

ANNUAL SESSIONS OF THE NATIONAL CONFERENCE OF JEWISH SOCIAL SERVICE

THE Changing Trends Affecting American Jewish Life" and the consequent changes in program of Jewish community organization in the light of these changing trends, are the themes which will be discussed at the general sessions of the National Conference of Jewish Social Service in cooperation with the National Association of Jewish Center Executives and the National Council for Jewish Education at their meeting in Detroit, June 8-11, 1933. The Program Committee is completing its work on the usual Conference sessions and will announce its general program at the end of March.

Conference Headquarters.

The Webster Hall Hotel in Detroit has been designated as Conference Headquarters. Its rates are moderate and it is convenient to the Masonic Temple at which all Conference meetings will be held. Hotel reservations may be made through Miss Billie E. Klein, in care of the Jewish Welfare Federation, 51 West Warren Avenue, Detroit.

Reduced Rates

Word has been received from the National Conference of Social Work that railroad certificates will be available this year as usual to paid-up members of the National Conference of Jewish Social Service. The Certificates provide for substantial reductions in railroad rates and bring Conference attendance this year within reasonable costs. The railroads are permitting a stop-over at the Chicago Century of Progress Exhibition in connection with these reduced rate Certificates.

Nominating Committees

Dr. I. M. Rubinow, President of the Conference, has designated a Nominating Committee: Mr. H. L. Lurie,

Chairman, New York; Mr. Benjamin Glassberg, Milwaukee; Mrs. Hattie R. Mechlouitz, Scranton; Miss Mary Palevsky, Brooklyn, N. Y., and Mr. Joseph A. Woolf, Toledo. Members of the Conference are urged to send to the Nominating Committee suggestions for nominations for the 1933-34 officerships.

On the Program Committee are: Dr. Maurice Taylor, Boston, Chairman, and Miss Mary E. Boretz, New York, Co-chairman.

The General Committee includes Mr. Marc J. Grossman, Cleveland; Rabbi Edward L. Israel, Baltimore; Prof. Samuel Joseph, New York; Mr. Hyman Kaplan, San Francisco; Miss Rhoda Kaufman, Atlanta; Mrs. Luba Wender, New York; Dr. Philip Klein, New York; Mr. Bruno Lasker, New York; Mr. Samuel Levine, Detroit; Mrs. Hattie R. Mechlouitz, Scranton; Miss Mary Palevsky, Brooklyn, N. Y.; Dr. Abraham L. Sachar, Champaign, Ill.; Dr. Emma S. Schreiber, New York; Mr. Harold Silver, Detroit, and Dr. Leo Wolman, New York.

The Functional Sub-chairmen are: Family Welfare, Mrs. Anna Kaplun, New York; Child Care, Co-chairmen, Miss Luba A. Joffe, New York, and Mr. Jack Girick, Cleveland; Health, Miss Marie Lurie, Chicago; Aged, Mr. Sigmund Feinblatt, Baltimore; Community Organization, Mr. Edward M. Kahn, Atlanta, and National Organizations, Mr. Harry L. Glucksman, New York.

Cooperating with the Program Committee are, for the National Association of Jewish Center Executives: Dr. Charles S. Bernheimer, President, and Mr. E. J. Londow; for the National Council for Jewish Education, Mr. Israel S. Chipkin, Chairman, Program Committee, Dr. Samuel Dinin and Dr. Albert P. Schoolman.

DETROIT

JUNE 8-11, 1933

The Jewish ← SOCIAL SERVICE

VOLUME IX

MARCH 1933

NUMBER 2

→ *Quarterly*

Social Service in Palestine

By HENRIETTA SZOLD

Director, Department for Social Service of the Waad Leumi, Jerusalem.

