

that charity of the heart must be combined with charity of the mind, and that helping others to help themselves is the highest, best and most practical form of charity. After considerable agitation the Jewish Protectory has now become a reality. The Jewish press stated recently that \$500,000 has been raised for this purpose, and that the work of construction would be pushed forward to completion. The establishment of this institution was made absolutely necessary owing to the large number of Jewish children being committed to Catholic institutions and those of other denominations. Is it not timely to ask ourselves this question: What will be the condition of affairs after its doors are thrown open? Will it find that its capacity is soon taxed to the limit, as many of our institutions discovered soon after entering commodious homes? Should we not realize that prevention is better than cure, and does it not behoove us to support philanthropic and educational endeavor, and how shall it be done? By organizing new societies? Decidedly no. Our leading educational and philanthropic institutions are having a great struggle to further their work, and therefore the formation of new societies must be completely discouraged. If we are to deal with the problem intelligently we must give all possible assistance and encouragement to the leaders of our recognized institutions. Their work must expand if existing conditions are to be improved. If they can arrange to combine in doing this work, so much the better, but if not they should at least confer and divide up the work intelligently among themselves. Recreation centers must be established wherever most needed, and here our Jewish youth must find healthy amusement to offset the temptations of the street and at such centers moral and religious influence must be brought to bear upon them. It is only by such endeavor and better home environment, as outlined at the start, that we can prevent our youth from becoming sick mentally and physically, chronic burdens to the community by reason of the fact that lessons of industry, ambition and self-reliance were lacking. We can also prevent them becoming aged in their youth by putting a check upon the tendency to lead wayward lives. We can likewise avoid their becoming infirm and crippled morally by teaching principles of integrity and honor, and last, but not least, we shall pre-

vent them being objects of charity by teaching that pride and self-respect should be held in highest esteem, and that when we part with these we part with our most sacred possession.

Let us have stout hearts for the undertaking before us, and when we feel that we need inspiration let us go to some poor neighborhood, stop at the street corner and listen to the Salvation Army. These men and women are there every evening, no matter how inclement the weather may be. They are the brave soldiers of a mighty army which has never met with defeat, for they are fighting ignorance, poverty and crime with God's messages of sympathy, love, comfort and forgiveness. Heaven smiles upon their work, for the most noble of all charities is that which tries to lead into the right path the wayward and the erring.

We of the Jewish faith can well afford to profit by their example, and we ought to do similar work among those of our own people who need just such help and guidance.

HOMES FOR WORKING GIRLS *(Lanning 5 p. week)*

MISS ROSE SOMMERFELD, Superintendent of the Clara de Hirsch Home, New York City.

Recently a book was published in New York, entitled, "The Long Day, or the Story of a New York Working Girl as told by herself," in which the writer very vividly depicts the intolerable conditions under which most girls who drift to large cities seeking work are compelled to live. Since the publication of that book public opinion has been stirred to its greatest depths and thinking men and women have begun to realize that while they have done much for working girls in the way of clubs, classes, etc., they have failed to get at the root of the trouble, which is the proper housing of the girl. Although there can be no doubt that homes for working girls are needed in all large cities, it is probably in New York where thousands come yearly to seek work that the problem of providing the proper accommodations will be most difficult. In smaller cities rents are less expensive, the cost of living is not so great, and consequently there is very little difficulty in making such homes self-supporting after they have

