virginia, emphasized the gains that have been made along the lines of social legislation through the war. The questions of industrial readjustment of war cripples and the legislation that will be necessary to make this effective were taken up at the first morning session, while the labor problems arising out of reconstruction activities were discussed in the afternoon. The international phases of labor reconstruction, and the possibilities of embodying measures for international labor standards into the Peace Treaty were the chief subjects of interest, and a special symposium on the Psychology of Labor Unrest concluded the afternoon's session. The problems of labor with reference to demobilization were discussed the next morning, and the activities of public employment services presented.

The lines along which social legislation is developing were presented at the second afternoon's meeting. The Future Developments in Workmen's Compensation, Old Age and Health Insurance, the Training of Children for After-war work, and the problems of Women-Workers during Reconstruction, were discussed by the authorities in each field.

A special Reconstruction Bulletin issued by the American Association for Labor Legislation presents the issues for social legislation raised by the war. Of particular interest is the chronology of labor conservation, recording the events in the field of social legislation for the past year. A special appeal is made to citizens to write to their Senators and Congressmen, urging the early passage of the Smith-Bankhead Bill, which authorizes the Federal Board for Vocational Education to arrange with the various states for the rehabilitation of their own maimed victims of industry and their return to civil employment, and appropriates funds for matching state expenditures for this work, dollar for dollar.

BOOKS RECEIVED.

The War and the Bible, by Rabbi H. G. Enelow. An analysis of the war motif in the Bible, and its relation to the Great War. Why does God permit War? What is the purpose of all this misery and slaughter? Why are so many innocent victims allowed? What has religion to say on these themes? Will men ever cease to engage in such combats, or is it a matter of moment, from a spiritual point of view, whether they do or no? And what is death and what the destiny of the dead? It is for answer to these problems that the writer turns to the Bible, and presents his findings. The discussion, with liberal quotation, treats of the attitude of the Bible toward war, the ethics of war in the Bible, some great wars in the Bible, the Biblical war heroes, war prayers in the Bible, war poetry of the Bible, parallels to the war in the Bible, and the Biblical peace ideals. Published by the Macmillan Company, 66 Fifth Avenue, New York. Price \$60.

A Kindergarten Manual, by Eva Landman. A textbook for teachers in Jewish religious schools. A complete teachers guide, containing an exposition of method of teaching in the Jewish kindergarten, words and music of songs adapted for kindergarten use, prayers, illustrative stories and a complete set of lesson themes. Accompanying the textbook is a pupils' portfolio, consisting of five pupils' folders of special manufacture and 27 pictures to be pasted in them. Published by the Department of Synagogue and School Extension, Cincinnati, Ohio. Teachers' Book \$.75 net. Pupils' Portfolio \$.25.

Intermarriage, a monograph by Dr. D. De Sola Pool and published by the Jewish Welfare Board. Beginning with the Biblical injunctions against marrying outside of the fold, tracing the problem up through its historical setting, and setting forth the case against intermarriage as it stands today, the writer calls to the attention of the Jewish youth contemplating marriage with a non-Jew, the dangers and inevitable consequences of this step.

Current News Notes

During the recent epidemic of Spanish Influenza in San Francisco, the Hebrew Board of Relief did an interesting and intensive piece of work. As soon as the epidemic became prevalent the superintendent, I. Irving Lipsitch, sent a series of letters to every family whose address was known to the organization, suggesting precautionary measures, particularly the wearing of gauze masks. (Later the wearing of these masks was made mandatory by action of the Board of Supervisors.) A special visit was made to every family which had come into contact with the relief society during the past two years, for the purpose of ascertaining the best manner of service. The Mt. Zion Hospital devoted its energies toward helping to provide facilities for the influenza cases and later took as many cases as it could conveniently accommodate from the San Francisco Hospital, to enable that institution to devote itself exclusively to the treatment of influenza and pneumonia.

For the relief of families in need because of the influenza, the city Board of Supervisors appropriated \$50,000 with a promise of \$25,000 additional if necessary. This appropriation was placed at the disposal of a commission composed of the Mayor's Secretary, the Secretary for the Associated Charities, the Superintendent of Social Service of the Federation of Jewish Charities and the director of the Affiliated Catholic Charities. All cases under this appropriation are being handled by the Hebrew Board of Relief, the Associated Charities, and the Catholic Humane Bureau.

The Washington Times for December 16th contains as its leading editorial an inspiring comment on the report of the United Hebrew Charities of that city, reading as follows:

The annual report of the United

Hebrew Charities of Washington contains one item of amazing interest.

DURING THE ENTIRE YEAR THERE WAS NOT ONE JEWISH PRISONER ADMITTED TO THE DISTRICT WORKHOUSE.

This is a remarkable record. It is a splendid evidence of the industry, sobriety, and law-abiding characteristics of the Capital's Jewish population.

It tells a story perhaps unmatched in any similar aggregation of any race in any city in this country. It may well serve as an example to the Jews of every other community in America.

The rest of the report is interesting. It shows a marked decrease in the number of families needing assistance and a healthy condition of the finances of the organization, but the outstanding fact is the record that the Jewish people have made for themselves.

For the next few months, the workers of the Council of Young Men's Hebrew and Kindred Associations have planned the following field work:

Mr. Stavitsky, who has returned to the Council after seven months' service in the army, will visit Newark, New Brunswick, Jersey City, Bayonne and the Hudson County League, in New Jersey; New Haven, Bridgeport, New London, Waterbury and Stamford in Connecticut, and the associations included in the Middle West Federation which includes Cincinnati, Columbus, Dayton, Toledo and Youngstown in Ohio, and Detroit in Michigan.

Mr. Brenner will undertake the work in the various cities in New Jersey and Pennsylvania.

Mr. Goldsmith is to visit Troy, Schenectady, Utica, Rochester, Albany, Buffalo in New York State, and also Chicago, St. Louis and Kansas City.

These workers will emphasize the Council's program in re-employment and rehabilitation work, and will also endeavor to help the associations adjust

themselves to the present changing conditions.

