

law passed last March will rob our downtrodden brethren of their last piece of bread, and it will be *hard and dreadful to stop the movement* of a people with *empty stomachs*. No law can stand in the way of hunger. If the Roumanians will come marching afoot, as they propose to do, to Vienna and Berlin, they will surely be sent to America.

It would be therefore timely and proper that the National Conference of Jewish Charities should take measures in regulating, distributing and placing the immigrants should they come. The movement, when once started, will tax to their utmost all the resources of our charities, and it would be well to prepare in time before the exodus sets in. Let every Jewish community do its share in the work of placing the immigrants. We shall be called upon to deal with a problem not of our choice; the situation is forced upon us, and we shall have to meet it in the spirit of brotherly love—in the same spirit as we had to deal with the immigration from Russia. It would be better for all concerned if the immigration were to be systematically organized on the other side than that the new arrivals should flock to our shores in a mob-like fashion, without due notice or preliminary arrangements. But that is out of our jurisdiction. It is the European Committees who will have to deal with that part of the problem. If the latter feel called upon to aid the immigrants, the exodus will surely be conducted systematically. The Jewish Charities of this country, at any rate, have to be on guard and must prepare for any emergency. A plan has to be worked out for the distribution of the new arrivals, not in proportion to the Jewish population of each community, for some communities can hardly take care of the number of immigrants already added to their respective populations, but with due regard to local conditions and opportunities for employment.

HEROISM OF SOCIAL SERVICE.

RABBI HENRY BERKOWITZ, OF PHILADELPHIA, PA.

MR. PRESIDENT, LADIES AND GENTLEMEN.—It is a fact well known to students of history that, in the fifteenth century, the Mediterranean Sea was infested with pirates. The poor, friendless, fugitive Jews, driven from land to land, were the chief victims of these bandits of the sea. Thousands upon thousands were captured and sold into slavery. "The horrors of oppression in these days," says the historian, "are somewhat relieved by the superhuman efforts made by the Jews themselves to rescue their brethren from death or servitude."

In some places they sold the gold from the synagogue ornaments in order to free the slaves. It was deemed the highest and holiest of duties to succor and provide for the emancipated. "The ransomed Jews and Jewesses, adults and children, were clothed, lodged and maintained until they had learned the language of the country and were able to support themselves." (Graetz, History of the Jews, IV. VII.)

At that time the Iberian Peninsula was the haven of safety for the homeless wanderers of Israel. Its sunny vales and upland slopes gleamed with golden opportunities. Those who enjoyed the privileges of the "Golden Era" in Spain were most active and eager in the service of their unfortunate co-religionists. At one time the evil had grown so great that, at the instigation of a great statesman and philanthropist, Don Isaac Abrabanel, an organization was formed at Lisbon in Portugal, the more effectually to labor for the amelioration of the sad condition of their helpless brethren. (Graetz, History, iv. 339.) That organization, perhaps the first of its kind in Jewish history, was, I take it, in a sense the prototype of this "National Conference of Jewish Charities of the United States of America." A like impulse called into being and a like purpose has inspired the activities of both.

After five hundred years, strangely enough, "history repeats itself." True, the Mediterranean Sea is an open roadstead now, and piracy is happily ended, but, alas! on land in the countries bordering that sea and those contiguous to them, princes and rulers are engaged in a systematic robbery and oppression of our

people more shameful and merciless, if possible, than the piracy of the middle ages.

These measures have, within the last quarter of a century, driven more than a million wretched creatures across the lands of Europe to the uttermost islands of the great oceans. Who will picture the misery of the swarming exiles! What agony theirs in giving up the birthplace, the land so dear despite its cruelty; in tearing themselves from the embrace of kindred and friends, and with broken hearts turning away forever from the graves of their beloved dead, heroically to take up the pilgrim's staff and go forth "to eat the unleavened bread and bitter herbs of exile."

Friends, we are witnesses of one of the sublimest and most tragic episodes of Jewish history. The high principle and valor which animated our forefathers and caused them to undertake many an exodus from the house of bondage, equally inspires these, our immigrant brethren. How readily they might escape all these hardships by a simple act of surrender! But honor, manhood, freedom and religion are not dead to them. For these they have ventured into the unknown world, ready to endure its utmost trials. How matchless such heroism in these materialized times!

What Spain was to the victims of medieval persecution, that the United States now is to the downtrodden of Eastern Europe.

"And lo, like a turbid stream, the long-pent flood bursts the dykes of oppression and rushes hitherward.

"Unto her ample breast the generous Mother of Nations welcomes them.

"The herdsman of Canaan and the seed of Jerusalem's royal Shepherd renew their youth amid the pastoral plains of Texas and the golden valleys of the Sierras." (Emma Lazarus, "By the Waters of Babylon.")

Never, in all the checkered career of Israel, has any one section of our people been confronted with a task so stupendous as that which Russian and Roumanian persecution has cast upon the Jews of America. But let me say that the moral heroism which marks the steadfastness of conduct in the victims of oppression has not failed to kindle in the soul of American Israel the fires of a kindred heroism. Thousands of our men, women and children have enlisted in the cause of social service, and are battling valiantly to vanquish misery, destitution and evil. Organizations of every

kind have been formed. Immigration societies welcome the new comer with fraternal Jewish greetings of "Peace." Shelters are provided for the shelterless. Relief agencies of every kind stand ready to uphold the falling. The sick are tenderly nursed, the orphans paternally cared for, and the aged gently guided as they totter down the sloping pathway to eternity. Money has been generously expended. The splendid array of institutions, which are the pride of every Jewish community in the land, are a noble and patriotic response to the rights and blessings we here enjoy.

But, ladies and gentlemen, this gathering itself is, in my judgment, a better and far more deeply significant evidence of the whole-souled, self-devoted, heroic spirit in which American Israel is meeting its heavy responsibility, because this gathering embraces the highest thought and aspiration of the entire philanthropic effort among us, and is a living demonstration of personal service which stands for more than money, however great the sum, or buildings, however extensive and palatial. You have come hither from distant places, prompted by the most self-sacrificing zeal, each in behalf of a distinct constituency, and all alike concerned that by the strength of united effort and enlightened statesman-like methods, this vast and complex problem may receive the wisest and speediest solution. With singleness of purpose you are devoting yourselves to these subjects as specialists and experts. It is, therefore, with no little trepidation that, in answer to the invitation of your officers, I have ventured into the midst of your official and technical deliberations. But few rabbis, especially in the larger communities, are active in the councils of our charity organizations. "You Rabbis are too visionary. You are theorists and idealists. We need practical men on our boards of directors." This logic seems good to the practical business man behind the counter or in the office. Very few of them know what a Rabbi is doing. A Rabbi is studying sociological questions every day, not only from books, but from contact with all forms of distress. This study forces itself upon him whether he will or nay. His home is a relief office invaded by any one and every one, and not closed even on Sabbath and holidays. But how should he know anything about charity? He is a visionary and an idealist.

If there be any justification in my answering your invitation to speak here, I find it in the necessity to combat that very atti-

tude of mind which would dethrone the idealist and exalt the successful man of affairs to the sole supremacy in our midst. I am here to champion the ideal, to urge that admonition of the ancient sage (Prov. xxix. 18), "Where there is no vision the people are without rule." If we are to guard against becoming hard-hearted and callous by the difficulties, disappointments and deceptions we meet, we must still cultivate that heroism which Emerson calls "The militant attitude of soul." Through the darkest and most loathsome conditions of misery the idealism of the philanthropist must still send the piercing and hallowing rays of a deathless hope.

