

in his working hours. What he really is as a character and of what service he can be to his fellow-men, he shows in his recreations. What a man is in character I cannot discover by the amount of money he makes. I get nearer to this by seeing how he spends that money. It is, therefore, important what a man's recreation is; if it is in the saloon or in the gambling den it is no recreation, but simply a continuation of the fever and greed which possess us in our daily tasks.

MISSION OF THE ASSOCIATION.

"What we need is a Judaism that shall be modern, liberal, religious and loyal to the great distinctive Jewish institutions and Jewish symbols which are the indispensable expressions of the Jewish spirit and the Jewish ideals. The function of the Y. M. H. A. is to train a generation of young men who will thus be liberal and loyal Americans and Jews, and who will be able, without losing their Jewish individuality, to work shoulder to shoulder with Christianity for the moral and spiritual building up of the American people in the great work which Israel, as a priest people, is doing in the service of humanity."

CHAIRMAN WIENER: "Social Work as a Profession," by Mr. Louis H. Levin, Federated Jewish Charities, Baltimore, Md.

SOCIAL WORK AS A PROFESSION.

By LOUIS H. LEVIN,
Secretary Federated Jewish Charities,
BALTIMORE, MD.

We hear the term "scientific charity" so often that it were not surprising if the public came to think of the professional social worker as a kind of scientist, with his microscope, laboratory and long and dull lectures. Indeed, the social worker has, in effect, all of these, but he is, nevertheless, so far as his calling is concerned, not a scientist, and science cannot be properly predicated of his subject. Scientific charity should rather be systematized

charity, for the professional worker is really a systematizer, and his task is, today, to establish a system of financial, social and educational assistance, which will adequately meet our needs, and which will properly supplement the industrial and commercial system dominating modern life.

Our charities and philanthropies are not so old that many of us cannot remember their evolution in administration and management. First came the small society, taking care of the sporadic case, local or transient. The methods were simple. Money was collected by a figurative passing of the hat, and the applicant received the proceeds. On favorable occasions the collection proved a veritable windfall to the beneficiary; again, if his *mazel* was not up to the standard, the returns were small, and the applicant would be correspondingly disappointed. There were no investigations, no records. The ability to tell a strong, pathetic story was a valuable asset. Men traveled all over the country on no other capital than a moving tale of woe. Many are able still to go through the same performance.

As communities grew and applicants increased, the necessity for a regularly gathered fund and a formal place for distribution became evident. Officers and directors made their appearance, and a voluntary secretary wrote letters, drew checks, and read minutes to a watchful board. The boast was that all money collected was given away; printing was begged, and postage came out of directors' pockets. Giving became more a matter of calculation, for if there was only a circumscribed and definite amount to be distributed, care had to be taken that no one received more than his share. The central place for distribution soon brought out the fact that an applicant of today had made his first appearance before, and a heated discussion at times arose whether the memory of the secretary or a director was to be trusted or whether the indignant protestations of the applicant were to prevail.

Up to this time all is voluntary work, and the test of efficiency is the small amount spent for expenses. But the community grows, more people apply for aid, and, whereas before nearly every applicant, not a stranger, was known to a director of the association, now there comes an increasing number, of whom the whole board

is ignorant. The language they speak is beginning to be unintelligible, and they arrive at all hours of the day. At last we have reached a period when it is necessary to have someone on guard every day to receive applicants, and occasionally to find out whether they are telling the truth. For, while all of us occasionally lapse from the strict letter of the law, the applicant caught in a fib is a doomed man. At this point the paid secretary makes his appearance.

Of course, no one would think of paying the secretary a living salary. That would be taking the bread out of the mouths of the poor, and the secretary was the only poor man that the relief society did not think it ought to bother about. He was generally a kindly, elderly person, who could read and write fairly well, and who could put down on paper a letter dictated by the president, without errors of the flagrant sort. The directors continue to direct. They feel that they are entitled to their share of influence, and want their particular wards taken care of as well as the wards of the other directors. About this time the annual meeting of the society looms up as an intellectual communal occasion, and the presidential address is born. It is now quite a social success to appear as the presiding officer of the chief Jewish relief society, and the mayor of the city has to listen to the official presidential discourse.

But the community continues to grow. Applicants with a thousand and one complaints appear; the board, is beginning to feel restless under the continual doling out of money without visible results, and it is tired, too, of running down all the stories the applicants tell. A suspicion dawns upon directors that you cannot "size a man up" by merely looking at him; a "cute," plausible fellow has deceived the shrewdest member, and, finally, the secretary is asked to devote some of his leisure time examining into things, and his salary goes up a peg. At last, all his time is taken up—he receives about enough to keep soul and body together, and, behold, our first Jewish professional worker!

With this beginning the rest is easy. The duties of the office outgrow the services of one person. Other salaried agents have to be added, and their entire time consumed. Budgets increase, a

greater and greater amount is distributed, and directors and contributors begin to expect the same care and expertness in distributing this fund as is displayed in regular and orderly business houses. A budget of \$1,500 may be distributed without professional frills, but when it rises to \$15,000 and \$20,000 and even to \$25,000, the need of a man of affairs to distribute it is no longer a matter of dispute. Not only is there the question of *Who*, but also of *How* and *What*. The board can no longer go into details; someone with experience, judgment and knowledge is needed—a man or woman who gives all his or her time and thought to the affairs of the association, and who is adequately paid for the service. Thus, the *profession* of the social worker is created, and men and women begin to qualify for its demands and duties.

Now, no profession can exist that does not require of those who take it up both training and study, and it is the latter that differentiates the professional worker of today from the unprofessional worker of a few years ago, or even of today, for all of us in social and philanthropic work cannot be said to be professionals. Study also means an entirely different attitude toward work and toward the problem it presents. It means the gathering of facts, and the patient and intelligent interpretation of them. It means new apprehensions, wider grasp; it means, finally, a pursuit of the elements of dependence into the domain of history, economics and civics, and a more intelligent co-ordination of effort toward the result sought, with a better understanding of what is ultimately desirable and possible.