Jewish Palestine offers virgin soil to the social worker's hand. The raw material of his professional structures lies strewn about in rich disorder wherever his eye may fall. Whether he look upon it from the point of view of the organizer, the administrator, or the case-worker, the tasks beckoning to him are a challenge to his initiative and his constructive ability. Also to his discrimination and judgment. In Palestine human relations and problems demanding treatment are overlaid with traditions which must be considered with discerning insight. Some of the traditions come down from remote epochs, some are indigenous to the soil and the times, many have drifted in with the settlers from every corner of the earth. The Jewish tradition acknowledged as such the world over is tempered by the local peculiarities of the countries which have contributed groups of immigrants to the new Zionist Settlement. Moreover, the Jewish tradition does not reign undisputed. Ottoman memories linger on in the law. British legal forms assert their supremacy as the prevailing law of the land, and the ways of the Islam votary introduce notes of folk-fancy, not seldom in the guise of superstitions, into Jewish life though lived in a race-tight compartment isolated from the Moslem population.

It is virgin soil, but not unoccupied territory. On the contrary, the area is clogged with organizations of every known description. The Jewish Palestinian of long standing, whose ancestry goes back to the days of the Spanish Exile, as well as the recent arrival from Europe, America, North Africa, and the Asiatic countries, have not sat by and witnessed misery without resort to group action. In city and village hundreds of societies and institutions testify alike to the presence of need and the helpful response evoked by it. Zionist settlers are pioneers, but sophisticated pioneers. While limiting their personal wants to an irreducible minimum, they are acutely conscious communally. They do not leave behind in their European and American home countries their knowledge and appreciation of health and educational requirements. The result is a diversity of organized forms of relief.

They exist next to each other, isolated, unaffiliated, each a self-contained unit. Neither their service nor their fund-gathering is co-ordinated. Competition in securing the means for fulfilling their purpose is as keen as if the struggle for subsistence were enacted in the commercial, the economic field. There is no Governmental control to make for unification, though there is provision for the of-

ficial registration of charitable societies. Various ordinances prescribe the form, Ottoman and English, of what corresponds roughly to incorporation in America. But a public, regulating or checking influence exercised by the ordinances is hardly noticeable.

For an understanding of how the series of disparate organs came into existence, a paradoxical fact must be kept in mind. For the Jew, his Palestine is a land of immigration. It has been established with fair certainty, through travelers' tales and other channels, that Palestine was never left without Jewish residents. But the communal life was feeble and secretive for many centuries on end. The fugitives from Spain after the Edict of Expulsion in 1492, and later from Portugal, established themselves less furtively. As the centuries rolled by, immigrants from all the countries of the West and the East seeped in and since the Balfour Declaration crowded in, an approximation to that "gathering of the exiles" so often mentioned in the literature of ancient and modern times.

As in other immigrant lands, the incoming settlers congregated, as they incline to do this day, in groups composed of units of the same foreign provenance. They maintained not only cohesion among themselves, but also attachment to their former abodes. This was the way of the Landsmannschaften in the United States in the period from 1885 to 1910; it is also the way the Kollelim of the Ashkenazic Jews and the Edot of the Sefardic Jews arose in Palestine.

Following a natural impulse, Landsmannschaften, Kollelim, and Edot alike built up an apparatus for aid to their needy members. But while the American Landsmannschaften constituted themselves mutual aid societies, without a glance backward towards the countries of their origin, depending only on their own exertions in new surroundings for securing the means wherewith to extend help to their less fortunate members, the Kollelim and the Edot dug channels back "home" through which help to their poor and their sick was to flow. They looked for their funds to their homestay folk in Europe and Northern Africa, or to the East European groups that emigrated to the Americas.

The two immigrant groupings respectively of the West and the East are characterized by another outstanding difference. The Landsmannschaften bestowed aid where it was needed or thought to be needed. The Kollelim, true to their name, "communities," considered every last constituent member entitled to a "share," the Halukah, in the moneys received from the "folks at home." This traditional method of fund distribution persists to this day.

Even the well-to-do claim their "share," though the social-minded among them may pass it on to a needy member of the group. The peculiarity of the system is that whatever the worldly estate of the Kollel member, his "share" is his privilege, his hallowed portion, his by virtue not of his need but of his origin, of his attachment to the group, and of the fact of his having migrated to and settled in Eretz Yisrael.