"Thou shalt say to the bigot, 'My brother,' and to the creature of darkness, 'My friend.'

"And thy heart shall spend itself in fountains of love upon the ignorant, the coarse and the abject.

"Then in the obscurity thou shalt hear a rush of wings; thine eyes shall be bitten with pungent smoke;

"And close against thy quivering lips shall be pressed the live coal wherewith the Seraphim brand the prophets."

Believe me, friends, as an American I am not wanting in appreciation of our chief and most lauded trait—practical success. I believe in charity organization as the application of business principles and business sense to the administration methods, in giving relief. None the less I aver that the business side of charity is, and should be, only incidental. You say rightly in your private concerns: "Business is not charity." I respond with equal stress in public concerns: "Charity is not business." In all the meetings of our associations throughout the land the reports show that the main emphasis is, as a rule, placed on the business side of the work. Receipts and expenditures are the overwhelming concern. A good fat balance on hand is taken as the highest proof of a successful administration. It may, in fact, be, and usually is, a proof that poverty has been allowed to flourish, that so many needy are unhelped, so many orphans unhoused, so many sick uncared for and neglected.

It is an open secret, with which you are all familiar, that the time consuming and harassing question which absorbs the attention of the directors of all of our societies is: How to raise the funds. What we give, what our neighbors give or fail to give,

what the community contributes and the ways and means for securing the contributions, including the demoralizing charity balls, and hosts of gambling devices and schemes of extortion—these are the questions which crowd the poor themselves into the remote background.

I maintain that we all have a tendency to exaggerate the difficulties of the money side of our problems. I am optimist enough to cherish the conviction that money can be obtained for every real need. I base my conviction on the fact that no real want has confronted us which has not in a fair measure been met. Mark how quickly the heart of humanity responds to the woeful cry of the ghastly calamity of St. Vincent and Martinique. The appeal is so vivid, so thrilling, that none can resist. Let us learn from this and countless kindred instances to trust the hearts of men and women. They will never fail to respond when once they readily come to know and feel the sad necessities of the poor.

A most helpful and encouraging justification of this optimism has, moreover, been cited before the Conference in the progress of the movement for the federation of Jewish Charities, made in various cities since the last Convention was held. Every community which has federated its charities reports a most surprising and gratifying increase in its revenues. Some eight years ago I had the hardihood to propose the federation of the Philadelphia Jewish Charities. I was downed by the usual cynicism. The successful operation of the Philadelphia Federation during the past year has brought me ample vindication, and affords me direct, home-reaching testimony to justify my appeal. Let us lift the emphasis from the business side of our undertaking. While relaxing not one iota in the zeal with which we solicit money, let us rather assume that confident, heroic resistless attitude which springs from the warranted assumption that our people will never shirk the payment of the social debts. It is un-Jewish to assume aught else.

With us charity is not something left to the individual will or whim; it is not a matter of patronage, but of duty. Indeed, we have no such word as "Charity" in our code. Search the whole detailed system of Biblical and Rabbinical regulations providing for the relief of every condition of want, from the cradle to the grave, and you will search in vain for a word corresponding to the commonly accepted term "Charity." That which is exemplified as

the highest virtue in Jewish life is not called charity, but Justice or Righteousness. Our word is "Tzadakah." That word indicates the true attitude towards the helpless. "Tzadakah" is help given because it is right, just, fair, kind and merciful. All these motives are blended in this one word.

In the application of Tzadakah one principle is fundamental and paramount. It is voiced in the outburst of the Psalmist (xli. 1):

"Blessed are they that consider the poor."

Considerateness towards the poor is the key to Jewish philanthropy. "The poor must never be put to shame" is a leading maxim of the Rabbis. All the emphasis was put, not on the gift, but on the spirit in which it was given. Thus, we have an astute and exceedingly interesting description of eight classes or types of givers, which, with their keen insight into human nature, our sages depicted. You will find all these eight among your neighbors, alive and well today. (Maimonides, Ch. VII, Matanot Aniym.) The meanest type is that of the one who gives relief but does so with a bad grace, in a reluctant manner, and with a surly countenance. His gift is thereby wanting in true spirit, and is deemed next to worthless.

A little better is the next type—the one who gives very graciously, but yet very sparingly. A little better still is the third type: The one who gives adequately and graciously, but never gives until he has been asked. One stage higher is the fourth type: The one who does not wait to be asked, but wants to know all about it, demanding full information about the recipient, and requiring that he should know to whom thanks are due.

Somewhat more deserving of our admiration is the fifth, who does not concern himself about the recipient, but still demands full and glowing acknowledgment from all men of his generosity.

Far higher stands the sixth, who insists upon secrecy as to himself, though he may demand full knowledge concerning the one who is the beneficiary of his gift.

Better than all is the seventh, the benefactor who remains personally unknown and who knows not the recipient of his benefactions.

But highest of all in the esteem of the Rabbis, yes, the very embodiment of Tzadakah, the Tzadik himself, is the one who

waits not until impending trouble falls, but seeks to prevent it by taking his fellowman by the hand; who treats him as a friend, either makes him a loan, starts him in business, or does some other practical deed to enable the helpless to help himself.

It has been with justice remarked that the Jew, unlike all other *Oriental*s, has, in this legislation, proven himself possessed of an original characteristic, namely, of that fine feeling which does not make a display of benevolence and shuns every ostentatious appeal for support. But the actual practice is, I fear, far behind the lofty principle of this legislation. Jewish beggars in the Orient are not one whit less importunate than other Orientals. The "Haluka," the contributions of the pious sent to the Holy Land from all parts of the world, has unwittingly created a most woeful demoralization and pauperized the people in the name of religion.

Begging from door to door was discountenanced in the Ghetto, it is true, and yet we have produced the king of all beggars, the "Schnorrer." But he is a most unique and amusing product of the abuse of the religious duty of helping others. A clearer apprehension of religion has robbed "the king of Schnorrers" of his ancient prerogatives. May his decline be speedy and his fall complete.

This principle of delicate considerateness for the feelings of the poor has reached a marked development in Jewish life. It has risen above Tzadakah to something still more refined, viz., "Gemilath Hasodim," the doing of kindnesses. Whatever may have been the ills attending the restricted life of our sires in former days, their benevolence was possessed of rarest tenderness of feeling. The family spirit extended itself throughout the community and embraced every member thereof. This manifested itself in such deeds of loving kindness as friends should show to friends in all the changing crises of life. These old familiar duties are summarized in the old ritual of the synagogue from Mishua Peah: To care for the homeless, strangers, widows and orphans (Hachnoset Orchim); to provide dowries for the daughters of the poor (Hachnoset Kallah); to clothe the naked (Malbish Arumim); to visit the sick (Bikur Holim); to bury the dead (Levayah Hameth).

All these acts and hundreds of others like them were performed, not in a perfunctory way, nor in a spirit of patronage, as

though bestowing favors, but as showing kindness without a thought of reward. Voluntary societies and institutions for the proper fulfillment of these offices prevailed. The burial of the dead stood highest in the list, because the most purely selfless in its prompting, as from the dead no reward can be obtained. In this connection I can not resist citing one of the most beautiful of these ancient customs. It is depicted in Martha Wolfenstein's classic, "Idylls of the Gass."