The Washington Branch of the Jewish Welfare Board has published the first number of its official bulletin, which recounts the doings of the J. W. B. centers at Fort Myer, Camp Meigs, the Walter Reed Hospital, and the Marine Barracks at Quantico. Bits of good advice incidental to demobilization, news notes on camp doings, and two literary efforts in the form of verse, make up this number of "Bon Voyage," which is distributed to the men of the Army and Navy. H. Joseph Hyman, on leave of absence from his position of superintendent of the Federated Jewish Charities of Columbus, Ohio, is Editor-in-Chief.

A definite program for activities of the Jewish Welfare Board Workers during the period of demobilization has been outlined for the use of the field workers and includes an intensive series of personal services to the men, educational programs, religious activities, entertainments, contacts with the home folks, readjustment services, placement and similar services. Three troupes of entertainers are being sent out by the J. W. B., two for English performances and one for Yiddish, for the recreation of the boys in camp, and smokers, minstrel shows, stunt nights and other special features are recommended. The National Office is planning a course of lectures, principally on vocational opportunities, general industrial development, and topics of political, economic and general interest; these lectures will be in Yiddish, English and Russian. The workers are urged to give every encouragement to the men to become full citizens as quickly as possible, and in this connection English, Yiddish and Russian lectures on civics, citizenship and Americanization will be prepared. Pamphlets in Yiddish, English and Russian, on the Insurance and Compensation Laws, the Civil Relief Act, bulletins of the Information Bureau and of the Committee on Public Information will be frequently issued.

The J. W. B. is anxious to secure the registration of every Jewish soldier before he leaves camp, thus helping to complete the statistics on the contribution of the Jews to the winning of the war.

It is suggested that in the communities to which the Jewish soldiers are returning, the Jewish Welfare Board branches establish offices for the purpose of securing contacts with the various agencies and organizations which might be of service.

The Federated Jewish Charities of Baltimore is publishing a monthly Bulletin, which presents the varied patriotic, social and philanthropic activities of the Baltimore Jewish community. An article of especial interest, in the November issue, is the report on how the epidemic affected the Jewish poor of Baltimore, and the work done by the Jewish agencies during the emergency.

On Sunday, December 29th, the Associated Young Men's and Young Women's Hebrew Associations of New England launched an eight day drive for \$50,000, with mass meetings, rallies and "open house" in 34 different cities in the New England states. One day in the early part of January was set aside as official "Tag Day" for the campaign.

The Central Jewish Aid Society of Denver has joined the general Federation for Charity and Philanthropy, which is now conducting a mail campaign for funds.

The Jewish Federation of Scranton, Pa., is a member of the Central Council of Public Agencies, which was organized a few months ago and which is composed of representatives of every social agency in the city of Scranton. Each Board of Governors of the agencies represented has one member on the Council, in addition to a professional worker. Rabbi Meyer Lovitch is Secretary-Treasurer of the Council, which has already taken up the matter of a Confidential Exchange, a standard of records, the improvement of housing

conditions in Scranton and surrounding boroughs, and a Community Chest.

The National Farm School near Philadelphia has issued a call to young men desirous of making agriculture their life work, inviting them to enroll as students. The notice describes the practical method in which the studies are carried on and emphasizes the fact that any young man, irrespective of creed, can thus obtain a three year course of instruction without charge for tuition, books, board, lodging and other necessities.

"The requirements for admission are: age, between 16 and 21; a common school education; physical, mental and moral health; and a sincere desire to make agriculture a life's work.

Young men who are interested, may write for further information and an application blank, to Mr. M. A. Kaufmann, Chairman of the Committee on Admissions, 407 Mutual Life Building, Philadelphia. The new term begins in March, but as all applications are considered on their merit, and in the order in which they are received, it would be well for such young men as might desire to enroll in the new term, to file their applications as soon as possible."

The social unit idea, of intensive work with a single unit of population, is being utilized in an experiment undertaken by the Neighborhood Centre, located in Philadelphia's South Side. Basic record cards, containing social data for use in this work, are being filled out by one of the house staff, aided by an Italian worker, who is to visit the Italian homes in the district. The charts used by the Social Unit Organization in Cincinnati have been modified and adapted for the use of the Philadelphia experiment, and the various city agencies have promised the fullest cooperation in doing 100 per cent. work in the experimental unit. The City Nurse is to do home visiting for the pre-school children, the Tenement House Department has given the Centre the services of its best inspector, and the Vocational Guidance Bu-

reau of the Public School is closely co-operating. In spite of poor conditions, and the fact that the block chosen for the experiment might be considered as the least hopeful and most neglected portion of the community, an energetic effort is to be made to interest the residents in improving conditions and organizing for civic betterment.

The American Jewish Relief Committee reports splendid success in its drive for funds for Jewish war sufferers. Alabama, which last year raised \$27,809.56, has gone over the top with more than \$100,000, and Georgia, which last year contributed a little over \$40,000 has so far pledged \$170,000 for this year. In Nashville, Tenn., three Committees, the Fatherless Children of France, the Armenian and Syrian Committee and the American Jewish Committee combined to raise \$100,000 of which sum the American Jewish Committee received \$40,000. California, which last year subscribed \$206,895.10 has pledged \$325,000 for this year.

A number of other important drives are now in progress. A consolidation of the American Jewish Relief Committee and the Armenian and Syrian Committee has been arranged in Iowa, Kansas and Florida. Louisiana has set \$250,000 as her minimum goal, having raised \$89,277.67 last year. A drive in Chicago for \$1,250,000 and in Washington, D. C., for \$60,000 is expected to put the country over the \$15,000,000, which is the goal of the American Jewish Relief Committee.

Dr. H. J. Moss, Superintendent of the Hebrew Hospital of Baltimore and Chairman of the Health Committee of the Conference, reports that some of the most prominent authorities in the country have been secured to present papers on the various phases of health work at the 1919 session of the Conference.

Mr. Abraham Oseroff is now in Chicago, working on the Field Bureau survey of Jewish philanthropic activities there.

EXCERPTS FROM REPORTS.

The Annual Report of the Council of Y. M. H. and Kindred Associations presents the work of organization and stimulation that the Council has been conducting among some 338 Y. M. H. A., Y. W. H. A., and other types of communal organizations. A period of intensified activity during the period of demobilization and a program of enlarged organization effort throughout the country are the outstanding features of the plans set forth for the immediate action of the Council. In this connection the Council has gotten into touch with the Federal Board for Vocational Education, which Congress has made the authorized agency for all rehabilitation work with returned soldiers, and plans are being developed for the utilization of the organizations affiliated with the Council, for part of this work of rehabilitation.