The Jews have not, it must be admitted, grasped the implications of professional social work as readily as one would have expected, judging from their keen and eager interest in social and philanthropic questions. Dr. Boris D. Bogen, in his valuable monograph on the "Extent of Jewish Philanthropy in the United States," states that 489 of 1,191 institutions mentioned in the American Jewish Year Book, 1907-1908, expended \$4,779,611 the previous year. It would be quite within reason to say that today no less than \$6,000,000 a year (Mr. Bogen puts it at \$10,000,000) is spent by Jewish relief societies, institutions, settlements and other similar organizations. This is a vast sum, and it needs no argu-

ment to convince one that it requires skill of a high order to distribute it so that it will do good. To do the greatest good would tax the ingenuity of our ablest organizing geniuses. Dr. Bogen was able to discover only 73 "Paid Workers" responsible for the distribution of this vast sum. His statistics are confessedly incomplete, but they indicate that the paid worker is not nearly so plentiful as he should be. Indeed, unless we can supplement these 73 with a goodly number, of whom he has no account, our charities will not appear so progressive and intelligently conducted as we are in the habit of thinking they are.

A paid worker, as I have said, is not necessarily a professional worker—he may dabble in charity or philanthropy as a side issue, and pick up a few extra dollars. Or he may devote his whole time to his present work, waiting an opportunity for something better to turn up, in an entirely different field. The professional worker deserving of the name is one who is permanently committed to the vocation of the social worker. He thinks in terms of his calling, studies how it may be improved and become more valuable to the community he serves; how it can be enlarged and turned to fresh uses; finally, how he can equip himself for the greater work. To the society that engages him he becomes a source of information and instruction. The expedients and experience of other cities he brings to his board, adapted to local conditions, and he is an expert adviser in all it intends to do. We can see the effect of his work in the Jewish field, especially in our large child-caring institutions, where much of the progress has been due to the efficiency and resourcefulness of the professional worker; in our educational institutions; in settlements, and, finally, in relief work, where, I believe, the professional impress has been slowest to make its mark, probably because this is the most difficult field in which to make experiments and carry them through successfully.

One of his most important functions is to educate his board up to present standards. This is said in no boastful sense, but as a logical outcome of his position, his training, and his opportunities. The average director cannot keep pace with the ever-changing aspects of special work. If he reads an article now and then to keep informed in a general way on the social subject in which he

is interested, he is pretty sure to get a distorted idea of its applicability to his own institution, unless his opinion is toned down by the professional worker to suit the particular case. For instance, settlement work among Jews is not what it is among non-Jews. Some of its ideas have universal validity, others must be adapted before we can adopt them, or abandoned altogether. Friendly visiting among us is quite a different thing from what it is among our non-Jewish neighbors. A director, who happens to read up on these subjects, may get on the wrong track altogether, if there is not at hand a man who understands the principles of settlement work and friendly visiting, and who knows also what would be the result of applying those principles unchanged to a Jewish community. I maintain that it takes a professional or trained worker even to tell whether an association is doing useful or harmful work.

But it is to the training of the completely uninformed director that the trained worker is of greatest assistance. By an enlightening presentation of actual conditions and a convincing demonstration of a plan to meet them he may train a director to see things from the social point of view; he may wean him from the application of business principles to every human activity. For just as the lawyer regards the problems of his profession from the legal point of view, and the doctor his from the medical point of view, so the professional social worker contemplates his field in its social aspect, and it is only in this attitude that he can correctly grasp the particular end it is his duty to achieve. Every director brought to view the social world through this vista becomes a new social force in the community, attains to a deeper conception of our complex life, increases his value to the organization he manages and to the city in which he lives, and adds one more man to that growing number of social students who are bound in time to affect profoundly our whole commercial and civic life.

The opportunity thus presented to the social worker is of great significance and of unlimited usefulness. That he has his troubles now, no one will deny. Very often his board, instead of meekly taking instructions, are bent on giving some themselves, and will see them carried out or know the reason why. Then, the community has not entirely freed itself from the feeling that a man

who will devote himself to the administration of charity cannot be much better than those who receive it, and they have a mild pity for whoever take up this line of endeavor. The Jewish social worker generally has little social standing. In this respect we do not follow the custom of the *goyim*, among whom the profession of the social worker is as highly regarded as any other. We need only look at the National Conference of Charities and Corrections, which will gather here in a few days, to see the position that has been reached by the professional social worker, to understand to what dignity that profession has attained, and to see, also, how far Jewish social workers have to travel before the same dignity shall be theirs. The non-Jewish workers have obtained their position by brilliant achievement in constructive philanthropy, by a leadership at once intelligent, enlightened and effective, and their contribution to modern social ideas and expedients is universally acknowledged. The Jewish social worker can at least hope to share in this program of useful progress, if it be too much to expect him to make a like contribution to theoretical and practical charity administration.

The Jewish professional social worker has before him now an ever-widening sphere of usefulness. The problems of Jewish child-caring are of the greatest importance, and they call for the skilled specialist, of the highest professional type. The dignity and salary of the office are enough to draw into service men of conspicuous ability, and the future presents a career in this calling that no one can afford to despise. In settlement or social work proper the ground has not even been broken. One or two institutions have developed activities which have attracted the attention of the general public, but the whole question is open, awaiting the coming of the man with insight, imagination and constructive ability. Honor and emolument are ready for him, and there is no other profession which offers so ready recognition as awaits the competent Jewish social worker. Of Jewish hospitals and homes, nothing shall be said, for I do not think they present any conspicuous phenomena, though they offer work in abundance, require skill and return the satisfaction that one expects from the practice of an honorable profession. In relief work we are ready

for decided progress, for the involved problems of dependence, with all their ramifications, from giving doles to training refractory children to become wage-earners and home supporters, present a fascinating study for the trained mind, and put one into active touch with those forces which, we are prone to think, are making for a better and a higher humanity. At the present moment the call for the worker exceeds the number who are ready to respond, and here at last we have found one modern profession which is not overcrowded.

Perhaps the largest problem of organization that confronts the Jewish social worker today is the harmonizing of the older charities with those of a later immigration. The difficulties in the way I would not minimize. They represent two different states of culture and experience, and the rule in this matter is, that an organization prefers to learn by its own mistakes rather than profit by the mistakes of others. However, a *modus vivendi* can be and must be worked out. We must not only harmonize our charities, but must weld them into a strong and consistent whole, so that they become an instrument of real power. To accomplish this end we need qualities of intellect, reinforced by training and experience, quite in as high a degree as is needed for the solution of any other of our problems. Among no other people, I believe, is there a similar situation. With all our solidarity, we are divided, and divided on a subject upon which at heart we are, so to speak, all of one mind. Let the professional social worker look to this as the one great achievement that lies directly before him.