"When a death occurs, whether in the house of the rich or poor, the Burial Society sends two locked boxes to the bereaved. One contains the funds of the society, the other is empty. The fund must then be transferred from one box to the other, and in the process one may add to it, or take from it, or leave it intact. The boxes are then returned locked, and no one knows or can know who has made a donation or who has a charity funeral."

But those were times when all funerals were equally inexpensive and plain. The changed conditions of life in which we live have broken up those closer ties which, in the past, bound the members of the community together, and have driven us necessarily to the organized system of charity. It mercilessly investigates, tabulates and registers each case. The necessity is put upon us of carrying on something which is more or less in the nature of a detective bureau, in order to sift the worthy from the unworthy applicants for relief. We have seen the heartbroken widow, with the moaning babe in her arms, reveal to the eye of the official her woe, and brokendown wrecks of humanity unbind and expose their sores. Whole troops of the indigent are seen to file in procession before the accredited official. Why? Is it that we have lost that fine spirit of considerateness which is the glory of the Jewish life and traditions?

Happily we are rediscovering this beautiful spiritual heritage of ours. It is coming back to us slowly but surely under the modern guise and name of "Social Service." The precept of the new is identical with that of the old philanthropy. It proclaims that we must be much concerned to save the man, but more concerned to save his manhood.

How necessary it is for the best of us in the offices and rooms of our various societies or seated in council around the table at our various institutions, to keep that precept forever in mind, and

make every provision for its fulfillment. Yet must the sad confession be made, that long before the man has come knocking at the door of your relief-giving agency, he has often been robbed of his manhood by the outrageous conditions of life, to which he is subject. I have a nauseating sense of the horrors of the tenements in our crowded cities, and my soul revolts when I think of the sweat shop. A man often has more consideration for his horse and a woman for her pet dog than they show for the human beings whom they employ. A wail ascends unto heaven from the sufferers under these depraved conditions. It has found no keener or more pathetic expression than that which burst from the heart of the Ghetto poet, Rosenfeld, and which I have tried to translate from his Jewish jargon into English phrase.

"IN THE SWEAT SHOP."

O, the roar of the shop
Where the wheels never stop;
The wild rushing machine,
Oh, it maddens me keen,
Until oft I forget,
In the tumult and sweat,
That I have any life
That's apart from the strife;
For I grow so distraught
That my ego is naught;
I become a machine.

For I work and I work,
There's no gain, should I shirk:
And I toil and I toil,
And I toil and I toil;
But for whom? And for what?
It ne'er enters my thought.
Can I think, can I ask?
I bend over my task,
For I'm but a machine.

There's no time to ask why,
Nor to feel, nor to sigh,
For the work ne'er relents,
And it deadens all sense
As it ruthlessly maims
Every soul, when it aims

To attain to its rest
 In what's noblest and best;
 To uplift and inspire
 For a life that is higher—
 But alas! the machine.

Fleet the moments give way,
 Speeding hours make a day;
 Swift as sails in their flight
 Doth the day chase the night,
 And as if to out-race
 Or to match their mad pace
 Do I drive without pause,
 To no end, for no cause,
 Do I drive the machine.

There's a clock in the shop;
 It runs on without stop;
 Always points; ticks away;
 Strikes each hour of the day.
 I've been told there is found
 Sense and meaning profound
 In its striking the chime
 And its marking the time
 For the running machine.

I recall but the theme,
 Like vague thoughts of a dream;
 That the clock, like the heart,
 By its beat may well start
 Throbbing life in the man,
 And arouse—yes it can—
 Something else; as to what
 That may be I've forgot;
 Do not know, no not ask;
 I bend over my task,
 For I'm but a machine.

There are times when the clock
 Seems to scorn and to mock,
 And I well understand
 What is meant by each hand;
 What the dull ticking sound
 Says, to drive and to hound,
 And to goad me so sore,
 As it cries evermore:
 "Get to work! Get to work!
 Never pause, never shirk,
 For thou art a machine!"

And the tones that I hear,
 As they ring in my ear,
 Keep repeating the threats
 Of the boss, as he frets;
 And I quail at his frown,
 Which seems to look down
 From the face of the clock;
 With its scorn and its mock.
 As it goads me so sore.
 While it cries evermore:
 "Thou must sew, thou machine!"

Lo, the man in my heart
 Is aroused to his part,
 And the slave in my breast
 Sinks at last into rest;
 For the hour, it has come
 When a deed must be done.
 "Be an end to this strife!
 Yea, an end to such life!
 I will stop the machine!"

Hark! the whistle, the boss!
 All my mind's at a loss
 And my reason's o'erthrown.
 Am I left all alone!
 In the tumult and sweat
 I seem to forget,
 For I am so distraught
 That my ego is naught.
 Do not know, do not ask,
 I bend over my task,
 For I'm but a machine.

Who can hear such a wail and not be moved to melting pity?
 To combat the industrial evils which rob a man of his man-
 hood, ah, here is a task before which the stoutest heart may well
 quail. No! Difficulty is a challenge to Heroism. Such an outcry
 is a call to the whole country to rally to the rescue. The congested
 quarters of New York, Chicago and Philadelphia must be relieved.
 This is the supreme demand of the hour. Every measure looking
 to that end and meeting the sanction of this Conference demands
 the prompt and efficient service of the Jewish people in every
 town, village and hamlet in the land. It is not so much that
 Jewish men and women, but that Jewish manhood and woman-
 hood is at stake. The morality of the race is being sapped. The

purity of the family—our pride for all these ages—is being invaded.

New York City has just been driven to the necessity of organizing a reform school for wayward Jewish youth. For several years past the Hebrew Sunday School Society of Philadelphia has supplied a religious teacher for the large number of boys at the Glens Mills (Pa.) Reform School. We heard from Chicago this morning in no uncertain terms. Other agencies are at work to redeem the depraved and corrupt. This is something quite new in Jewish annals. We are face to face with the most dreadful calamity that has ever befallen us. Hitherto it has been our proudest boast that the criminal records contained but few Jewish names, and that the jails and penitentiaries knew them not at all. Today the wonder is not that there are some, but that there are not more. The tides of vice that sweep through our great cities roll over and submerge many a Jewish home. Will none cast a spar to the struggling? None hasten to the life service and save those clinging to the wreckage? Will none plunge in to the rescue?

Heroism in philanthropy mounts to its sublimest heights when one courageously casts himself into the midst of the swarming multitudes, resolved that, however little he may accomplish, he will, nevertheless, try and at least free himself from the sin of neglect.

It was such heroic endeavor that created that wonderful institution, "The Educational Alliance," set in the heart of the east side of New York City. A like heroic spirit has created in nearly all of our cities kindred centres for the intellectual, social, moral and religious conservation of the people. The preventive and constructive forces at work in the clubs and classes of all kinds, which have sprung up everywhere within a decade, are beginning to prove their substantial worth.

The very flowering of this effort at social service is seen in the social settlements. To give up home and fond associations, to leave the comforts, the sweets and elegancies of refined surroundings, and take up residence in the very heart of the city slums, this is a demonstration of heroic earnestness which is worthy to be called a devout consecration.

