

reason of its proximity to Manhattan. Brooklyn's number of wealthy citizens is comparatively small, as the larger percentage of the population is employed by others, and it is a wage-earning community. Again, Brooklyn is handicapped by the fact that people who live here and have their business in Manhattan shirk their charitable responsibilities in this borough, and Brooklyn is often termed the "bedroom" for the New York business man.

The following figures of collections and expense of administration of our Federation should prove conclusively to the most confirmed skeptic the advantages of this mode of collecting charitable contributions. In the year 1910 the Federation collected from 3767 subscribers \$90,901, against which the cost of collecting for same was \$7434, or 8.111 per cent; in 1911, from 4014 subscribers, \$101,741, expense \$9246, or 8.079 per cent; in 1912, from 5248 subscribers, \$132,429, expense \$10,607, or 8.007 per cent; in 1913, from 6885 subscribers, \$160,000, expense \$11,892, or 8.687 per cent; and in 1914, \$135,906, expense \$7624.47, or 5.6 per cent.

It is quite certain that if the New York charitable institutions were to federate, there would be a very considerable saving in administrative expenses, and overlapping and duplication of work would be gradually done away with.

Worcester to Organize

The following frank and pointed appeal was issued in Worcester, Mass., preparatory to a meeting for the purpose of discussing the organization of the Jewish Charities of that city:

"An important step is about to be taken in the Worcester Jewish community, with respect to its charitable activities. It is a movement to combine the several various charitable societies under one big head, to be known as 'The United Hebrew Charities.' It is a step that Worcester should have taken many years ago.

"The Jewish charity in this city has been administered by eight or ten different societies, all working without organization, without system and without efficiency; each duplicating the work of the other. Thousands and thousands of dollars are spent

each year in this manner, and there is no question but that a large part of it has been absolutely wasted.

"The Jewish community here is growing rapidly, and with that growth comes also a larger percentage of poor people who are more or less dependent upon that community. The need, therefore, for a systematic administration of that charity has become imperative. Other cities have long ago awakened to this need and have organized this work on a business basis.

"Have you ever stopped to realize that heretofore practically all the charitable work has been done under the direction of women? The men have been satisfied to supply the money, and to sit back and leave the actual work to them. Not that we are criticising their work. It has been done remarkably well under the circumstances, but now that the need and the work have grown to such large proportions, it is necessary that men of affairs take hold of it; business men, who, if they would become interested in this work, organize it properly, and apply to it the same methods and the business ability that has made them successful in their own lines of endeavor, would make the money donated to charity go twice as far. This is no exaggeration. It has been demonstrated in other cities.

"We are therefore addressing you, sir, to interest you in this important undertaking. There will be a meeting of the leading Jewish men of the community for the discussion of this proposition on Tuesday evening, January 19th, at 8 o'clock, in the committee room of the Chamber of Commerce, 11 Foster Street. We want you to be there and give us the benefit of your ideas and your experience, and we trust that you will not let any petty politics or personal enmities you may have retard you from taking an active interest in this broad movement."

The appeal is signed by Saul Elias, Louis E. Feingold, Jacob Reed, Mrs. J. M. Talamo and B. Wolkowich.

**Headquarters Baltimore Convention
—Belvedere Hotel. Get your reservations
early.**

CONSTRUCTIVE SOCIAL SERVICE

Oscar Leonard

St. Louis

Frequently after the day's work is over— if it can be said ever to be over—I am wondering whether tomorrow will find us any further in our work. I am certain that all thoughtful social workers go through the same experience. There are times when it does seem that the load placed upon the social worker is not becoming lighter, in spite of all that he does. The more agencies he originates and brings into life, the more work he makes for himself. With these increased activities come greater financial demands and the communities begin to look askance at the social workers. Complaints are heard that there are too many demands upon those who have, for the sake of those who have not. Frequently rich people feel as if raids are being made upon their resources. They often ask where the thing will lead to.

It is a question that we may well ask ourselves, too. We who are charged with the responsibility of carrying on this work of service may well pause and ask where it will all lead. There seems to be no diminution in the demands upon charities of all kinds. In spite of the many civic municipal and state agencies which have been established, the budgets of charitable agencies have to be increased from year to year. The nation is growing richer while the bulk of its people seem to be getting poor and poorer. More persons and families seem to hear the wolf howling almost at their door than ever before.