When our communities shall have become compact and harmonious wholes, the next step is to marshal this force in behalf of all movements making for the common good. There is no activity of general benefit that does not need the help the Jews can give it, and which cannot be helped by our organized effort. Whether it is the movement for better housing conditions, for better infant feeding, for larger playgrounds, for the prevention of tuberculosis, for an efficient probation system, even for the more intelligent treatment of prisoners and delinquents, the Jews are all interested, and can be of great public service. I cannot do better in trying to give the scope of the effort of the social worker

than by quoting this comprehensive statement of the *Survey*: and big as these things look they are not beyond the concern of and assistance from an organized and harmonized Jewry. He should serve:

a. As interpreter of inter-related social movements—the prevention of tuberculosis, charity organizations, housing reform, civic improvements, etc.

b. As interpreter of civic and social advances in every part of the country to every other part.

c. As interpreter of different groups in society to each other.

d. As interpreter of the social work of the several professions to each other.

e. As interpreter of social invention in industry.

f. As interpreter of movements for the betterment of industrial relations and conditions.

g. As interpreter of social research.

h. As interpreter and advocate of reform and social advance, where none other exists.

i. As quick investigator and interpreter of the facts of living conditions while they are in process rather than after they have happened.

We have not taken the rank in preventive charity that we have attained in relief work, and this condition is due as much to the fact that the Jewish professional worker has been late coming on the scene and in being given the responsibility which should devolve on him, as it is to the historical reason that relief work is the classic form of Jewish help, and has come to us in noble tradition.

Though the number of Jewish professional workers is still small, we can be assured that it will increase rapidly, for the genius of the Jew inclines to professional callings. Efficient schools of philanthropy, in the organization of which Jews have had some but a minor and inadequate part, exist in a number of educational centers, and will increase rapidly; and no school need fear that it will not have its quota of Jewish students. Besides, boards and their supporters are rapidly coming to the point where they will accept only the worker who has adopted social service as a pro-

fession and has trained in the work, for even minor positions; and they have reconciled themselves to the necessity for offering adequate wages to intelligent men and women who have by study and practice rendered themselves qualified to take charge of their institutions. Social work, as a profession, therefore, presents a wide scope for the abilities of strong and well-equipped men and women, with a possibility of large public achievement, which will bring power, influence and renown, and also such a return of a monetary nature as will satisfy the person not bitten by the commercial spirit. This is as true of the Jewish as of the non-Jewish worker, and our young men and women, who crowd the legal, medical, rabbinical and educational schools, might pause a moment to think of another profession, just as useful and honorable, namely, that of social worker.

CHAIRMAN WIENER: The formal discussion will be opened by Rabbi Sidney Goldstein, of New York.

DISCUSSION.

By RABBI SIDNEY E. GOLDSTEIN,
Social Service Department, Free Synagogue,
NEW YORK, N. Y.

I share your appreciation of the paper just read to us by our secretary. There are, however, some comments that may be made without fear of offense—comments in the nature of correction and supplement, rather than in the spirit of unkind criticism.

Mr. Levin, as I understand his paper, devotes himself to and develops three points: First, the evolution of the professional social worker out of the unpaid or underpaid secretary; second, the qualities and qualifications of a professional social worker; third, the opportunities that lie in the hands of a professional social worker as an educational influence in his board and in the community. To these three points is added a postscript, lamenting, in the language of the prophet, the lack of honor accorded the Jewish social worker among his own people. Nowhere is the author in doubt that there does exist such a thing as the profession

of which he speaks. The entire paper, in fact, is based and built upon the assumption that there is in fullness and completeness the profession of social service.

This assumption is, I believe, at least debatable. When we consider the recognized professions: The profession of law, of medicine, of the ministry, we discover that they present two main features: One a large, well-defined body of knowledge, and the other a well-worked-out group of principles. In law there are the codes and the principles of jurisprudence. These the lawyer must learn. In medicine there is anatomy, physiology, pathology, and their branches, and also the principles of *materia medica*. These the physician must know. In the ministry there is the history of religion and the principles of theology. These the minister must master. Is there a corresponding body of knowledge, or a similar group of principles that may be credited to social service? If such a body of knowledge does exist it has not been disengaged or segregated from the general mass of information. If such a group of principles be in our possession they have not been defined or formulated. There is not even what we may reasonably and truthfully call a literature of social service. There are many monographs on a large variety of subjects, social and pseudo-social; there are an unlimited number of medleys on things more or less vitally associated with social problems; but when these works are placed alongside the libraries in law and medicine, the best that can be said of them is that they aspire, and thus far fail. The same thing is true of the schools in which we have been trained—that is, those of us who have had the advantage of any systematic training at all. The longest course offered by any school is eight months. There are summer courses covering six weeks. There are evening courses extending over thirty weeks, with a two hours' session twice each week. I am patiently waiting (somewhat in dread, I confess) for the magazine announcement: How to learn social service in sixty lessons. How do these courses compare with the curriculum and the time demanded by the State of the lawyer and the physician?

It is too early, I am convinced, to expect a solid literature; a firm, organic body of knowledge; or a safe and sustaining set of

principles. The oldest school of philanthropy is still in its childhood. The first professor of social economy was appointed only five years ago. It is premature to assume the honor and dignified title of a profession. If we are not members of a profession, then what are we? This is an embarrassing question, but one that we must answer in all sincerity if we are to understand ourselves and our work. At the best we are students and experimentalists and empiricists. At the worst—perhaps it is better not to say. In a section of social workers, when the boards of most are absent, we ought to be candid enough to confess our weaknesses. The fewest of us are prepared and equipped for positions to which we pilgrimage, and the pathetic fact is that some of us do not seem to appreciate this fact. We approach our problems in the unmitigated assurance of inexperience and inexpertness. In a few months a change takes place. We begin to see ourselves and our problems in proper proportions. The problems begin to expand and we begin to contract. This is a discouraging process to witness and to suffer; but it happens and is wholesome. Later we gradually learn to adjust ourselves to these new conceptions. And then we address ourselves to the study and to the solution, not of the problems, but of the questions that press most urgently and most imperatively upon our attention.

