

congregation, Beth El, its Rabbi and officers, and that a vote of thanks be herewith tendered to all of them, including also the local press of the city of Detroit; and I therefore offer this motion now for your consideration.

The motion was seconded and unanimously adopted.

On motion of Mr. Kline, seconded by Dr. Landsberg, thanks were extended to the officers of the Conference and to the members of the Executive Committee for faithful work performed.

WEDNESDAY EVENING, 8.30 p.m.

Chairman Senior.—I wish to express my appreciation of the vote of thanks extended me in my absence today; and in the name of the Conference I wish to extend thanks to the citizens of Detroit, who gave us this wonderful treat this afternoon. It is certainly a privilege to live in a city where fresh air and sunshine and beautiful trees and attractive homes, and, above all, open-handed hospitality seem to be so widespread as they are in Detroit. It was a relief after the strain of these meetings. It may seem wonderful that men and women engaged, as most of us are and have been for many years, in hand-to-hand conflict with poverty and vice, grown possibly a little calloused, should have been moved as we were moved this morning by a mere recital of the conditions as they exist today in the city of New York. If we are so moved by the mere recital what must be the condition of those people who are in daily contact with that awful state of affairs? I am confident there is not one here but will feel that there is a call upon him or her to go home and carry a part of that inspiration that we saw so manifest in Mr. Sulzberger this morning. It is a pleasure to turn aside and look at the sunshine. I have already referred to the ever-growing importance of our educational endeavor and the wonderful development of the settlement work. Mr. Gries, I know, has given this matter a very great deal of attention, and we can look forward to a most delightful and profitable evening. Rabbi Gries, will you be kind enough to take charge of the meeting this evening?

Proceedings, 1902, pp. 257-270
SETTLEMENT WORK AMONG JEWS.

By RABBI MOSES J. GRIES, CLEVELAND.

BEGINNINGS

[The settlement movement is less than a quarter of a century old. The first social settlement, Toynbee Hall, in England, was established in 1885, and the first in America in 1889—the College Settlement in New York and Hull House in Chicago. The first Jewish settlement—if that name be permitted—Maxwell Street Settlement, in Chicago, began work in November, 1893.]

SCOPE AND METHOD OF INVESTIGATION

[It was my purpose, in preparation for this report on settlement work among Jews, to discover, if possible, the strength and importance of the work that is being done in Jewish neighborhoods under auspices, Jewish and non-Jewish. Cards of inquiry were sent to ninety-two settlements and to eighty-two rabbis in all parts of the country. Although a reply postal was attached, only forty-nine settlements and forty-two rabbis answered. The card inquiry was a preliminary investigation to determine in what communities work was being done in Jewish neighborhoods. Then schedules, copies of which are herewith attached, were sent to seventy-five "institutions" reported as doing work with Jews along settlement lines. Forty-nine answers were received, of which thirty-two were fairly complete and satisfactory.]

DEFINITION

[I shall not attempt to define the term "settlement." For myself, it stands for the highest social service. Many institutions, not settlements in name—old organizations existing before settlements began to be—consciously and unconsciously have been deeply influenced by the settlement spirit and the settlement method. "There are settlements with no residents that have more truly the settlement spirit than many another with a number of resident workers."]

CITIES.

The growth of cities has been the marvel of the past fifty years. We are living in the industrial era. The tide of population is flowing to the cities. Our cities are growing more

BIBL. of Set. Editor's Note, 13.

*Presented at the Second Conference
Jewish Charities, Detroit, Mich.
May 26, 28, 1902.*

and more powerful, and the time seems not far distant when the cities controlling the states will control the nation. Awful is the significance of the statement, generally accepted as true and well-founded, that life in cities is, upon the whole, vicious.