The professional social worker is careful not to pauperize the poor. He strives to make applicants self-supporting. Opponents of outdoor relief given by municipalities or by the state, oppose this sort of relief because, according to them, it makes for pauperization. But the professional worker in private charities does not seem able to decrease pauperism. Every charitable agency in the land reports annually increased numbers of persons needing assistance. As the rich are growing richer, the poor are growing poorer.

It behooves the social worker to stop and ask what role his work plays in this social development. It is of lasting value

or is it mere patch work? Does his daily toil contribute anything toward the solution of the most important problem which has ever faced mankind? To be sure, to make one family self-supporting by opening a little grocery for them, is a fine incident in the day's work. But is it looked upon as a mere incident by the social worker? Does his community look upon it as such? To move one family from dingy and disease-breeding rooms into a fine, health-giving dwelling is a good thing, indeed. But what of those who will rent the rooms from which one family has been rescued?

In other words, is the social worker doing anything really fundamental? Is he doing anything of a constructive nature? Does his board back him up in undertakings of a fundamental character? What is the attitude of Jewish boards and Jewish communities particularly as to the function of the Jewish social worker?

These are questions which must be answered. Unless the social worker can answer them, at least to some extent, his work cannot count for very much. That these questions are not answered to any appreciable degree can easily be seen from the fact that so little is done of a fundamental nature by Jewish social workers. As a rule Jewish communities regard the social worker as a mere "charity worker." They seem to feel that his business is to dole out alms. If he can devise a way whereby a family may be made self-supporting, he is regarded as a great worker. If, on the other hand, he bends his efforts toward securing a law with provisions for the care of those who suffer from occupational diseases, he may be frowned upon. Few are those who understand that it is better to compel industry to care for its victims, rather than that charity care for the victims, or open little groceries for them.

While doing charity work the social worker does not step on anyone's toes. The moment he turns to fundamental things, to constructive social effort, he may be stepping on tender toes. I have even heard social workers, Jewish social workers, criticised for advocating the closing

of tolerated districts. Only recently a leading Jewish journal wrote an editorial censuring social workers for advocating the closing of such districts in a certain city. The paper said in so many words that these men who draw salaries have no right to interfere with business. No wonder the timid souls among us fear to touch anything that does not deal with direct charity giving.

I have not touched at all upon fundamental theories and movements, upon ideals of social reconstruction. I have merely spoken of reforms which even conservative but wide-awake capitalists advocate. Few, indeed, are the social workers who could engage in movements advocating fundamental social reconstruction. At least if all would engage in advanced social reform, we might make some progress.

My plea is that the Jewish social worker may come to regard the giving of relief as a mere incident in his day's work. Community betterment through community cooperation, that must be his main endeavor. No movement for social betterment must be foreign to him. He can serve his community well only by taking part in the movements which will abolish the need for relief work.

BOOK REVIEWS

By Charles S. Bernheimer

MODERN JEWISH LIFE

A fairly complete—and in some instances detailed—survey of present-day Jewry is presented to us in the volume on "Jewish Life in Modern Times" by Israel Cohen. (New York: Dodd, Mead & Co. \$3.00 net.)

The author essays to cover the various aspects of Jewish life, including home conditions and social, political, educational and cultural contributions. His chapter on philanthropy has a special interest to our readers. One obtains a good idea as to the methods and means of Jewish philanthropy in the larger communities throughout Europe and the United States. It would have been better for Mr. Cohen to have omitted some details, such as the number of Jewish hospitals and orphan asylums in the United States, as his figures are misleading. But this does not in any way detract from the

broad picture which he has outlined as to the nature and extent of Jewish sympathy and charity. He has omitted certain developments of social service on the personal and preventive side which have been developed in this country. All in all, however, the person who has little knowledge of current Jewish activities must regard this volume as a great fund of information which will enlighten him as to the power and force of Jews within their circles as well as in the world at large; as to their wide influence and their leadership in many directions.

An interesting table of the largest Jewish communities shows Greater New York as containing 1,000,000 Jews, representing nearly 21 per cent of the total population of the city. Chicago is put down as having 200,000, which is equal to 9 per cent of that city's total population; Philadelphia with 150,000 Jews—9 per cent of the population.