A noble band of college bred women and men, looking deep into the necessities of the situation and determined to meet them earnestly and effectively, have established these centers throughout

the Union. Last summer representatives from nearly all the Social settlements in the land convened at the Fifth Summer Assembly of the Jewish Chautauqua Society held at Atlantic City, N. J. That gathering was an inspiration, indeed. I never met a more optimistic, hopeful, happy set of earnest-minded people. It gave a most reassuring demonstration of how, under new and difficult conditions, the old Jewish principle of Gemilath Hesed can be put into actual practice as social service. The method of the settlement workers is to establish neighborly interest and friendly relations with those among whom they dwell. Their principle is to penetrate all the external differences of race, language, customs and religions in order to reach the social instincts of their neighbors. Working with that element common to all mankind, they aim, through it, to reach the intellectual, aesthetic, artistic, ethical and religious sides of life, to strengthen these in each individual and to safeguard him thus against the many direful temptations to which the city dweller is exposed.

I doff my hat to the Settlement Workers. They are the most chivalrous champions of the twentieth century conflict against misery and evil. A large part of the work at all the settlements is done in behalf of Jews. To our shame it must be confessed that very little of it is as yet done by Jews. In Boston, New York, Chicago, Pittsburg, Cincinnati and Louisville, and perhaps a few other places, some Jewish young men and women have entered upon this noble service. It is a gladsome sign that their number increases as the field expands.

Lack of fitness is the most serious obstacle to the participation in this work of many who have the will. A new sphere of activities, of which settlement work is but one, has come into being. Philanthropic effort, in its many specialized forms, is already taking rank as a profession equally with medicine and the ministry. It is beginning to command the adherence of the finest types of our young men and women. This great social obligation is not to be trifled with. It must be honestly met. The well-being of the individuals and the moral life of communities are dependent on the high-minded, earnest and heroic fulfillment of these functions.

Adequate opportunities of preparation for this new profession are still lacking. A few agencies are attempting to supply it

through the guidance of specialists and experts. Some of the universities are offering lectures and study courses. The settlements themselves are schools of practice, with scholarships to encourage earnest students. The Charity Organization Society of New York City conducts a summer school of Philanthropy. The Council of Jewish Women is urging philanthropic study among our women. As a product of the Social Settlement Conference of last year, there is to be inaugurated a course in "Applied Philanthropy" at the Sixth Summer Assembly of the Jewish Chautauqua Society at Atlantic City, the third week in July next.

Friends, I conclude my address with these practical reflections, whereas I began with a championship of the ideal. You will not find in this a contradiction if my argument is clear. Repudiating charity, as it is commonly understood, we advance to social service. Our *Gifts* of benevolence are to be an exemplification of the highest virtue—Tzadakah, Righteousness. Our *Acts* of philanthropy are to be such considerate and loving services, Gemilath Hasodin, as to make it impossible to distinguish them from acts of friendship. It is neither the gift nor yet the deed, but the spirit which infuses them that idealizes our service to our fellowmen.

No easy task is it to face all the perplexities of this era and not be discouraged; to meet deception daily and not be hardened; to be baffled hourly by stupidity and not lose temper; to encounter ingratitude, abuse, willful deception and vice, and yet not become a pessimist and give up in despair. Truly it needs the metal of a hero to stand firm at the post of duty in this extremity. Unflagging enthusiasm must warm the heart of him who persists in this labor of humanity in which you are engaged.

Oh, whence shall we draw the inspirations we need for this crisis? Let me answer by directing you to the sources that flow unfaillingly for us, the waters that gush from the fountains of our history. No people in the world have so matchless a history of heroism as is that of our sires. None have exhibited a soul so defiant of evil and so steadfast for truth and right. Make these inspirations your own through the devout convictions of a Divine ideal which sustained them, and you will never be wanting in ample heroism for the work of social service.

WEDNESDAY, May 28, 10 a. m.

The Conference was called to order by Chairman Senior, who read the following communications:

SAINT LOUIS, May 23, 1902.

National Conference of Jewish Charities,
Detroit, Michigan.

Sirs:

One of the most important features of the Universal Exposition to be held in Saint Louis in 1904 will be the series of international congresses. These congresses will be organized on a broad scale and include every phase of educational, artistic, scientific and commercial life. One of the large permanent buildings of the Exposition has been set aside for these assemblages, and an ample sum of money has been appropriated for their promotion and conduct. The attendance of eminent men from various countries seems assured. The proceedings of the congresses will be published, and it is confidently expected that the result will be a permanent record of conditions as they exist at the beginning of the twentieth century which will be of great value.

In furtherance, therefore, of the object of these congresses, we beg to submit to the National Conference of Jewish Charities the desirability of holding their annual convention in Saint Louis in 1904, and the participation of your members in those international congresses in which your Conference may be interested. In the name of the Louisiana Purchase Exposition I beg to assure you that we shall be glad to extend every possible courtesy.

I have the honor to be,

Very respectfully yours,
DAVID R. FRANCIS,
President.

St. Louis, U. S. A., May 22, 1902.

National Conference of Jewish Charities,
Detroit, Michigan.

Sirs:

I wish to submit to the National Conference of Jewish Charities of the United States the desirability of presenting at the St. Louis World's Fair of 1904, in a comprehensive and adequate

manner, the work which is being done in the United States in organized charity. The great advance in businesslike methods in the care and relief of the destitute, needy, sick and unfortunate is one of the most remarkable features of our present civilization, and the exhibition of the methods of distributing the funds of the various societies and inspecting its proper use after distribution will be of the utmost value both to citizens of our own country and to foreign nations.

In the classification of the exhibits for the World's Fair of 1904, the subject of charities and corrections has been made a separate group under the general department of social economy, and the subjects embraced under the head of charities and corrections divided into seven sections, as follows:

GROUP 139—CHARITIES AND CORRECTIONS.

- Class 784. Destitute, neglected and delinquent children.
- Class 785. Institutional care of destitute adults.
- Class 786. Care and relief of needy families in their homes.
- Class 787. Hospitals, dispensaries and nursing.
- Class 788. The insane, feeble-minded and epileptic.
- Class 789. Treatment of criminals; identification of criminals.
- Class 790. Supervisory and educational movements.

This classification has been adopted after consultation with, and upon the recommendation of, prominent members of the National Conference of Charities, and is believed to meet the views of a vast majority of said conference. We confidently believe that at no other exposition, international or national, has there been such a scientific treatment of the subject of charities and corrections as is contemplated at the St. Louis World's Fair.

A building will be specially devoted to the exhibits of the department of social economy, and in said building a section large enough to accommodate all the exhibits made in charities and corrections will be set aside. We believe that this plan of installing the charities and corrections exhibit in one of the great main palaces of the exposition, and in conjunction with other great departments devoted to the amelioration and betterment of social conditions, will prove much more acceptable, not only to the public at large, but to the charities officials themselves, than

would an installation in a separate building which would necessarily be comparatively very small, in an isolated portion of the grounds and unobserved by the general public.

In view, therefore, of the scientific classification for the first time promulgated at an international exposition, and in view of the special provisions made for the prominent installation of the exhibits, we invite the cooperation and support of the National Conference of Jewish Charities, and request that they take such preliminary measures to insure a complete and scientific exhibit in Group 139 as may, in their judgment, be deemed advisable.

Yours very respectfully,

HOWARD J. ROGERS.

