

free Hebrew classes, the people being perfectly well accustomed to take the public school without giving anything tangible in return, and so the relationship can at once become a natural one. Then there are so many vital points which a Jewish settlement has in common with the neighborhood, and I can do no better than call your attention to a few of them. In the first place, all settlements are among the Russian, Polish and Roumanian Jews. Every Jewish family, with hardly any exception, affords instruction in Hebrew to the children, especially to the boys. Every father is anxious to have his boy go to a Hebrew school. Now, a Jewish settlement can establish a Hebrew school; teach Hebrew, and you find you can reach the home as you can not by any other means. The parents will be glad to send their children. There is a perfectly sound reason for the existence of the settlement, because you have in it a Hebrew school. In the second place, the library in a settlement conducted by Jews can have and should have Jewish books and Hebrew books and Yiddish books; I wish I had time, I would tell you that we need not despise the Jewish books or the Yiddish language, for in the past twenty years there has been a wonderful change, and that language affords the most powerful instrument for the education and the uplifting of the Russian Jews. They have developed the Jewish language so that the time may come when you may have to study Yiddish in order to appreciate the gems in the Yiddish language; if you own a Yiddish library, you at once attract the older people to the settlement, which a non-Jewish settlement can not have, and does not succeed in doing. It attracts to the settlement the social gatherings of the inhabitants. That sounds beautiful in the report. But in fact it does not happen, as my experience with the settlements in New York, and especially with the settlement in Cleveland has shown. I call it settlement in the sense that it is settlement work, not that there are actual settlers; settlement work including the institution. The older people gladly come to read books and papers in Yiddish, the best works in their language; and they are more at home in that language; the best literature of the world is found there. I myself prefer to read a book in Yiddish or Hebrew.

Then comes the newspaper. Every Jewish community in which there is a settlement sufficiently large should have a weekly

Yiddish paper, and that paper can be a most potent influence for education. The Jewish press is, anyhow, more than a mere newspaper; it is an educational instrument. In every town you can establish a Yiddish paper, and you can control the editorial utterances. You can reach every home as you can reach it by no other means. And I can assure you every word of that local paper will be read. It can be done in the Jewish settlement, and it can not be done away from a Jewish settlement. Another point, you can have evening classes to teach English; in your own city there may be evening classes conducted by the public schools but you will find the evening classes you conduct are much better attended.

You can have Yiddish lectures in Jewish settlements which you can not have in others. Those of you who know Mr. Masliansky, the Yiddish orator, know that you can not reach the Russian through any other medium than Yiddish. Another point is the Yiddish stage. Jewish plays are given in New York in three theaters, and exert a wonderful influence for good, also for bad. The Jewish settlement can make it a powerful medium for good, as the Jewish stage is so pliable, you can have any play you choose presented. You can have opera, and you can, if you are a good playwright, have a wonderful machinery by means of the stage, and a non-Jewish settlement can not have it. Young men are banded together for a noble idea. The Jewish settlement can house them. If I had time I would speak to you about the enduring qualities of the Yiddish language. (Applause.)

A FEW LIMITED OBSERVATIONS.

By MR. ALFRED BETTMAN, CINCINNATI.

The settlement does not exist solely or even primarily for the dependent or delinquent classes. Its hospitable rooms are destined to be the meeting place of all classes, the place where each man can impart to the other some good will, culture, learning, ideals or entertainment. Nor is it solely an institution for preventive charity. Incidentally, as a result of its activities, it may well instill habits of thrift, self-help and adaptability into those who have not opportunity to acquire these virtues in their homes. But, primarily, the settlement ought to be the embodiment of the

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natural craving for social democracy—a place where those who believe in the fundamental equality of human beings may come to meet, as teachers, advisers and friends, those who, on account of their environments, have not had the opportunity to acquire either useful learning, high ideals or much of the joy of living. It is a place where the man of wealth, education, refinement, culture, actuated by a sense of social justice and a love for his kind, may meet, on a basis of friendship and in a spirit of community, those of his brethren who, without such meeting, would be left to a life of drudgery, resignation or gray hopelessness. The joy of living and learning and being a full-blooded American citizen and a welcome member of his community—these are the things the settlement wants to bring to those who have it not.

[This being a rough statement of the purpose of the settlement, the question immediately arises, is settlement activity legitimately within the sphere of charity organization societies, and will it aid or hamper a settlement to be a part of the organized charities of its city? It is not properly a part of these hurried remarks to attempt an answer to these questions. In order that the difficulty may be brought before the Conference, I will hint at one or two of the dangers to the settlement. Charity boards having to do with dependents are apt to lose patience at the settlement because it is so slow in reaching the most hopelessly dependent classes. The settlement appeals most quickly to the boy or girl who is most earnest, most settled, most sober—that is, to the boy or girl who, among the poorer classes, needs its influence the least. Its attractiveness to the wildest boy is a matter of slow, patient growth. Then again, the charity board dealing with something so patent and definite as the want of food, shelter and clothing is accustomed to definite results, very tangible failures and successes. It may again lose patience at the lack of definiteness, tangibility of the work of a settlement, which tries to feed, not the longings of the stomach, but the longings of the mind and heart. To open the doors of a well-furnished house in a quarter of squalid homes, and invite the inhabitants of these latter to come in and become joyful, high-minded, thrifty American citizens is an aim whose accomplishments are so subtle as to defy the rousing trumpeting of tabula-

tion and statistics. You can not card-catalogue people according to their degrees of culture and civic pride. I simply notice these dangers that they may be brought to your attention.