Here appears another weakness: Unconsciously, in some instances consciously, and against our wills, we become specialists. One man lives inside of a settlement; another man lives inside of an orphan asylum; another lives inside a relief agency, and, you will forgive me when I say, that it not infrequently occurs that we grow so occupied with what takes place within the walls that surround us that we soon lose our sense of perspective and fail to see the proper relation that we and our institutions bear to the social whole. In hospital work, in which field I served for over two years, and with which I am most closely acquainted, I know that men and women are bounded in their vision by the buildings in which they live and move and have their being. The hospital to them is a place to which the sick are brought and in which the sick are treated, and also utilized as clinical material. The thought that the hospital is a

social institution, and that as such it has a social function to perform does not interest or disturb them. They fail to see that there is something more to a sick man than his sickness. They neglect to consider that sickness is a symptom of morbid social conditions, or perhaps a danger signal of coming social distress, which social care could prevent. The fact that the man, stretched in pain upon the bed, may be a father; or the woman, moaning in delirium upon a cot, may be a mother; or the tiny, panting, feverish babe in the crib, the precious life-blood of parents—these facts are not their concern.

In a lesser degree, I am convinced from my conversations with social workers, we are all guilty of social myopia—contracted or constricted social vision. We are specialists, but specialists without the advantage of having been previously and wisely general practitioners. This is evidenced by what might be called the referring habit in social work. When a case applies to us for treatment, in which there appears to be an element alien to the particular character of work in which we are engaged, at once we call the stenographer or take up the telephone: "I beg to refer to you Mrs. 'So and So,' whose case comes within the jurisdiction of your institution"; which is another way of saying, "I think I do not understand this case, will you please treat it for me?" We are like the German surgeon, to whom a man went and said: "Professor, I have cut my index finger." "So," said the professor, "index finger; well, you must go to Professor Dactylogissmuss, in the next block; I am a specialist for the middle finger only." More than one of our so-called social institutions and the so-called social workers will have to be resocialized.

This resocialization will come with the coming profession of social service. At present the utmost that we may allow is that our profession is in the process of formation. It is possible to foresee that our body of knowledge will concern itself with the structure of society, with the functioning of the different organs, with the diseases to which the different parts are liable. Our group of principles will consist of the simple ethical laws, expressed and administered in the form of social remedies. When we have possessed ourselves of this body of knowledge, when this group of principles

will have possessed us, we shall win and hold our professional position; and there will be no more lamentations written on the theme of honor withheld or meanly given. Personally, I have no patience with this oft-uttered complaint and wail. I am positive that, if we were as poorly prepared as physicians and lawyers as some of us are equipped as social workers, we should receive and we should merit not more honor, but less; and, in addition to this, we should not be permitted to practice by the State. I make this statement because I love the profession which is coming to be; because I am jealous of the honor and the dignity of the guild to which we trust in time to be admitted as members. And the members, I submit, will be something more than disbursing agents; something more than systematizers of methods; something more than organizers of agencies and institutions. The social worker will consider as his prime purpose and duty the creation, the strengthening, the broadening of the social conscience, because he will realize that in this alone lies the ultimate solution of our social problems. He will show how useless it is to build sanatoria so long as the conscience of the community permits the sweatshop and the tenement; he will teach us how futile it is to contribute to relief agencies so long as we regard the bargain counter as a jest and not as an indictment; he will reveal to our eyes the blood of our brothers splashed upon the very clothing that we wear; he will open our ears to the agonized cries of our sisters that come from the very ornaments with which we decorate ourselves; he will be moved and inspired by a social passion because he loves men, loves them intensely, profoundly, tenderly, as his own.

DISCUSSION—(Continued).

By PHILIP L. SEAMAN,
Superintendent of Jewish Educational Alliance,
ST. LOUIS, MO.

I am placed here in a rather peculiar position at the end of this three-yard program; at the time it came to me I was rather surprised that it was not five yards long, for had it been so I might have been placed at the end of that.

The two papers read on the question of social service were somewhat kin to each other. I tried to listen carefully to Mr. Levin's

paper, and took such points for the discussion as seemed to me to warrant the placing of social service work in line with other professions.

Social service is as much a profession as is the study of law, or the study of medicine, or that of engineering. It is very unfair, to my mind, to think even for a moment, that after the many thousands of years of development of the human race and of human energy, after these many thousands of years of struggle, that men of today, who have given most of their lives to social service as those who are represented in this Conference have, should be responsible for saying that social service has as yet not developed into a profession. Such gross inconsistency and injustice is hardly excusable. From a layman who does not understand the sentiments of social service and does not feel its human importance such sentiments might not be surprising.

A hundred years ago, a French thinker recognized social science as one of the most important sciences in the hierarchy of the sciences. He places the social sciences as a development of the fundamental sciences; namely, astronomy, physics, chemistry, biology, etc., showing that after all these pure sciences comes the social science as a natural outgrowth. Up to that time no one had ever schemed the social science. That the phenomena of society of men aggregated in masses were governed by laws as absolute and rigorous as those governing cosmical phenomena was barely suspected, and nothing had been done toward their systematic co-ordination. Comte did not flatter himself that he would be able at once to raise this complimentary branch of positive philosophy to the level of the preliminary sciences.

George Henry Lewis, in his excellent exposition, "The Philosophy of the Sciences," tells us that Comte's wishes were only to set forth the actual possibility of constructing and cultivating social science in the same manner as positive sciences were cultivated and constructed. He defined the real philosophical character of the sciences and established its principle basis. His three reigning doctrines, the theological, the metaphysical and the scientific, in which he shows the natural development and evolution of all mind and matter, he utilizes very ostensibly in the social

sciences. So high an appreciation had Comte for the social sciences that he places them at the end of his hierarchal scheme. The placing of this science last properly puts it first as far as human importance is concerned.

The reason that I call your attention to this fact especially is because of the attitude, conscious or unconscious as it may be, that the writer of this afternoon's paper seems to have on the general subject of social work. Social work does by no means center itself around the relief office only, as we seem to gather from the carefully arranged historical sketch given to us this afternoon by Mr. Levin. We have today the larger conception of social work, and the social worker who has made the work a profession realizes, and if he does not realize should, that much more attention must be paid to the so-called details of this new science, in order to be able to cope with the situations presented in the various forms of social endeavor.