The following resolution was offered by Mr. Greensfelder, of St. Louis:

Nearly one hundred years ago the United States purchased a territory from the government of France, now embracing twelve states and two territories, and as this event is to be celebrated in St. Louis during the year 1904, by the holding of an International Exposition, showing the growth, progress and development of the United States and of the people of the world during this period of one hundred years; and

WHEREAS, The Louisiana Purchase Exposition Company has extended to the National Conference of Jewish Charities an invitation to participate in the World's Fair, to be held in St. Louis, as aforesaid; therefore be it

Resolved by the National Conference of Jewish Charities, That the Executive Committee of this Conference accept for this Conference the invitation of the Louisiana Purchase Exposition Company, to hold its next meeting in St. Louis during 1904, and that it participate in the International congresses, to be a feature of the World's Fair at that time, and that it work in conjunction with the National Conference of Charities and Correction in preparing an appropriate exhibit for the World's Fair, showing the work of organized charities in all its various departments.

Chairman Senior.—We have with us the President of the National Conference of Charities and Corrections, and I am confident that it will be the pleasure of all the members of the Con-

ference to interrupt the program in order that we may have the pleasure of hearing from him.

Mr. Nicholson.—Gentlemen of the Jewish Conference of Charities: I wonder if it has occurred to any of you that the second session of the National Conference of Charities and Corrections was held in Detroit twenty-seven years ago, and it has swung around the circle and got back again. It affords me great pleasure to meet with you this morning for a few minutes. It will be a very busy day. I wanted to be present with you at your opening, but I had to stop at Fort Wayne and meet with the Superintendents of the Feeble-Minded Institutions. I want to extend to you a cordial invitation, all of you who can stay over and attend the National Conference of Charities and Corrections. You know our association is of a very unique character. It is purely a conference and not a convention. We have all religions and no religion. We have all kinds of politicians and yet no partisanships. We meet very much as you have been doing together, and many of your people are among our very best workers. We are delighted to hear you were so kind as to arrange to have your own meeting just on the eve of ours. I remember with a very great deal of pleasure hearing a few weeks ago some remarks of Dr. Franklin, saying he would do everything he could to make the Conference of Charities a success, and I am glad to meet with you here again. I must not take your time, but simply express my gratification to meet with you a little while and cordially invite you to attend the National Conference.

Chairman Senior.—I desire to thank Mr. Nicholson for the very kind invitation extended, and no doubt many of us will avail ourselves of the opportunity. The first paper now will be from Mr. Cyrus Sulzberger.

Mr. Cyrus L. Sulzberger.—MR. CHAIRMAN, LADIES AND GENTLEMEN: We in New York doing our work feel very much like that Western cowboy who, giving a dance under difficult circumstances, put up a sign: "Gentlemen will please not shoot the fiddler; he is doing his best." That is what we are doing... With mistakes that we know about much better than our critics do, because we know the difficulties much better than our critics do, we are doing our best. And while we know that our best is a long day's journey from perfection, we also know that we have

to deal with a problem the like of which has never been dealt with by any organization. You heard the gentleman from Chicago tell you on Monday that the receipts of their confederated societies, representing about a dozen organizations, were \$137,000 per annum. And of that he tells me that \$40,000 are for the work of their relief branch. If we had for our work what the relief branch of the Chicago Federation has, we would be bankrupt at the end of our first quarter. And if we had for our work what all the federated societies of Chicago have—and mind you, Chicago is the only city in the United States which at all approaches the problem in New York—if we had for our work in the United Hebrew Charities in New York what all the federated societies of Chicago have, we could carry on our work limpingly and haltingly for eleven months. The United Hebrew Charities of New York spends annually \$150,000, and spends no more than that simply because it can not get it. If our work were to be done so that we should not be compelled to ask that you do not shoot the fiddler, we should want \$300,000 to approximate what we ought to do, and we should want \$500,000 to do the work thoroughly, because we recognize that when a man comes to a relief organization for assistance, it is far better to give him such assistance as shall never permit him to come back than it is to give him such dole as causes him to return to us after a short period, and again after that. Because in the matter of taking relief you all know that the second application is so much easier than the first, and the third correspondingly easier than the second; and while our desire is only in the clouds at the present time, our hope is that some day when a man comes to us we shall be in a position to give him such relief as to put him permanently on his feet, that we may be rid entirely of what we all know as recurrent applications.

I have here a summary of what we did in the year of 1901, and I find it amounts to 200,000 distinct acts. For example, here is a day's work—just an ordinary average day's work. But bear in mind an average day's work does not represent a real day's work, because naturally in the summer there is very much less work than in the winter, but this is an average day's work done by our force. We make 145 investigations in a day. We record 35 applications for employment, and find employment for 17

people. We grant transportation to three people and give half tons of coal to seven. We distribute 150 articles of clothing and furniture. We give two nights' lodging and seven meals. We have fifteen visits made by our doctors, and sixteen calls made upon our doctors in their offices. We have 45 cases for our nurses. Our doctors write 38 prescriptions, and there is one surgical operation. Thirty-six garments are made or repaired in our work room; 125 immigrants are registered at the Barge Office, making a total of 678 different kinds of things done in an ordinary working day of about eight or nine hours, making really a thousand such acts done on a busy day, and on a very busy day probably over twelve or thirteen hundred.

Our investigations are made by twelve general investigators, by nine special agents, and part of our relief is distributed through the hands of our almoner. This gives you simply an outline of what we are doing in a general way. We have recently, through the munificence of a broad-minded friend, been enabled to secure the services of special agents for the purpose of making special inquiries, the object of these special inquiries being that we might ascertain, if possible, what are the causes underlying the distress we have to meet, so that, learning the cause, we might strike at the root of the trouble. These special agents we have assigned to special tasks, which I shall take up presently and explain to you in a little more detail. Of our funds, upwards of \$30,000 per annum goes to our pension list. ~~This will be interesting in connection with the discussion of yesterday morning~~ as to the care of dependent children. We have a pension list of 480 persons, being almost exclusively widows with small children who have not reached the age of bread winning. To these persons we contribute five, six or eight dollars per month, as the case may be, and continue such contributions from the time the name first comes to us until there shall be a bread winner in the family, and this one item, this one item of aiding in the support of widows with children takes from our fund almost as much as the Chicago United Hebrew Charities spends for all purposes, and about as much as the Philadelphia Society spends for all purposes. Now let me say that when I make these comparisons with Chicago and Philadelphia, I do not do it for the sake of making an invidious distinction; I do it for the purpose of bringing home to you the

magnitude of the problem with which we have to deal. We have recently established a work room, and through this work room we hope eventually somewhat to relieve our pension fund. The work room is a large room on the top floor of our building which we have fitted up with sewing machines. Most of the women on our pension roll are utterly unable to do anything in their own support. In this work room we teach them how to operate sewing machines, paying them 75 cents per day while they are learning, and, after they have learned, despite the fact that they have their children at home to care for, they are enabled to operate a sewing machine in their own homes, and in this way do something towards supporting themselves. Dr. Frankel has lately been in communication with a number of manufacturers of various kinds of goods which are made at home, and we hope—we are now studying this question, and have not yet brought it to any successful issue—but we hope to find such industries in which the work is made not in the factory, but in the home, and to provide for our pensioners such work as will enable them to do something in their own support. One of the bitterest facts in connection with this work that has been borne in upon my mind is the shameful pay that comes for that kind of work. And I believe when God Almighty makes up the accounts on the final day some employers will find a debit charge that will very much astonish them. (Applause) Through the munificence of another of our friends we have been enabled to establish what we call our self-support fund. We were given in 1900, \$5,000, and in the early part of 1901 an additional \$1,000, making \$6,000, to be applied to making families self supporting. Now we have heard in the past several days considerable about the excellent work done by our Provident Loan Associations and Free Loan Organizations. The Free Loan Society in New York, which is doing work of the most admirable nature, does its work for those who are partially submerged; that is to say, for those who are not so far down but that somebody has enough faith in them to guarantee their loans. They can find somebody to act as an endorser for them. The free loans that are made by us are made for those who are totally submerged—those who have not a friend left, or whose friends, if any, are of the same class. With this \$6,000, which we received in 1900 and the early part of 1901, we established 73 families in business, and