once been organized. In New York conditions are entirely different, and, therefore, it will be interesting to watch the experiments that are to be made. Though this question has been agitated recently, we must not lose sight of the fact that years ago the Y. W. C. A. in connection with its work established homes for working girls, but, unfortunately, they were based upon such narrow sectarian lines that those of other faiths than Protestantism were not as a rule admitted. Miss Richardson, in her book "The Long Day," deplors the fact that religion should have anything to do with the homes as such, and in describing what she considers the ideal home, strikes the proper keynote when she says "homes for working girls should not only be non-sectarian, but non-religious." As the homes conducted by the Y. W. C. A. were not able to accommodate all who applied, homes of all descriptions have been organized in many cities through the efforts of private individuals, and while many of these homes are doing good work, they are so hedged in by rules and regulations that the great majority of those for whom they are primarily needed, fight shy of them. Why should we attempt to force upon the working girl those things that would not be acceptable to us? Which of us stopping at the Waldorf-Astoria, the Walton, or even a boarding house would like to be compelled to attend religious services morning and evening? The working girl who pays \$3.00 per week for room and board feels just as independent as the woman who goes to a hotel and pays that much per day, and she does not care to be coerced into doing anything. It is true every hotel has its rules and so must working girls' homes, but these must be reduced to a minimum, and must not interfere with the personal liberty of the girl. The great difficulty to my mind has been that the homes started by individuals have, as a rule, been in charge of women totally unfit for the position they hold. With few exceptions the women are of the working housekeeper type, or have been selected because they are "consecrated," as one directress told me, and "therefore require very little salary"—an important consideration, no doubt, as most of the homes lead a hand to mouth existence, and have barely enough to meet their expenses even when subsidized by a board of managers. As a result, the home lacks atmosphere.

the girls have no ambition, and very soon lose their ideals if they ever had any. It is most important, therefore, to have the proper person in charge even if she is not "consecrated," and must have a large salary, for upon her, more than anyone else, depends the success of the home. In establishing these homes, two classes of girls must be taken into consideration. The first class consists of that large group of girls over twenty-five years of age with limited earning capacity, and who, therefore, are able to pay from \$3.00 to \$6.00 per week. For them we require a system of boarding and lodging houses where they will be free to come and go without question, as they no longer need the moral background that younger girls require. These homes should be absolutely self-supporting. They should be plain and comfortable, and the girls should only get that for which they are able to pay. In New York, where so many homes are needed, it might be well to grade them according to price, so that the girl in the \$3.00 a week house would be ambitious enough to want the extra comforts she could get by paying \$5.00 per week. The Franklin Square House in Boston, the Eleanor Hotel in Chicago, where the price of board is \$2.75 and \$3.25 per week, prove that these homes can be made self-supporting. In the coming month Mr. W. R. C. Martin, of New York, will open his hotel, "The Trowmart Inn," which will accommodate from 300 to 400 girls at \$4.50 and \$5.00 per week. This hotel no doubt will soon be full to overflowing, and if properly managed, will, I am sure, pay a small percentage on the investment. This should lead other philanthropists to put up similar buildings in cheaper neighborhoods, so that those women earning from \$5.00 to \$7.00 per week can be cared for at prices suitable to their scanty purses. Some few years ago, desiring to have a list of places where girls with a very small income could board, I advertised in the daily papers for room and board, the price not to exceed \$3.00 per week. I received some twenty-five answers, and visited each place. My heart ached for the poor unfortunates who would be condemned to live in such surroundings; for with few exceptions, the rooms were dark and filthy, and I was glad to beat a hasty retreat. The other, and to my mind, the more important group, and the one that should be our first consideration, consists of those