OUR PERPLEXING PROBLEMS

[The new civilization of the last half of the nineteenth century has brought to us tremendous questions. There are some problems which the survival of medieval civilization thrusts upon our twentieth century era—upon the world and especially upon us.] I need but remind you that the Russian persecution, with the enforcement of the Ignatieff May Laws in 1881, sent forth a flood of immigrants to lands of freedom, especially to America. The renewal of the oppression and the increase of pressure surely means another outpouring. [Russia and Galicia and Roumania, by restrictive legislation and by oppressive burdens, are driving out of their domain thousands upon thousands, who seek escape from their misery—escape to the land of freedom and opportunity and possible prosperity. These thousands are the perplexing problem of our charities. They compel the multiplication of our philanthropies. Whatever be the charges brought against them, true or false—whatever be their physical and moral weaknesses and shortcomings—we may be sure that they are wronged a thousandfold more than wronging. What their presence means in our great cities Jacob Riis suggests when he says the poverty they have brought us is black and bitter; they crowd as do no other beings to save space, which is rent, and where they go they make slums.]

CONDITIONS OF CITY LIFE

The settlements working in Jewish neighborhoods throughout the country unanimously report that they are dealing with Jews from Russia and Poland and from Eastern Europe. By reason of causes most natural and thoroughly human these Jews prefer to live in cities. [Are the conditions of city life favorable to them and to us? How true the description of the typical conditions in every great American city: streets dirty—paving miserable, lacking in alleys; schools inadequate—factory legislation unenforced—stables defying all laws of sanitation—houses not com-

nected with sewer in the street.¹ Says another, conditions which tend to lower not only the physical, but the mental and moral standard of health.² Is it not a disgrace that with truth it may be said concerning the United States, with its vast extent of territory, that there are millions of human beings living as no human beings ever should live; sights and sounds and smells that are horrible; on all sides the signs of hopeless human slavery?³

From every settlement, with but one exception, comes the same answer to the question: conditions, sanitary or unsanitary?—"The housing conditions are unsanitary—evil."

DEATH RATE

Thousands of men and women and children are crowded together under conditions most unfavorable to life and health. Density of population always means a high death rate—an unnecessary death rate. Call it by what name you will, you and I and all of us are responsible that men and women and children die before their time. During the past century in London the death rate has been reduced from thirty to twenty per thousand. This lowering of the death rate means a saving of fifty thousand lives a year; and who shall say how many hundreds of thousands of cases of sickness? You answer me, the Jewish death rate in districts almost wholly Jewish is lower than the general death rate of the city. If the Jewish death rate be lower, it is in spite of, and not because of, the conditions of life and labor. It is the marvelous vitality of the Jew which alone sustains him.⁴

The homes of the poor oftentimes are unworthy the name of home. Pure air and pure water and heaven's own sunshine are lacking. Do you wonder that there is a moral as well as a physical breakdown? Are you overwhelmed with surprise that the cities are the centers of crime? The wickedness of cities is traditional from the time of ancient Nineveh to all the modern Babylons.

¹Phil. and Soc. Progress, 29.

²City Wilderness, 81.

³C. Hanford Henderson. Address on "Social Conscience."

⁴Children of the Poor, 40.

CLEANSE ALLEYS AND DESTROY HOVELS.

What a condemnation upon our vaunted civilization that in our cities, which are the centers of power and wealth and the highest culture, we find everywhere poverty and misery and deepest destitution! In cities, live the mighty men who have developed the resources of the nation, whose wonderful energy and executive power have won for us industrial leadership and commercial supremacy. In the cities, live also the thousands of human beings almost dehumanized, creatures brutalized by the evils which surround them. We are horrified by the slaughter on fields of battle. The whole world is moved to pity by the volcanic eruption that destroys a city in a single day. More die at home than upon fields of battle—more perish miserably at home than by volcanic eruption—more human beings have their life too soon cut off by reason of conditions which are and which ought not to be. War may be inevitable and volcanoes beyond human control, but dirt and pollution and disease can be driven out and human lives saved. The abolition of the slums and the destruction of their virus are as feasible as the drainage of a swamp and the total dissipation of its miasmas.¹ We need to awaken the public social conscience. We need to cleanse the filthy alleys and to destroy the hovels and dark cellars unfit for human habitation.