there were returned to us by the families \$185. About one-third of these 73 families became self supporting. The balance either were unsuccessful or were lost sight of by us, but very few of them have since come back to us for assistance. This was the first attempt on our part in this direction, and naturally our work was accompanied by a great many mistakes. Not so many, however, but that the good friend who gave us this \$6,000 in May, 1901, gave an additional \$5,000, and in December, 1901, an additional \$2,500, making \$7,500 further that we were to spend in this endeavor to make families self supporting. Of this amount we have spent \$4,100 in establishing 51 families. We have used \$169 in the expense of establishing these people and looking after them. We have had returned to us from this \$4,100, \$470, as against \$180 returned out of the first \$6,000, and the present status is that of these 51 families, fifteen were established so recently—that is to say, during the past two months—as to make it impossible to base any calculation upon them. Of the remaining 36, 14 are distinctly successful; 11 are not successful, and 11 are doubtful. It does seem as though we might reasonably say that of our latest ventures, 50 percent were distinctly successful; and when we consider that the people with whom we have had to deal were those who were so thoroughly unsuccessful before as to be among the penniless and friendless, we believe we may well feel we are doing good work, and that our munificent friend has made a very good investment. ¶ The special agents to whom I have referred have been investigating some of our most prolific causes of trouble. One of these causes with us, as with others, is wife desertion. And we have here a most comprehensive report, which I do not propose to read to you, covering 126 cases. All I propose to take out of this report is this statement, that of 126 cases of wife desertion that were investigated by our special agent, 33 cases have, by reason of such investigation, been made independent of the United Hebrew Charities; 12 by reason of the husbands having returned of their own accord; 6 by reason of having been reunited by the United Hebrew Charities; 4 by reason of the arrest of the husband through the instrumentality of the United Hebrew Charities; 4 by reason of the assistance given by the United Hebrew Charities; 7 by reason of having been discovered to be fake desertions, and not desertions

at all, and so on. Thirty-three of 126, that is to say, in round figures, 30 percent of the desertion cases we find, by this investigation, can be taken off the roll, and the great value of this investigation, therefore, is to show us there is a means of relieving the public from the strain of bearing the expense of caring for these families, at all events to the extent of 30 percent.

We have made an investigation of tuberculosis through a special agent, who has had in hand 90 cases, 40 of whom are being visited regularly by our agent, who advises these poor people what they should do and what they should refrain from doing; how they should live in order to better their own physical condition, and, what is probably far more important, how they shall live in order to prevent spreading the contagion of the disease to other families. Of these consumptive cases, 4 have found positions through our employment bureau; 4 have been started in business; 1 sent to the Denver Hospital; 4 have gone to Europe, and various disposition made of others. But 40 of them are now in the hands of our investigator, who is teaching them how to live properly, so that they may make the best of their unenviable surroundings. We had in the month of March 327 cases that had never been inside our doors before. We wanted to know why these 327, who had never been to us before, came to us now. We made some inquiries to get statistics, of which I shall not trouble you further than to give the percentage of sickness. Of 117 who had been in this country less than one year, 13 came by reason of illness. Of 95 who had been in this country between one and five years, 19 came by reason of illness. Of 115 who had been in this country over five years, 38 came by reason of sickness. Just let these figures sink deep in your minds. They are the most significant that I have given you. Of the 117 people who have been in this country less than a year, 12 percent are disabled by reason of sickness. Of 115 who have been in this country over five years, over 35 percent are disabled by reason of sickness. And to prove the accuracy of the figures, of 95 who have been in the country between one and five years, 19 percent are disabled by reason of sickness. What does this mean? This: that the men who are able to live in all the horrible conditions in which they must live in the pale of Russia, are able to live there in reasonable bodily health until they arrive on these shores, and

if they were not in reasonable bodily health at the time of their arrival, they would not be admitted under the immigration regulations. Among those who have been living five years under the free and glorious flag of America, we find that destitution brought about by illness has increased from 13 percent in the first to 35 percent after the fifth year; and I suppose that if we carried our figures on a little beyond the fifth year we would find less sickness because culminated in death. Think of it. These men who come to us with hope high in their hearts; come to us because they want to avoid the persecution which has driven them away from home; come to us because, as Mr. Levi said on Monday, there is behind them an irrepressible force which compels them to come—these men come not to life; they come to death. This problem with which we are dealing, bear it in mind, this problem is not a problem of figures. We are dealing not with cases, but with people; we are dealing with live men and women, with live men and women and children, and we are dealing with them as, before God, we would not deal with cattle. I do not believe that the Jews of the United States know what they are doing. I do not believe that the men and women whom we know to be humane men and women, men and women who love their children, who love their kind, would knowingly be guilty of the enormous crime of which they are guilty. Mr. Levi told us the other day of a little girl who came to sell a paper at 11 o'clock at night in a cafe. A little girl. Thousands of little girls! You, my friends, in Chicago, my friends in Philadelphia and in Pittsburg, do you think you have a problem? Why, you are not in the kindergarten. We have a problem. We have a problem because you are not doing your duty. We stand here at the seaboard and say to every immigrant, forced here as they are: "God bless you; we are glad to see you," and until the very last man comes who wants to come, I, for one, shall say with my associates, "We are glad to see you." But that is not all. We stand here at the seaboard, but we of New York can not take care of the whole United States. You have got to do your duty. You have got to recognize that these people are as much your brothers, your sisters, your children, as they are ours, and unless you do, unless you do so recognize them, I don't know, nobody knows, what may happen. You have heard about the Ghetto in

New York, I suppose, perhaps—I want to make a liberal statement—I suppose there are perhaps 50 of us working in Jewish charities in New York—I do not mean in the United Hebrew Charities, I mean all the organizations together—I suppose there are 50 of us who know something about the Ghetto; who really know what the Ghetto means. And then there are lots more who talk about it without knowing. And then there are thousands more who only heard there was a Ghetto when they read in the newspapers about the red-light district. We who think we know do not know. You can not even faintly apprehend what the real situation is. This Ghetto which has been described to you as being that part of the city which lies between Houston and Henry Streets, and between the Bowery and East River, covers in extent about one square mile, and contains as many people as the city of Detroit. Now it ought to be the privilege of those people to live in such a God-blessed space as this city of Detroit has. But, instead of living as these people live, with sunlight and with trees and with fresh air, they live—they do not live; they are packed away like raisins in layers, and packed down hard so as to make plenty of room for those who are to be packed on top. That is barely a metaphor. That is almost the literal truth. Imagine putting 300,000 people into one square mile. Imagine what that means. I am not going to discuss the financial side of our troubles. Financially, if the rest of the country is not prepared to help New York, New York will carry that burden. We have rich men to whom we can appeal, and we have men not so rich who will help, and I do not propose to discuss the financial side of this question at all. But while we can carry the financial burden, we can not carry the hygienic burden, we can not carry the moral burden. We can, with money, relieve the actual hunger, but we can not, with money, relieve the physical conditions, because the amount of money required to relieve the physical conditions in the city of New York is absolutely unobtainable in the whole country. And we can not, with money, relieve the moral conditions. And therefore it is that I come to you and ask you to do your share, to take the message home to your people. These people, the men and women, are men and women many of them of the highest type intellectually and morally; many of them men and women who would put our own