beginners in the world of toil, girls between the ages of fifteen and twenty-five, to whom the pleasures of life are so dear, whose young hearts yearn for light and warmth, and physical comforts and who very often, not because they are vicious, but because lacking the proper environment, join "the ranks of that other, silent figure in the tragedy of failure, the long lost erring Eunice" whom Miss Richardson so pathetically describes. The question has been raised that as soon as employers find that hotels and homes for working girls are being established where they can get board and lodging for \$3.00 per week, the salaries will be cut down and philanthropists will be supplementing the wages that girls should be earning. My experience during nearly seven years has been quite the reverse. In the first place many employers do not take the trouble to inquire where the girls whom they employ are living, except that very often the girl who lives with her parents secures the coveted position, and has precedence over the girl who boards, no matter how small the amount she has to pay, because the girl with a home can afford to accept the smaller wage. It frequently happens, however, when the employer does find out that the girl in his employ is living in a home, that he becomes very much interested, and she is among the last to be "laid off," as he appreciates that her problem of tiding over the dull season is a difficult one. If the home has achieved any sort of reputation, the employer very often prefers its girls because he knows that the girl from that home is respectable, that she is living in good surroundings, is properly nourished, and, therefore, much better able to work than those who live in unhealthy lodgings, dining in cheap restaurants; that she does not spend her time idling, is not given to the use of ugly language, and lacks the bold ways that too often characterize those girls "who are a law sufficient unto themselves." What difference could it possibly make to an employer whether the girl paid her board in a home where she had not only the necessities of life, but some of its comforts as well, or whether she lived in a cheerless hall bedroom, taking her meals in restaurants, except that the work gotten from the former would be of a much better quality than the latter could possibly give. Philanthropists will not have to supplement the wages of working girls

because model homes are provided. Girls are, as a rule, underpaid, but that is due to the fact that competition is so great on the one hand that prices are continually being cut, and the other, and more important reason, is that the majority of girls have not been taught how to work properly, and, therefore, in the employer's estimation, usually get as much as they are worth. We need trade training schools, but that is an entirely different question, and need not be dwelt upon here. Recently at a meeting in New York called to consider the advisability of establishing Homes for Working Girls, one of the gentlemen present created a hubbub of excitement because he declared that there was no place for the girl who only earned \$3.00 per week, her position was hopeless, and she would have to be left to herself. It is true the position of the girl who is no longer young and who only earns \$3.00 per week is hopeless, and perhaps we cannot consider her, but while there always will be girls earning \$3.00 per week, fortunately it is a moving crowd, because as quickly as the \$3.00 girl advances, there is always another girl who is just beginning who is ready to take her place. She is by no means hopeless however. The girls with whom I have come into contact rarely remain \$3.00 girls very long. Either they are given the opportunity of learning a trade, or they are made ambitious by those in charge to improve their position. The very fact that a girl has a comfortable home, that she is not cold and hungry gives her the ambition to improve her condition. She goes to the night school, or joins one of the many evening classes, so generously provided for the purpose of helping girls to help themselves, and before long she has increased her earning capacity. In a home like ours, one girl is an incentive to another. The office girl earning \$4.00 a week comes in contact with the stenographer earning \$8.00 or \$10.00, and consequently she becomes ambitious, and soon joins a class in stenography in order to be able to better her position, and get a larger salary. I find also that girls are not always properly placed. They take the first thing that offers because they must have work, and are not experienced enough to know how to make the best use of the talents they possess. Upon the superintendent's more intimate acquaintance with these girls, their possibilities are discovered, and they

are placed in positions where their earning capacity is of the greatest value.

Another class of girls who have received very little attention from philanthropists and those interested in all that pertains to the welfare of women, are servant girls. Their condition is indeed pathetic in the extreme, for when they are out of work, their usual lodging houses are the back rooms of one or the other so-called "Intelligence Offices," many of which are more or less disreputable. In articles written in the newspapers and magazines, as well as in her book, entitled, "Out of Work," Frances Kellor has pointed out in no uncertain terms the dangers to which this large group of girls is subjected. In each community there should be a home for servant girls, where a girl temporarily out of work could board until she secures another position. Very often, too, these girls, who have very little time to themselves, as most households are constituted to-day, require a few days' time between places, in order to renovate their clothes, or rest up a bit. The home could have its attractive sitting rooms where these girls could spend their free evening, or Sunday, and receive their men friends, a privilege seldom enjoyed by them in the ordinary household. They would go back to their work happier, and better for the relaxation, and perhaps part of the servant problem would be solved. Thus far I have considered the subject generally, but what have we as Jews been doing for those of our co-religionists who, because of the dietary laws, find it impossible to live in the usual Working Girls' Homes? What problems are we facing for the future? I believe the women of Baltimore were the first Jewish women to recognize the need of such a home, and fully ten years ago, opened the doors of a modest dwelling to a few girls who were orphans, or who had no parents in this country. The home soon grew too small, and they bought the beautiful house in which to-day they are caring for twenty-eight girls.

