

school came. The largest number of children were below 10 years of age. The smallest number were between 15 and 16. The subjects taught were dressmaking, sewing, manual training, basketry, crocheting, raffia, story hour, embroidery, games and kindergarten work. The kindergarten had a registry of 159. Percentage of Jewish children was 52, non-Jews 48.

On August 4th and 5th, exhibits of the work were held which were visited by hundreds of persons. On August 5th part of the exhibit was a luncheon served to teachers and visitors, the lunch being prepared by the domestic economy class. A number of prominent city officials were present. All who viewed the exhibit declared the work to be a success. The assistant superintendent of instruction, the superintendent being out of the city, delivered an address at the luncheon in which he declared that

the work was probably more successful than ever before in the history of grade manual schools. More than 600 garments were made by the girls in the sewing classes; hundreds of useful articles were made by the boys in the manual training classes. The shower baths, which were part of the curriculum, were as beneficial as anything that has been done in these five weeks.

The publicity that the work has stirred, we feel, will help arouse interest among the citizens so that the work may be taken up again by the Board of Education next year.

At the close of the school term, several hundred children signed a petition which was gotten up by some of the children themselves and in this petition they asked the school board to continue the grade manuals next summer.

PROBLEMS IN CHILDREN'S INSTITUTIONS

Ruth Berolzheimer

Chicago

The elemental supposition in a home for dependent children, is, that it shall furnish food and shelter; the quality of this food and shelter depending upon the character of the children housed, their ages and physical condition. During the last year, 25 per cent of the children admitted came from tubercular homes. The ordinary food requirements for the potentially tubercular person, is placed at twice the amount of the normal individual; adding to this the extra requirements for the growth of children long underfed, will show how abundant a diet is necessary for most of those in our charge. In the foreword of "A Standard Dietary for an Orphanage" written for the State Board of Charities and Corrections of California, Dr. Adele S. Jaffa says: "In considering the question of what constitutes a standard diet for the children of an orphanage, the first and the most important thing to do, is to forget that they are orphans, and the second is to remember it with renewed intensity.—The fundamental food needs of children, are the same regardless of where they happen to eat. It takes just as much

material to 'grow' the body of one little child, as it does that of another little child, regardless of the father's earning capacity, or whether indeed there be a father." To this end, our children's dietary has, during the last year, been brought up to a standard that is eliciting much favorable comment from dietitians who are studying the institutional care of children. At present every child whether potentially tubercular or not, receives a cup of cold milk during warm weather, and hot milk during the winter. Items in the diet which had no food value other than flavor, have been replaced by materials of real muscle building value, and the actual quantity of food served has been almost doubled. Again Dr. Jaffa says: "When considering the question of the inevitable and unavoidable cost, it is an appropriate time to again remember that these particular children are orphans; that as such they are the responsibility of the community, and that the community not only can afford to feed its children properly, but, that it cannot afford not to. If in the common equality of children there is one class who have greater need than

others of a sound constitution, of fine physical development, of resistance to disease, it is those children who must depend for their livelihood and success entirely upon their own efforts, and that, at an early age. From the selfish, as well as the altruistic point of view, the community cannot afford to allow 'dependent children' to grow up into anything short of their very best possibilities. The money which it is necessary to spend to accomplish this result, is in every sense a good investment." The attempt to reach and maintain this standard together with the actual increase in the cost of food materials supplied to the children during the year, are some of the factors to be reckoned with, in a discussion of our increased per capita cost.

Another item of increasing expense is that of additional general service due to the predominance of little children in our population, during the year; the number of children admitted from 16 months to 9 years were 82 per cent of the total admission; these little children of course, not only need a large amount of care themselves, but they can contribute nothing by way of service, which displacement also must be made up by salaried service.