In the opinion of the Advisory Committee and the Chairman of the Council, that organization has made five distinct contributions to the organization of Jewish communal work. These are:

1. The establishing of a basis for the method of work with men of the Army and Navy.
2. The fostering and development of the idea of a Jewish community center, focusing its activities in the Y. M. H. A. building.
3. The development of a method of organization of national movements through state and inter-state federations.
4. Raising the standards in both training and compensation of persons working in the association field.
5. Emphasizing the importance of developing religious and educational activities.

The possibilities for increased and effective development of the Y. M. H. A. movement are enhanced by three important factors, the arousing of social consciousness through the various war drives, the large Jewish memberships in the Y. M. C. A.'s in various cities, the majority of which members would prefer belonging to a well developed Y. M. H. A., and the fact that thousands of young Jewish men, having in war times become accustomed to availing themselves of "Y" privileges will expect similar facilities in their own communities.

An interesting feature of the report is the emphasis placed on the importance and necessity for the recognition of the communal worker in the Y. M. H. A. as a professional, requiring professional training and compensation. The necessity for a school for Jewish social workers is emphasized in this connection in the following:

"Jewish communal life and Jewish social work lack as yet a strong school for communal workers. There are several experiments that are now being made. The School for Jewish Communal Work in New York is one, and the school which the National Conference of Jewish Social Work is projecting is another. In the meantime, it is necessary for us to secure leaders, primarily persons who, through an experience with association work, will be zealous in it."

Another development of particular interest to Jewish social workers is the establishment of an association of paid secretaries of Y. M. H. A.'s and kindred organizations, which are to meet annually for conference. The next conference will probably be held in conjunction with the annual meeting of the National Conference of Jewish Charities.

PERSONALS.

The first Jewish social worker to respond to the plan for Registration of Jewish Social Workers was Miss Sara Kaufman, probation officer in the Court of Domestic Relations in Toledo, Ohio. In an enthusiastic letter to the Conference she requests that registration blanks be sent her, and expresses her personal gratification in the project to change the name of "Jewish Charities," in the proposed amalgamation, and in the possibility of a Jewish social workers' school.

Philip L. Seman, Superintendent of the Chicago Hebrew Institute, has been appointed by the President of the Board of Education as a member of the Committee on Community Centers, under whose supervision forty centers are to be opened, for which \$100,000 has been appropriated.

Rabbi Emanuel Sternheim, Sioux City, Ia., has been elected to the American Academy of Political and Social Science.

Dr. Leon W. Goldrich, who on January first assumed the duties of Executive Director of the Hebrew Sheltering Guardian Society at Pleasantville, N. Y., brings to his new task a deep fund of experience with children, secured through more than seventeen years of active service in the schools of New York City. Dr. Goldrich was born in Paris in 1875 and came to this country at the age of 11, where he attended a public school on the East Side, in New York City. He graduated from the College of the City of New York with the degree of Bachelor of Science, secured the Bachelor of Laws degree from New York University in 1894, and later, while teaching Mathematics at De Witt Clinton High School, secured the degree of Master of Pedagogy, also at New York University. Shortly afterwards he became principal of a public school in Brownsville, N. Y., and somewhat later

organized a new public school in Brooklyn. In 1911 he became Master of Arts at New York University and in 1917 secured his Ph.D. in vocational education work.

In 1911 he became one of the educational directors of the Educational Alliance on East Broadway, and he continued this work for five years, conduct-



By courtesy American Hebrew.
DR. LEON W. GOLDRICH.

ing at the same time his work as school principal. In 1914 he was appointed principal of a large East Side public school, and there introduced pre-vocational work in the trades and commercial branches, finally developing his school into a Junior High School.

He undertook the work of field secretary for the Jewish Welfare Board in 1917 and later became director of the training school for Jewish Welfare Board Workers, from which position he stepped into the directorship of the Orphan Asylum at Pleasantville.

Mr. Louis E. Kirstein of Boston, Mass., a member of the Executive Committee of the National Conference of Jewish Charities, has sailed for Europe to fulfill a mission assigned to him by the Government of the United States.

The Hebrew Technical Institute (New York), has established a neighborhood center in its building, utilizing its large auditorium, gymnasium, shower baths, roof garden and club rooms. The center, which is to be known as the Stuyvesant Neighborhood House, will be carried on under the auspices of the Board of Directors of the Institute and will have for Executive Director Mr. George L. Cohen, formerly connected with the University Settlement. Mr. Cohen has had a great deal of experience in community work as secretary of the South Harlem Neighborhood Association, director of the Patrick Henry Community Center, headworker of the Henry Meinhard Neighborhood House and sectional director of the Jewish Welfare Board.

Mr. Max Hirsch (Cincinnati), Chairman of the Committee on Propaganda, is now working out plans with his committee, to make the Spring Conference meeting the biggest and best attended of those yet held.

A letter recently received at the Field Bureau from Grand Rapids, Michigan, describes some of the activities of Blanche Hart as assistant secretary of the Conference. She recently visited Grand Rapids and there initiated a movement to have the local society join the Conference and to have a survey made of the Jewish community life. In addition to constructive work with Jewish organizations in neighboring communities, Miss Hart's activities as assistant secretary have included the securing the additional members of the Conference, and effective propaganda effort, looking towards the next Conference meeting.

Miss Anna Bercowitz (Boston), is actively at work in her capacity of assistant secretary of the Conference, securing new members, arranging for local propaganda, and preparing to arouse interest in the Conference meeting.

The overseas activities of the Jewish Welfare Board have been placed under the direction of Mr. Mortimer Schiff, who recently arrived in France for this purpose.

Miss Annie Emanuel has resigned her position as Senior Cottage Mother of the Hebrew Sheltering Guardian Society home at Pleasantville, in order to enter the Mount Sinai Hospital Training School for Nurses.

Miss Minnie Isaacs, a graduate of the second Jewish Chautauqua Summer Course in Social Service, has returned to Louisville, her home town, to take up the duties of Girls' Work Secretary in the Louisville Y. M. H. A.

Miss Marie Aronson formerly a social worker in Chicago has just received an appointment as field representative with the Jewish Welfare Board in Paris. Miss Aronson has been engaged in war work in Washington, D. C., for the past six months.