Thank God, it is true that nothing stagnates where the Jews are. They do not rot in their slum, but rising, pull it up after them.²

JEW AS TOILER AND AS CITIZEN

The occupations of the Jews in the congested districts are various. They are reported as tailors, cigarmakers, junk dealers, hucksters, storekeepers—petty trades. They are not lazy. They work hard—too hard for the feeble strength of their frail bodies—too hard for the miserable wage they often receive. As regards the industry, sobriety and thriftiness of the Jewish workman all accounts are unanimous.³ If there be any complaint against the Jew as a toiler, it is not that he will not work; it is rather that he lengthens the hours of labor—that by reason of hard neces-

¹Albert Shaw.

²Jacob Riis.—Rev. of Rev., Vol. XIII, 58.

³Jew in London. 64.

sity he lessens the wage of labor—that thereby he lowers the standard of living.] Unanimous is the report that he is industrious. Unanimous is the report that he is law-abiding, although it is suggested that he is often guilty of petty evasions of the law. The law to him is still, as it was in Europe, oppressor and persecutor, with justice, perhaps, to be evaded. Unanimous is the report that he is peaceable, although it is suggested that Jews are inclined to be quarrelsome among themselves. Unanimous is the report that he is temperate. He drinks, but there is no drunkenness.

JEW AND POVERTY.

The labor movement is not strong with Jewish wage earners. It may be because he is individualistic.¹ I believe it is because the toiler of today hopes to be the master of tomorrow. The Jews stand forth a living refutation of the old familiar argument. Poverty is *not the result* of crime, vice, intemperance, sloth, unthrift; for the Jewish sweater's victims are temperate and hard-working, almost avaricious.² All of them slave and starve and make money.³ The Jew enters into his occupation heart and soul and wits also.⁴ What people ever reveal a like eagerness to improve the social condition of their children, even at the cost of the privation of clothing and food and lodging?⁵

IRRELIGION AND IMMORALITY

The city gives birth to moral as well as physical evils. I am especially interested in the danger which threatens our children. In the slums the loosening of the old ties lets in unbelief with the surrounding gloom, and leads directly to immorality and crime. The danger besets especially the young.⁶ As soon as he leaves the "Cheder" he practically leaves the Judaism of the Polish ghetto behind him. Nominally they remain Jewish in religion.⁷ Almost without exception, the report from east and west is that with the elders there is formal religious observance—that with the youth and the children there is little observance—lax—very small

¹Jew in London, 81.

²Hull House Maps, Etc., 41.

³Jacob Riis.

⁴City Wilderness, P. 42.

⁵Hull House Maps, Etc., 41.

⁶Jacob Riis.

⁷Jew in London, 33, 36.

—a tendency to scoff—rapidly drifting. In the west it seems that, with the younger generation, there is practically no religion. "My father prays daily, I once a week, my son not at all." The younger generation are drifting away more and more from the influences of home. They are self-willed. They seem less moral. The young men are very difficult to hold. With our immigrant Jews, the faith of the fathers and the old Jewish family life was strong. The faith of the fathers and the family life safeguarded our girls under the severest temptations, and exercised some influence upon the boys. That the social evil is not more pronounced is due to the past honor of the family, fighting victoriously against conditions most dangerous to moral health.

BOY PROBLEM.

The boy problem concerns us all. The children of the rich and the children of the poor meet. They will meet and they should meet. It is the American principle. Naturally, therefore, the evil to one threatens evil to all.

CHILD WORKERS

Children are still wage earners. Inhuman child slavery is not yet ended. Children still slave in the cotton mills of New England and of the South. The carpet mills and the silk and weaving industries hold children in bondage. Jewish children work in stores and in factories. They are helpers at home in the garment industries. Chiefly they are newsboys and bootblacks and messenger boys. Our boys, large and small, very small, are upon the streets—and the street is the school of crime.