The next home to be established for Jewish working girls was the Clara de Hirsch Home in New York, over which it has been my privilege to preside for nearly seven years. This home occupies a unique position, as it is different from any of the homes in this country, combining as it does, a trade training

school for girls, and a boarding department for those who go to work. The two features are closely allied and interdependent. There are 135 girls living in the large building provided for the purpose, through the generosity of the late Baroness de Hirsch, who also endowed the institution. Of these, 85 girls are merely boarders, paying as a rule \$3.00 per week, although some few are taken for less until their earning capacity has been increased in the way I have pointed out. When Miss Richardson's book first appeared, I placed it in the hands of a group of my most intelligent girls, getting them to read it, and discuss it freely. To my utter amazement, when Miss Richardson came to dine with me one evening, she told me she had received a letter from one of these girls, who wrote that having carefully read the book, she begged Miss Richardson to come to visit the Clara de Hirsch Home, as it was very much like the ideal one which she described. It has but two rules: Punctuality at breakfast, and the house closes at 10:30 every evening, except Saturday, when it is open until 12, to give the girls an opportunity to go to the theatre, etc. Exceptions to this rule are frequently made when a group of girls desire to go anywhere. As they are all between the ages of 15 and 25, it can be readily understood that there must be a time limit. Everything is done to make the girls feel as if they were living in their own homes, and to do away as much as possible with the artificiality of institution life. The girls are allowed to entertain their friends, and to have them at meals at a nominal cost. The social life is a most important feature, and every Sunday evening the library is gay with music, song and dance, for it is the evening when most girls receive their men friends, and is usually the occasion of a jolly good time. The young men are encouraged to call, for it is our aim to make the home attractive not only to the girls, but to their friends, so that they will have less desire to seek pleasure elsewhere in places and ways which may lead to infinite harm. The beautiful library with its well filled book-shelves, and its comfortable furniture entices the girl to rest after her day's toil, to entertain a friend, or read a book. To those who have been engaged all day with hundreds of others, hearing the busy hum of machinery, the quiet of her own room is most attractive, for in this home almost

every girl has a room to herself, a comfort much appreciated. The great drawback to the Clara de Hirsch Home is the fact that owing to its size, and the educational work that it is doing, it can never be made self-supporting. This has not lessened the independent spirit of the girls, however, nor has it pauperized them because they understand why it cannot be done, and are ambitious to improve and make room for those who need it as they did. During the past year, the Jewish women of Chicago have awakened to the necessity of providing homes for Jewish working girls, and as a result, two have opened their doors. The first opened last June, called "The Miriam," occupies three apartments in a four-story apartment house, and accommodates 26 girls. In a letter received recently from one of the directresses, I am assured that the home is now absolutely self-supporting, the girls paying from \$2.00 to \$3.50 per week for board, and that through the efforts of those in charge, the wage-earning capacity of each girl has been considerably increased. This directress also wrote me that if they had a building suitable where they could accommodate 40 or 50 girls, she felt sure they would be able after the first year to pay a small per cent. on the investment.

The second home opened in January, called "The Ruth," has accommodations for 16 girls, and is also said to be self-supporting. Surely these successful attempts should encourage others to provide suitable homes for Jewish working girls in those cities where they are required.