S. Bella Jerusalemsky, formerly manager of the Chicago Joint Relief Committee for Jewish War Sufferers, now a yeowoman in the United States Navy assigned to duty in Washington has received an appointment with the Jewish Welfare Board to do welfare work in France.

RELATED TOPICS.

In an effort to eliminate from the vocabulary of many young Americans the frequently used epithets applied to the foreign born and their children, Dr. P. P. Claxton, Commissioner of Education, has caused a "Code of Honorable Names," to be circulated among boys' clubs, boys' magazines, and to be put up in places where the younger generation may see it. The "Code" reads as follows:

"My name for every true man in these United States will be the honorable name of 'American.'"

My reference to all 'new Americans' born in other lands shall never be dishonored by slurs, nicknames or hyphens.

My purpose shall be to discourage in the native born the love for titles, to help every immigrant to forget his hyphen and be proud of the name American and to stamp out the use of such nicknames as words of derision of the foreign-born.

We pledge our service never to use, and to discourage everywhere, the use of such words as Dago, Dutchy, Froggy, Ginny, Greaser, Heiny, Horwat, Hunky, Kike, Mick, Paddy, Sheeny, Spaghetti, Wop, as applied to any foreign-born resident of the United States of America."

The Chicago School of Civics and Philanthropy, in cooperation with the Boys' Workers Association is giving a course for the training of boys' workers, continuing for ten Thursday evenings. There is no tuition fee, but those attending are asked to pledge one period a week from one to two hours of volunteer service, for a period of six months. Philip L. Seman, superintendent of the Chicago Hebrew Institute is one of the faculty members, lecturing in two courses, one conducted from 7.00 to 7.35 P. M. and the other from 7.45 to 8.15. The first deals with the pos-

sibilities of development in the boy, the effects of environment, activities and social efforts in club life, and the physical, mental, and social changes characteristic of adolescence. The second deals with the problems of internal management, how to hold a club together, social and literary features, the gymnasium and playground as auxiliaries to the club, parliamentary guide, themes for debate, etc.

"How can we best serve the potential citizens of the United States?" was the topic for discussion at the closing session of the conference of the American Association for the Study and Prevention of Infant Mortality, which met in Chicago, December 5-7. The methods advocated were three: (1) examination of the child, (2) education of the public, and (3) cooperation between all child welfare agencies. The problems of education of both fathers and mothers, of training young people for parenthood, and of preventing the birth of syphilitic children were also discussed. The efforts to bring down the cost of milk, which has a direct bearing on infant mortality, as well as the attempts to bring down the cost of the food commodities that affect the lives of young children, were presented and various proposals made to bring about these decreases in the cost of living. Municipal ownership of the means of milk-distribution was proposed, which, "is as logical as municipal ownership of the water supply."

Michael B. Davis, Jr., of the National Study of Methods of Americanization, pointed out the three great difficulties in dealing with the child-health problem among the immigrant populations; these are (1) the language barrier, (2) differences in race standards and customs, especially those based upon superstitions and (3) the attitude of the native American towards the foreign born.

The fact that while 53,000 of our men were lost in France during nineteen months, 475,000 children died at home,

emphasizes the necessity for organized measures to cope with this tremendous problem of infant mortality.

"The greatest life-saving crew in the world," made up of health officers, commissioners and administrators from all parts of the country, recently met in conference at Chicago to consider their problems and to map out programs for future activities. The purely medical phases of the discussions at the meeting of the American Public Health Association centered around the problem presented by the epidemic, in which all the medical skill and knowledge of the country was powerless to save the lives of the four hundred thousand persons who fell as victims to the scourge. Amid general dissension as to the most effective methods of combating the plague, a basis of general agreement was reached which held as essential the establishment of adequate hospital facilities, the organization of the medical profession, the mobilization of nursing resources, a concerted attempt to furnish medical aid to every individual in the community and provisions for adequate relief to families, during the epidemic.

The social aspects of health work were focused in the discussion on the methods, tendencies, and programs for the reconstruction period. Governmental cooperation, the establishment of new governmental agencies to handle health problems, and the organization of health workers to establish the profession on a high plane in community consideration were the leading topics of interest and here the emphasis was placed on the social needs for public health, adequate incomes, good housing, industrial sanitation, social insurance, and general public education on health questions. The plans of the United States Public Health Service along the lines of industrial hygiene, legislation and organization were presented and discussed by the health workers. Dr. Frankel, who was elected President of the American Public Health Association for the ensuing year drew the attention of the associa-

tion to the necessity for establishing the public health worker on a high professional standing, stating that at the present time, out of 417 health officials in various cities, over 46 per cent. receive less than \$1,000 annually. He pointed out the fact that it was the duty of the American Public Health Association to stand back of the public health worker, with a view to increasing the scope of his activities and authority, and making him the big force for public health and social improvement in his community.

JEWISH WAR RELIEF.

A commission made up of four representatives from each of the three War Relief committees is shortly to proceed to Holland to take up the problem of the distribution of the relief funds gathered together by the Jews of America.

The American Jewish Relief Committee has elected the following to represent it on the commission: Cyrus L. Sulzberger, Secretary of the American Jewish Relief Committee and a member of the Executive Committee of the National Conference of Jewish Charities, Felix M. Warburg, Chairman of the Joint Distribution Committee and Vice-President of the Conference, Lee K. Frankel, also a member of the Executive Committee of the Conference, and Miss Harriet Lowenstein, Comptroller of the Joint Distribution Committee. Miss Lowenstein and Mr. Warburg were elected to go on behalf of the Joint Distribution Committee also. The representatives of the Central Jewish Relief Committee are Harry Fischel, treasurer of the Central Jewish Relief Committee, Leon Kamaiky, Chairman of the Central Jewish Relief Committee, Rabbi Meyer Berlin, vice-chairman of the Committee, and Bernard Horwich of Chicago, Ill. Sholem Asch, noted Yiddish writer, Baruch Zuckerman, Meyer Gillis and Max Pine were elected to go on behalf of the People's Relief Committee.

This commission of twelve is to join Boris D. Bogen in Holland and there work out a general plan for relief of the Jews in the war zones.

List of Constituent Societies

NATIONAL CONFERENCE OF JEWISH CHARITIES

ALABAMA.