THE STREET INFLUENCE

It educates rather to the grosser vices than to the gentler virtues. Our boys, too young in life, are witnesses to all the vices of a great city. They are under a strong temptation to form evil habits and to be guilty of violation of the law. The environment of their life is evil rather than good. The "boy gangs" of the street develop naturally into roughs and toughs. Therefore it is that mere boys are criminals and fill our jails and reformatories. Our Jewish boys are very rarely criminals, not even those from the poorest and the worst families. Conditions are changing! We live

in a transition period. We are discovering new facts every day, some of them startling and contrary to all the traditions and the history of the Jewish people. The recent shocking revelations of immorality in the heart of the Jewish district in New York City suggests what may be in all our Jewish centers. I note especially the universal report of a strong tendency to bet and to gamble, leading naturally to things far worse than gambling; also with the youth there is much swearing and little thrift. There seems to be no growth of crime, but there is an evident tendency to juvenile transgression of the law. Proudly we have boasted that Jews are not criminals. Once it was almost literally true. Now there is a Jewish Juvenile Protectory in New York; and I doubt not in all our large Jewish centers more are arrested than we know of, and more boys are in the schools for incorrigibles than we have reason to be proud of.

It is a hard world full of hard knocks. The street life teaches our boys American independence. It makes them strong and self-reliant. It also makes them a law unto themselves—weakens the influence of the home and sets at naught the traditional authority of the parent.

DEMAND PLAYGROUNDS

Welcome every opportunity for recreation. Demand that neighborhood parks and playgrounds be established before beautiful parks and splendid boulevards absorb the public money. There must be room for play where children are. Nothing could be more beneficial and nothing seems to me more important than the multiplication of small parks and playgrounds in the poorest and densest quarter of the city.¹ Boys with "steam up" need an escape valve. If there are no parks use the neighborhood lots and the public school yards. Take our children out of the filthy back yards and keep them off the dangerous streets—dangerous to life and limb, and dangerous to character.

We, all of us, should make a more careful social study. Our eyes should be opened to see the evil environment which threatens to engulf our children—their moral health and character. Frankly, we are not meeting our problems. We do not know them, or knowing, we fail to comprehend their meaning and their danger.

¹Albert Shaw.

Was it not Dr. Holmes who said that the training of a child begins with its grandparents? It is the fortune of our children that they are born to a heritage of moral strength—yes, moral strength in the Russian Jewish immigrants, in spite of all the evils of Russia. The Jews are morally clean. It is a warning to us for the future. We should train the children that there be moral strength in the future grandparents.

THE HOPE OF OUR WORK

I believe the strength and the hope of all our work is with the boys and girls. It is encouraging to receive the report from everywhere that our boys and girls read more than others, are more eager to learn, and the boys especially are ambitious for a higher education. Almost universal is the answer, "The immigrant children are earnest, ambitious and appreciative."

Yes, Jewish children are eager to learn. "They join literary and academic clubs, but are not interested in mechanical pursuits and training." The report from New England does not agree with this familiar statement. Lincoln House, Boston, reports forty manual training classes, mostly Jews, with an average attendance of ninety percent.

The crucial thought is here. Said Horace Mann: "Wherever anything is forming, one former is worth a thousand reformers." Says Riis, "No investment gives a better return today on the capital put out than work among the children of the poor." Spend for formative influences—rather than for reformatories.

NEW LIFE IN THE SYNAGOGUE.

The time has come for new life in the synagogue and new power in the temple—life and power to appeal to and to influence the growing generation which seems everywhere to be drifting. The temples should follow the churches and should inspire their communities to establish and to sustain social centres. There is no work more religious, if, as we are fond of emphasizing, religion be concerned with life. Work not to save the church, but the church to save society.¹ We Jews work too much to save the temples and to save Judaism. Judaism should order and inspire the life and the thought of Jews and the world.

¹Josiah Strong.

JEW SHOULD BE—NOT MERGED AND NOT LOST—BUT ASSIMILATED

Familiar the thought, "No Zionism for me. America is our country. Our duty is at home. We must solve the problems here." I can not too strongly impress upon you the importance of our Jewish problem. It is not enough that the Jew should be no burden to the state. It is not enough that he should live true to the pledge given two and one-half centuries ago, when the Jews were admitted to the New Netherlands with the condition that "the poor among them should not become a burden to the company or to the community, but be supported by their own nation." Jews should be—not merged and not lost—but assimilated so that they be a vital part of the nation that is theirs by birth or by adoption.