The last element, established in the Holy Land, is the foremost consideration. It constitutes the claim, sanctioned religiously, upon the secular folk pursuing the business of life elsewhere, presumably pursuing it gainfully, while the presumption in the case of the Palestine settler was that worldly advantage could have no attraction for him, granted even that it were attainable on the holy soil. All this is equally true of the Sefardic Edot, "congregations," though in them the sharing has been more rational, perhaps because in many of the communities known as Eastern there was less to share.

As social service agents the Kollelim and the Edot have primarily been dispensers of outdoor relief. They distribute cash among their members, and under certain varying conditions their pensioners may occupy rent-free the dwellings acquired for the purpose. In the course of time, however, they became also, if not the founders, at least the sponsors, of closed institutions, particularly Homes for the Aged, Wayfarers' Inns, Hospitals, Orphanages, as well as of Free Loan Societies and educational institutions, especially Yeshivot (Talmudic seminaries) and Talmude Torah (Hebrew elementary schools). The Yeshivot possess social service features. They are stations for the outdoor relief ministrations of the Kollelim. The students, those who "learn" (study the Talmud), receive a monthly stipend. Their study in many cases is not specifically for the purpose of preparing for the rabbinate, or for purposes of research and scholarly interpretation of the ancient legal and legendary literature. It is study for study's sake, a religious practice. If it is permissible to transfer terms from an alien milieu, such study might be called a Jewish monastic institution. The "student" is justified in accepting a fee for his daily attention to "learning," because study grants, as it were, vicarious absolution to the lay Jew in the Exile, who permits mundane vocations to absorb him to the exclusion of the duty of the Jew to study. These aspects of the Yeshivot in their relation to the Kollelim, rather than their strictly educational features, have been dwelt upon here because the approach in this article is from the social service point of view. The Kollelim, however, look

upon the Yeshivot as the cherished institutions, the home of Jewish scholarship and research, that prepare students for the rabbinical office, especially for the rendering of legal decisions.

It was said above that the Kollelim and the Edot are sponsors to closed institutions. Their start and development the institutions owe to what may be called "private initiative" in a very particular sense. While performing public functions of most important character, they are in many respects private, personal undertakings. A public need obtruded itself—say, the need of caring for orphaned children without shelter and protection. There was no sort of public provision for them. A benevolent individual felt the impulse to fill the want. He gathered up the children left without guardians. Personally, in his own home and with his own paltry means, he cared for them. The public was not slow to give him added opportunity for the exercise of his benevolent impulses. Orphans were brought to him from all corners of the city and the land. As the financial support granted him by his brethren on the spot by no means kept pace with the growth of his responsibilities, he adopted the Kollel system as his model, and turned to the benevolent and the pious in the Exile, to whom Palestine stood as the symbol of Israel's glory and hope, and presented the plight of his orphans. Response came in the shape of funds. Gradually, under the stress of need, his methods became more and more propagandistic, his collection machinery more and more complex. But his management and administration machinery remained as simple as at the start. He, the founder, was the director of the institution, its treasurer and cashier, as well as the president, one might say of a memberless organization. As the wide-flung company of contributors could not constitute membership, there were no meetings, no elections, no appointment, no responsibility jointly of the management and the contributing public scattered all over the world. The founder-director derived his living in full from the moneys of the institution, not in the form of a definite, fixed salary determined by the contributors or their representatives, but in the same way and in the same complete way as the young inmates. He was his own ward as the orphans were his wards. The Rabbinate endorsed him, the Kollel gave him moral, in some instances also financial support, and the public was content to have him do its duty. He administered the funds his emissaries gathered wherever Jews lived; he directed the activities of the institution; appointed his assistants, in many cases members of his own family, his heritors-to-be; kept accounts in approved or in haphazard fashion, or he kept none; and he purchased sites and erected buildings, registering the property in his name. Such was the history of institutions of many kinds besides orphanages.

The system is incongruous in every respect with what the West knows and approves; but it is indisputable that the method produced a series of indispensable institutions in Jerusalem and Safad.