It seems almost impossible to believe that men of thought and experience, men of great learning and keen observation, will make a life-study of the habits, the characters, the form of development, the nature and the history of birds, fish, animals, etc. That thousands, yes, I might almost say millions, of dollars are spent constantly on excavations and expeditions, so that another page might be added to the already voluminous history of ancient times. It seems to me almost illogical that universities and students will spend money and a lifetime in order to find another ruin; feel perfectly delighted with the discovery of a piece of pottery, a stone, a bone of a peculiar shape and form, and fill the scientific magazines of today with theories and suppositions as to what these findings may theoretically mean. These very same universities and professors consider it entirely out of place and unimportant to pay the same time and attention to the habits and environments, social and economic conditions, which so change the real life of the present-day man. They will listen for days to the sound of a bird in order to be able to classify it for the benefit of the student of this science. I wonder why the crying of the babe, left destitute by the cruel and untimely death of its parent, does not elicit equal attention from this scientist.

At last, however, sociology has fought its way and has placed itself on an important pedestal receiving rigorous attention and more careful study, thus giving an opportunity at least to hope of the better day when man, the highest form of all living beings, will be recognized as an important factor in the development and the history of mankind.

Ladies and gentlemen, there seems to me to be another thought that has not sufficiently been spoken of. It seems that, at present, men in all professions, carefully study the causes, and, after ascertaining them, work along constructive lines with a view of doing away with these causes and eliminating the necessity for their professional service.

At the graduation exercises of one of the large institutions in this country, the president of the American Medical Association, in an address, said very truthfully that the mission of the scientific medical men is to do away with the necessity of a doctor by finding out the causes of preventable disease and through education and legislation eliminate them. This same fact, it seems to me, should be true with reference to all professions whose necessity depends upon the existence of purely preventable measures, be they in medicine, in law or in social service. The social worker, whose work and necessity for its performance peculiarly depends upon the existence of measures that are absolutely preventable, should, above all, if he is at all inclined to be scientific, base his entire efforts upon the elimination and extermination of the existence of the causes that bring about his profession a necessity at the present time. In other words, the physician, the lawyer, the minister and the social worker, should make the necessity for their existence as such workers absolutely unnecessary. We social workers should be first to recognize these truths, and I feel that we recognize them; and I feel that our profession has recognized them more so than any of the other professions.

The time is coming, and coming soon, when mankind will realize that there is a duty that each man has to perform to his neighbor; that all men will look upon each other as brothers, when we will cease to see differences of class, of kind, of color, where each one will be a social worker, and when all men will say not, "Am I My

Brother's Keeper?" but "I Am My Brother's Keeper." We are gradually reaching that happy millennium. You heard this afternoon, for instance, of a move in the right direction, about the newer ideas of the child-caring problems, recommendations for the abolition of organized barrack pavilions and even cottage systems for the care of children. We are also told that in the city of Chicago there is a movement on foot, even more radical than this, to abolish the necessity of the day nursery. The logic of all this has come about by a truth which presented itself, namely, that it is very inhuman to take children away from their mother, place them in institutions that cost on the average of \$2.50 a week per capita to maintain, in order to allow the mother to go to work and earn \$4.00 to \$5.00 a week. We are beginning in every way to realize that the unfortunate have a right to live, yes, and a right to live decently. We are also beginning to realize that there is a reason for the maladjustment in our society, that tells a man to live and look after a family on earnings that average \$9.00 a week. We are beginning to realize, all of us, that there is something radically wrong somewhere, and social workers in particular, who are thrown constantly with these truths, begin not to be afraid to expose and talk of them in a more natural and honest way.

Let me tell you something that I heard only a few days ago, which seems characteristic of this very thing that I am speaking about. Mr. Alexander Johnson, Secretary of the National Conference of Charities and Correction, told me the following story: In a large institution in New York there was an opening for the position of superintendent. A young man applied for this position, and from all recommendations and investigations it was found that the young man was the desirable candidate for the position. He was told by the board of directors that they are desirous of his accepting the position in question. The young man before accepting, however, said to the board of directors at their meeting: "Gentlemen, I feel it my duty, before I accept your proposition, to tell you just exactly how I feel from a political point of view. The work you want me to take up for you is that of social service. I therefore want you to know that I am a Socialist pure and simple; I am not a theoretical Socialist, I am a prac-

tical one; I belong to the Socialist Labor Party; furthermore, I voted the Socialist ticket at the last election; and now knowing these facts, if you desire my services under these conditions, I will be happy to undertake this work." When the young man finished his sentence he was surely under the impression that the transaction with reference to this position will be closed, but not in his favor; when the president of the institution rose, shaking the young man's hand, said: "Young man, I, too, voted the Socialist ticket. I wish you Godspeed in your new position."

MR. S. B. KAUFMAN, Indianapolis: Permit me to quote two of the reflections that have been written about this Conference.

The first is: "Self-preservation is the first law of nature." This applies to the social worker. They give every day new remedies, but the same old troubles remain. Another is: "Love thy neighbor as thyself."

We have never come here but what we are bound to differ. A lawyer must study law and a doctor must study medicine, a preacher or rabbi must study the bible and theology. But, at the same time, a lawyer, to be a good lawyer, must be a medical and a rabbinical student. Just the same, the social worker must be a student of not the study of sociology alone, but he must be a student of social knowledge. For that reason, a social worker may not be a professional, but the social worker must be a student.

I will ask one question: Will the social worker come and tell the board of directors, if they happen to be millionaires, "Pay your men good salaries; I am a social worker, you employ hundreds of men; give your men good salaries?" Will the social worker do that?

The time will come when the social worker will be a simple reformer. That is his duty. Charity itself is an evil. They are all coming together, and they are discussing it in other cities, but we are accomplishing nothing. We still have suffering. In order to become a good social worker you must become a social reformer and be interested about it.

BUSINESS MEETING.

SECRETARY WALDMAN: We will now have the report of the Committee on Nominations.

The following nominations were then presented by Dr. Bogen, Chairman of the Committee:

President, Dr. David Blaustein, New York, N. Y.

Secretary, Garfield A. Berlinsky, Louisville, Ky.

Treasurer, Max Mitchell, Boston, Mass.

