

Tuesday morning, May 8th, 9.30 o'clock. Meeting at the rooms of Hebrew Education Society, Touro Hall, Tenth and Carpenter Streets.

"State Aid to Sectarian Institutions." Prof. Morris Loeb, New York.

Statistics of Institutional Management.

"Homes for the Aged and Infirm." Michel Heyman, New Orleans.

"Institutions for Children." Solomon Lowenstein, New York.

12 o'clock. Lunch at Touro Hall.

1 o'clock. Visits to Home for Hebrew Orphans, Tenth and Bainbridge Streets; Jewish Maternity Hospital, 534 Spruce Street; Young Women's Union, 422 Bainbridge Street; Mt. Sinai Hospital, Fifth and Wilder Streets.

2.30 o'clock. Meeting at the rooms of the Hebrew Literature Society, 310 Catherine Street.

Agriculture.

"The Baron De Hirsch Fund." Eugene S. Benjamin, New York.

"A Plan of Agricultural Settlement." A. W. Rich, Milwaukee.

"Agriculture, a Most Effective Means in Adjusting the Compromised Economic Condition of Jewish Poor." Rabbi A. R. Levy, Chicago.

"Possibilities for Agricultural Settlements in the South." Dr. I. L. Leucht, New Orleans.

"Agricultural Education."

Dr. Joseph Krauskopf, Philadelphia

Dr. H. L. Sabsovich, New York.

Tuesday evening, 8 o'clock. Meeting at Mercantile Club, Broad Street, above Master.

Tuberculosis.

"Dealing with the Consumptive at Home." Dr. F. L. Wachenheim, New York.

"Local Sanatoria." Dr. Theo. B. Sachs, Chicago.

"Care of Advanced Cases." Dr. C. D. Spivak, Denver.

"Sanatoria for Consumptives." Alfred Muller, Denver.

Business Meeting.

PROCEEDINGS

Sunday, May 6th, eight P. M.

Meeting at Temple Keneseth Israel was opened by a prayer by the Rev. Dr. Joseph Krauskopf of Philadelphia, after which, Mr. Max Herzberg, of the Philadelphia Local Committee, introduced Mr. W. B. Hackenburg, who welcomed the delegates to the Conference as follows:

MR. PRESIDENT, LADIES AND GENTLEMEN OF THE NATIONAL CONFERENCE OF JEWISH CHARITIES: On behalf of Philadelphia's 75,000 Jews I extend to you, fellow workers in the cause of charity, a sincere and hearty welcome.

Our city, the home of modern methods of dispensing charity, is proud to have been selected as the place of meeting for your Conference. It will be our purpose to make your stay with us pleasant and interesting, and we hope that you will be convinced that the Jews of this great city are alive to their duty in the field of philanthropy. Many of you, leaders in your local charities, have left your homes, dropped the cares of business, have travelled long distances to be present at this convention, to furnish us with your experience in the noble labor you have undertaken, to make those acquired experiences of value to others, and to discuss plans for improvement of systems and methods of alleviating distress. The discussion of new plans and recommendations by a class of experienced men and women is of inestimable value, not alone to the participants in this Conference, but to other similar organizations in their work of relief.

This Conference is the outcome or growth of improved developments in philanthropic work, the result of deep thought and study by earnest workers for the relief of suffering humanity. It is a subject that has received the close attention of numerous leaders of every denomination. While you are here assembled

to consider and review the charitable work of the Jews, the National Conference of Charities and Corrections, embracing societies of all religions, is to meet here for a similar purpose. With the utmost confidence and pardonable pride I make the assertion that no people in the world has devoted more time, money and labor in the endeavor to ameliorate the condition of its poor and distressed brethren in faith than we Jews, and certainly none with better results. Our methods have been regarded so near the best that similar societies of other creeds have sought them for adoption either in their formation or in the improvement of their present systems. While the affairs of our eleemosynary associations, including almsgiving, hospitals, homes for the aged, orphan asylums, are all conducted upon the latest and most approved methods; in their financial affairs I venture to say, like all others, few if any, are able to keep within the bounds of their estimated income; the liberality of our generous co-religionists however, always has, and I am sure, always will continue to prevent the occurrence of so direful a calamity as closing the doors of institutions or of being compelled to refuse relief to the distressed and suffering.