children to shame intellectually and morally, with children growing up, who see the future to which we are forcing them. Mr. Pels told us yesterday of the new restrictive law in Roumania. Unfortunately, there were very few of you here at the time he read his paper, and I will briefly restate what he stated. The Roumanian Government has passed a law prohibiting certain trades, being those in which the Jews were engaged, from being followed by foreigners, and all Jews are foreigners in Roumania, although they and their ancestors have lived there for hundreds of years. They have passed a law preventing certain trades from being followed by foreigners unless the home government of such foreigners permits Roumanians to follow the same trade in such home government. Since there is no home government of the Jews, and since Jews are foreigners, it is, without being expressed in words directly, absolutely a prohibition on the trades heretofore followed by the Jews, so that they can no longer follow them in Roumania, and this law is to go into effect on the first of June. That means that there must of necessity come a large number of Roumanians to these shores, and, as I said before, so far as we are concerned, we want to extend to them a cordial welcome, and to say to them "God bless you." But shall we sentence them to five years in the Ghetto, because we know what five years in the Ghetto means? We know ten years in the Ghetto means imprisonment for life, because that is practically the end of the term. Shall we sentence them to imprisonment in the Ghetto at all, or shall we open out to them the broad and glorious space of the West? We have in New York, out of five Jews, four Russians, or Roumanians, and one German or American. The other day a gentleman present here in the Conference said to me, "We want some of that Baron De Hirsch money in our city." I asked him, "How many Jews have you?" He replied, "eight thousand." I said, "Very well, when you get 24,000 Russians and Roumanians alongside of your present 8,000, you will have the right to ask some assistance from outside." Now, I wish you would take that message home to your people. You who have a native or a German population of 5,000, get 10,000 Russian and Roumanian Jews out of New York. You who have 50,000, get 100,000 out of New York. Help us to open up that Ghetto; help us to open up that Ghetto so that these men and women whom we

are inviting here,—because we are inviting them in so far as we are not prohibiting them,—so that these men and women may live. If your Charities Conference is not a mere occasion of getting together to hear yourselves talk; if this thing is in your hearts that is on your lips; if you really love your fellowman, as you say you do, for God's sake open up that Ghetto. Give us the chance, give us the chance to make men and women of these human beings; give us a chance to put them on their feet. I do not want to rant, but this thing is too deep in my heart; I am too full of it. I cannot speak further.

Chairman Senior.—Mere words seem entirely out of place after this appeal. There is hardly a dry eye in the house. It is the pathos of the Jewish question. I will not ask for any discussion. I will only hope that we will bear in mind what the speaker has said, that if this is not merely a social occasion, that if this is not merely a gathering at which we come to hear each other talk, to discuss petty matters, every one of us will go home with a high resolve to aid as best we may and to the extent of our ability, the noble work of our coreligionists in New York. (Applause.)

Mrs. Pisko.—I would like to ask Mr. Sulzberger if one great trouble is not in those people themselves, in getting them to leave that sort of life?

Mr. Sulzberger.—I want to say, although it has been said before, that the Jewish Conference of Charities has made an arrangement and agreement whereby people are not to be sent without the consent of the communities to which they are consigned. Now, personally, I tell you very frankly, I would tear that agreement up without anybody's consent. As a matter of fact, we have been waiting for consent, and the consequence is we are open only to receiving and not shipping. I don't know how many we could send; but what we want first of all is to have you people tell us you will take them and we will struggle with the other problem, how to get them to go. Up to now, our hands have been tied by this agreement that has been made. Whether you rescind that agreement or not it will break itself up because circumstances are bound to break it. But give us your consent to take and we will send what we can. We are glad to have you take them as our friend in Pittsburg has; that is to say, not to select them. That is really the thing we can

not do—to select and keep the remnants—because every community can bear a certain amount of those that are not up to standard. But if we drain off the ghetto and keep the bad, we still have the worst condition. You have got to take them the way they come.

Dr. Leucht.—Mr. President, Mr. Sulzberger in his exceedingly pathetic address said that in the great city of New York there are perhaps fifty only that know the true condition of things as they exist in the ghetto. How can he expect that the country at large, from the Atlantic to the Pacific should know the situation in the city of New York? What chances has the country to understand and comprehend that very pathetic situation, and how much is needed for help? Mr. President, it is very well to come to these few representatives that are assembled here from a few cities and have them go home and tell their people what they have heard of the terrible situation that threatens our country and, in fact, does exist already. Something has to be done, and some practical method must be adopted to acquaint the country with the true condition of things. How can it be accomplished? Believe me, ladies and gentlemen, not by hirelings that are paid to go out to our communities and tell in few words the condition. Some sacrifices, ladies and gentlemen, must be brought to bear. Men like Mr. Sulzberger himself, generous and unselfish, must go out into the country and tell the people what is required of them. Believe me, Mr. President, if a man like Mr. Sulzberger would go to the large cities of the United States and speak in such eloquent terms and in such a pathetic manner as he has placed the subject before you here, I have illimitable confidence that the Jews of America would come to the rescue. I would like Mr. Sulzberger to stand before a community in the city of New Orleans, as he did today when he nearly broke down here and could not speak another word, when his silence was far more eloquent than his words—(applause). I can easily see the result should he speak thus to the people down South, who know nothing whatsoever about it. Now, Mr. President, I am not going to take up any time. I would not have spoken at all if I had been impelled by my own feelings, but I do claim we should do something to bring this subject before the country, to send out the proper men, who are identified with the charities of New York to go out and speak; and I know enough about the history of my people

to know that there will not be one community that will not come to the rescue. (Applause.)

Rabbi Rypins.—I am not going to make a lengthy speech this morning. I wish to emphasize what Dr. Leucht has said: there is no willingness on the part of the small Jewish communities throughout the West and South to receive the Roumanian Jews. There is a woeful lack of organization, and when a problem of this sort confronts a community of the size I represent, the whole burden falls usually upon the rabbi. And even though the rabbi be strong yet he is human and with limited powers, and has other obligations besides taking care of Roumanian refugees. For the last two years I worked zealously to bring Roumanian refugees to the city of St. Paul. We placed there at least thirty-five people, and I assure you that it required immense work on my part to do it. Not so much to place these men, but to receive them, to find lodging for them, to see business men who will employ them, to settle their quarrels with bosses, to pet the bosses, rub them down whenever they don't do the work right, go to the bosses and tell them: you must be patient; you must do this and that. One man can not do it. What we need is men of the calibre of Mr. Sulzberger and Mr. Levi to come to communities like St. Paul, Minneapolis, Milwaukee and others, and gather the Jews of these communities, organize them into committees, into bureaus, into systems, so that this question can be handled logically, and we will have no difficulty in placing refugees anywhere. I can use at least thirty more in St. Paul. But I personally can not do the detail work, because my congregation will soon find out I am not attending to their work. Let some representative Jew come to St. Paul and waken the enthusiasm of the people—they need no enthusiasm—but organize them and have a secretary, paid or volunteer, who will attend to the details, and your humble servant pledges himself here before this august assemblage to do all in his power and to devote every energy at his command to forward this great work.

