

3. Don't try to keep a roomful of boys quiet after a hard day's work. Keep them interested and train your own nerves to stand a little noise without quailing.

4. Never tell a boy not to fight. This is nonsense and the boys know it. All his heroes in history and fiction are fighters, and he loses regard for your judgment when you command him not to follow their example. The impulse to "fight it out" is so strong as to be almost an instinct, and, after all, it may serve our boys in good stead in their possible careers as United States Senators. It is a very simple thing to teach a boy to fight fairly and squarely with a "man his size"; never to strike a man when he is down or when his back is turned, and, above all, not to fight with his friends, because it weakens their united strength.

And when you have taught them to apply these same principles to their other life relationships you have done all that is required of you.

These are all minor details, however, compared to the one all-important precept to make every individual count. Work with the growing boy is a task for all that a man has of strength, honesty and forbearance; it costs the very fibre of his being, but it compounds its own interest, for the thousands of little fellows growing up in the American ghettos will, by sheer force of numbers, represent the Jewish people in the next generation, and it remains with us to show them how great a man the modern American Jew can be, how powerful a man he must be to be the representative American Jew.]

NEIGHBORHOOD WORK.

BY MISS MINNIE LOW, OF CHICAGO.

Although not engaged in settlement work at present, I have a little experience of a few years ago. One phase of the work which appealed to me particularly, and to which altogether too little consideration was given, was the social work outside of the settlement; that is, the work that is to be done without the four walls of the settlement. I think we all feel that the surest, safest and quickest way to reach a Russian Jewish immigrant population is to appeal to their humanitarianism in some form or other, to their love of philanthropy. If we settle down in their midst we must recognize them; we must meet them and make them feel that we need

them. We must make them feel that their work and their time are of value to us, instead of trying to give everything and do everything ourselves. We must not, if we would expect success, go about with an air of superiority, with the idea to cleanse and to edify or to revolutionize the modes of living among the lower classes. What has made us fit teachers to go among these people and pose as their betters? Human nature we acknowledge is human nature the world over. We all feel more or less sensitive in the hour of adversity, whether rich or poor. The Russian Jew feels his position and his poverty. He needs our brotherly love; he does not want our patronage, and is it not patronage to force upon these people our plans, to give them unasked of our fund of knowledge, to invite them day in and day out to our settlement home, to provide recreation for them, without asking a single thing in return that may inspire confidence or anything like an exchange of social relations? Not one of us would feel flattered if we were invited to the home of a friend day in and day out, and that friend provide the pleasures for us unless he would come into our home in return and allow us to reciprocate the favors. Let us invite these people into our settlement home, but do not let us make them feel they are poverty stricken.

THE ADVANTAGE OF JEWISH SETTLEMENTS OVER NON-JEWISH SETTLEMENTS.

MR. ISAAC SPECTORSKY, Director of the Educational Alliance,
National Conference of Jewish Charities, Proceedings, 1902, p. 285-287

Begin
I wish to speak to you on the advantages which a Jewish settlement has over a non-Jewish settlement working in a Jewish neighborhood. I would say to you that a settlement, as a rule, tries to become a vital part of a neighborhood. It tries to identify itself with the neighborhood. As a rule it fails. It must be a superimposed affair. The transplantation does not seem to take. The veins and arteries and the nerves of the neighborhood do not connect with the settlement, and it always appears to be a foreign body. Now, a Jewish settlement does not suffer this disadvantage. A Jewish settlement can start as an institution which affords classes of instruction and a library. It can start in a room with

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

National Conference of Jewish Charities, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 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