JUSTICE AND OPPORTUNITY FOR THE JEW

Splendid is the thought of Professor Zeublin:

"A closer study of the institutions and habits of this community may give us a standard of judgment, a desideratum not only that we may do justice to the Jew in these latter days of anti-Semitism, but also because of the magnitude of the problem forced on the city and the country in the necessity of absorbing these foreign elements. Both by the persistence of their traits when segregated, and the readiness with which they assimilate when encouraged, the Jews furnish the most instructive element in our population. We shall find that though the Jew would be characterized by many Americans in the Shakespearean utterance 'God made him, let him pass for a man,' the open sesame for the inhabitant of the ghetto is 'God made him, let him pass for a man.' Opportunity is what the foreigner in our cities needs."¹

AMERICANIZE HEART AND SOUL

In the ghetto the unfavorable conditions of life are made more difficult by language foreign and habits strange. Ours is the duty to make easy the adjustment to American laws and customs. Upon us is the responsibility to lead the immigrants to the understanding of American life and American liberty. We should prepare them for useful citizenship. We should make them thoroughly American in heart and soul.

¹Hull House Maps, Etc. The Chicago Ghetto, 96.

Our minds and our conscience need to be awakened—our hearts need to be stirred. We do not begin to comprehend our problem.

WHY NOT IN JEWS THE SPIRIT OF SOCIAL SERVICE

Why are our Jewish men not possessed of the social sense, not filled with the spirit of social service? Why are there more non-Jews than Jews working in distinctively Jewish neighborhoods? There are some settlements whose work among Jews is one hundred percent, and of the important settlements working in Jewish neighborhoods, the average is more than seventy percent. One settlement in New York City has a \$100,000 plant, spends \$18,000 a year, with an average attendance of 30,000 per month, one hundred percent Jewish. The number of Jewish resident workers is exceedingly small in the settlements under non-Jewish control. It is reported from more than one source that the Jews avail themselves of all the privileges, but that Jews do not support the settlements. And what is the report concerning the settlements under Jewish auspices? "The community does not properly support the work, not even with money." Compare the annual expense of and the money invested in our settlements with the annual expenditure and investment made for our temples and synagogues. You may not believe it, but it is my conviction that through the settlements our money will produce a far larger and more important return in real influence upon life. Is it true that "the American point of view is better presented to our Jewish immigrants by Gentile workers? It should not be true that our "Jewish young men will not do pioneer work." Is it true that a real democracy of social feeling is unusual between Russian and German Jews, and therefore there are no Jewish workers? Our workers—the workers that should be, are all too busy—too self-fish, I think—busy with self and the pursuit of gain and of pleasure—therefore they have no time and no spirit for the nobler service. We do not know the lives nor the heart of the poor, and they do not know us—neither do they understand our purposes. Therefore there is mutual distrust. Jews not orthodox are under suspicion—in England Anglicization is denounced—in America there is not perfect confidence.

THE SETTLEMENT.

The social settlement is the meeting-place for the privileged and the unprivileged, for the educated and the uneducated, for the "haves" and the "have nots." What our country needs today is not men who are willing to die for it, but men who are willing to live for it.¹ There is no nobler heroism than the heroism of war—the heroism of the war against poverty and disease and crime.

I urge the truer appreciation of the spirit of the settlement worker. It is not the false spirit of self-sacrifice, nor yet the glowing enthusiasm of the missionary, but the spirit of genuine democracy. Here is revealed a new social relationship, to make plain a truer view of life. It has been said that there can be no real progress without the progress of the race. Of Jews especially this is true. All must move upward together. We can solve our problem of the poor by the expenditure of one-tenth of the energy and the thought and the sacrifice we so willingly give to our business.