Such are the old type institutions. With the more recent influx of immigrants into the cities and the villages, there arose institutions and organizations of a modern type, established and conducted on a democratic basis, with accepted financial systems. They are to be found in Tel-Aviv and Haifa as well as in Jerusalem, Petach Tikwah, Rehobot, and the other villages of Judaea and Samaria and Galilee. They deal with every variety of need. There are orphanages and there is home-placement; there are homes for the aged, hospitals, convalescent homes, sanatoria, and sick aid societies; there are free loan societies, societies for the care of women in confinement, of the invalid, and the convalescent; there are Babies Homes, Day Nurseries, Hostels—every form of relief and aid known in New York or Chicago. The survey of Palestinian institutions and charitable societies executed by a committee of Palestinian residents appointed by the National Appeals Information Service (now transformed into the National Council of Jewish Federations and Welfare Funds) established the number of organizations for social service purposes in Palestine at 445.

The support of the modern undertakings is drawn in large part from the country itself. In one respect they resemble the old-line charitable enterprises. Each one pursues the uneven tenor of its way, without reference to the activities and method of its sister organizations. There is no co-ordination and little co-operation. In fund-raising the rankest individualization prevails. Nowhere is there an approach to the federated fiscal methods in vogue in the United States during the last generation.

This was the communal scene on which the Keneset Yisrael appeared.

II.

The Keneset Yisrael, the "Community", is the organized Jewry of Palestine. Its organs and functions are determined by the articles of a Government Ordinance, the Religious Communities Ordinance. Its highest authority is a Delegates' Assembly consisting of 71 members, meeting annually, and renewed at triennial elections. In the intervals of its sessions, its affairs are conducted by an Executive Committee of 23, called the Waad Leumi (National Council), from among whom six are chosen to administer the daily business of the body. Its tasks are to provide for the health, educational, and social welfare needs of the Community and for the Rabbinical establishment, including the Rabbinical Courts, which are recognized by the Government for domestic relations. The necessary funds are to be raised by the imposition of rates through the Ke-

hillot, the local municipal bodies of the Keneset Yisrael, of which there are at present about 120 in the whole of Palestine. The maximum rate established for the current year is 6% of the rent paid for each room occupied by the rate-payer and his family, of which the Waad Leumi receives 1% for its administrative expenses. The balance is applied by the Kehillot to the functions assigned to them in the Ordinance. The rates may be exacted only from members registered voluntarily in the Keneset Yisrael, who, however, have the right, at a specified time of the year, to cancel their registration and release themselves from the communal tax. While they are registered, the tax may be exacted by appeal to the police power of the secular authorities.

At the Delegates' Assembly held in February, 1931, the first under the operation of the Religious Communities Ordinance, a resolution was adopted, on the basis of which the social service of the country was to be co-ordinated. The resolution provides for the creation of a department for Social Service as one of the integral working units of the Waad Leumi. The tasks of the Department are of twofold character, the organization and direction of the Social Service Bureaus of the Kehillot and the development of sources of information on the status of the social service in Palestine for educational, publicity, and propaganda purposes. Attacher to the Department is an Advisory Council.

About a year ago, the problem of co-ordinating the social service activities in the three largest centers, Haifa, Jerusalem, Tel-Aviv, one after the other, was approached by the Department. The fundamental question was that of the co-ordination of the social services rendered by the various institutions and organizations. A survey of the field showed that nowhere was there an attempt at family welfare work in any inclusive way from the point of view of the family as a unit. The sick of the family, the tubercular within the frame of the family, the expectant mother, the convalescent, the unemployed head of a household—they claimed and received attention and care. The family as a whole received them only incidentally to the treatment given its individual members by specialized societies. Families fallen upon evil times had no public agency to turn to. There was a double outcome from this state of affairs. Those suddenly stricken by misfortune became the object of house-to-house collections instituted for their benefit by sympathetic members of the community, or, taking matters into their own hands, they carried their applications for loans or for out-and-out help to the houses and shops of the same sympathetic persons. The category of pensioners who, in default of health, unemployment, and old age insurance and widows' aid, are recognized as legitimate wards of society, does not exist. Instead there has grown up a multitudinous community of beggars who go from door to

door at least once a week, before the Sabbath, or extend their open palms to the Sabbath purchasers at the market on Thursdays, or sit at the Wailing Wall or walk the streets soliciting pennies. In the serried array of social agencies, there was none charged with the problem of the destitute or the troubled family.