With the growth of our Jewish population the work of providing for the stricken classes has enormously increased, our relief societies are taxed to the utmost, the beds of our hospitals are constantly filled, our orphan asylums and homes for the aged and infirm have waiting lists of urgent applicants, and the seats and desks of our educational institutions, which have proved an important aid in this philanthropic work, are always in demand. While it is quite true that these largely increased demands have been liberally met by a generous community of one million five hundred thousand Jews, the few cities that have founded societies known as the Federation of Jewish Charities, have, it appears to us, proved themselves to be a valuable and important aid in economizing the labor of gathering funds for the support of communal charities. Of this fact no better evidence can be offered than that of our own city. Five years ago the total amount of money collected from the Jews of Philadelphia from memberships and donations was between \$90,000 and \$100,000. During the fifth year just closed the subscription to the Federa-

tion of Jewish Charities of Philadelphia was in round figures \$145,000, being about 50 per cent. increase over the old system. I am informed that equally satisfactory results have attended the Federations that have been established in other cities, notably Chicago and Cincinnati. Not one of the twelve beneficiary institutions of this city will dispute that while they are frequently short of sufficient income, yet has this financial auxiliary proved more effective to supply their wants than did former methods; these indisputable facts should invite the attention of other communities to its great worth and usefulness.

The amount of money expended yearly by the Jews in the United States for the support of their charitable institutions and societies is very large. I believe that New York, Philadelphia, Chicago, Cincinnati, Baltimore, Cleveland, New Orleans and San Francisco will aggregate close to two millions of dollars. I may be pardoned for giving the figures expended in this city, where we have a Hospital, Dispensary and a Private Hospital open to all denominations, a Home for Aged and Infirm Israelites, a Home for Consumptives of the Jewish Faith under one management, the running expenses costing about.....\$90,000

The United Hebrew Charities.....	50,000
A Foster Home and Orphan Asylum.....	26,500
An Educational Society	11,000
An Orphan's Guardian Society	5,000
A Maternity Hospital	10,000
A Seaside Home for Children.....	4,000
An Immigrant Aid Society	1,000
A Young Women's Union for Care of Children.....	16,000
A Sunday School Society	3,000
National Farm School at Doylestown.....	20,000
An annual appropriation for the Denver Hospital for	

Consumptives	3,000
A branch of the Alliance Israelite Universelle.....	500

All of these charities are beneficiaries of the Federation aggregating a total expenditure of about \$250,000, at least \$140,000 of which came from the Federation of Charities. In addition to those named there are an independent hospital, an orphan asylum, and possibly six or eight independent relief societies expending

an amount aggregating between \$40,000 and \$50,000. This, I think, is a sufficient warrant for the estimate I have given. In our extensive field of philanthropy we must not overlook the endeavors being made to establish agricultural pursuits for our people. The efforts of the Baron de Hirsch Fund have met with reasonable success; its Agricultural School at Woodbine, and the National Farm School at Doylestown, with a few smaller organizations in the far West, have also had fair results. It is quite right to admit that this is a difficult problem to solve, but with the increased efforts of the Jewish Agricultural and Industrial Aid Society, an auxiliary of the Baron de Hirsch Fund, combined with other similar organizations, it is to be hoped that this unlimited, elevating and independent industry can be sufficiently developed to provide a livelihood, not alone for numbers of those who rely upon our societies for assistance, but will also succeed in distributing many of the people gathered in our great and crowded cities; "a consummation devoutly to be wished."

Let us hope that after reviewing the present methods of philanthropic work and the attendant discussions, that your deliberations may serve to widen the scope of our knowledge and further the power to ameliorate the woes of our suffering brethren.

