

which they are citizens. Those who think that these reports are somewhat exaggerated have only to read the account of the Balkan War by the Carnegie Foundation for the Advancement of Peace. The details therein mentioned make the strongest men vomit, and they alone must be adequate to describe what is happening now in the war zones of the East.

On February 6th the American Jewish Committee had realized \$437,000 for the relief of Jews in Europe and Palestine who are suffering as a result of the war. For some time the Committee had been attempting to send a shipload of supplies to Palestine, but it was impossible to get a ship for this purpose. Now, however, the Navy Department will allow supplies to be sent in a United States battleship, which is going to Turkish waters some time in March; and perhaps the Jews in Jerusalem may soon be allowed more than the three-quarters of a pound of bread per day, which latest reports gave them. Purim, February 28th, has been set aside as a day on which the Jews of this country will be asked as a body to sacrifice from their pleasures for their brethren's dire needs.

The recently published report of the United Hebrew Charities shows that on December 31, 1914, there were 4179 families under its care as compared with 3214 last year; 1228 families applied last year for relief for the first time. The Hebrew Technical Institute, of the same city, recently announced that its 1200 graduates are earning \$1,689,000, whereas all the money spent in its thirty-one years of existence is \$1,200,000. The supreme value of vocational training is revealed by the fact that even in these days only 2 per cent of its graduates are unemployed. The Hebrew Free Loan Society last year lent \$630,000 to 21,000 persons, and 80 per cent of this sum was returned within forty-eight hours.

Important Correction

In the January number of JEWISH CHARITIES Dr. de Sola Pool is quoted as saying that in Cincinnati there are 27 persons per sleeping room among the Levantine Jews of that city. It should have read 2.7—quite a difference.

Tuberculosis Work in Cincinnati

The Jews of Cincinnati are perhaps more liberal contributors to their local charities than the Jews of any city in the United States. The United Jewish Charities has repeatedly and urgently called upon our people to increase their subscriptions and the response has always been most liberal. Yet at times doubt has been expressed as to the need for such large sums and as to the efficiency with which they are distributed.

It will, I am sure, be both interesting and gratifying to your local readers to have such unmistakable evidence of the good work of our charity organization, as is found in the study of the tuberculosis death rate in Cincinnati during the year 1914.

In this year the white population of Cincinnati, estimated at 380,000, had 784 deaths from tuberculosis. The Jewish population cannot, of course, be accurately determined, but a fair guess would place it at 25,000. I am confident it will not fall below that figure. On that basis the Jews should show about 52 deaths during 1914. Actually, only 8 Jews died of tuberculosis during the year. Possibly in fairness there should be added three Jews who were sent away from Cincinnati by the United Jewish Charities and died in other cities—a total therefore of 11—a death rate of only 20 per cent of the death rate of other whites in the city.

I believe these facts to be a most irrefutable proof that the \$20,000 spent annually by the United Jewish Charities for the care of consumptives, and the unexcelled clinic which we run, are accomplishing their ends. As an evidence of what utter neglect can accomplish, let me say that among the negroes, who are not so numerous as Jews, the deaths were 179, or sixteen times the number of Jews.

If the death rate from tuberculosis of all people in Cincinnati were no larger than among Jews, it would mean a saving of 780 lives a year.

The figures here given are absolutely accurate, taken from the official records of the Health Department.

Max Senior.

FEDERATION AN ADVANCED STEP IN PHILANTHROPY

By Max Abelman

Recently I read with considerable interest an article by Mrs. William Grant Brown entitled "Why Private Charities Should Be Overhauled." While I concur in some of the statements contained in said article, I think it hardly conceivable that out of a total collection of some \$20,000,000, \$19,400,000 should have been spent for salaries, investigations, publications and other administrative expenses.

Mrs. Brown says in her article, among other things:

"When we turn to a consideration of the use of the \$20,000,000 raised by the private societies from the charitably inclined public, a very surprising situation is disclosed. Only about \$600,000 of the tremendous sum is available in the course of the year for the work of material relief—rents, groceries, coal and clothing—of the afflicted. This is an estimate made by the former editor of the New York Charities Directory, Mr. Seba Eldridge. On the other hand, the balance of this vast sum, or \$19,400,000, goes for salaries, investigations, publications and other expenses of the private charitable societies."

While this may possibly be applicable in places or in communities where there is no such thing as federation, it hardly seems possible under any circumstances. The more thought I devote to this statement, the more I am convinced that the one and only practical solution and remedy for the present for this problem is federation, in view of the fact that a charity tax is a thought of the future. What is federation? It is the concentration of an entire community in an organized effort for charitable and philanthropic endeavor for the general good and benefit of all, doing away with duplication and waste and bringing to the beneficiary of charity the full measure of the community's support.

Let us see, what are federation's advantages? Firstly, instead of many organizations competing with each other for patrons and clients, wearing out the resources of a community with indifferent results, the application of sound business principles establishes a sound working body, assessing upon the community the cost of its

social burdens with directness and economy, husbanding the resources thus obtained, and exercising in the name of the collective interests a rational control over the individual efforts in a manner that means guidance without interference. Federation affords a permanent, efficient and practical mode of collecting and distributing contributions given for charitable or philanthropic purposes. It discourages the obnoxious practice of selling tickets for the benefit of institutions. It does away with conflict in soliciting membership and contributions, thus doing away with overlapping. It enables the whole population of a city to gradually affiliate in one central collective organization, and work unitedly for one purpose for the general good. It relieves the management of each society of financial collection, leaving the directors and trustees free to use all their time for the carrying on of the internal and executive work of each institution. It effects economy in collections and otherwise, and prevents duplication of work. It enables contributors to decide how much they can afford to pay or may be willing to pay toward the support of all the charities of the city and to pay the same in one sum for the benefit of all instead of to preferred individual societies.

Permit me to quote here from an address of Dr. William H. Allen, director and founder of the New York Bureau of Municipal Research, and director and founder of the New York School of Public Service, as follows: "Federation is the greatest step the generation has seen in civic and philanthropic effort."

The work done by the Brooklyn Federation of Jewish Charities is a good example of what can be accomplished by the formation of a federation. Prior to the formation of the Federation, the amount spent annually in Brooklyn for relief work was a total of only \$4000, whereas at the present time the amount spent is \$36,000, which is allotted to the relief department of the Federation. However, even in Brooklyn, the collections are not as large as they might be, due to the fact that Brooklyn is laboring under considerable difficulties by

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