To the organizing agencies it seemed, therefore, that the first approach to the solution of the problem of co-ordination was a family welfare institution; and that therefore the specific undertaking of the Social Service Bureau of each Kehillah should be family case-work. It seemed the inescapable conclusion. This way out was chosen, though it was realized that it required a steady flow of funds in no small volume.

The method of organization was the appointment of a Social Service Committee by the Kehillah; and the appointment by this Committee of a small number of its members as the Executive, the steering body, before which cases were to be brought from day to day for the determination of the treatment to be administered. The central Department attached to the Waad Leumi elaborated a series of uniform questionnaires for investigations and cards for reference records, together with a primitive form of Social Service Exchange. A contribution made by the Palestine Endowment Funds, Inc. through the good offices of Judge Julian W. Mack, enabled the Department to offer two Kehillot the salary of a professional social service worker, and a number of individual contributions of American well-wishers, provided such a salary in the third locality. Thus could be overcome the resistance experienced in Palestine, as everywhere else, to the use of "charity" funds for administrative purposes. It is a point of interest, that, while three trained women, who had enjoyed courses in social service work in Germany, one of them also in England, were found in the country to fill the three positions, the discussions around their appointment revealed the fact that in large part the volunteer communal workers who had hitherto done the social work of the community were not aware that social work is a profession and that there exist schools and colleges offering academic and practical courses. To the grant of the salary conditions were attached, as, for instance, the use of the forms worked out by the central Department, the installation of card indexes, the purchase of appropriate files, etc.

On the whole, the three centres, Haifa, Jerusalem, Tel-Aviv, complied with the suggestions of the Social Service Department of the Waad Leumi as explained up to this point, and complied successfully in practice so far as concerns the family case-work for which the Kehillah Social Service Bureau made itself responsible. Not a little difficulty, however, has been experienced in realizing the last point in the scheme of organization. The central Depart-

ment's plan provides for a Council composed of representatives of all the local organizations, institutions, and societies bearing a welfare character. The functions of the Council were to be fourfold: laying down the social service policy of the community with a view to encouraging co-operation and avoiding duplication in service, passing upon new projects, insistence upon the information service conveyed by the idea of a Social Service Exchange, and developing a financial policy that should in the course of a year or two, lead to united drives. For the present the Councils can influence the financial policy only in the detail of introducing a semblance of system into the chaos of tag days, entertainments, concerts, bazaars, etc. The last regulative purpose has been achieved in Haifa. But of none of the places can it be asserted that the Council idea with its corollary of an information exchange has attained to full realization. A period of less than a year may be too short to expect so radical a departure from past practices.

Tel-Aviv offers an interesting observation. While its social service situation is no more forbidding than that in Jerusalem, where the opposition between the Old and the New, one may say, between the eighteenth century and the twentieth, creates problems worthy of the statesman's attention, it is more confused in Tel-Aviv, due to the multiplicity of organizations and the division between Kehillah and Municipality. The discussion of the latter point lies in the sphere of municipal government, outside the purview of an article on social service activities. The effect of the multiplicity of existing organizations was to determine the Tel-Aviv Kehillah to make a departure from the plan submitted by the Department of Social Service of the Waad Leumi. It entered upon the co-ordination of the social activities in the city solely from the point of view of a joint campaign for funds, creating the Council first, before the co-ordination of service through the experiences of family welfare work had reached an effective stage. From among the representatives of the organizations that joined the Council, an Executive Committee was chosen as the Social Service Committee of the Kehillah, instead of making the Committee the outgrowth of the Kehillah itself, an integral part of it.

So far as fund-gathering for family relief work is concerned, the result is the same in the three cities, Tel-Aviv's aspirations to the contrary notwithstanding. It must be remembered that the Social Service Bureaus of the Kehillot were set up simultaneously with the organization of the Kehillot themselves, immediately after the election of their General Committees, hence before the tax levies had been put into operation or the very machinery for them had been built. In any case, even if the tax collections had been completed, the rate is too small to suffice for relief work. It is to be regarded as an achievement that in each of the

three Kehillot a percentage share of the budget has been allocated to social service. The budgets are small since the rate of taxation is modest, hence the budgeted sums will have to be supplemented by voluntary annual contributions. In Jerusalem, such a collection is now being instituted; while in Tel-Aviv the plan for a united drive is awaiting the leadership of an experienced federator. There are such among the American contingent in Palestine, but they profess to be too busy with other affairs to devote themselves to fund-raising with that exclusive devotion the Boards of Federations in America know to be necessary for success, particularly at the introduction of the idea.