Directors, Chester Teller, New Orleans, La.; Cecil B. Wiener, Buffalo, N. Y.; Ernestine Heller, Chicago, Ill.; J. W. Pincus, New York, N. Y.

It was duly moved and seconded that the report of the Committee be accepted.

Motion put and carried.

CHAIRMAN WIENER: The Reverend Doctor Mendel Silber will close the Conference with prayer.

PRAYER.

REV. DR. MENDEL SILBER, St. Louis: Our Father in Heaven. In Thy name we have gathered to deliberate on a work that is pleasing in Thy sight. May the labors we have resolved to do receive Thy sanctifying spirit, so that Thy name be glorified by our endeavors and Thy children be benefited by our efforts. Grant, we beseech Thee, that the inspiration we have gotten from the contact with those who are engaged in pursuits of sweet charity be not effaced by the pressing cares of our busy lives, but remain ever present before our minds to increase constantly and continuously our capacity for benevolence, love and fellowship. Amen!

REPORT OF TREASURER.

RECEIPTS SINCE MAY 1, 1908.

1908.			
May	1.	Balance as per report.....	\$ 1,847.22
May	2.	United Hebrew Charity Association, Lancaster, Pa.....	5.00
		United Hebrew Charities, Baltimore.....	9.00
		United Jewish Charities, Kansas City, Mo.	5.00
		Ladies' Benevolent Society, Des Moines, Ia.	5.00
June	22.	Home for Jewish Friendless and Working Girls, Chicago.....	20.00
July	6.	Hebrew Benevolent Association, Waco, Tex.	5.00
		April interest.....	2.85
		May interest.....	2.84
		June interest.....	2.54
July	8.	United Hebrew Charities, Montgomery, Ala.	5.00
Dec.	23.	Ladies' Hebrew Benevolent Society, Vicksburg	5.00
1909.			
Feb.	2.	Ladies' Relief Sewing Society, Milwaukee.	5.00
		Beth Israel Benevolent Society, Houston..	5.00
Feb.	6.	Hebrew Benevolent Society, Alexandria, Va.	5.00
		Hebrew Benevolent Society, Mobile, Ala..	5.00
		Federation of Jewish Charities, Atlanta...	5.00
		Ladies' Hebrew Benevolent Society, Niagara Falls.....	5.00
Feb.	8.	Temple Israel, Paducah, Ky.....	5.00
Feb.	10.	Council Jewish Women, New York.....	5.00
		United Hebrew Benevolent Association, Boston	17.00
		Young Ladies' Relief Society, Scranton, Pa.	5.00
		Free Synagogue, New York.....	5.00
		Congregation Emanu El, Dallas.....	5.00
		Jewish Ladies' Aid Society, Lincoln, Neb..	5.00
		Jewish Relief Society, St. Paul.....	5.00

		Ladies' Auxiliary, Y. M. H. A., Wilkes-Barre, Pa.....	5.00
		Hebrew Benevolent Society, Baltimore....	21.00
		Jewish Relief Society, Denver.....	5.00
		Jewish Ladies' Aid Society, Sioux City, La.	5.00
Feb.	13.	Jewish Orphan Asylum, Rochester.....	7.00
		Jewish Relief Society, Salt Lake City....	5.00
		Hebrew Orphans' Home, Atlanta, Ga....	13.00
		United Hebrew Charities, Philadelphia, Pa.	35.00
Feb.	15.	Federated Jewish Charities, Columbus, O.	5.00
		Montefiore Home, New York.....	50.00
		Emanu El Sisterhood, San Francisco.....	5.00
		United Hebrew Congregation, Gainesville, Tenn.	5.00
		United Jewish Charities, Rochester, N. Y..	5.00
		Federated Jewish Charities, Baltimore....	50.00
Feb.	17.	United Hebrew Charities, Wheeling.....	5.00
		United Jewish Charities, Syracuse.....	5.00
		United Jewish Charities, Detroit.....	9.30
		Jewish Foster Home, Philadelphia.....	25.00
		United Hebrew Charities, New York.....	50.00
		Detroit Ladies' Society for the Support of Hebrew Widows and Orphans.....	5.00
Feb.	20.	Hebrew Benevolent Society, Colorado Springs	5.00
		Federated Jewish Charities, Youngstown, O.	5.00
Feb.	23.	United Hebrew Charities, Washington, D. C.	5.00
		Hebrew Benevolent Society, Galveston....	5.00
		Ladies' Benevolent Society, St. Louis, Mo.	5.00
		Adath Israel Congregation, Louisville, Ky.	5.00
		Jewish Women's Benevolent Society, Portland, Ore.....	5.00
		Hebrew Ladies' Ben. Society, Minneapolis.	5.00
Feb.	24.	Hebrew Ladies' Relief Society, Dayton, O.	5.00
Feb.	26.	Daughters of Israel Relief Society, Oakland, Cal.	5.00
		Ladies' Hebrew Benevolent Society, Seattle	5.00

Feb. 28.	Hebrew Benevolent Society, Evansville, Ind.	5.00
	United Hebrew Charities, Montgomery, Ala.	5.00
	Hebrew Benevolent Society, Waco, Tex...	5.00
March 4.	Baron de Hirsch Fund, New York.....	50.00
	Hebrew Benevolent Society, Albany.....	5.00
	Associated Jewish Charities, Chicago.....	50.00
	Jewish Hospital Association, Philadelphia, Pa.	50.00
	Leopold Morse Home & Orphanage, Boston	11.00
March 5.	Jewish Charitable and Educational Union, St. Louis.....	45.00
March 8.	Hebrew Free Loan Society, New York....	5.00
	Ladies' Hebrew Benevolent Society, Savan- nah	5.00
March 10.	Chicago Woman's Aid Society.....	5.00
	Hebrew Benevolent Society, New Haven, Conn.	5.00
	Mt. Sinai Congregation, El Paso, Tex....	5.00
	Jewish Orphans' Home and Benevolent As- sociation, Meridian, Miss.....	5.00
March 11.	Jewish Women's Benevolent Association, Houston	5.00
	Federation Jewish Charities, Cleveland...	49.00
March 12.	Hebrew Relief Society, Nashville, Tenn...	5.00
March 13.	Orphans' Guardian Society, Philadelphia..	5.00
March 17.	Federated Jewish Charities, Des Moines..	5.00
	Hebrew Benevolent Society, Charleston..	5.00
	Young Women's Union, Philadelphia.....	15.00
	Ladies' Sanitary and Benevolent Society, Milwaukee	5.00
March 19.	Y. M. H. A., New York.....	5.00
March 23.	Temple Beth El, Pensacola, Fla.....	5.00
April 5.	Bureau of Personal Service, Chicago.....	5.00
	Jewish Orphan Asylum, Cleveland.....	50.00
April 7.	Mt. Sinai Hospital, Milwaukee.....	8.74
April 19.	Ladies' Aid Society, Portsmouth, O.....	5.00