Birmingham, Ala.
Federation of Jewish Charities; David T. Feldelson, Secretary, 114 18th Street.

Mobile, Ala.
United Hebrew Charities; Henry Hess, President.

Montgomery, Ala.
United Hebrew Charities; Rev. B. C. Ehrenreich, Secretary.

ARKANSAS.

Little Rock, Ark.
Federated Jewish Charities; Rabbi Louis Witt.

Pine Bluff, Ark.
Jewish Relief Society; Rabbi Raphael Goldenstein, President, Second Avenue and Poplar Street.

CALIFORNIA.

Fresno, Cal.
Hebrew Benevolent Society; Leon S. Diamond, President, 1146 Eye Street.

Los Angeles, Cal.
Council of Jewish Women; Mrs. Henry A. Straus, President, 615 S. Virgil Avenue.
Federation of Jewish Charities; Dora Berres, Superintendent, 425 N. Beaudry Avenue.

Jewish Consumptive Relief Association; B. Cohen, President, 608 Merchants Trust Bldg.

Oakland, Cal.
Daughters of Israel Relief Society; Miss Sadie Ring, Headworker, Room C, City Hall.

Sacramento, Cal.
Men's Society; Rabbi Michael Fried, President, 1905 O Street.

San Francisco, Cal.
Federation of Jewish Charities; I. Irving Lipsitch, Superintendent, 436 O'Farrell Street.

San Diego, Cal.
Ladies' Hebrew Aid Society; Jennie M. Davidson, Secretary, 915 25th Street.

COLORADO.

Denver, Col.
Central Jewish Aid Society; Mrs. Ray S. David, Superintendent, 1206 15th Street.

Jewish Consumptives' Relief Society; Dr. Chas. D. Splvak, Secretary, P. O. Box 537.
National Jewish Hospital for Consumptives; Mrs. S. Pisko, Secretary, 3800 East Colfax Avenue.

CONNECTICUT.

New Haven, Conn.
Hebrew Benevolent Society; F. M. Adler, Secretary, 396 S. Ronan Street.

Hebrew Charity Society; Joseph Racow, Supervisor, 19 Congress Avenue.

DELAWARE.

Wilmington, Del.
Hebrew Charity Association; J. Harry Gordon, Secretary, 3rd and King Streets.

FLORIDA.

Jacksonville, Fla.
United Jewish Charities; Rabbi I. L. Kaplan, Secretary, Laura and Ashley Streets.

GEORGIA.

Atlanta, Ga.
Federation of Jewish Charities; Miss Ida Goldstein, Superintendent, 90 Capitol Ave.
Council of Jewish Women; Mrs. Julius E. Sommerfield, President.

Hebrew Orphan Home of Atlanta; R. A. Sonn, Superintendent.

Savannah, Ga.
Jewish Educational Alliance.

ILLINOIS.

Chicago, Ill.
Bureau of Personal Service; Minnie F. Low, Superintendent, 1800 Selden Street.
Federated Orthodox Jewish Charities; Max Shulman, Secretary, 1800 Selden Street.

Associated Jewish Charities; Marcy I. Berger, Secretary, 1800 Selden Street.

Central Bureau; Miss Minnie F. Low, Director, 1800 Selden Street.

Chicago Hebrew Institute; Philip L. Seman, Superintendent, 1258 West Taylor Street.

Chicago Woman's Aid; Miss Dorothy C. Kahn, Civic Director, 4622 Grand Boulevard.

Chicago Woman's Loan Association; Miss Betty Kallner, Secretary, 1642 Turner Avenue.

Jewish Aid Society; Miss Frances Taussig, Superintendent, 1800 Selden Street.

Jewish Consumptives' Relief Society; Sadie D. Goldman, Superintendent, 1800 Selden Street.

Jewish Educational Alliance; 1243 N. Wood Street.

Marks Nathan Jewish Orphan Home; Mr. E. Trotzkey, Superintendent, 1546-1558 S. Albany Avenue.

Sinai Temple Sisterhood; Mrs. Martin Barbe, President, 4922 Blackstone Avenue.

Young Men's Jewish Charities; Phil. B. Sacks, Secretary, 1800 Selden Street.

Peoria, Ill.
Hebrew Relief Association; Isaac J. Levinson, Woolner Building.

INDIANA.

Evansville, Ind.
Hebrew Benevolent Society; Mrs. Abe Weil, President, 1104 S. 6th Street.

Indianapolis, Ind.
Jewish Federation; S. B. Kaufman, Superintendent, 17 West Morris Street.

Council of Jewish Women; Miss Esther Efrogymson, Headworker, 1516 Ashland Avenue.

South Bend, Ind.
Temple Beth-El; Miss Carrie Livingston, 1312 N. Washington Avenue.

IOWA.

Des Moines, Ia.
Federated Jewish Charities; Mrs. S. Weinstock, Superintendent, 339 Century Bldg.

Sioux City, Ia.
Hebrew Charity Association; Mr. Max Brodkey, Secretary, 301 Davidson Bldg.

KANSAS.

Wichita, Kansas.
The Jewish Charities of Wichita; Mr. Sidney Croncy, President.

LOUISIANA

- New Orleans, La.**
Association Relief of Jewish Widows & Orphans; Eugene H. Gutman, P. O. Box 853.
Touro Infirmary & Hebrew Benevolent Association; A. B. Tipping, Superintendent, 3516 Prytania Street.
Jewish Charitable & Educational Federation; Julius Goldman, Executive Director, 1205 St. Charles Avenue.
Young Men's Hebrew Association; Julius Goldman, Secretary, 1205 St. Charles Avenue.
- Shreveport, La.**
Jewish Charitable & Free Loan Association; Dr. I. Senger, Secretary, 1050 Louisiana Avenue.

KENTUCKY

- Lexington, Ky.**
Federation of Jewish Charities; Gus Loeb, Secretary, 264 W. Main Street.
- Louisville, Ky.**
Federation of Jewish Charities; Mrs. Lula D. Krakauer, Superintendent, 539 S. First Street.
- Paducah, Ky.**
Congr. Temple Israel; Dr. M. Steinfeld, Secretary, Broadway.