We are now facing a heavy immigration, and hundreds of girls are coming from Russia, Roumania, Galicia, and Hungary, unaccompanied by their parents, and very frequently having no friends in this country with whom they can live. What are we going to do for these girls? Shall we leave them to their fate? Alone, unaccustomed to American ways, strangers in a strange land, is it any wonder they become the prey of unscrupulous people whom they have trusted because they promised to secure them work or a lodging? A few years ago I picked up the *New York Herald* one morning and read where two Russian girls, sisters, had attempted to asphyxiate themselves, having become discouraged because their money was gone, and they had not

been successful in finding work. We immediately sent to the hospital to which they had been sent, and had them brought to the home. They were girls of wealthy parents, and owing to family troubles, had decided to seek their fortune in America, feeling sure they could earn a splendid living. They were intelligent, and even had some knowledge of English, but, alas, they soon discovered that their talents had no market value in this country, and after many weeks of deprivation, they finally decided to end it all. Unfortunately, one of these girls became a victim of melancholia, and finally had to be sent back, but the other was encouraged, and helped, and to-day would not be recognized as the unfortunate girl of two years ago. This is not an isolated case. The story repeats itself with one variation or another, over and over again, and if we wish to meet our highest obligations, we must heed the immigrant girls' cry for help. Owing to the heavy immigration of single girls during the past two years, the trustees of the Clara de Hirsch Home opened a special home for immigrant girls, during which time they have cared for fully 600 girls. Do you not think it has meant much to these girls to have had a decent home, and friendly advice on their arrival in this country? In smaller cities there would be no need for a separate home for immigrant girls, but something must be done for the immigrant girls who very often come to the larger cities with wrong or incomplete addresses and through ignorance are robbed and cheated and endangered in many ways. "An ounce of prevention is worth a pound of cure," and by providing decent homes for these girls upon their arrival in a new land we guard them against the scoundrels who are waiting to take advantage of their ignorance and innocence.

Study the situation in your own city and do what you can to improve the condition of the Jewish Working Girl by giving her a decent comfortable home. It can raise her from a lonely creature who seeks companionship and excitement where and how she may, thereby endangering all her womanhood, to the happy healthy normal girl who loves pleasure but who has a realization of her responsibilities.

DISCUSSION.

DR. HENRY BERKOWITZ, Philadelphia: One of our most enthusiastic workers in work of this kind in this community made

the remark to me last week that when we hear the voice of a helpless little child, it is impossible to resist it. We, too, are in full accord with that sentiment, and probably with equal effect might it be said, when we hear the cry of an innocent girl for help, that our hearts are wrung none the less. I rise for the purpose of drawing attention to the fact that this paper has again re-echoed the call of New York City, and of the great cities to the smaller ones, North and South, that something be done to relieve the horrible conditions which are resulting in putting a stain, for the first time in history, upon the purity of Jewish women. It is a matter so grave that it rocks the very foundations of our homes—homes that have been symbols for all that is sweet and noble for so many generations, and that we, in this age of light, should have come to face this new and unknown problem is a matter that certainly excites in us the necessity of the gravest and most earnest reflection.

MRS. GALLAND, Wilkesbarre: I desire to say something about this question. It is a question which concerns small communities; it doesn't concern large cities only. Girls go astray in my own town where we have no great charities to take hold of the question and build homes. It is very hard to know how to bring joy to the lives of these girls. The girl doesn't go wrong because she deliberately desires vice; she goes wrong only because she deliberately desires joy, and it is this which agitates us in our town. We have no very rich people. We may have a thousand Jewish families, but many are miserably poor. We have had some lovely girls go wrong and we try our best to make them feel that we are interested in the families—in the preservation of the children and home, and in the preservation of the family. It is difficult to hold them together and produce better environments. It is very hard to work against environments. You cannot produce good things in a bad and unhealthy atmosphere. That is a problem of all charity—change of environment.