JUDAISM AND JUSTICE

The world's morality, its health, its happiness, its beauty, its progress, are today checked by the failure of justice in the human heart.² Humanity was not destined to be enslaved. Unfortunate Jews are not appointed of God to pass from under the yoke of modern Pharaohs in Europe to slavery under the lash of industrial taskmasters in America. Let us meet human misery, not with charity, but with justice. We believe that Judaism is a religion of life. We proclaim that it is a living religion. Justice is fundamental to Judaism. Let it awaken our social conscience.

MOTIVES FOR THE SETTLEMENT

Jane Addams gives three motives for the social settlement: I have divided the motives which constitute the subjective pressure toward social settlements into three great lines: the first contains the desire to make the entire social organism democratic, to extend democracy beyond its political expression; the second is the impulse to share the race life and to bring as much as possible of social energy and the accumulation of civilization to those portions

¹Josiah Strong.

²C. Hanford Henderson.

of the race which have little; the third springs from a certain *renaissance* of Christianity, a movement toward its early humanitarian aspects.¹

Is it not more true for Jews? We should lead from despotism to democracy. We should share our education and culture and power, and chiefly, Judaism, old mother of religions, should prove itself possessed of life and power, and should reveal its true humanitarian spirit.

"Let me live in my house by the side of the road,
Where the race of men go by.
They are good, they are bad, they are weak, they are strong,
Wise, foolish—so am I.

"Then why should I sit in the scorner's seat?
Or hurl the cynic's ban?
Let me live in my house by the side of the road
And be a friend to man."²

¹Phil. and Soc. Prog., 2.

²The House by the Side of the Road, —Foss.

SCHEDULE 1.

Name of Institution When begun

Address By whom

Head Worker or Supt. How many salaried workers?

How many. What doing.

Jewish Residents

 " Non-Residents

Annual Expense Annual Income Whence derived

 Any funds, endowment?

How are you governed and managed?

Do you own your building and grounds? If so, what is
 approximate value?

Was your building built for your work?

Have you city or other playgrounds?

Who maintains them?

Description of Building and Grounds. (See "Alliance" blank enclosed).

Property, size of Building, size of

Playground

Basement

Floors: First

 Second

 Third

.....

SCHEDULE 4.

Have you a Jewish neighborhood?.....How many Jewish children of school age in the neighborhood?.....What is estimated Jewish population?.....

	Men.	Y. Men.	Boys.	Women.	Y. Women.	Girls.
What percentage of your total work is with Jews?						
How many individuals (Jews) are reached by you?						
What encouraging conclusions? Men						
Y. Men						
Boys.....						
Women						
Y. Women						
Girls						

Discouraging conclusions? Men	
Y. Men	
Boys.....	
Women	
Y. Women.....	
Girls	

Do you find any important differences between the } immigrant Jewish boy or girl and those of the } first generation American born?

Between the first and second generations?.....

Would a settlement with resident workers meet your needs better than your present institutions?

Why do you not have a settlement with resident workers?.....

Why not more Jewish workers, } resident and non-resident?

Remarks:

THE ALLIANCE BUILDING AND GROUNDS.

Frontage—Woodland Avenue: 96 feet; depth, 210 feet.

The Alliance Building is 48 feet wide by 81 feet deep.

Playgrounds—Cable swings, baby swings, see-saws, sand bin, basket ball court, summer house, lawn, flowers, shrubs, fountain.

Basement—General wash room, eight shower and three bath tubs, manua training room, laundry, boiler room.

Floors:

First—Office of Director, Public Library, Reading Room, Cooking Room.

Second—Five rooms for Class, Club or Social purposes, seating about 40 each.

Third—Assembly Hall, 43 x 64 feet, seating capacity, 300. This hall is also used for a gymnasium, lectures, entertainments and classes.

A Stage, 10 x 20 feet, with curtain.

A wash room and a dressing room.

BOOKS OF REFERENCE.

Bibliography of Social Settlements—1900.

Hull House Maps and Papers—Residents of Hull House, Thos. Y. Crowell & Co.—1895.