At least family case-work has been established. Gradually it promises to produce co-ordination and elicit full co-operation. In Jerusalem the victory has been gained in some instances of establishing co-operation between the Kehillah and some of the Kollelim; in Haifa there is practically complete co-operation of all existing agencies. The categories of work are duplicates of those known to social workers in Jewish Communities elsewhere: pensioners (unrehabilitable families), invalids, transients, the sick, convalescents, tuberculous, unemployed, etc. The following few figures selected at random from the report of the Social Service Bureau of the Jerusalem Kehillah for the first six months of its operation (May—November, 1932) give a notion of the need for family case-work and the exiguity of the means at the disposal of the Kehillah:

The applications received involved.....	1,556 persons
Investigations at homes and institutions.....	760 visits
Heads of households comprising 71 souls provided with work.....	27 men
Rent paid for.....	18 families
Cash relief extended to.....	82 families
Receipts	£217.685
Expenditures (exclusive of administration).....	£185.274

The Department for Social Service of the Waad Leumi has instituted periodic conferences between the social service workers of the three cities, at which difficulties and suggestions are thrashed out and the system introduced tentatively is subjected to constructive criticism. The Department also used the visits of prominent social workers from Germany to good purpose by arranging lectures and experience meetings in which the workers participated, as well as the Committee members and the volunteer aids, of whom a number have been recruited from among the public.

From the above description it should be obvious that the central Department for Social Service has had to devote no small part of the year to the organization of the work in the Kehillot. Nevertheless several central undertakings have been carried through. The contribution of the Palestine Endowment Funds, Inc. enabled it, for instance, to arrange for the writing of a series of twelve lectures on

Social Service work, with special reference to conditions in Palestine and to the initiation of the volunteer workers, whose services are of prime importance at all times, and imperative at a time when shortage of funds permits of the employment of only a single or at most two professional social workers for all departments of social work in each of the three centers. The lectures had to be written in German and were then translated into Hebrew. If this article had not already reached undue dimensions, it would be worth while to stop here for a moment and describe the interesting language problems, terminology and nomenclature, involved in the process of translating social service literature. At the time of writing the distribution of the lectures to the Kehillot, to women's societies in the cities and the villages, and to interested individuals throughout the country is about to be begun.

Again, thanks to the Endowment Funds contribution and to interested well-wishers in America, Germany, and Palestine, it has been possible to set up the rudiments of a social service library, open to the use of the professional and the volunteer workers.

Aside from the organization of the Social Service Bureaus of the Kehillot, the main task of the Department for Social Service of the Waad Leumi has been the development of a Central Information Bureau. This function was made possible by the interest and the substantial support of the National Appeals Information Service, through its Palestine Committee, consisting of Mr. Harry Viteles, Chairman; Dr. J. L. Magnes, Dr. Maurice B. Hexter, Dr. A. Kaznelson, Mrs. Helena Hannah Thon, and Miss Henrietta Szold. Dr. Kaznelson represents the Waad Leumi and Mrs. Thon the Histadrut Nashim Ibriot (Jewish Women's Association). Miss Szold was co-opted recently as the Director of the Department for Social Service of the Waad Leumi.

As is well-known to those in the United States who are interested in Jewish social service work, this Committee has for some years past been engaged in sending reports to America on welfare organizations in Palestine. Its first series of reports was revised two years ago, and the revision was distributed by the Bureau of Jewish Social Research to the Federations participating in the National Appeals Information Service. For obvious reasons the American agencies are interested in every detail of Palestinian institutions. A rough computation shows that the United States of the period before the economic depression contributed about 85% of all receipts of the Palestinian institutions that collect money in America. At present the American sources yield less than half the former amount.