MR. A. R. LEVY, Chicago: I would say this: These institutions will be ample if they can be made self-sustaining. I have heard here that the home in New York has also for its object, the training of girls. I would like to suggest to the ladies that

are connected with these institutions, that we have few Jewish girls that are content to go into homes, and often good homes in Jewish families. I am speaking of the \$5 a week earning-power girl. We are paying \$6 a week, and a good home besides, and we can find very few. Now permit me to suggest to you, would it not be possible to train these girls? To go to a factory and work, or to go to any establishment, is to do something that can be done by most everybody. To be in a home and arrange that home to be a pleasant and comfortable home, is the thing that we want. Let me tell you, ladies especially, I have known in my experience, a poor man who had a good wife—possessed a wife that gave him a comfortable home—a home than which no sensible man or woman needs better, and he made only \$7 a week. It is in the nature of men to desire to have good wives. I think this is the greatest difficulty to overcome. While we have men who are able to work and make ten and twelve dollars a week, we have no women that can arrange their homes comfortably with that little amount of money, and therein lies the difficulty in the Jewish girl question. They come from homes where they had absolutely nothing to do, with a lack of energy. I tell you, the factory will never bring about a solution of that problem. Teach the girls that are there, some work of utility for women. After all, we cannot change nature. I would be satisfied for men to become cooks and learn everything in the development of the house, but there is one law that is immutable—a man can never become a mother. I hope and trust that these institutions will multiply. Let the standard be the girl that understands her own house. Let that be the standard, and we will gain in the end.

MRS. CHARLES ISRAELS, New York: Domestic service, in some way seems to be adverse for two reasons to the American girl. Take our foreign girls—foreign domestic servants. When they go into a family they imbibe very much the spirit of American freedom. Never, except in rare instances, would they consider for one moment that their daughters should become servants in people's houses. My second reason is (from personal experience with girls near home) that the proper amount of preventive work has not been done. I speak from experience with a small institu-

tion for such girls recently founded in New York. Domestic service is usually considered such an unsafe position in which to place a young girl that eighty per cent. who are under our care as having gone absolutely wrong have been domestic servants and not girls in factories or other institutions. I regret that it should be so, but the Jewish girl in domestic service seems to be open to so many temptations, that she seems to fall a victim more readily and more easily than her sisters. The difficulty seems to be again the lack of proper amusement and a proper place for these girls to go. The trouble seems to be that they go wrong in fruitless search of amusement, and in making the right kind of friends in particular. They have no homes to visit, and must go to cheap places where they fall victims of very pleasant young men.

MRS. MAX LANDSBERG, Rochester: I think there is another phase to this question. I have no doubt that a great many of these people who come to New York are perfectly unable to look after their children. I speak from the standpoint of the smaller city, and perhaps have not the same experience. However, I find parents neglect their children and they run wild. The mother, perhaps, is overworked, and there is a lot of children, although in some cases I find the mother is in some asylum, the sisters go out working during the day, and the boy is left to look after himself. If that boy doesn't go to school, the New York law is that the father must pay a fine. The father will say, "That child is an ungovernable child, and I can't send him to school. He won't go." That boy would be a splendid boy if he had a good home. The parents, perhaps, cannot have it. What we need, I think, in every one of those cases, is a school like you have here in Philadelphia for the grown-up boys—for boys over sixteen—an agricultural school for boys from ten years or even younger; but insist upon it that the father has to pay part or all of the expense, according to circumstances, for its maintenance. I think if that was done, the homes would be much better for those boys, and the fathers would look after them and see that the boy was at home, or one of the grown up children would look out for the boy. If that could not be done, the best thing to do would be to remove him from such surroundings and have him

go to the agricultural school, go on a farm, or somewhere, and learn something, but the father must pay. That is the main thing, I think. The parents are entirely too willing to get their children admitted to institutions at the expense of the State. I think that is done a great deal, and I am very sorry to see that it is.