April 28.	Temple Aid Society, Duluth, Minn.....	5.00
	United Hebrew Charities, Cincinnati.....	38.00
April 29.	Touro Infirmary and Benevolent Association of New Orleans.....	25.00
	Council of Jewish Women, Pittsburg....	5.00
May 4.	Jewish Home Society, Albany.....	5.00
May 13.	United Hebrew Relief Society, Louisville..	5.00
	Hebrew Orphan Asylum, Newark.....	5.00
	United Jewish Charities, Kansas City....	5.00
May 26.	Independent Jewish Charities, Milwaukee, Wis.	5.00
	United Hebrew Charity Association, Sioux City, Ia.....	5.00
June 3.	Hebrew Relief Association, Peoria, Ill....	5.00
June 30.	Hebrew Benevolent Loan Society, Buffalo..	5.00
July 1.	Hebrew Board of Relief, San Francisco...	50.00
July 5.	Hebrew Ladies' Benevolent Society, Rich- mond	5.00
July 15.	Associated Jewish Charities, Vicksburg, Miss.	5.00
Sept. 15.	Association for Relief of Jewish Widows and Orphans, New Orleans.....	25.00
Oct. 21.	United Hebrew Charity Association of Lan- caster, Pa.....	5.00
Nov. 6.	United Hebrew Charities, Birmingham, Ala.	5.00
Nov. 10.	United Hebrew Relief Association, Memphis	10.00
	Hebrew Benevolent Society, Los Angeles, Cal.	5.00
Nov. 18.	Jewish Aid Society, Chicago.....	50.00
	Jewish Federation, Indianapolis.....	5.00
	Interest on deposit.....	12.64
	Interest on deposit.....	26.36
Nov. 22.	Congregation B'nai Israel, Kalamazoo....	5.00
	Montefiore Benevolent Society, San Antonio	10.00
Nov. 30.	Hebrew Immigrant Aid Society, New York	12.00
Nov. 30.	Braddock Lodge No. 516, I. O. B. B.....	5.00

Dec.	6.	Hebrew Ladies' Ben. Society, Toledo.....	5.00
		Hebrew Home for the Aged and Infirm Richmond, Va.....	5.00
		Congregation Beth Ahabah, Richmond, Va.	5.00
Dec.	14.	Hachnosas Orchim, Kansas City.....	5.00
Dec.	21.	Jewish Sheltering Home, Denver.....	5.00
Dec.	29.	Ladies' Hebrew Ben. Society, Vicksburg..	5.00
		United Hebrew Charities, Baltimore.....	28.00
1910.			
Jan.	12.	Federated Jewish Charities, Buffalo.....	9.00
Jan.	24.	Hebrew Relief Assn., Pine Bluff, Ark....	5.00
Feb.	1.	First Heb. Ben. Society, Portland, Ore....	5.00
Feb.	7.	Ladies' Aid Society, Portsmouth, Ohio....	5.00
		Jewish Home Society, Albany.....	5.00
Feb.	8.	Jewish Orphan Asylum, Rochester, N. Y..	7.00
		United Jewish Charities, Rochester, N. Y..	5.00
		United Jewish Charities, Detroit, Mich....	8.20
Feb.	10.	Hebrew Relief Society, Nashville, Tenn...	5.00
		United Hebrew Charities, Mobile.....	5.00
		Jewish Charities, Columbus.....	5.00
Feb.	14.	Hebrew Ben. Society, Waco, Tex.....	5.00
		Montefiore Home, New York.....	50.00
		Hebrew Benevolent Society, Evansville....	5.00
		Jewish Orphan Home, Meridian, Miss....	5.00
		Ladies' Auxiliary, Y. M. H. A., Wilkes- Barre, Pa.....	5.00
		Federation Jewish Charities, Louisville...	5.00
		Association Relief Jewish Widows and Orphans, New Orleans.....	25.00
Feb.	16.	Council Jewish Women, Washington.....	5.00
		Orphans' Home, Atlanta.....	13.00
		Adath Israel Congregation, Louisville....	5.00
		United Hebrew Charities, New York.....	50.00
Feb.	17.	Temple Israel, Paducah, Ky.....	5.00
		Ladies' Hebrew Ben. Society, Stockton....	10.00
		Congregation B'nai Israel, Kalamazoo....	5.00
		Jewish Ladies' Ben. Society, St. Joseph...	5.00

Feb.	21.	Jewish Federation, Indianapolis.....	5.00
		Jewish Foster Home, Philadelphia.....	25.00
		Ladies' Heb. Ben. Society, Niagara.....	5.00
		Jewish Women's Ben. Society, Portland..	5.00
		United Hebrew Congregation, Gainesville..	5.00
		Jewish Relief Society, Denver.....	5.00
		Heb. Ben. Society, Charleston.....	5.00
Feb.	22.	United Jewish Charities, Kansas Ctiy....	5.00
		Heb. Ben. Society, Los Angeles.....	5.00
Feb.	23.	Ladies' Relief Sewing Society, Milwaukee..	5.00
		Braddock Lodge, No. 516, I. O. B. B., Brad- dock	5.00
March	1.	Heb. Ben. Society, New Haven, Conn....	5.00
		Associated Jewish Charities, Chicago.....	50.00
March	2.	Council Jewish Women, Pittsburg.....	5.00
		Heb. Ben. Society, Albany.....	5.00
		Orphans' Guardian Society, Philadelphia..	5.00
		Baron de Hirsch Fund, New York.....	50.00
		United Hebrew Relief, Philadelphia.....	35.00
		Free Loan Assn., New York.....	5.00
		Federation Jewish Charities, Cleveland...	53.00
March	8.	Jewish Ladies' Aid Society, Sioux City..	5.00
March	9.	United Hebrew Charities, Birmingham...	5.00
March	10.	Congregation Beth Ahabah, Richmond....	5.00
		Hebrew Home for Aged and Infirm.....	5.00
		Ladies' Heb. Ben. Society, Norfolk.....	5.00
		Federated Jewish Charities, Baltimore....	50.00
		Federated Jewish Charities, Des Moines..	5.00
		Free Synagogue, New York.....	5.00
		Hebrew Orphan Asylum and Ben. Society, Newark	5.00
March	11.	Ladies' Fuel and Aid Society, New York..	5.00
		Jewish Women's Ben. Society, Houston..	5.00
		Chicago Women's Aid Society.....	5.00
		Jewish Relief Society, Salt Lake.....	5.00
		Daughters of Israel Rel. Society, Oakland.	5.00