It was felt that even the revised Directory of Palestinian institutions compiled by the Committee required further changes and closer investigation. Particularly it was the opinion of the experienced that the information must, for the sake of Palestine itself and for the sake of its friends abroad, be kept up to date unflinchingly. The Committee therefore proposed, and the proposal was accepted in America, that the Department for Social Service of the Waad Leumi take over the investigation of the Palestinian institutions, that for the purpose it establish a Central Information Bureau with a full-time investigator, and that the enterprise be subsidized by the National Appeals Information Service. The project was launched last May. A number of institutions have been re-investigated and reports have been drawn up and translated into English. The first batch is about to be forwarded to the successor of the N.A.I.S., the National Council of Jewish Federations and Welfare Funds. The Central Information Bureau has already been of value to inquirers in Palestine itself. The crisis in America has had the effect of stimulating collections for the institutions in Palestine. Emissaries are sent from Jerusalem to all the villages and towns. The central committees of a number of them have resorted to the same system as prevails in the cities of the United States possessing federations: emissaries from institutions cannot gather contributions without the assent of the town or communal authorities. The latter have in many instances turned to the Department for Social Service of the Waad Leumi for information about one or another less well-known institution. Due to the operation of the Central Information Bureau, the particulars could be furnished, or if they were not on hand a special investigation was at once carried through. The Bureau also watches the press and the streets for signs of new social service activity and pursues it to its source and tests its legitimacy. It remains only to give still greater publicity, both in America and in Palestine, as well as in other countries of the Jewish world, to the existence and the functions of the Central Information Bureau in order to secure a just as well as a generous treatment of Palestinian institutions.

It would lead too far in this article to enumerate the varied applications that have reached the Department for Social Service of the Waad Leumi for help, information, service. Only one other activity should be mentioned, its connection with the recently established, still feeble beginnings of Juvenile Court and Probation work. On April 1, 1932, the Government appointed a Probation Officer for male youthful offenders. He is to serve the whole country, alike the Jewish and the Arab population. The Depart-

ment at once offered its services for Jewish cases, and the offer was accepted with alacrity by the British Christian gentleman who fills the position of Probation Officer. The work for the Jewish youth was entrusted to the Kehillah and its professional workers in each of the three cities organized for social service and to interested and experienced individuals elsewhere. Big Brothers and Big Sisters are offering their services, and they show signs of crystalizing their activities into a movement. The co-operation with the Government Probation Officer revealed many aspects of needed social service for children and adolescents, the nature of which may have been suspected previously, but had never before been clothed in a definite formula. The report demonstrates that the Jewish Community in Palestine has, on the one hand, accepted the modern attitude toward social service work, and, on the other hand, in spite of the bewildering multiplicity of its social service organs, it lacks certain facilities so woefully that it cannot yet function as a modern community should. The probation work has revealed that our social apparatus is sufficiently well-developed for the investigation of juvenile cases preliminary to the court inquiry, the social status of the child; his economic situation, his family relations, and his health, physical and mental (for there are mental hygiene facilities available). On the basis of such investigations, our social agents have been able to make recommendations to the courts which the Probation Officer and the magis-

trates have endorsed and accepted. Sentences are passed in accordance with the recommendations. But then comes the rub; for lack of the needed institutions and the required means, we find ourselves incapable of executing what we have ourselves proposed. We haven't the means for a home-placement system enabling removal of a child mal-adjusted to its parental environment; we have only one limited institution for the defective and retarded children, and none for behavior problem children; we have no industrial schools; we have no systematic evening classes; we have no buildings with facilities for club work and recreational occupations; our gymnastic teaching in the schools lacks system and completeness. All this remains for future development.

There remains also the organization of the social service at the periphery, away from the urban centers, in the smaller communities, like Hebron, Safad, Tiberias, Petach Tikwah, and Rehobot; there remains its organization in the rural districts adjacent to the towns and large villages. We confess humbly, but hopefully, that we stand not even at, but only before, the threshold of what should be a lofty structure of social service in Palestine. Above all the Government will have to be activated towards social legislation, of which there are only the faintest rudiments to be discerned in its system of laws and administration. The tasks are serious and urgent, and they should attract ability and experience for their performance.