

he had a fine mind and was an excellent student; but I count it finer that a man have more depth of heart than resources of mind; and the heart of Hirsh Sabsovich was a river of love in which the image of the Divine was reflected.

The memory of Hirsh Sabsovich, his untimely taking away, the contribution that he made to the Jewish communities of the United States, compel us to think in the same reverent strain of the other leaders in Jewish social movements who died in the last four years—I refer to David Blaustein, Morris Loeb and Narcisse Levin. Men of high ideals, of great moral force, men of action as well as of thought, they in their individual ways contributed to the betterment of the Jewish people, and they left their impress indelibly stamped on the conscience and mind of the Jewish people. Their work will endure; their spirit will live; their contribution will be augmented by their successors.

To us, the members of the National Association of Jewish Social Workers, who feel keenly the loss of these social leaders, the taking away of Hirsh Sabsovich comes hardest because of the intimate bond which existed between us. Not only was he one of the founders of our Association, contributing to its development in a concrete way, but he meant a vital force in our individual lives because of those qualities of heart and mind which I have pointed out.

Yet our grief should not blur the fine figure of the man. His life with its achievements is like a golden sun which warmed his fellowman; his death, with its transfiguration, is like the sun which goes down to the sea at night.

Chaval al Dayabdin veloh mishtakchin.

"Profoundly do we regret the departure of the loved ones who will never be forgotten."

Preserve Your Copies

Subscribers to JEWISH CHARITIES are requested to save the copies of JEWISH CHARITIES sent them monthly, as the proceedings of the meeting at Baltimore will be published herein shortly.

Penny Lunches Provided in New York City

In order to meet the problem of the unemployed during the past winter, without pauperizing the victims, Mr. Nathan Straus decided to supply meals at one cent each through such of his infant milk depots as were situated in districts where this need was acute.

The work began at the station in Tompkins Park on December 28th. A large roll and a glass of pasteurized milk, or a cup of coffee and a roll, or a substantial cheese sandwich was served for a penny. Presumably nothing was given free, but pennies were quietly supplied to those most in need, so that they could buy without appearing to be the recipients of charity.

The demand each day, by self-respecting men who were obviously hungry, proved the necessity for the work, and on February 1st a similar enterprise was started in City Hall Park, where the milk depot used in the summer was opened four months in advance of the usual time for the purpose of feeding the hungry. There the demand averaged 5400 lunches a day.

The plan was tried in Mount Morris Park in January, but unemployment in that section was not so serious as to warrant the penny lunchroom. Similar work was begun at the milk depot at 211 East 102d Street on February 1st and in Seward Park on February 22d. By the middle of April conditions had so improved that some of the stations were discontinued, though the work in City Hall Park, which is a thoroughfare for the unemployed, was continued until June 1st.

The record of sales shows the extent of the work as follows:

Persons served with milk and rolls	245,491
Coffee and rolls.....	485,737
Cheese sandwiches	404,503
Total	1,135,731

Of the 1,135,731 lunches served, 50 per cent were paid for by the applicants, the others having been supplied by the interested visitors to the stations. Surely these lunches contributed to the victims of unemployment in a most practical way without impairing their self-respect, and substantially aided many men to weather the season in which so many have suffered.

A NEW JEWISH COMMUNITY CENTER

Isidor Kadis

Savannah

Within a few months the Savannah Jewish community will possess a magnificent social center, the result of two years' effort, in which will be housed the religious, educational and social activities of the community. The building will be constructed at a cost of \$35,000, on a site which was purchased some time ago at a cost of \$11,000; it will be a three-story building and will contain a large assembly hall, gymnasium, shower baths, library, social hall, kindergarten room, clubrooms, gameroom, classrooms, and a workers' residence. It will be located on the east side of Barnard Street, between Macon and Charlton Streets.

The erection of the building has been made possible primarily through the munificent gift of \$25,000 given to the Jewish community by Mr. Sigo Myers in memory of his brother, the late Herman Myers, who was Mayor of Savannah for eight years.

Though the Alliance was organized almost two years ago, it was not till recently that definite steps were taken to erect the building. It is earnestly planned to make the Jewish Alliance in its new home a real Jewish community center. The Savannah Hebrew School, which is under the leadership of the well-known pedagogue, Rev. Charles Blumenthal, will have its home in the new building. The B'nai B'rith Lodge and all other Jewish societies in the city will make their headquarters in the Alliance building. The kindergarten, which is being conducted by the Council of Jewish Women, under the leadership of Mrs. I. P. Mendes, will also be housed in the new building. In its new home it is hoped to greatly expand the work of the kindergarten, which has been doing splendid work for many years under its director, Miss Lenora Amram.