MISS SADIE AMERICAN, New York: Mr. Chairman; I want to offer a suggestion; it may lead the way to some practical work that may be done in institutions in which are Jewish delinquent children—not Jewish institutions. It is a fact that it is only of late years that we have had our attention attracted to Jewish delinquents, from small to grown up, and personally I do not attribute this, as so many do, to Russians coming in, as to the fact, that among large numbers it is bound to happen; also to the fact that it is well known that in the course of adaptation of immigrants to a new country, the younger generation of children—the children brought over very young, or born here, especially when they become industrially independent at so early an age as they do, and are forced to do in this country, bring about problems of reaction against authority. Whatever the cause may be, we do find in our training schools, in our institutions, in Bridewell, and in other cities where there are so-called industrial schools, many Jewish children. They are permitted to go there through our Juvenile Courts. When they come from an institution—children coming out of the institution in which they are detained—are always looked upon as having done something unusual and singled out as having had a peculiar experience, they come out with a sense of shame, and the fact that they have been in that institution, is thrown against them by parents and others. In either case, they need someone who shall put them into a normal state of mind, and who, if they are of a working age, shall help them to get employment and shall be a friend. For boys, presumably a big brother who shall be an example; for girls, someone to educate them after the period when they most need guidance. It is a curious fact that at the lesser age, both the boys and girls are much the worst and difficult to control. We have found delinquent children between twelve and sixteen much more difficult to handle than those over that age. These cases time will not permit me to go into now.

You will find in all the institutions, municipal or state, the Catholic churches as a rule send a man to look out for their children, and the Jews send either nobody or else someone not particularly fitted to look after the welfare of the children as they come out, because to send someone to an institution to hold religious services or to teach the Bible is entirely inadequate and fruitless unless it is followed up by work as the child comes out, and unless it is preceded before the child comes out, by so gaining his confidence that the child will be glad to point to the religious teacher there not merely as a Sunday School teacher, or as a holder of religious services, but as a real friend to whom he will attach himself and look for guidance. The suggestion I have to make is to all those here, especially the women, because it is a mother, much more than a father, that these children need. We have altogether too few women in the actual management of these various institutions. I want to recommend to the women all over the country that they ascertain where there are Jewish children in any city or state institutions connected with their towns, or in the neighborhood of their homes, that they make periodical visits, or send someone particularly suited to make periodical visits and give instruction, and keep up the connection and relationship until the child gets strong enough physically and spiritually and morally to walk by itself.

THE PRESIDENT: In Chicago, no child comes out of the institution to which delinquent children are sent, and of course this applies to Jew and non-Jew, without an inquiry being first made as to the home and home surroundings, and if these are not found proper, the child is either kept longer or some other home is found. The child is placed in charge of a probation officer. We work up a large corps of friendly visitors. The best work of this kind is done among the Jews, and in accordance with what one of the speakers has said, we have gotten some thirty or forty young men—that is, Jewish probation officers have obtained some thirty or forty young fellows who are ready and willing to give some help. They are having wonderful success with their boys.

Another movement I am very glad to call attention to is in Omaha, where the chief probation officer is a Jew. He has been a street boy himself. He began on the street at the age of five, and is

now a married man a little over thirty, and he is in charge of the circulation department of one of the newspapers. A report was issued there a year ago. He was at once made chief probation officer. He started a newsboys club on his own account about five years ago, and maintained it himself until last year. A splendid body of citizens has taken it up, and is now managing it to a certain extent. His whole heart and soul is in the movement. He has 250 newsboys enlisted, none of whom swear, smoke, chew, drink or gamble. He has a nice room for them where they play billiards, checkers and all games. He gets passes to go out at little expense, takes them to the theatre every once in a while, and does any number of things for those boys. The influence of that one man is over-powering for their good in the City of Omaha. I am very glad to say he is a Jew.

Before Miss Sommerfeld closes the discussion, I would say that it would seem of first importance, as one speaker said, to have the education based on essentials—that the education should be, first, for the preparation of the girls in their own homes after they are married, and when it comes to the preparation for service as servants, the education should be from the other end. The housewives are the ones who especially need the education for service—not the servants, but the housewives.