MARYLAND

- Baltimore, Md.**
Council of Jewish Women; Mrs. Sidney M. Cone, President, 2326 Eutaw Place.
Federated Jewish Charities; Louis H. Levin, Secretary, 411 West Fayette Street.
Hebrew Benevolent Society; 411 West Fayette Street.
Hebrew Sheltering & Protective Association; Saul Drucker, Superintendent, 22 N. Broadway.
United Hebrew Charities; A. J. Sugar, Secretary, 1029 E. Baltimore Street.

MASSACHUSETTS

- Allston, Mass.**
Hebrew Women's Sewing Society; Mrs. I. K. E. Prager, 1396 Commonwealth Avenue.
- Boston, Mass.**
Federated Jewish Charities; Morris D. Waldman, Executive Director, 262 Washington Street.
Council of Jewish Women; Mrs. Charles E. Wysanski, President, 47 Mt. Vernon.

MICHIGAN

- Detroit, Mich.**
Jewish Widow's Aid Society; Minnie K. Rosenheim, Secretary, 98 Virginia Park.
United Jewish Charities; Miss Blanche Hart, Superintendent, 239 E. High Street.
- Kalamazoo, Mich.**
Congr. B'nai Israel; Samuel Folz, Secretary, Federal Bldg.

MINNESOTA

- Duluth, Minn.**
Temple Aid Society; Mrs. M. Cook, Secretary, 2328 E. 3rd Street.
- Minneapolis, Minn.**
Associated Jewish Charities; Julia Felsen-thal, Superintendent, 417 Tribune Annex.
- St. Paul, Minn.**
Jewish Charities; Helen Grodinsky, Superintendent, 207 Wilder Charity Bldg.

MISSISSIPPI

- Natchez, Miss.**
Ladies' Aid Society; Mrs. Samuel Geisenberger, Secretary, 310 Sinton Avenue.
- Vicksburg, Miss.**
Associated Jewish Charities; Sol Kory, Superintendent, 1318 Baum Street.
- Meridian, Miss.**
Jewish Relief Society.

MISSOURI

- Kansas City, Mo.**
United Jewish Charities; Mrs. Henry Cohen, Acting Superintendent, 1000 Admiral Boulevard.
- St. Louis, Mo.**
Federation of Jewish Charities; Oscar Leonard, Superintendent, 901 Carr Street.
- St. Joseph, Mo.**
Federated Jewish Charities; Simon L. Simkin, 610 S. 10th Street.

NEBRASKA

- Omaha, Neb.**
Associated Jewish Charities; Jessie Rosenstock, Secretary, 784 Brandeis Bldg.

NEW JERSEY

- Atlantic City, N. J.**
Council of Jewish Women; Mrs. Joel Hillman, President, Hotel Breakers.
- Newark, N. J.**
United Hebrew Charities; Augusta Glickstein, Headworker, 159 W. Kinney Street.
Jewish Sisterhood of Newark; Miss H. I. Tucker, Headworker, 17th Avenue and Livingston Street.
- Trenton, N. J.**
Trenton City Lodge No. 32, I. O. B. S.; Peter Littman, Secretary, 92 Lamberton Street.

NEW YORK

- Albany, N. Y.**
Hebrew Benevolent Society; Mr. Abe N. Hess, Secretary, 81 Chapel Street.
Jewish Home Society; Dr. L. E. Blair, Secretary, 145 S. Lake Avenue.
- Brooklyn, N. Y.**
Federation of Jewish Charities; Max Abelman, Executive Director, 12 Graham Avenue.
Ladies' Hebrew Benevolent Society of Greenpoint; Mr. M. W. Tasch, Secretary, 1009 Eastern Parkway.
- Buffalo, N. Y.**
Federated Jewish Charities; Miss Cecil B. Wiener, General Manager, 29 Mortimer Street.
- New York City, N. Y.**
Baron D. Hirsch Fund; B. A. Pallitz, General Agent, 80 Maiden Lane.
Beth Israel Hospital; Louis J. Frank, Superintendent, Monroe, Cherry and Jefferson Streets.
Committee Care of Jewish Tuberculous; Dr. Leon N. Adler, Secretary, 311 W. 81st Street.
Council of Jewish Women (National); Mrs. E. B. Dreyfus, Executive Secretary, 3437 Paseo, Kansas City, Mo.
Council of Jewish Women; Miss Sara X. Schottenfels, Secretary, 59 W. 92nd Street.
Dispensary & Hospital for Deformities & Joint Diseases; Dr. Henry W. Frauenthal, 410 E. 123rd Street.

The Educational Alliance; Dr. Nathan Peyser, Executive Director, East Broadway and Jefferson Street.

Emanuel Sisterhood of Personal Service; Mrs. Cecilia Strakosch, Headworker, 318 E. 82nd Street.

Federation for the Support of Jewish Philanthropic Societies; I. E. Goldwasser, 114 Fifth Avenue.

Fellowship House; Miss Alice Seligsberg, President, 32 W. 115th Street.

Lakeview Home, Staten Island; Mrs. Louis Guttman, Treasurer, 309 W. 86th Street.

Free Synagogue Social Service Division; Dr. Sidney E. Goldstein, 36 W. 68th Street.

Hebrew Free Loan Society; Samuel Seinfel, Manager, 108 2nd Avenue.

Hebrew Orphan Asylum; Solomon Lowenstein, Superintendent, 137th Street and Amsterdam Avenue.

Hebrew Sheltering Guardian Society; Dr. Leon W. Goldrich, Pleasantville, N. Y.

Hebrew Sheltering and Immigrant Aid Society of America; Jacob R. Fain, General Manager, 229 E. Broadway.

Hebrew Technical Institute; Edgar S. Barney, Principal, 36 Stuyvesant Street.

Home of the Daughters of Jacob; Mr. Albert Kruger, Superintendent, 301 E. Broadway.

Industrial Removal Office; Isidore Frank, Acting Manager, 174 Second Avenue.

Jewish Agricultural & Industrial Aid Society; Gabriel Davidson, General Manager, 174 2nd Avenue.

Jewish Big Sisters; Mrs. Sidney C. Borg, Chairman, 127 E. 22nd Street.

Jewish Protectors (Hawthorne, N. Y.); Jos. L. Lillenthal, Secretary, 61 Broadway.

Ladies' Fuel & Aid Society; Mrs. M. J. Aschheim, Financial Secretary, 61 E. 86th Street.