The construction of the building is in charge of a very able and energetic committee, consisting of Messrs. A. Shulhafer, Dr. George Solomon, Aaron Rausin, J. Lichtenstein and Mr. Sigo Myers, who is chairman of the committee.

At the annual meeting of the Alliance, held on May 24th, Mr. D. A. Byck, who has

been very zealous for the Alliance cause since its inception, was elected president. Mr. Byck succeeds Mr. B. H. Levy, who resigned on account of illness. Mr. Levy was the first president of the Alliance and was its greatest supporter. It is due mainly to the efforts of such as Mr. Levy, Mr. Max Blumenthal, A. S. Kohler, W. Falk, Judge Charles Feidelson, Jacob Gazan, B. Weitz and a few others that the Alliance is now definitely established after two years of difficulties. It is, however, Rabbi George Solomon who has been the pioneer in the Alliance movement, and it is mainly through his untiring efforts that the Alliance was organized. At present the Alliance is housed in temporary quarters.

Mr. Isidor Kadis, formerly associated with Dr. Boris Bogen at the United Jewish Charities in Cincinnati, was engaged as superintendent of the Alliance and came to Savannah on April 1st. With Mr. Kadis' coming a new spirit has entered into the Alliance.

A definite policy of educational and social activities has been planned, all of which will not be carried out until the Alliance moves into its new home. Quite a program, however, was carried out during the months of April and May, which included a classic concert, a literary evening, a debate, a Peretz memorial meeting, a lawn fete, a cabaret and dance and Shavuoth festival. The present activities consist of kindergarten, English classes, citizenship class, Hebrew class, first-aid class, sewing, dressmaking and millinery classes, boy scout troop, Young Judea Circle, Y. M. H. A. Junior Mothers' Club, Young Men's Club, Young Ladies' Club, children's clubs, library, reading-room, gameroom, outdoor athletics, weekly dances and meetings of Jewish societies.

When the new building is completed it is planned to increase many of the activities and establish unity in all Jewish philanthropic work of which the Alliance is to be the center.

PROCEEDINGS

Eighth Biennial Session National Conference of Jewish Charities

Memphis, May 6-8, 1914

FRIDAY AFTERNOON—Continued

Discussion

Leon Volmer

New Orleans

You will pardon me, I hope, if I preface my remarks with a reference to the familiar French proverb, "*S'excuse j'accuse*," not as an apology, but as an explanation for my not having a written discussion of Miss Seligsberg's splendid paper, but her manuscript was handed to me only last night, after a rather protracted session, and I did not have time to prepare a written paper.

I am intensely interested in this subject that is under discussion, not only because I am the superintendent of an orphanage, but because I honestly believe that the after-care of the orphans is the vital and tremendous problem that looms up large on the horizon of preventive and constructive social endeavor.

I cannot conceive of anyone requiring genuine spiritual supervision and social guidance as much as the children who, after staying several years in the necessarily narrow and circumscribed circle of even the most modern orphanage, are set adrift between the Scylla and Charybdis of life's soothing temptations.

Mindful of the forceful statement of Dr. Hall in his work on adolescence, that a study of criminals in civilized modern countries shows that 90 per cent are recruited from the ranks of the adolescent period, and not forgetful of the significant observations of Judge Lindsay, that 90 per cent of all first offenders are naturally normal children, who are creatures of bad environment, we must appreciate the importance of consideration of this subject.

It is true that the work of the Fellowship House is in its transitional period, and necessarily is going through the birth-pangs before reaching effective organization. To those who really heard the paper the strong points are so patent that I shall simply re-

fresh them in your minds and then endeavor to touch on the weaker points which afford material for difference of opinion and real discussion.

The best thing about Fellowship House, as I understand it, is that it affords temporary shelter for the child who comes from Pleasantville to good New York, as Mr. Sulzberger would call it, or to bad New York, as Mr. Senior referred to it. The next thing is that Fellowship House affords an employment bureau, and is doing splendid work, as evidenced by the fact that 147 children received placements in sixteen months of the Fellowship organization. Then it offers a recreational center with attendant advantages, religious, social, moral, physical and educative. Then, too, it affords opportunity for scientific study of the splendid methods employed by the Hebrew Sheltering Guardian Society of Pleasantville, and, lastly, stimulates general public interest in the welfare and work of that orphanage.