Every precaution has been taken to safeguard the children's health. In a household such as ours, illness not only means suffering on their part as well as expensive additional service, but it means the closing of our quarantine, and the consequent annulment of the institution's value in the

community service. At our request, the Contagious Disease Division of the Health Department, has been kind enough to furnish us with a daily report of all communicable diseases, throughout the city. By daily reference to these reports, it is possible to delay the admission of children in whose families contagious disease is present, or in which the period of incubation has not elapsed, until such time as makes them safe in the company of other children. For the safeguard of the children in the main building, we added a night nurse to our service. Her work kept down the number of coughs and colds, tonsillitis, and other minor ailments that tend to fill up the hospital, to an almost unbelievable minimum. During the severely cold weather, the use of the tank for bathing was abolished, and all baths given under the showers on the dormitory floors. Throughout the year gingham dresses and blouses have been worn exclusively; with the result that we have had only one case of ring worm. Just what all these elaborate precautions have meant in an open quarantine and continued service to the community can be judged from the fact, that only three times throughout the year has it been necessary to close the latter, and in only two of these instances did the infection originate there. In October a case of measles closed it for fifteen days. In January, diphtheria was the cause of a ten day quarantine, and in March we found it necessary to close up for three weeks, in order to use the space for isolation purposes.

Proceedings of the National Conference of Jewish Social Workers

TRAINING SCHOOLS FOR JEWISH SOCIAL WORKERS

George Ellman

Memphis

Tonight's deliberations, circling around the focal points of the question, "Should Schools for the Training of Jewish Social Workers be Established," are destined to make history in American Jewry: Upon our discussions, whether for or against, will depend, in a large measure, not only the future mental status of the Jewish Social Worker, but also the entire gamut (flats and sharps included) in the scale of the Jewish Social and Charitable harmony. To me, Mr. President, this is a

question which touches the very essence of my existence as a Jew; and the solution of this vital question will decide whether we are justified, as we thought till tonight we were justified, to allow others to lead us in a field of endeavour in which we were, and are, born leaders.

Upon our decision tonight will also rest another very vital question: Do we agree, or do we disagree, with our non-Jewish friends in their contention that the Jew is a *Kopf-Mensch*, but not a *Hartz-Mensch*.

This assertion has been preached to us by our well-meaning friends for the last 1900 years, and some of us, actually, begin to believe it is so. It has been sung from the stages; it has been preached from the pulpit, and delivered in fine language from the rostrum, entirely too often, that the Jew stands for justice and righteousness alone, but not for love. While our nephews, nieces and cousins kept on claiming for themselves the distinction of bringing their hearts into play in all their actions.

All these, and many other questions, will be finally disposed of tonight. I, therefore, say, let us proceed with great caution, and with much circumspection, lest we offend our friends by re-claiming from them our natural rights. Let us not assume too much for ourselves, unless we can back it up by sound reasoning and past experience.

I am not concerned, Mr. Chairman, and ladies and gentlemen, if you decide to adopt this or any other plan, as to how, where and when this Jewish School shall be located and run. My chief concern is: Shall we have it or not? Is it worth while having it? I am willing to leave all the rest in the hands of the ladies and gentlemen, who are much, very much better fitted and equipped for those discussions, if you would indulge me for a few brief moments, and allow me my say as to the other. And I will begin by saying: There should be established Jewish Schools for the training of Jewish Social Workers.

Of course, plumb-line solutions cannot be accepted at their face value in questions not those of the surveyor. In any other field, a plumb-line must be supported by reasons better than because. But I do think, Mr. Chairman, that I have some reasons to advance. They have satisfied me and, I hope, they will satisfy all present here tonight.