Philanthropy and Social Progress—Jane Adams (Robert A. Woods and others)—Thos. Y. Crowell—1893.

Democracy and Social Ethics—Jane Adams—The Macmillan Co.—1902.

Neighborhood Guilds—Stanton Coit—Swan, Sonnenschein & Co. (London) —1892.

The Children of the Poor—Jacob Riis—Chas. Scribner's Sons—1892.

How the Other Half Lives—Jacob Riis—Chas. Scribner's Sons—1895.

The Battle with the Slum—Jacob Riis—Chas. Scribner's Sons—1902.

Jew in London—C. Russell and H. S. Lewis—Thos. Y. Crowell—1901.

Municipal Government in Great Britain—Albert Shaw—Century Co.—1895.

Municipal Government in Continental Europe—Albert Shaw—Century Co.—1895.

The New Era—Josiah Strong—The Baker & Taylor Co.—1893.

The City Wilderness—Robert A. Woods—Houghton, Mifflin & Co.—1899.

Rabbi Gries.—We have prepared for discussion of this settlement work by inviting those who are engaged in the settlement work to lead in the discussion. The intention is to have five-minute talks, and after these talks are concluded if there be others who wish to discuss the settlement work, the floor will be open to them. I will call on Dr. Chas. Bernheimer, of the city of Philadelphia, who will speak on the attitude of the Jews toward the settlement.

Dr. Bernheimer.—The rabbis have often referred to the subject of Jewish settlements. [According to my conception of the term "settlement," the Jewish settlement is as scarce as snakes in Ireland. I do not know of a single Jewish settlement in this country, unless it be a little movement that was started a very short time ago in connection with the Educational Alliance, through which three women workers of the Alliance established themselves in a house adjacent to that institution, and they actually formed a Jewish settlement. In the city of Chicago, as Rabbi Gries indicated, there was a Jewish settlement with a head worker, a resident, but from information that has come to me there is not now a single resident in that settlement. To my conception such a state of affairs is a serious reflection upon the enlightenment of the Jewish communities of this country, with reference to progressive philanthropic methods. The importance of this subject is, to my mind, as great as that as was indicated so eloquently by Mr. Levi on Monday, and Mr. Sulzberger today. They described the problem that they have to deal with in regard to the Russian and Jewish immigrants, but after the immigrant is settled in the city it becomes our duty to see that he lives a life that will be pure and noble; and if we allow him to develop under conditions that are not pure and noble it is our fault. It seems to me that the Jewish community of our large and small cities where the immigrants have settled, must begin to realize that a movement of this kind should receive their support; not merely their financial support, but the support that a settlement most needs; that is to say, the personal service of the individual. The settlement stands for a house and home planted in the midst of people who have not had the same opportunities that you and I have had, and whose endeavor is to bring to bear all the influences of those individuals who are more fortunate in their educa-

tion and in their culture, upon the neighborhood and the surroundings. It has been conceived that the best way to bring what you bear is by actually living with the people, and that there is no adequate substitute for that influence. Jewish people have been impressed strongly in their charitable work with institutionalism. They have thought it sufficient that if they bought a large house with a large hall and appointed a superintendent and tried to direct that superintendent through a board of directors, that they have performed their duty. Now, that is merely the beginning of their duty, and I think that their failure to realize the value of the movement that is not institutional, but that it is personal and direct, accounts for their lack of support of both the Jewish and non-Jewish settlements, because not only have they failed to send residents into Jewish settlements, they have also failed to support existing settlements that have been conducted by non-Jews and have, I believe in some instances, been imbued with the notion that the desire of a non-Jewish settlement was not fully sincere, and that such work must be accompanied by proselytizing. Now, so far as I have been able to gather in the city in which this matter has been brought up, I think the charge is entirely false, and that the non-Jewish people, who have done such noble work in endeavoring to bring a realization of high ideals to the Russian Jewish people have been animated by the most unselfish motives; and I think wherever a settlement is established that works among Jews particularly that it should receive the support of the Jewish people, and that, furthermore, the Jewish people ought to recognize that if they desire to promote the moral and religious welfare of the Russian Jewish immigrant population it becomes their duty to do more for the establishment of Jewish settlements; and I want to say that I think it ought to be particularly impressed upon the representatives here of Jewish charities and relief societies that the personal service and preventive work that is involved in the settlement should be one of the first that should receive their attention, and not, as is usually the case, the last. The personal service work can not be brought tangibly to the board of directors that is used to dealing with institutions and with many problems, and it is very difficult for those engaged in that work to prove to the board of directors, who desire to manage economically the affairs of a confederation,