I cannot forbear adding a word of tribute to the generosity with which your constituents and mine have met the urgent demands produced by the dreadful persecution of the Jews of Russia. Language fails to describe the scene of horror and misery in that benighted land. Conditions such as these have driven many to our shores. In discussing the question presented we must not fail to keep this circumstance in mind.

You will hear speakers of experience and ability on the various problems that engage your attention, and lest I trench upon their time, permit me again to assure you of our city's welcome, of our pleasure to have you with us and to indulge the hope that you may enjoy your stay in our midst.

PRESIDENT MACK'S ADDRESS.

Judge Julian W. Mack, President of the Conference, said:

"For the fourth time we have come together in biennial conclave to consider the problems that confront the charitable organiza-

tions of the Jews of America—problems no longer new, though demanding year by year more imperatively than ever that the true solution be found for them. And in this city at this time, when the National Conference of Charities and Corrections is about to meet, the question again arises. Why should we confer on Jewish charity? Aye, why have we our Jewish charities?"

"The Jew seeks no separation. He has ever realized the truth of human brotherhood. He is at one with the followers of all other religions in a common American citizenship. He claims no privileges that are not granted to others. He accepts no denials of the rights that are accorded to his fellow men. He recognizes that if he be of the chosen people, that people has been chosen not to ask for and to receive special favors, but to bear and to fulfill special duties and obligations.

Loyalty to his country and to his faith demands that in all communal activities—philanthropic and otherwise—he take his place in the front rank, studying the uplifting social forces that are to bring about a regeneration, co-operating with his fellow citizens in contributing with head and heart and purse to the advancement of our civilization; and therefore it behooves them all to participate in that greater and older organization whose sessions follow ours, and whose conferences have heretofore attracted some, but by no means a fairly proportionate representation of Jews."

A quarter of a millennium ago, when the Jews sought a home in this land, the favor, not the right, was accorded to them, but upon the express condition that they should provide for and take care of their poor, so that they should not be a burden upon the community.

To-day the Jew no longer need ask the gracious consent of the sovereign power, but may come freely and under the same conditions as all others. Nevertheless, he conceives it to be his duty—no longer to his fellow Americans, but to himself, to his religion, to his fellow Jews—faithfully to carry out this pledge given by his ancestors, the contemporaries of the Puritans and the Cavaliers. This explains the need of our own separate charities, to better and to strengthen which we have created this National Conference."

But though we undertake our self-imposed tasks gladly, aye, proudly, we shall not be the less active in all unsectarian or joint-sectarian work. We shall welcome and join in every philanthropic union. And therefore we should give our approval to the merger of our official organ, *Jewish Charity* with *Charities and the Commons*, by actively supporting this, the one magazine which is indispensable to everyone, who wishes to keep abreast of the times in social and philanthropic work and thought.

Faithfully and earnestly, however, we should strive to lighten the load by educating the newcomer, by supplanting almsgiving with genuine aid, by making the weak and helpless self-supporting in the city and on the farm, by eradicating delinquency and protecting our girls from the dangers that surround them, by sheltering the widowed and aged, by substituting wherever possible the home for the institution in caring for our orphans, and making all of the institutions, which are essential, models of their kind, by checking disease, by adding to our hospitals the convalescent homes so essential to a complete restoration, by suppressing desertion and by promoting that international spirit of justice and fairness which alone can render the condition of the great mass of our co-religionists tolerable.

Many of our aims are common to all Americans. The immigration question, e. g., is not in any true sense a Jewish problem: it is a national one. It raises the fundamental query: Shall America pursue her mission? Shall she be the leader of liberty among the nations? Shall her doors in the future as in the past swing gladly open at the knock of every decent applicant? Shall she continue to be the refuge of the victim of political oppression and religious bigotry? Shall she grow greater and stronger through the labors, the energy, the love, aye, the fanatical devotion of those who at last have found a haven of peace and rest in her broad lands, or shall she, heeding the cry of some who fear a personal loss, themselves but immigrants one, two or three generations removed, reverse her national policy and sink to the know-nothing level?