In looking up the material for this paper, I have consulted, among other books, ancient and modern, the "Guide for the Perplexed," by Moshe Ben Maimon (Maimonides). Reading his definition of the Hebrew word *Lev*, meaning the Heart, it struck me as rather strange that the English words love and life should come to be so near alike, and so identical with this word of words *Lev*. I thought then, and am still

of the opinion now, that there is a mystical connection between them, which our many lexicographers have either been unable to uncover, or have not been aware of the meaning of the Hebrew *Lev*. For, says Maimonides, "This word, in its ordinary significance, stands for Heart. It is an organ possessed by almost all of the animal and human kinds. And, being located in about the center of the respective bodies, it is very often used to signify the center or middle of a thing." (This, too, is true in the English: Instead of saying "in the center of the city," we say, "in the heart of the city.") And he proves by numerous passages from the Five Books of Moses and the prophets, that this word signifies also thought, counsel, will and understanding, and a great many of the other attributes inherent in human nature. He proves, most conclusively, that from that organ, as the dynamic force of the human anatomy, radiate all the feelings that govern human conduct, whether for good or evil. So that, by this formula, the Hebrew *Lev* though meaning, originally, but the heart, in its broader application, also means love and life.

Now, we all know about the three passages in the books of Moses, commanding us to love: "And thou shalt love the Lord thy God;" "Love thy neighbor as thyself;" "Love ye the stranger." The Talmud uses, very often a *Gezerah Shviva*, (a comparing of two passages, though dissimilar in expression, to make them agree in the same meaning). And when we use this phrase of rhetoric in connection with these three loves, we have this sublime idea: "With all thy heart and soul and might" is not only applicable to the command "And thou shalt love the Lord thy God," but you must also love thy neighbor with all thy heart, with all thy soul, and with all thy might. And not only your immediate neighbor, but even the perfect stranger shall you love with all thy heart, soul and might.

This lofty ideal, Mr. Chairman, has been accepted by the children of Israel nearly 4000 years ago. It has been the only concern of our great teachers, all through these long, dark ages to teach us this cardinal principle in the Jewish philosophy of life: The cultivation of the heart, not the head.

(The only function assigned to the head, as far as I know, is to bear the "*Shel-Rosh*," which is one of the two "*Teffilen*," but this, too, is to remind us that in that "*Shel-Rosh*" is cased in the "*Shemah*," the very passage of which we speak now). We were instructed in the belief of one God. Only one God, ladies and gentlemen! (No head work here, neither; there is no mathematical problems allowed: One means one with every Jew).

Our education is the education of the heart. And our love, charity and social service are to be of the heart. Is there any one to contradict me? I would love to hear from him.

This being true, and I know of nothing to the contrary, I ask, to whom must I look for further instruction? To whom must I turn to receive more light? Shall I turn to my old and trusted instructors, who have been tried and found not wanting; or shall I sit at the foot stool of these excellent and learned men and women in the now existing school of philanthropy who expect me to make these my high ideals supplementary to something foreign to my very nature? Who expects me to make mind culture predominate my heart culture?

By saying this, Mr. Chairman, I do not mean to say that our friends, who have instructed our social workers till now, have nothing to offer worth while having in the work of Jewish Social Service: System, within and without the office; modern bookkeeping and correct accounting; registration and indexing; division of labor and centralization of authority; collections of funds and the distribution of same into the proper channels, are all necessary, even indispensable, in one sense, in the management of a modern office. But when I am told that, to successfully acquit myself of this high trust put in me, I am to know, more than anything else, the definitions of the terms: "Protoplasm," "Polyandry," "Anti-Toxin," "Calory" and "Marginal Utility," these and other similar, excellent studies are to be my tools to do my work with, and for Jewish applicants, I must decline to accept it.

One might as well try to make me believe that the terms "Circumference," "Diame-

ter," "Sextant," "Conic Section," "Parabola" and "Hyperbola" are the proper tools for the manager of the corner butcher-shop. And, the mockery of it all! These fine and beautiful words are to become a part of me within a period of twenty-four months, and I shall receive my B. A. degree, (paying perhaps a small sum extra) and I am a finished article, ready to deal with Rav Bobrofsky; with Chazan Chernikoff and with Magid Isaacson.

"Marginal Utility," is a well understood term by the Jewish housewife: *Apippical*, and a *laberrel* and some of the *fassolyzes tzimmes* left over after the Friday night shabbath meal, are all chopped up with an addition of a few onions, salt and pepper, and some genzene shmaltz on Saturday morning, and you have a dish that you will lick your fingers eating it.