just what result is to be accomplished, but I think that the movement speaks for itself—that the members of boards should realize that a work of this kind ought to receive as much support as the various other charitable movements of a city. I want to say one word to emphasize that it was the one fear I had in connection with confederations, that they would not realize the importance of this work, and I hope in the various cities in which federations have been organized that that work will not suffer as a consequence of confederation. (Applause.)

THE MORAL INFLUENCE OF THE SETTLEMENT.

RABBI RYPINS, OF ST. PAUL.

To sum up the moral influence of social settlement work in five minutes, I will simply state that it is conveyed in the phrase "moral guidance," and consists in having a good and wholesome time, with an emphasis on "wholesome." We have no ghetto problem in this respect, but we have a large mass of young and old people, especially young boys and girls, who aspire with enthusiasm for higher life. They need not shelter, nor clothing nor food as much as they need spiritual food, spiritual shelter, spiritual clothing. The social settlement, if properly conceived and carried on in its work, supplies, or is intended to supply, this moral guidance. And to me that term "moral guidance" stands for more than any other even in the social settlement work. I personally, if I were sure I could supply my own boys with moral guidance in their life should certainly rest perfectly content. I am not worried about the luxuries they must needs be denied. What I am concerned about is the judgment that I might form concerning their conduct and career, that it might be sound and true so that they shall grow up into wholesome and noble men. Moral guidance forms the keynote of my own being, and were it not for the moral guidance I received in my days of darkness and ignorance I would not be here to tell this story; it is that kind of guidance that the social settlement must supply, not to alleviate their physical wants, but to satisfy their intellectual and spiritual yearnings. It is human nature to want to have a good time, I don't care where you go.

I, too, am anxious always to have a good time, and so you are. The rich man has his clubs; he has his various games; he has his different drinks, and he studies all the time as to what kind of drink will taste the best. The poor man has not these supplies, but he has all he wants. The poor man's child would also like to have a bicycle, would also like to have a thousand and one things that have palled upon the taste of the rich man's child. These wants must be supplied, all the preaching to the contrary notwithstanding. They are human, they are inherent, they are perfectly true. The social settlement stands for the purpose of giving the children of the neighborhood a wholesome, good time. You speak of delinquent children; give them a wholesome, good time, and they will not be delinquent. (Applause.) You speak of children running around late at night; give them a wholesome environment, wholesome games, wholesome influences, and they will be just as good as your own or mine. These are the elements which make up the moral influence of a social settlement. I thank you. (Applause.)

THE FRIENDLY VISITOR.

MISS BALDAUF, OF THE NEIGHBORHOOD HOUSE, LOUISVILLE.

I believe that there is no person who comes to a settlement to do work who has quite such a difficult position to fill as the friendly worker. Difficult because it requires so many of the social and moral qualities to make her position felt. I also believe that no one who comes to a settlement is so able to bridge over the chasm between the neighborhood and the settlement, and the settlement and the outside world. The friendly worker is a perfectly natural being. She comes into contact with the neighborhood in a perfectly natural way, provided she has those elements which go to make up the good friendly visitor. Primarily, she must be a tactful person. She must understand the whole tone of the neighborhood and of the people with whom she is working. More than all this, I believe that the friendly visitor must do all she can to make herself a part of the neighborhood, and a part of every family that she visits. Now, the friendly visitor has to do more, has to fill different places than any other worker who has come to the settlement; she goes