March 12.	Beth Israel Ben. Society, Houston.....	5.00
	Heb. Ladies' Ben. Society, Toledo.....	5.00
March 16.	Young Men's H. Assn., New York.....	5.00
	Bureau of Personal Service, Chicago.....	5.00
	Hot Springs Disbursement Committee....	15.00
	Jewish Relief Society, St. Paul.....	5.00
	Heb. Ben. Society, Savannah.....	5.00
	Heb. Orphan Asylum, New York.....	50.00
	Mt. Sinai Congregation, El Paso.....	5.00
March 22.	Emanuel Sisterhood, San Francisco.....	5.00
March 25.	Jewish Ladies' Rel. Society, Scranton....	5.00
April 4.	Congregation Emanuel, Dallas.....	5.00
April 11.	Touro Infirmary and Heb. Ben. Society, New Orleans.....	25.00
	Hebrew Charity Assn., Wilmington.....	10.00
	United Hebrew Charity Assn., Sioux City..	5.00
	Boston Hebrew Women's Sewing Society..	10.00
	United Jewish Charities, Syracuse.....	5.00
April 15.	Hebrew Rel. Assn., Milwaukee.....	10.00
April 18.	Hebrew Ladies' Ben. Society, Seattle....	5.00
	Young Women's Union, Philadelphia....	15.00
April 23.	Jewish Charitable and Educational Union, St. Louis.....	45.00
April 27.	Temple Aid Society, Duluth.....	5.00
May 6.	United Jewish Charities, Cincinnati.....	28.00
May 7.	Hebrew Widows' and Orphans' Society....	5.00
May 13.	Federated Jewish Charities, Youngstown..	5.00
	Interest for November.....	3.25
	Interest for December.....	3.02
	Interest for January.....	2.46
	Interest for February.....	3.72
	Interest for March.....	2.62

\$4,170.76

DISBURSEMENTS.

1908.		
May	1.	S. Lowenstein.....\$ 35.00
		John H. Bennett..... 75.00
May	2.	S. Lowenstein..... 5.00
May	14.	A. Ginsberg & Bro..... 61.75
		Whitehead & Hoag..... 50.70
		H. L. Sabsovich..... 50.00
		S. Lowenstein..... 46.30
		Bernard Ginsburg..... 19.35
		Bernard Greensfelder..... 6.00
June	22.	Louis H. Levin, account rendered..... 25.09
July	6.	O. Raymond Brown..... 136.80
July	23.	Jos. Pedott..... 150.00
Oct.	1.	Jos. Pedott..... 100.00
Dec.	23.	Louis H. Levin, account rendered..... 42.65
		Meyer & Thalheimer..... 2.83
		Kohn & Pollock..... 45.00
1909.		
Feb.	2.	Jos. Pedott..... 150.00
		Louis H. Levin, account rendered..... 7.50
		Lee K. Frankel..... 5.00
March	22.	Louis H. Levin, account rendered..... 42.00
Oct.	28.	Louis H. Levin, account rendered..... 42.15
Nov.	18.	Exchange on checks..... 4.10
Nov.	24.	Louis H. Levin, account rendered..... 599.83
1910.		
March	25.	Louis H. Levin, account rendered..... 60.34
		Kohn & Pollock..... 29.75
April	22.	United States Express Co..... 1.10
		Exchange on checks..... 2.35
		Stenographic services..... 10.00
		Returned to Cleveland (over payment)... 3.00

Total\$ 1,808.59

Total receipts.....	\$ 4,170.76
Total disbursements.....	1,808.59
	<hr/>
Balance	\$ 2,362.17
Balance on hand May 1, 1909.....	\$ 1,847.22
Receipts to May 15, 1910.....	2,318.54
	<hr/>
Total	\$ 4,170.76
Total disbursements.....	1,808.59
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Balance on hand.....	\$ 2,362.17

BERNARD GREENSFELDER,
Treasurer.

¹Transportation Decisions

²RULES FOR THE REGULATION OF TRANSPORTATION.

1. A Transient shall mean any person (including his family) who shall have become a charge upon the charities of the city where he may be, within nine months of the time of his arrival at that city, unless he shall have become dependent through unavoidable accident.

2. A telegraphic code shall be used for the prompt and economical exchange of information regarding transportation between the constituent associations, and each association agrees and binds itself to reply to all inquiries submitted to it as soon as the necessary investigations can be made.

3. No applicant for transportation shall be forwarded from one city to another, nor shall half-rate tickets, paid for by the applicant, be furnished without the advice and consent of the city of destination. But should the applicant be a transient within the meaning as above defined, he may be returned to the city where he last resided, not as a transient, or to any city where transportation shall have been furnished him; in either case, at the expense of the city to which he shall be returned, provided the statement as to residence be confirmed by investigation in said city. Whenever transportation is furnished, even if paid for by the applicant, notice shall be sent to the city of destination.

4. The initial city shall in all cases furnish transportation through to the city of destination. In the event of any violation of this rule, the receiving city, shall at its option, after investigation, transport the applicant to his destination or to the city from which he came, at the cost of the initial city.

¹The Transportation Committee consists of Judge Julian W. Mack, chairman, Chicago; Mr. Max Senior, Cincinnati; Max Herzberg, Esq., Philadelphia. During Mr. Senior's absence from the country Judge Nathan Bijur of New York has acted in his place.

²The Rules are now in course of revision by the Transportation Committee.