Mr. Pels.—I come from a city, a seaboard city, Baltimore, and I want to say, Mr. President, on the subject now before us that it is one of the utmost importance, and I think we ought to discuss it a little longer. I want to say for Baltimore that in the year 1881-2 we received as many, proportionally, of the Russian

Jews as any city in the country; that the citizens went out from morning until night for three months and longer and secured homes, and did everything in their power to make those people feel at home. Not only we did that, but representative men of our city had to give personal bonds for many of these people, or they would not have landed. We had to intervene with the authorities in Washington to see that those people could land. They were refused admission to our shores. Now we have today a community of 40,000 Jews, half of whom are Russians, and we have done by them as well as any city in the Union in proportion to population. This question of the Roumanian immigration is one that ought to interest us, as Mr. Sulzberger has very properly stated, and it is very important for this conference to do something that will show us the way. We used to get \$500.00 from the Baron de Hirsch fund for those people. What do we get today? The paltry sum of \$200. Many members of our committee had to resign because we could not get the money. Now I would like to say if there is a fund in New York to help us help these people, for God's sake, see to it that we get some of it. If this immigration is coming I think it is proper that the means shall be provided by which we can help these people and do all we can to make them good and helpful citizens, which I know we can do; and I agree with the gentleman who spoke last that there should be men to go through every community in this country to bring the situation before them, to see that these people are taken care of when they do come, as come they must and come they will.]

Mr. Berkowitz.—I just wanted to say a word in regard to the experience of a western city on this proposition of helping to clean out the ghetto. At the convention of the B'nai B'rith, held at the city of Denver, two years ago, our members came home fired with a determination to do something, because Mr. Leo N. Levi arose in the convention and said: Gentlemen, it is your business. And that was the first thing we knew about conditions in the New York ghetto. I do not suppose that we differ in Kansas City from other cities of like size. We are not different in wanting to do our share and to help to carry those enormous responsibilities of the Jews of America. I recognize the force of what some of the gentlemen have said, that men of strength and power and

eloquence and force should go out in the communities and tell them of the conditions and ask them to lend a hand. There are Jewish newspapers spreading the gospel of those conditions—or are they hiding them under a bushel for fear the world might learn of the conditions of our Jewish families. Let us look under the cover and let us tell our Jewish press if they do not recognize the importance and the responsibility that lies upon them that this information must go out first through their papers to the people in the outlying districts, not in the larger cities, because they have their full quota of the responsibility; but in the smaller communities. I am heartily ashamed of the little work we have done in Kansas City. Mr. Levi said yesterday to me that we did very well, but I say it requires great qualities of bravery on the part of the men who are receiving fifty thousand a year and are satisfied if the country outside take off their hands twenty-five hundred. I want to say we must clean the ghetto. It is up to us—to us, the representatives of this whole country, to take this message home, and if we can not have Mr. Leo N. Levi and Mr. Sulzberger to do the talking for us, let every city send out its missionaries throughout the South and West, around the dozen cities represented here today, and let them give the Jewish people of this country an idea of the conditions that must be met.

Mr. Rubowitz.—Mr. Sulzberger was very interesting in every particular. The first point he spoke about was the working room, of which I would like to say something. We have also a work-room in Chicago. We have introduced in our work-room the making of neckties. We try to make our work-room a real work-room. That is to say, that every woman in that work-room shall learn how to work. We have graduated six or eight women, some of whom came of their own accord and told us, we do not require your assistance any further; we can make a living for ourselves. Now, that, I think, is a great deal. The question which is uppermost does not seem to be to take care of the immigrants, because during the year of '91 and '92 we took care of all the immigrants. The question now seems to be with the ghetto at New York, which is overflowing, and New York people would like the assistance of the South and North to help them take care of the overflow. We are in the same boat in Chicago. If New York has 300,000 Jews in the ghetto, we have 100,000. I had a New York

gentleman, a young man, for whom I have a great deal of respect, last week in the city of Chicago, and I went around with him to show him our ghetto. He told me that Chicago, he was convinced, had a ghetto proportionately like New York, with this difference—we had plenty of air and plenty of light in Chicago, which they do not have in New York. But I ask you, ladies and gentlemen, that when you think of New York also think of Chicago, and remember that we have 100,000 Jews in Chicago.

Chairman Senior.—We will now proceed to the question of "Transportation."

REPORT OF COMMITTEE ON TRANSPORTATION TO THE SECOND CONFERENCE OF JEWISH CHARITIES, AT DETROIT, MICH.

MAX HERZBERG, CHAIRMAN.

When the organization of this Conference was effected in Cincinnati in 1899, those who were present at that meeting agreed that if there were no other valid reasons for a union of Jewish relief organizations, the formulation and construction of a series of rules governing the question of transportation of dependents would be sufficient. And if this Conference had done nothing else the rules that it adopted and which have been enforced and followed by the different constituent societies would be ample justification for its existence.

Therefore, the relief societies of the different cities had been frequently engaged in epistolary warfare over some poor unfortunate, whose right to refuge and relief was denied and disputed, and much ill-feeling was engendered, not only among the organizations, but in some instances between the officers of such.

Frequently, a man out of employment and believing that another city offered better opportunities, although without any tangible evidences of such chances, made application for transportation, and, without any investigation, was readily granted tickets by the society of the city in which he lived, whose officers were only too glad to relieve themselves of one who was either a dependent upon charity or, by reason of his lack of employment, likely to become so.

It is the natural desire of the individual to better his social

and economic condition and, in furtherance of that desire, to move from place to place to seek a proper market for his energy and ability. Of course, the right of the individual must not altogether be disregarded, and if a favorable opportunity is presented the chance to improve it should not be denied to him. It was, however, this encouragement of what, in most cases, proved to be a fruitless search for better conditions and merely a transfer of a burden from one city to another, that was sought to be prevented by the transportation agreement.

There is no reason why a person should be sent from one city to another without some inquiry being made as to the opportunities presented. There are, of course, instances in which a change would prove beneficial to all concerned. The individual who has become accustomed to receiving alms, to get his daily bread without having earned it, relaxes his individual efforts to make his own living, and gradually, but surely, becomes pauperized, loses his sense of independence and then it may be wise to aid him and encourage him to explore new fields.

However, such efforts should not be made at the cost and expense of another community. Such instances gave frequent cause of complaint, due to the fact that societies lent too willing ears to the pleas that in some other city work might be found, and that it was unjust and inhuman to deny to any man the opportunity to better his condition, and that even the faintest chance should be grasped at rather than that the applicant should continue in idleness and eat the bread of charity.

Frequently an applicant for transportation who had a valid claim for such form of relief, was obliged to tell his story in a dozen different cities en route to his destination, because the organization in the city from which he started did not care to assume the entire expense of his trip and felt that it ought to be divided among as many as possible, which belief was generally shared by the city next in order. I know of a case in which a person living in a western city and desiring to get to New York and from there return to Europe, was provided with a letter of introduction and a ticket to the nearest large city, and this letter was vised by at least eight relief organizations of different cities who passed him on from one to the other. The trip to New York direct would have taken him no more than thirty-six hours, but