This, I say, is not a Jewish problem, though ye as Jews are vitally interested in it. We ask nothing for the victims of Russian brutality that we do not demand for the valiant opponents

of Turkey's misrule; we seek no favors for the Jewish immigrant; we demand justice and equality, but we offer the old-time pledge, that he shall not become a burden on the community.]

[May the spirit that prevailed in the great immigration conference last winter in New York, that was voiced by such leaders as President Eliot and Andrew Carnegie in demanding that we recognize the need of worthy immigration and the ability of this great land to absorb and assimilate many generations of immigrants, find its echo in the halls of Congress. Let the standards of physical, mental and moral conditions be maintained, but do not let us substitute for the true ideal of sound character and capacity for American citizenship the false test of money and education—"Not what the immigrant is when he lands, but what he shows an aptitude for becoming" should determine his admissibility.]

Many sections of the country offer abundant opportunity for work—aye, even in New York, or shall I say, particularly in New York, crowded as it is, the newcomer finds little difficulty in securing employment; real character, even without book-learning, teaches him thrift; the opportunities that our public schools afford enable him to educate and Americanize his children, and none is quicker than he to take advantage thereof.

[Especially is all of this true of the Jewish immigrant of the last quarter century. Though he may be in the beginning and in a measure dependent upon his co-religionists—not upon the community at large—the persistency of this condition is very brief, as we shall learn from the statistical studies that Dr. Bogen has made on this subject. They will demonstrate that were it not for the continuous stream of immigration, most of the work that our Jewish charities, especially the relief offices, are doing, would be in a few years practically finished.

But we cannot look forward too hopefully to such an end. The clouds that gathered on our horizon shortly before the last conference, in the Kisheneff outrages, far from being dispelled, grew blacker and blacker, culminating in the terrible pogroms of 1905, the horrors of Odessa and the eighty or more other towns of Russia. Easter has passed without a repetition of these torturing crimes. What the future has in store for the Russian Jew,

God only knows. Against bigotry in high places and in low, the mighty forces of civilization are waging a fierce battle for control. Russia can never again be the Russia of old. Whether autoocracy conquer in the end or constitutional monarchy, or even republic supplant it, some betterment in the condition of the Jews seems inevitable.

Many generations may pass before the Russian Jew shall come into his own, but human life and liberty must surely be better protected than before.

When the souls of the Jews throughout the world were torn with anguish and despair, a ray of sunshine broke through the black clouds—a harbinger of hope. The mighty forces of Israel were united to a man. No longer were we American, German, Russian or Portuguese Jews—separated by creedal, racial or other difference—but one united band, called together and officered by those devoted leaders in New York, whose contributions of time and thought were at least as effective as their generous outpouring of money to stimulate the Jews of America to raise a million and a half dollars for the victims of Russian massacres. Not knowing when the call to further aid—moral, financial, aye, governmental—might come again, these leaders have suggested the establishment of a permanent committee or congress, fully representative of American Judaism. No definite plans have been adopted, a wide difference of opinion as to the advisability of any such body and as to the possibility of making it really representative may perhaps frustrate the undertaking. In the conferences on the subject, our organization has been fully represented.

Some body, national or international, is clearly needed, to guide the great tide of Jewish immigration, to study conditions, both in Russia and in those other lands to which the victims of religious bigotry will be welcomed, to encourage a movement from the large cities by providing for not merely the necessities of human life, but the real wants of these people in other localities.

The work of the Removal Bureau, of which we shall hear tonight, is along these lines. In commerce and industrial life the Jew has always demonstrated his capacity, and we shall learn in

the course of this Conference that the successful pursuit of agriculture is equally within the powers of these immigrants.