One word more. From an experience both in the Divorce and in the Juvenile Courts, I would say that too much emphasis cannot be laid upon education in domestic science—in the preparation for marriage—for surely one of the great causes of the divorce evil and of disruptions in the family that tend to bring the children into the Juvenile Court, is this total lack of preparation on the part of those who belong to the class of the working girl. They marry working men who hope to find the real comforts of a home after marriage. They fail to find them, and the divorce follows as a natural consequence. So I say, while under the present conditions of the servant girl question, it is wise to train our Jewish girls for industrial work, we must not neglect to train them for their future condition as married women, and train them thoroughly in that respect.

MISS SOMMERFELD: I will say that being a great advocate of matrimony, we try to make all the matches we possibly can at the Clara de Hirsch Home, because we really believe salvation for the working girl lies in the fact of being married and having a home of her own; so that we do give girls as much training as we possibly can to make them housekeepers, not servants—that part of the work has been a decided failure. We do train them so that when they do get married, they will be the right sort of home keepers. I want to say that quite a number of the girls have married, and I am happy to say they are in excellent homes—very much better than the homes from which they came. The training has done them good, because after having lived for a year or two in a systematic, cleanly household, they have imbibed that training—they absorb it to a certain extent and really have very nice homes of their own. I have visited a great many of the girls that have married and they have very nice homes—very superior to the homes from which they came when they came to the Clara de Hirsch Home. I also want to make clear that we would not want to take a girl out of her natural environment. I would not advocate homes for working girls who have parents living in the same city. They should be for orphans, or girls with step-fathers and step-mothers; also for girls whose parents are still living abroad.

What I feel as a necessity is some place where girls can be taken care of—where they can have the freedom to come and go as they please, but where they will be under proper care and protection—pay for everything that they get. I believe that it is much better—much wiser to start this plan on a small scale, as was done in Chicago.

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STATE AID TO SECTARIAN INSTITUTIONS.

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The traveler in Switzerland observes two kinds of lakes; the ones in the highlands are the everlasting fountain-heads of the great rivers that traverse Europe; the others, in open valleys,

receive these torrents and retard their flow, giving them an opportunity to deposit the particles of rock and earth that they have carried with them; so that the gray mountain stream which enters at the one end issues a limpid and majestic river. Conferences such as these may perform either of these functions in the current of philanthropy; either they may serve as a reservoir whence enthusiastic efforts shall derive their being, or as the settling basin, where over strenuous tendencies may, in calm deliberation, be deprived of some of the flotsam and jetsam that they are carrying with them in their rush. If, therefore, I have chosen to uphold the unfashionable side of a very important question, I trust that I shall neither be considered combative nor reactionary.

Shall the State's constitution forbid governmental appropriations toward the support of sectarian institutions? The doctrine of the separation of Church and State is invoked on the affirmative, that of individual liberty of conscience on the negative side. The alignment of the Roman clergy in opposition has made the conflict one between Catholicism and Protestantism in the eyes of some; between liberalism and medievalism in the eyes of others; and the Jew, especially, is naturally drawn to what appears the more liberal side. To me, however, the terms liberality of religious opinion and toleration for the views of others are by no means synonymous, and I believe that a clear distinction can be made between sectarian work which should not receive State aid, and that which should be so supported, both for the sake of its beneficiaries and for the sake of the State itself.

We all recognize that what we call the State is in dual relationship toward the individuals that compose it. On the one hand it exacts allegiance to its terms of association, conformity to its regulations and sacrifices of means, comfort or even life, toward the commonweal; in return, it promises to use its military power to repel a foreign invasion, its police power to restrain the criminal, its equity courts to maintain his rights against the encroachment of a fellow-citizen and to use its collective power to shield his individual helplessness. For the modern State, this last function carries with it the duty of caring for the individual, whenever causes beyond his own control deprive him of the ability