

same virus. All available facts show that this is also true of human beings. Infection sustained during childhood protects nearly all adults against a second infection. For this reason tuberculosis in both husband and wife is exceedingly rare; in fact, there are no cases on record showing that a healthy consort has contracted consumption from a consumptive consort. Similarly, in spite of the fact that social workers, as well as the medical staffs in sanatoriums, come in close contact with consumptives, the mortality and morbidity from this disease is no higher among them than among the general population.

The death rates from tuberculosis have declined during the past fifty or sixty years. But the credit is not altogether due to the anti-tuberculosis campaign, because the decline began long before measures were

taken to prevent infection. It appears that the decline has been at about the same rate as the decline in the general mortality and is due to the same causes. The sanatoriums have not given results commensurate with the money and labor invested in them. The number of patients who are ultimately cured is not above that attained in clinics and dispensaries. The latter is less costly and can be applied in all cases.

While we cannot prevent tuberculous infection, it is questionable whether it is at all advisable to prevent it in individuals over three years of age; vigorous efforts should be made to prevent consumption. This can only be done, as long as there is no specific remedy against the disease, by the social worker, who knows better how to improve social and economic conditions.

PUBLICITY IN CHARITY WORK

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Pittsburgh

The adage "it pays to advertise" is a platitude by this time. That public organizations serving large groups and seeking public support must carry on extensive publicity is but natural, and has long been recognized. What are the means for the popularization of the efforts of Jewish charitable societies and to what extent are they effective?

The annual meeting is the direct instrument for oral publicity. Here the community is invited to hear the reports of the officers of the society, who state what the extent and scope of the work is, and how successful the society has been in the performance of its duty.

Generally speaking, however, these meetings are poorly attended. This condition exists, I believe, everywhere, and bespeaks either a woeful lack of interest in the problems of charity on the part of the public at large, or else a failure on the part of the societies to make these meetings interesting and attractive. In recent years innovations have been introduced in order to get the members to attend the annual meeting. Speakers of national reputation from other cities have been brought to serve as an attraction. In some com-

munities dinner meetings have been held with considerable success. Oral publicity has frequently been carried further by the officers of societies, who have delivered addresses, and occasional talks before lodges, clubs and synagogues.

These methods, however, are limited in their results, and we must consider, therefore, next the more important phase of publicity—that carried on by means of the printed publication. The publication common in most societies, those that have large memberships, is the printed annual report.

In addition to an account of the finances of the society in the report, space is given to a description of the work, to statistical data, outlining the problems that face the society. Generally speaking, these reports are prepared with care and with a great deal of seriousness. Some reports have been written with a feeling that a contribution was made to the literature of social service. Indeed, their value cannot be questioned. Communities are enabled to compare their charitable work at the present with that of the past. The student of the question of dependency is given the opportunity of comparing results obtained in one city with those in another. In the

latter phase, difficulty has arisen owing to the fact that societies of various cities have not adopted a uniform system of accounting and of gathering statistics. It might be stated in passing that the time has come when some such organization as the National Conference of Jewish Charities, or other body, whose scope of work in Jewish social service is nationwide, to give thought to this matter and to bring about such uniformity.

When in the annual report the chief emphasis was laid upon matters of policy and administration, the pamphlet form was in general use. Some of the newer federations, however, have seen fit to adopt the vest pocket size booklet, wherein is printed a concise report in outline fashion; allotting most of the space to the list of members and amount contributed by each. The federations of Cleveland, Chicago, Philadelphia and Pittsburgh, for instance, have tried out this method. There is a feeling somehow that the public at large does not read annual reports. All that the average man is interested in is to see his name printed in the booklet and to see whether his contribution to the charities compares favorably with that of his neighbor or competitor in business.