Lena Invalid Aid Society; Mrs. Lillian Israelson, Treasurer, 1361 Madison Avenue.

Miriam Gottlieb Aid Society; Mrs. M. H. Kronson, Secretary, 103 W. 117th Street.

Montefiore Home; M. D. Goodman, Superintendent, Gun Hill Road and Bainbridge Avenue.

Mount Sinai Hospital; Dr. S. S. Goldwater, Director, 5th Avenue and 100th Street.

National Jewish Hospital for Consumptives; Charles H. Studin, 55 Liberty Street.

Sanatorium for Hebrew Children; Nat Oberndorfer, Secretary, Woolworth Bldg.

Society for the Welfare of Jewish Deaf; A. J. Amateau, Secretary, 40 W. 115th Street.

Temple Beth-El; Sam Berlbuer, Secretary, 5th Avenue and 76th Street.

United Hebrew Charities; Morris D. Waldman, Consulting Director, 356 Second Avenue.

Widowed Mothers' Fund Association; Mrs. William Einstein, President, 121 E. 57th Street.

Y. M. H. A.; Irving Lehman, President, 92nd Street and Lexington Avenue.

Y. W. H. A.; Mrs. Ray F. Schwartz, Executive Director, 31 W. 110th Street.

Niagara Falls, N. Y.
Ladies' Hebrew Benevolent Society; Theresa Galsman, Secretary, 217 Falls Street.

Rochester, N. Y.
United Jewish Charities; Dr. Max Landsberg, Secretary, 316 Mercantile Bldg.
Associated Hebrew Charities; Joseph E. Silverstein, Secretary, 144 Baden Street.
Jewish Orphan Asylum Association of Western New York; Armand Wyle, Superintendent, 1170 Genesee Street.

Tompkinsville, N. Y.
Hebrew Benevolent Society of Staten Island; Mrs. Sigmund Weiss, Secretary, 50 Hatfield Avenue, Port Richmond, Staten Island.

Syracuse, N. Y.
United Jewish Charities; Jacques Rieur, Superintendent, 222 Cedar Street.

NORTH DAKOTA

Fargo, N. D.
Associated Jewish Charities; I. Papermaster, Secretary.

OHIO

Akron, O.
Federation of Jewish Charities; Miss M. Wachner, Superintendent, 235 Akron Savings & Loan Bldg.

Cincinnati, O.
United Jewish Charities; Maurice B. Hexter, Superintendent, 731 W. 6th Street.
Jewish Social Service Bureau; Mrs. Jerome Sturn, President, 4064 Beechwood.
Council of Jewish Women; Mrs. Clarence Mack, President, 3560 Washington Avenue.
Efficiency Committee; Robert Kuhn, President, 731 W. 6th Street.
Home for the Jewish Aged & Infirm; Emil Pollak, President, Burnet Avenue and Union Street.

Jewish Hospital; Samuel Straus, President, Burnet Avenue.

Cleveland, O.
Federation of Jewish Charities; Edward M. Baker, Secretary, 1013 New England Bldg.
Jewish Orphan Asylum; Simon Peiser, Superintendent, 5000 Woodland Avenue.

Columbus, O.
Federated Jewish Charities; Paul Karger, 8 E. Broad Street.

Dayton, O.
Federation of Jewish Charities; Rebecca E. Yassenoff, Secretary, 104 S. Brown Street.

Springfield, O.
Jewish Ladies' Aid; Miss Freda Straus, 122 Rice Street.

Toledo, O.
Federation of Jewish Charities; Mrs. Anna Dallett, Superintendent, 520 State Street.

Youngstown, O.
Federated Jewish Charities; M. Guggenheim, President, 201 Federal Bldg.

OKLAHOMA

Oklahoma City.
Jewish Ladies' Aid; Mrs. Ben Davis, 426 W. Park Place.

OREGON

Portland, Ore.
First Hebrew Benevolent Association; Sol Blumauer, Secretary, 105 12th Street.

Portland, Ore.
Jewish Women's Benevolent Society; Mrs. Ben Selling, President, Benson Hotel.

PENNSYLVANIA.

Altoona, Pa.
United Hebrew Charities; Moses J. S. Abels, 13th Avenue and 15th Street.

Philadelphia, Pa.
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Jewish Foster Home & Orphan Asylum; Aaron D. Faber, Superintendent, Church Lane and Chew Street.

Jewish Hospital; Jules E. Mastbaum, Secretary, 1424 S. Penn Square.

Juvenile Aid Society; Mrs. Gertrude M. Dubinsky, Superintendent, 516 N. Fourth Street.

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Orphans' Guardians; Louis Bloch, Secretary, 1421 Ontario Street.

United Hebrew Charities; Anna Grabuski, Assistant Secretary, 516 N. Fourth Street.

Neighborhood Centre; Miss C. Marion Kohn, Director, 422 Bainbridge Street.

Pittsburgh, Pa.
Federation of Jewish Philanthropies; Miss Minnie Affelder, Secretary, 602 Washington Trust Co. Bldg.

Irene Kaufmann Settlement; Sidney A. Teller, Resident Director, 1835 Center Avenue.

United Hebrew Relief Association; Chas. I. Cooper, Superintendent, 602 Washington Trust Co. Bldg.

Scranton, Pa.
Jewish Federation; Mrs. Jacob Mechlowitz, Superintendent, 440 Wyoming Avenue.

Wilkes-Barre, Pa.
Ladies' Auxiliary, Y. M. H. A.; Miss Pamela Constine, Secretary, 275 South River Street.

RHODE ISLAND.

Providence, R. I.
Montefiore Ladies' Hebrew Benevolent Society; Mrs. Joseph Wolf, 74 Sefton Drive, Edgewood, R. I.

SOUTH CAROLINA.

Charleston, S. C.
Hebrew Benevolent Society; Mr. J. Turtle-taub, Secretary, 401 King Street.

TENNESSEE.

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Nashville, Tenn.
Federation of Jewish Charities; Sol N. Cline, Sec., 128 Second Avenue.
Bertha Fensterwald Social Center; Beatrice Krakauer, Headworker.

TEXAS.

Dallas, Texas.
Federated Jewish Charities; Anna Cohen, 310 Andrews Bldg.

El Paso, Texas.
Jewish Relief Society; Rabbi Martin Zie-lonka, P. O. Box 817.