The Jewish house-wife is far from being ignorant of the term "Anti-Toxin;" A piece of dough sprinkled over with some caraway seed, a little sugar and cottonseed oil and baked into *Pletzlech*, (cookies, if you please,) are good and wholesome for the kids, and when fed to them on "*Erev Rosh Chodosh*," is the best preventative for hook and ring worms. And the kiddies like it.

No, Mr. Chairman, it is labor lost. You cannot relieve or rehabilitate a Jewish family with the knowledge of those fine terms. What is of prime need for the Jewish Social Worker is a thorough knowledge of the history of the family, not only from the standpoint of it being an integral part of the city at large, but also from the standpoint of it being a part of the whole Jewish race. It is of great importance, for the Jewish Social Worker to know, not only the family's immediate surroundings, but also a knowledge of the environments, the education and surroundings it lived in when in the European countries. The Jewish Social Worker must acquaint himself with the struggles of the individual for bettering his own condition, as bearing upon the larger and much keener struggles of the whole Jewish race, in all its ramifications, for social, communal and educational betterment in the old, as well as in this new country. To successfully work with and for Jewish men and

women, it is absolutely necessary to know something about the *Haskalah* movement, its aims and aspirations, as also its success and failure, and why it did fail in its expectations and hopes. He, the prospective Jewish worker, must know a great deal about industrial conditions in Russia, Galicia, Roumania and Austria; how this *Chaem Goldberg*, (not everything is gold that shines, even a whole mountain of it), managed to make a living for himself and his family under the restrictive and degrading conditions in his home country.

I confess, Mr. Chairman, that we are a peculiar people. But, we were meant to be a peculiar people. And, I hope as long as there will be but one Jew left in this world he will be a peculiar Jew. And there is little use, at this late hour, to try to be anything else. And why are we peculiar? Simply because we refuse our minds to govern our hearts. This and nothing else. Let us, then, settle down to it, accept it for all it is worth, and stop arguing about it.

This settled and accepted, it seems to me, I am not demanding any too much from our prospective Jewish Social Worker to know, in addition to what the other schools of philanthropy teaches him, a little of the book of Job. Yes, the book of Job, as his text book on social righteousness. The book of Isaiah, Jeremiaah, Ezekiel, Hosea, Amos, Micha and Malachai, as text books on social justice. A little of the Psalms, Proverbs and Ecclesiastes, as text books on the Philosophy of life. As "Principles of Relief," let him read up Chapter 25, paragraph 35, in Leviticus: "And if thy brother be waxen poor, and fallen in decay with thee, then shalt thou relieve him. Yea, though he be a stranger, or a sojourner with thee, that he may live with thee."

There are no conditions attached to this "Principle of Relief: "Thou shalt Relieve Him," says the Lord. There are no conditions as to the time of establishing his right of residence in your city: "Thou shalt Relieve Him," says the Lord. "Though he be a perfect stranger, or a sojourner with thee, "Thou shalt Relieve Him," says the Lord. "That he may live with thee." How beautiful; how sublime;

how human, and, at the same time, God-like: "Speak unto the children of Israel and say unto them, 'Ye shall be holy; for I, the Lord thy God, am holy.'" As God is just; as God is righteous; as God is merciful; as God is loving kindness, even so must the children of Israel be: "Ye shall be holy. for I, the Lord thy God, am holy."

Let our Jewish Social Workers use for their hand-book the *Pirke-Avoth*, from cover to cover. There they will find mines of gold and precious metal for knowledge and instruction. If he is to interest himself in plain charity work, it will profit him to know that the rabbis said: "Charity is the salt of riches." "To lend is better than to give; but to give employment is better than either." "Kindness is the highest form of charity." "To him who lacks nobility of heart, nobility of blood is of no avail."

Is it to be cleanliness that he is looking for, let him read this: "Cleanliness is next to godliness," "Cold water, morning and night, is better than all cosmetics," "Keep the body clean; let thy garments be changed daily, for clean garments honor the wearer."