Mr. Cohen greatly fears for Judaism on account of assimilation resulting in intermarriage and gradual absorption. His hope is Zionism as the only solution for Judaism's future.

The book is very attractively illustrated with a number of reproductions from paintings and etchings of characteristic Jewish incidents and observances by Jewish artists.

THE MELTING POT

A revised edition of this play by Israel Zangwill has been published by the Macmillan Co. (\$1.25 net.) It contains several appendixes giving facts in regard to the Jewish immigrant and an "after-word" by the author in which he defends the thesis he presented in his play.

EXCHANGE BUREAU

Young married woman, trained social worker, several years' experience, desires position in settlement work, or any other line of social work in any city, West preferable. Address E. S. H., JEWISH CHARITIES.

Make the Baltimore Conference valuable. Everybody should come, and everyone join in the discussions.

PROCEEDINGS

Eighth Biennial Session National Conference of Jewish Charities

Memphis, May 6-8, 1914

FRIDAY MORNING—Continued

THE CHAIRMAN: We are fortunate in having Mr. Jacob L. Billikopf's paper today, but regret that he cannot be present to read it himself. Mr. Billikopf has made good not only in our immediate Jewish service, but in the interest of all races. It is not everyone who has a conceiving mind who can carry his idea into execution, but this Mr. Billikopf can do. He came to Chicago to deliver an address before the Association of Commerce on the work of the Bureau of Public Welfare of Kansas City, and it was so masterly an address that he held hundreds of men spellbound at the busy lunch hour, and we have learned to expect rather extraordinary things of him. I am sure his paper will be highly interesting, and instructive as well.

Advanced Settlement Work

By Jacob Billikopf

Kansas City, Feb. 1915
Read by Rev. L. Bernstein, St. Joseph, Mo.)

At the National Conference of Jewish Charities held in Richmond, Va., Mr. Louis Marshall gave expression to the following thought: "A Jewish educational institution must be one which is, presumably, organized for the purpose of functionalizing Jewish conceptions and promoting Jewish tendencies, otherwise there would be no reason for establishing Jewish educational institutions. And in an institution conducted by Jews, that system of religion known as Judaism should pervade the entire institution." (*)

I am of the belief that the vast majority of Jewish social workers have come to the inevitable conclusion that, unless a Jewish settlement represents the concepts advanced by Mr. Marshall, it has no *raison d'être*. And at a conference of this character, it would be presumptuous to attempt to present in detail the obvious arguments for the conclusion that the Jewish settlement, if

true to its ideals, must concern itself with the problems of Judaizing its clientele.

Then, this question arises: What methods should be utilized to "functionalize Jewish conceptions and to promote Jewish tendencies"? What machinery is best adapted for the fulfillment of our dual obligation—the Americanization of the Jew and the Judaization of the immigrant? The reply, and it is only partial, is this: The adoption or furtherance on the part of the settlement of a system of Jewish education which, in the words of Dr. S. Benderly, "should be complementary to and harmonious with the public school system"—a system which should be thoroughly modern and based on sound pedagogic principles.

The recognized institution among our people in the training of their children along Jewish lines is the Talmud Torah. As Mr. Louis H. Levin has so admirably pointed out in an editorial in JEWISH CHARITIES: "The Talmud Torah is the institution intended to conserve those moral teachings which have appealed to the Jewish heart and mind as the best assurance of an honored and honorable life. It is the scheme devised by Jews for making their children into good citizens—the aim, too, of the settlement." And I may add, what you are already aware of, that no other institution is so intimately related to the lives of our immigrant men and women as the Hebrew school.

Now, it matters little to which particular wing of Judaism you and I may belong or what peculiar construction we may place upon Judaism, there is this certainty on which all of us will agree: that inasmuch as this settlement is an agency for adjustment and interpretation and inasmuch as the group of individuals in our society mostly in need of adjustment is the immigrant group, any attempt, then, to adjust the immigrant to his American environment must start with the fundamental assumption that the shock of this adjustment

Presented at the Eighth Biennial Conference of Jewish Charities, Baltimore, May 6-8/1914