Fort Worth, Texas.
Hebrew Relief Society; M. Israel Mehl, President, 1211 Main Street.

Gainesville, Texas.
United Hebrew Congregation; I. Cohen, Secretary, Church Lane and Red River Streets.

Houston, Texas.
United Jewish Charities; Sam Lewis, Pres-ident, 233 City Hall.

Galveston, Texas.
Hebrew Benevolent Society; S. W. Levy, Secretary, 1406 24th Street.

San Antonio, Texas.
Montefiore Benevolent Society; Mr. O. Berman, Director, c/o Berman & Zadek.

UTAH.

Salt Lake City.
Jewish Relief Society; Amy C. Schiller, Secretary, P. O. Box 915.

VIRGINIA.

Alexandria, Va.
Hebrew Benevolent Society; Julius Wolf, Secretary, 423 King Street.

Norfolk, Va.
Ladies' Hebrew Benevolent Association; Mrs. N. L. Rosenberg, Secretary, 405 West-over Avenue.

Richmond, Va.
Congregation Beth Ahabah; Chas. S. Hutzler, President.

Hebrew Home for Aged & Infirm; Henry S. Hutzler, President, 1013 E. Main Street.

Ladies' Hebrew Benevolent Society; Mrs. Moses May, Treasurer, 2707 Kensington Avenue.

WASHINGTON.

Seattle, Wash.
Ladies' Hebrew Benevolent Society; Mrs. H. Shopera, Secretary, 157 29th Avenue.

WEST VIRGINIA.

Charlestown, W. Va.
Temple Sisterhood; Mrs. S. A. Moses, Sec-etary, 1333 Virginia Street.

WISCONSIN.

Milwaukee, Wis.
Mount Sinai Hospital; Leopold Hammel, Secretary, 12th and Cedar Streets.

Federated Jewish Charities; Isidor Kadis, 828 Walnut Street.

Washington, D. C.
United Hebrew Charities; Albert L. Adler, Secretary, 8th Street Temple.

CANADA.

Hamilton, Ont.
United Hebrew Association; D. Sweet, Executive Secretary, 58 Vine Street.

Montreal.
Federation of Jewish Philanthropies; Solo-mon Vineberg, Secretary, 410 Bleury Street.

Toronto.
Federation of the Jewish Philanthropies of Toronto; Lily B. Levetus, Secretary, 206 Beverley Street.

THE PRINTED WORD

The creation of new agencies to cope with war conditions brought with it the establishment of numerous organs of publicity to present the work of these agencies to the public at large. Now with the readjustment of these organizations to meet the problems of reconstruction, with the resumption of the routine work of the local agency, and the gradual loss of the intensity of interest in the subject matter of the official publication, various problems arise as to the value, the character and the administration of these organs. And now, when we are eager to secure the efficiency of every factor in social service, a new period of vitality and purpose might be secured for the printed word as expressive of social service, by earnest and co-operative effort on the part of those interested in this phase of the work—and there are few socially minded people who are not.

Early in the existence of an organization there arises a desire for expression through the printed word, for an organ through which it can express itself, both for its own edification and for the world in general. That is one element common to almost all organizations, societies, institutions, clubs and associations, a characteristic of thriving community center and struggling literary club alike, this yearning for a publication of its own. From the hand-printed sheet of the boys' club, to the imposing magazine of the Settlement House, from the lively monthly of the Y. M. H. A. to the almost evangelical leaflet of charity organization, there is an earnest effort to build up something worth while, something lasting, something that will grow in effectiveness and purpose. Everyone who has ever been connected with a live organization of any kind has experienced this desire for the printed word, has known the speculations as to the probabilities of success, the striving to secure means for printing and making up the issue, the planning and discussing of questions of material, circulation, style and editorial staff.

Methods and principles of relief work, of community organization, of settlement activity, of health work, may be established and standardized, so that one need but lay down his pattern and construct an effective program. But in the realm of the printed word, little has been done, so far towards building up a fund of experience and precept for the social service organization.

The experience of one, or a dozen, or twenty organizations might not be sufficient to form a basis of judgment, but from a community of counsel might come forth real gains. For this reason the Jewish social service organizations of this country are invited to take part in a general symposium on the subject of the "printed word" so far as it pertains to publications, large and small, of the settlements, clubs, Y. M. H. A.'s and Y. W. H. A.'s, community centers, charity organizations, and other agencies interested in Jewish social endeavor, each organization contributing its share as follows:

1. A recent issue of the publication—or better still, several issues.

2. Answers to general questions concerning them as follows: Length of time they have been published, origin, financial means (are they self-supporting?), advertisements, staff, degree of self-determination by staff as to material, etc., cost of publishing, purpose, frequency, and any other questions that might seem pertinent to the discussion of the problem.

It is hoped that there will be sufficient response to this invitation to provide a really illuminating and helpful discussion of the subject.

CONSTITUENT SOCIETIES ARE URGED TO HELP KEEP THIS LIST UP-TO-DATE BY REPORTING ALL CHANGES OF REPRESENTATIVES OR OF WORKERS, TO THE FIELD BUREAU. ORGANIZATIONS ARE ALSO INVITED TO SEND IN THE NAMES AND ADDRESSES OF UNAFFILIATED ORGANIZATIONS IN THEIR COMMUNITIES.

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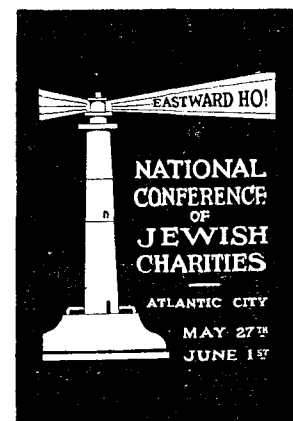
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JEWISH CHARITIES

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ATLANTIC CITY

1919

May 27-June 1

For the first time since the end of the war the Jewish social workers from all parts of the country will gather together to exchange war experiences, to discuss new methods and principles developed to meet the problems that they have had to face, and to work out definite practical and well-coordinated programs for the new era of peace and reconstruction. With the new impetus that the war has given to social activities, and with the increased interest in social service on the part of the lay citizen, this Conference should mark the beginning of a banner year for constructive, clear-visioned and sound Jewish social work.

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