For benevolence these rabbis had this to say: "If thou hast commenced a good deed, leave it not incomplete." (This is the principle of the whole loaf vs. half of the loaf.) "Good deeds are better than good creeds." "Even he who lives on charity should practice benevolence."

The principles of social intercourse run thus: "What is displeasing unto thee, do not unto others." "Guard with jealous care your neighbors' honors." "Do not visit the sick and poor empty handed." "It is a bounden duty to visit the sick."

Hospitality had its place in the minds of those great thinkers: "Let thy house," they said, "ever be hospitably open, and let the poor be received therein." "Receive everybody with kindness." "The table at which strangers eat becomes an altar." "During eating hours open thy doors, that the needy may enter and partake."

Education and all that it implies, has always been the greatest ambition of the Jew. And it will do for the future social worker a great good to learn what these

rabbis had to say about it: "If thou hast acquired knowledge what canst thou lack? If thou lackest knowledge what canst thou acquire?" "Teach the children of the poor without compensation; and do not honor the children of the rich." The world exists only by the breath of the children." "The study of the law that does not go hand-in-hand with industry is doomed to failure." (Here is the principle of industrial training.) "He who is rich shall support the learned." "Distress and poverty should not prevent one's obtaining an education." "He who acquires knowledge without imparting it to others, is like the myrtle in the desert, there is no one to enjoy it."

The underlying principle of a free loan association, he will find in these beautiful passages: "Lend to the poor in time of need." "Never take the clothes of wife or child in payment of a debt." (The law of exemption.) "If thou hast taken of a man his plow or his pillow for debt, return the plow in the morning, and the pillow at night." "No Israelite is allowed to lend usuriously to a non-Israelite." "The practice of usury is as wicked as the shedding of blood." "The Eternal is the advocate of the poor."

Patriotism is one of the virtues upon which great stress has been laid by the rabbis: "Pray to heaven for the prosperity of the government in which you live; for by indifference of its welfare we cause anarchy and disorder to reign." "If there be no law there can be no civilization." "Follow the custom of the country in which thou dwellest, the law of the country is binding." "He who revolts against the country commits as great a sin as if he revolted against God." These, and thousands of other sayings and maxims can be quoted in support of this, my contention that every phase of social endeavor confronting the social worker of today has been carefully considered and planned for him by these thinking men of 1800 years ago.

And let it not be said that all these commands and injunctions lack the spirit of tolerance: "Before me," said the Lord, "there is no difference, he who accomplishes good will be rewarded accordingly." "The Lord who proclaimed the law from

Sinai, is the Lord of all nations." "The virtuous of all nations participate in the Eternal bliss." "Support the aged without regard to religion; respect the learned without regard as to age."

And to crown it all, "God scattered Israel in order that all nations may know the purity of the Jewish teachings."

We have been the teachers to all the nations of the earth in the fields of religion, morals, ethics, justice, righteousness, as well as of love, mercy, charity and loving kindness: I, for one, am not quite ready, nor at all willing to be changed from teacher to pupil. I like this distinction, and wish to hold on to it; for if you take this away from me, I have no more excuse to be a separate and peculiar Jew.

The end of our peculiar problem is not yet. There is a question in my mind whether this is the end of the beginning, or the beginning of an end. From all the present indications, in spite of what may be said to the contrary, I can, even now, see a new Exodus. This modern, twentieth century Exodus, will outstrip, in all of its details, any previous one ever experienced by our brethren: "*Lech Lecho*" is what God commanded Abram: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I shew thee. And I will make of thee a great nation. And I will bless thee and make thy name great. *Ve-Yehi-Brocho*; (And thou shall be a blessing.) "And in thee shall all the nations of the earth be blessed." They are coming, these Abrams, Isaacs and Jacobs. I see them making ready to obey the command, even as Father Abram did. With the everlasting obedience to God's inscrutable law: with the "*Gam Zu Letova*," (this, too, is for the best), they will come, and soon become part of us. They will give us many more peculiar problems to solve, and the future social worker will have to solve them in a peculiar way.

