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The second course is to be sweet cabbage boiled with a little flour and some bits of bacon. The visitor would have preferred the sugar with the gruel and not with the second course. Both, however, are tasty, and no one can deny that the children are well-cared for. During the day spent here they are fed five times, and learn all manner of useful things against the day when they will go to school. Only a few months ago there were fifty of them in this nursery. Each ward of the city has one or more such places, and they have rendered valiant service in the last three years. Thanks to certain patriot landowners they were never entirely without milk. Meat they have had only once a week. There have been cases where little ones came in so weak that they could not walk, now they are as lusty as young lambs on the meadows.

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The matron and the three teachers in attendance know how to mother the mites. Such work tells for eternity. The visitor asks for a copy of the poem and in one minute it is ready. Then he takes his leave, glad to have seen what is being done to secure "Poland's future."

A good quarter of an hour on the tramway, through no end of streets, all belonging to the Jewish quarter, brought us to a mixed part of the city, where chiefly workmen have their homes. Five minutes' walk, and we are on the street, named after the great plain, where for generations the periodic "royal elections" were held in the general assembly of the Freemen of Poland—the Wola Field. We knocked at No. 18 and were ushered into a large council-room with green baize-covered tables. A dark, thick-set, pleasant-speaking man greets us, begs for a moment to finish some matters with one of his directors, and goes on with his work. Meantime, I learned from my guide, a devout Catholic, something about this institution which is Jewish to the core, and of its manager.

Pan Hosenpud was for years a teacher in the city schools, and was president of the Jewish Teachers' Association. His viewpoint was always the same. That just as in Britain or America a man may be a Jew but is bound to be a citizen of the country. So, too, in Poland. In a word, he regards Jewry as a religion rather than a nation, and in that sense, he is not a Zionist. He has bitter enemies, who will not have their children taught Polish and will not conform to any conditions which alone can make them modern citizens. Before I was through seeing his work I was convinced that here is a man who is at work with all his might on the solution of the Jewish question. He should have the steady support of all men of goodwill. What Barnardo did in his great London work, that Pan Hosenpud is doing on a modest scale in Warsaw. When I asked him how far he was meeting the need, he smiled sadly, and said: "I am only standing at the gateway of the task. We have scant means, and are at present virtually without either food or clothing to carry on. Our work could be multiplied to many times its present size, if some philanthropist would come to the rescue."

The institution was founded in 1840 by a wealthy Jew. It is now run by the city, for the Jewish people. There are three departments. In the first are the aged poor, 27 in number, all of whom have passed the age of seventy. The second contains mentally defective, idiots and the like of all ages, numbering at present fifteen. The third is for orphans. A hundred unfortunates have found refuge here—two-thirds of them boys. In addition, some 50 day-children are cared for, which brings the total number up to 200.

I was shown first into the boys' dormitories. They are divided into older and younger sections. The plain, iron cots are equipped with sadly worn linen, clean, but threadbare. It is the last they have. (In the girls' building later I found sheets and pillow-cases with patch upon patch.) At the end of each dormitory is a wash-room with rows of hooks at the end for towels—all numbered. Along the sides, at convenient height, are "troughs," under water-taps, for washing. They looked black and uninviting. "It's not our fault," was the warden's instant remark. "We had shining copper ones, but they all went with the bells of our churches, and our organ-pipes, to make cart-ridges for the Germans!"

Passing into the refectory, I found the larger boys in a row near the windows, while the younger ones marched round and round, singing a song—in Polish! They stopped a moment later, and took their places,

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for it was dinner-time. Each had his basin and spoon brought to him by the boys who were the waiters for the week. The former contained a thick soup, with boiled peas, beans and the like, together with bits of dough, similar to macaroni. I asked permission to try it, and found it thoroughly good. More salt would have helped it. The menu for the day is a piece of bread in the morning with coffee, this meal at one o'clock, then porridge at night—a slender diet for a bunch of lusty boys of such an age. Meat they get on the Sabbath. Milk is unknown to them! Sugar is put into their morning drink, but they have no other sweets! Only with the greatest care

can the warden get for them the things named!

Yet, they all looked well. Their heads were closely cropped. Two boys had bandages, pointing to some scalp disease. I walked along the rows of boys, and was amazed to see, in the case of at least half of the lads, no trace of Jewish physiognomy. The very removing of these children from their surroundings changes their whole expression of speech and countenance!

"What do we teach them?" repeated the warden. "Everything! If you want to see the difference between them and their fellows at home, visit one of our chedery, the Orthodox Jewish schools. There the

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