This affords us little consolation. Representatives of societies frequently refer to the evidence of their being misunderstood in their communities and their efforts unappreciated. Lack of adequate financial support is a natural consequence. New means must be sought to overcome these difficulties, for the existing methods have been found wanting. We find that societies fail to take the public into their confidence. Popularization of the work of such organization, properly directed, is bound to improve the situation. Someone has said the problem of charity is "money, money and more money." Federations must bend their energies, therefore, to keep the mill grinding constantly and ever to increase the output.

In outline the effort should be made:

- (a) To retain the interest of the subscriber or member of the charities.
- (b) To secure his interest to such an extent that he may increase his subscription.
- (c) To secure new subscribers; and

(d) To secure volunteer service for the charities.

In the early days of federations emphasis was laid upon the convenience to the subscriber afforded by the newer method of financing groups of charitable societies, in that, he was saved the annoyance of frequent appeals. It must be remembered, however, that these annoyances accomplished at least one thing. They kept the community informed of the problems of poverty existing in its midst. And that has a decidedly educational value. True, such charity was inadequate to meet the needs, and the favorable reception that the federation idea received is only natural. It must be remembered, however, that we have gone to the other extreme in providing for the comfort of the contributor too well.

Social workers will do well then to give this matter some serious consideration. The amount of publicity that may be secured through the means of the Yiddish press, for instance, is still to be discovered. It occurs to the writer that since, generally speaking, federations have failed to secure the support of the Yiddish reading public, the Yiddish press could be resorted to the profit.

A recent development in the matter of the popularization of local Jewish social effort by means of the printed publication, is the monthly journal. So far the experiment has been tried by the Jewish Social Service Federation of Denver, which published "The Federationist," the United Hebrew Charities of New York, whose publication is called "The Other Side," and a little paper called "Lend a Hand," published by the United Hebrew Relief Association of Pittsburgh. The editorial announcement in Volume I, Number 1, of "Lend a Hand" reads as follows:

"There is an opinion current in certain quarters that the public at large is interested but little in charity problems. The contributor will send his check once or twice or four times a year, and thus discharge *in full* his obligation to the unfortunate, to those who have fallen by the wayside, who have been wounded in life's battle. Charity reports, in consequence of this notion, must be brief and condensed, so as to take as little time and effort to

read and listen to as possible. We hold that this is an erroneous impression. Matters affecting the welfare of the Jewish poor, their life, their health, their ambitions and aspirations, are of vital interest to the enlightened and to the intelligent among us. In an age when social welfare and social service are the dominant issues in politics and in religion, it were incongruous for a social agency to hold that its problems and workings are of interest only to the few who are active members of its directorate.

"If, however, there are some who are not interested, who don't care, then what shall we do? Shall we descend to their level? Shall we, because of this condense our statements to the public in the form of concentrated pills, or shall we, instead, redouble our efforts to make them realize that they must know 'how the other half lives'; nay, more, they must know what is being done in their behalf, so as to help them out of their condition.

WORK WITH BLIND

Benjamin Bernstein
New York

For some years effort has been made to assist the Jewish blind, not only in the city of New York, but throughout the country. These efforts have, however, been sporadic and have been based, judging by results, on theories not particularly adapted to work for the blind. Attention was directed largely to such work for individuals as would come within the field of the ordinary charity society, and little or no systematic effort was made to deal with those problems which arose particularly from blindness. In addition, the Jewish blind of the city of New York received some aid from non-sectarian organizations. A number of our people received the city's annual donation to the dependent blind, amounting to an average of \$50 per person. Aside from this nothing was done for the Jewish blind, and their condition was, and still is, deplorable. Many of them had not breathed God's fresh air for years, one man had not left his room for fifteen years, because his family either could not, or would not, take him

"Matters of policy and administration, and the methods employed in the charity office must be of interest, not only to the professional social worker, but to every citizen.

"This, then, we believe, fully justifies the publication of this paper, made possible by the contribution from a friend of the poor, a business man, who believes in publicity applied to philanthropy as well as to business."

It is contended that in communities of a Jewish population of 30,000 or over such publications can be made very helpful. The opportunity is afforded therein of describing the work in a more vivid fashion than is possible in the annual report.