Then, as to the few points with which I differ, as presented by this admirable paper.

I really believe that the work, after all, is local. I do not think that the rather elaborate scale, as outlined by Miss Seligsberg, would be possible in a small community, nor would it appeal to the type of orphan from the average orphanage. The more serious criticism is, however, that it does not reach all of the children. No overtures are made to reach the older ones, reasons being given for this which I do not consider cogent. I think this is a serious mistake. I think it is a bad precedent and a bad example to the younger generation; besides, the older ones could be of yeoman service in co-operation and in constructive work.

Then, too, I want to say, right here, that I can agree heartily in answering "No" to the questionnaire as to whether the Fellowship House institutionalizes the children that go there. Cognizant as I am with the

splendid method of the Hebrew Sheltering Guardian Orphanage, and really conducting an orphanage modeled after the same plan, I believe that the child that has been taught self-expression and not self-repression, the child that has been taught initiative and the child who has not had the individuality crushed out of him and been cowed, that the child who is accustomed to the social side of life, the club life, and more than all the self-governing life, like the New Orleans Orphan Home child, or the Sheltering Guardian child, will not be institutionalized by such a place as the Fellowship House.

I do not agree as to the pauperization. Miss Seligsberg says the children will not be pauperized. Probably, where a little organization can give \$3500 a year toward helping the orphan that comes beneath its roof, it can also see to it that the child is made to feel that it is not absolutely dependent by paying a certain sum of money to the house. But the pauperization is not monetary; it is moral; not so much financial as spiritual.

I am one of those who believe that efficiency is acquired only through effort, and I believe we should allow these boys and girls to strengthen their characters through failure as well as through success, and I also feel that in teaching the child to work it is all right to let it trip once in a while, better than to surround it with too much help. To quote Mr. Sulzberger again. I believe we are too paternal in our work and not sufficiently fraternal.

While the institution is really embryonic, and therefore we ought not to pass judgment on what it is doing, and certainly not hasty judgment, we should not be pessimistic. Miss Seligsberg admits it is difficult to have the seniors assist, and even though they do assist, we all know volunteer service is usually a matter of large promise but small performance.

We, of course, are not in the vanguard when it comes to this kind of work, in New Orleans. We have not been sleeping all the time, but we have not been able to do things on so elaborate a scale. We have an auxiliary association, and the problem with us is largely with the child who is discharged to the Southern States. Our auxiliary does a creditable work, comes in

contact with these children, and gives them big brother and sister affection and love, but I must confess that our follow-up system has really been a dismal failure on the whole. But I believe there are beneficial possibilities in the suggestions that have been made here, and that one of the best is in the fact that it is going to forge a chain of love that will really bind these children in gratitude to the orphanage and will cause some of them in time to desire to be of some material help, for instance, by establishing scholarships or an endowment, and better still, by leaving behind them a good name to reflect not only on the Fellowship House, but on the orphanage also.

In closing, permit me to state that, in my opinion, in its last analysis the after-care of orphans depends primarily upon the pre-care of the orphan during his stay in the orphanage. If the child is trained so as to develop his individuality and initiative, if self-expression of the child is sought and not self-suppression stressed, if the child is reared strong in his religious faith and made to feel the true significance and value of the ethical teachings of his religion, if he is imbued with feeling of gratitude for his alma mater and made to believe that his future must reflect credit and glory upon the home that has housed him, clothed, educated and fed him for so many years, I maintain that he will be sufficiently strengthened to fight bravely against the temptations of life and will not be carried into the vortex of the city's cesspools of crime and vice, if the encouraging word is spoken, the helping hand is extended to him by the more experienced, older brother, whether that be the Big Brother or the institution from which he came or the Big Brother from that larger and better institution, the world, with its many big-hearted, kind and charitable men and women who are ever ready to help the less fortunate who are making a heroic struggle to help themselves.

Dr. Milton Reizenstein
Baltimore

The remarkable thing, to my mind, in Miss Seligsberg's paper is that it remained until the eighth biennial session of this Conference before this important question