Shall we, then, receive them with the same spirit of lukewarmness, and patronizing air as we did 30 years ago? Or shall brothers? Extend them the glad hand of we change our attitude and receive them as welcome, as becoming a brother? There was some excuse for our mistakes made

30 years ago: We did not know them then, as we do now. They were strangers to us then, but not now. We knew little of their inner lives and aspirations then, but we know a great deal about it now. They were then the sufferers from our own ignorance and short-sightedness and we must not make the same mistakes over again. Let me, then, repeat. "There should" be schools for the training of Jewish Social Workers.

Train your social worker to be a Jewish Social Worker. Let him have a sign above the door reading: "The Jewish Educational Alliance," or any other epithet to indicate to the outer world that this is a "*Baith Elohim*," a house of a God of Israel. Let the world know that this house is not only supported by Jewish money, but that in it they teach Jewish morals pertinent to Jewish tradition. Let there be a Menorah in the house; and the children be taught the significance of it. "Miss — told me it is a seven-branched candlestick, and the Jews light it once a year." is what a little girl answered me when I pointed to a Menorah I saw on the mantel piece in a Jewish Settlement House.

Let there be a *Muzuzah* on the door, and its significance explained to the children. Let the *Megillah* be read there, on Purim. Let the books of Moses and the Prophets be given the first place on the shelves in the library of the settlement house. Train them to handle men, women and children; Jewish men, women and children, if you please, not cases. Let them bear in mind that they must "have faith in the fortune of Israel; and they must lighten the burdens of Jacob." That they are to "take the hand of yonder caftaned wretch, whose fingers are nerveless; whose frame is puny," and say to him: "my brother." And to the creature of darkness: "my friend." These are the true and beautiful outpourings of a real Jewish Social Worker's heart: The heart of that sweet singer in Israel, Emma Lazarus.

"Long, long has the Orient-Jew spun around his helplessness the cunningly enmeshed web of *Talmud* and *Kabbalah*. Imprisoned in dark corners of misery and oppression, closely he drew about him the dust-gray filaments, soft as silk and stubborn as steel until he lay death-stiffened

in mummied seclusion. And the world has named him an ugly worm, shunning the blessed day-light. But when the emancipating spring-tide breathes wholesome and quickening airs, when the sun of love shines out with cordial fires, lo, the soul of Israel bursts her cob-web sheath, and flies forth attired in the winged beauty of immortality."

Our peculiar brethren are not cases. They are in need of just such spirit. Of your personal touch; of your brotherliness, your friendliness, your hand-shake. And you can accomplish this only when you establish the "Schools for Jewish Social Workers."

Cottage System

The Hebrew Orphan Asylum of Baltimore has decided to build a cottage system, and its directors are now seeking a suitable location for the erection of the new buildings. The impetus for the move came from the bequest of the late Mrs. Herman W. Block of New York of \$50,000 for a memorial to her former husband, Mr. Simon Stein. The new system will probably require an additional \$100,000 to install. It is intended to make the new buildings as up to date as possible, and to conduct the institution along the most modern lines. A system of education adapted to the needs of the new cottage system is being worked out, and the plans will be carried forward briskly so that the removal can take place as soon as possible. At present the Hebrew Orphan Asylum of Baltimore occupies a congregate building, which was not so long ago on the outskirts of the city, but the rapid growth of the city has now surrounded it with brick development, and while the plot of ground of four acres still insures a certain amount of privacy, it has become to all intents and purposes a city institution. The officers of the Orphan Asylum are: Dr. Sydney M. Cone, president; Dr. Abraham Cohen, vice-president; Mr. Henry F. Westheimer, treasurer. Mr. Herman W. Block of New York is taking a great deal of interest in working out of the plans of the new system, and Dr. Ludwig B. Bernstein of Pleasantville has been acting as expert adviser.

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Orthodox Customs of Nursing

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