The great thing, in my mind, about this Conference is that it has shown itself actuated by the spirit of the social settlement. One of the questions that has pressed the minds of those here present has been, how shall we remove the mutual prejudice and distrust of the German, Russian, Polish and Roumanian Jews? The slightest understanding of the settlement idea will furnish one of the answers. The common home of all these classes is the settlement. Here the American Jewess resides, as an enthusiastic, friendly neighbor, next to the Russian or Polish Jew. Here the young descendants of the German Jew, full of the feeling that "a man's a man for a' that," repairs once or twice or thrice a week, to meet the growing descendants of his Russian brothers, to shake hands with them, to debate public questions with them, to go on picnics with them, to play ball with them, to tell them about American ideals, to help them out when they get into trouble in the courts of law, to teach them bookkeeping and stenography, to listen to them, to respect their religious ideas, to be friends with them. All the little questions of detail that arise in settlement work, while immensely interesting, would use too much time here. For instance, there is the question, upon what basis of government should boys' and girls' clubs be organized—monarchic, oligarchic or democratic? One of our girls' clubs, a practical monarchy in that it is practically governed by one of the leaders, in numbers and attendance is our greatest success. However, some see in its results too much of the atmosphere of the classroom. One of the young lady leaders complained, also, that its members, while regular and earnest, take no interest in or have no understanding of the settlement as a community, as a whole. My own boys' club is a thorough democracy. I am relegated to the clerical position of treasurer, and my vote is frequently not that of the majority. And so thoroughly have the boys become imbued with the sense of being part of the settlement, that they frequently have collected funds to replenish the gymnasium or furnish refreshments at an entertainment. This has had its perplexing results. They feel ownership in the settlement to such an extent that they hesitate to open its hospi-

tality to newcomers and new clubs who have not contributed to and participated in its growth. I cite this simply as an example of a real settlement problem, such as is of daily occurrence. Any one connected with a settlement can bring forth numbers of such interesting problems.

Wherever the rich and poor, native and foreigner, cultured and uncultured, are geographically divided (and that is everywhere in contemporary life), there a settlement is needed. This is as true of Jews as of Gentiles. As German Jews, proud of ancestry and desirous of self-preservation; as American Jews, anxious that the spirit of Judaism should continue to live in its highest manifestations; as American citizens, who see the need of continuing to assimilate and Americanize the immigrant, all of us are bound to help the social democracy of the settlement.

The Chair.—We will close this formal discussion of the settlement work by hearing from Mr. Lowenstein on the necessity for resident workers.

THE NECESSITY FOR RESIDENT WORKERS.

S. C. LOWENSTEIN, CINCINNATI.

It appears to me to be cause for regret that the arrangement of this evening's program should place the subject of the Need of Resident Workers at the end of the discussion of Settlement Needs and Problems, for I believe that all who have been engaged actively in this work will admit that this is the one fundamental, absolutely essential requisite of any work that aims to embody and exemplify settlement principles. And it is because this feature has so often been neglected or entirely ignored by Jewish organizations attempting to do social work in Jewish neighborhoods that I believe that it should receive especial emphasis in this discussion. We have heard much this evening of clubs and classes, of playgrounds and free baths and libraries. I would not for an instant underestimate the great value of each of these agents for social betterment, but I do feel that if we devote our attention exclusively to these institutional features of settlement work we miss the one thing that makes the settlement and gives to these various activities real life and meaning. For the true settlement would have none of these features in its beginnings; it would be simply a

home, a real home of an earnest man or woman or men and women anxious to live the life of the neighborhood; to mingle with his poorer or less fortunate brethren on terms as nearly equal as may be under our present system, to surround himself with their environment, so far as possible, and feel its influence upon himself; to share their life; to learn their hopes and aspirations; to shape their ideals, and so, in acquiring their wisdom and their experiences, to impart something of himself and the larger life and larger opportunities of which he has partaken; in short, to become an integral part of his new society. Acquaintanceships in the neighborhood would naturally and easily be formed, calls would be exchanged; a very varied social activity would speedily develop. But the conditions determining the establishment of our settlements do not usually permit this ideal evolution. Instead, we ordinarily find a formal organization securing a home presumably adapted to the exercise of the conventional settlement activities from which a body of residents operates. Too many of our Jewish organizations, as noted above, have attempted to dispense with this step, also with the result that much of their effort has been wasted. For it must at once be apparent how great must be the advantage of the resident worker over the club or class leader coming into the district only once a week and then for but a few hours, generally in the evening. The resident has acquired a thorough knowledge of the neighborhood: its population, their activities, their work, their amusements and their needs. He knows many of the people personally, is acquainted with their family histories, in many cases has probably been a confidant and advisor. The occasional worker can never know even his own club members in this intimate fashion and so fails in much of that which he had hoped to realize. And in the larger activities of the settlement the resident worker alone can be of value in the attempt to secure organized neighborhood effort in the movements for civic improvement, in the study of industrial and social conditions and in the handling of the problems, public and private, which are daily brought to the settlement for solution.

In conclusion allow me to call attention to the great opportunities available to Jewish workers (at present all too few in number) in this field of endeavor. The great increase in the Jewish immigrant population in recent years has brought before us many new