Some Jewish national organizations have long ago found the monthly publication a valuable means of securing the interest and support of the public. The journals published by the Jewish Consumptives' Relief Society of Denver and the Hebrew Sheltering and Immigrant Aid Society of New York are notable examples.

out. The intelligent Jewish blind became dissatisfied with these conditions, and it was determined that something must be done by way of improvement.

About that time Mr. Jacob Salmonwitz became interested in the problem of producing Yiddish and Hebrew literature in embossed type for the blind. With the assistance of Hon. Joseph Barondess, and Mr. Joseph S. Marcus, president of the Bank of United States, a meeting was held at the Educational Alliance, September, 1913, and a small sum was raised for Mr. Salmonwitz's purpose.

Shortly thereafter Mr. Marcus, when laying the cornerstone of his bank building, determined to use the roof of the building as a recreation center for the Jewish blind. This was accordingly opened in July, 1914.

It was soon seen that the providing of Yiddish and Hebrew literature in embossed type was not as necessary as were other measures for the improvement of existing conditions of the Jewish blind. It was also

felt that for once the blind themselves should initiate and direct the movement, in order that their ideas could be put to practical use. With these ideas in mind, and for the purpose of generally improving the social and industrial welfare of the Jewish blind, the Hebrew Association for the Blind was organized on August 4, 1914.

As yet, measured by figures, this association has accomplished very little; it has, however, dragged the Jewish blind from their homes, and provided a center where they can meet socially and enjoy readings, games and such other amusements as may be provided. This is the first time that the idea of a center like that above described has been put into operation in New York City. It has resulted thus far in bringing the blind closer together and in creating a certain unity of spirit, which is necessary for the successful solution of their problems.

We have secured work of various kinds for a number of our applicants and in one instance secured an engagement for three of our number to supply public dance music. We have, of course, furnished relief in cases of need, have provided the less fortunate with proper supplies for the various Jewish holidays and have ministered to their needs so far as our limited means would permit.

We are at present engaged in trying to solve two important problems: namely, that of securing guides to lead about our blind people and procuring suitable employment for those able to work.

This association for the first time in the history of work for the blind in the United States is attempting systematically to deal with the guide problem. We recognize

that our roof garden is of no use unless we can assemble our people there and get them safely back to their homes. We also realize that it is very important that there be a system by which the blind can be taken to and from their homes in their search for employment, etc. In the matter of employment we recognize that it is not a mass problem with which we are dealing, but that each case must be handled according to its individual problem.

We have made no extensive plans, but we are proceeding slowly and steadily, doing every day what we can, and not attempting to lay out broad schemes which perhaps we shall never be able to carry out. Nevertheless, we have vision in regard to future work, some of which plans are briefly stated on our membership blanks as follows:

"The object of this association is to improve the conditions of the Jewish blind, and prevent blindness. To endeavor to publish and circulate 'Yiddish' and Hebrew literature among the Jewish blind. To provide guides for blind people when needed. To help the Jewish blind become self-supporting."

We derive our funds entirely from popular subscription. Mr. Joseph S. Marcus, in addition to the roof garden, has generously provided the association with a commodious office in his bank building. In this office the association's work is done and here during the winter months the blind have their center. As our means expand we hope to do much more and better work, but so long as the present depression continues, we shall probably have to be content with the slow progress we have been making.

THE EAST SIDE FORUM

Jacob N. Sokohl
New York

The East Side Forum has now completed a very busy year. That it was a success is fully attested by the large crowds that attended its meetings and even more by the deep interest in the neighborhood in its activities. Over 30,000 people attended the thirty-odd meetings of the Forum, averaging over 1000 to a meeting and packing to capacity the auditorium of Public School

No. 62, the home of the Forum. Thousands more were turned away because of the tremendous crowds and the S. R. O. sign worked overtime.

The Forum has already passed its experimental stage and is now a recognized institution in the intellectual life of the East Side. No other one neighborhood activity can boast of having elicited such