None thought a few months ago that from our own people a call for aid would come. We have all poured out a golden stream for the sufferers in San Francisco. The most appalling single calamity in the history of our country aroused the American people to a prompt and united response. Jew and non-Jew have joined heartily, generously, lavishly, in giving; Jew and non-Jew will receive impartially and according to the individual needs. But, though we give never so bountifully to the general fund, we must not refuse the special additional claim of our fellow Jews, to assist in the reconstruction and temporary maintenance of their destroyed institutions and crippled organizations.

At the call of several San Francisco societies we are investigating the situation on the spot through a special committee. On their report a full statement will be made and an appeal issued for whatever assistance may be required.

The Jews of our larger cities are ever called upon for one or the other purpose; the country Jew too seldom knows that there are Jewish charities. This is an especial opportunity for him, and I urge particularly upon the delegates from the smaller communities to arouse their members to a realization of their larger national obligations.

One of the great evils that led to the formation of this Conference was the habit of sending applicants from town to town, irrespective of their ability to maintain themselves and without inquiry of, or notice to, the authorities of the place to which transportation was given. To get rid of a case in any way was the principle that too often guided the action of relief boards. The adoption of the transportation rules has reduced the enormous expenditures for railroad fares to a minimum; has brought about a genuine spirit of co-operation between our members, and has saved the poor, overstrained, often neurotic applicants the useless wear and tear involved in shifting them about. During the past two years your Arbitration Committee has had but one complaint involving the interpretation of the governing rules. The evil is well nigh eradicated.

Could we but say the same of that other predominant cause

of distress—wife and family desertion! I shall not attempt to forestall the very interesting discussion of this subject by Dr. Frankel to-morrow. New York and Chicago are, of course, the chief sufferers from this grievous wrong-doing. A better co-operation between them, indeed between all communities, will enable the apprehension and punishment of the offenders. Though it is now clearly established that extradition should be granted for misdemeanors as readily as for felonies, the public authorities are frequently very lax in demanding the return of the criminal, and particularly in appropriating the moneys necessary to secure quick and efficacious results. They must be stimulated to an appreciation, both of the entirely disproportionate expense that the dependency of the wife and babies entails on some one and of the deterrent value of a few examples of swift and severe punishment. True it is that a conviction is often difficult; the wife forgives too readily. But under our present laws she has all to gain and little to lose by forgiveness. To imprison the man does not bring her food and shelter; to try him again may do so. Could he be put at hard labor and the fruits of that labor be applied to the family support, a project frequently urged and one which ought clearly to be adopted—a better condition would gradually obtain. A broad publicity would not only shame many a man to a return, but it would lead to rapid detection. The Yiddish newspapers especially have been and can be of the greatest assistance. But whilst it is important to punish the deserter, we must not overlook the conditions that too often lead the man astray.

[The present generation of children must receive the training and education that will create a healthy dissatisfaction with crowded unsanitary conditions—that will enable the girls to make the home, however poor and simple, as attractive as the cafés, that will teach them to cook, to sew, to be the real companion to the husband, the thrifty housewife, the helpful mother.

[The work of Jewish charity must become more and more preventive instead of merely palliative; to strike at the roots of an evil, to suppress it, to save the coming generations, may be more expensive than to patch up the damaged wrecks of humanity; and

the results are less readily seen in statistical reports; to make a man self-sustaining is at the start more costly than to give him alms, but we are all agreed that in the long run it is cheaper and, theoretically, we are all doing it. Alas, the practice falls far short of the theory in most of our communities. Even when we have reached the stage of employing a superintendent, our boards of eminent citizens too often are guided by their intuitive conceptions of relief management, based on tradition rather than by his advice based on training, experience and study.]

[We have not yet thoroughly comprehended the need of experts in this work. Our problems are extremely complex. They require years of study, both in the school and in the field. Real experience cannot be gained by merely watching and talking with the applicants for relief in the relief offices. Homes must be visited again and again; the environments must become well known; friendly relations must be established with the members of the family. Only the trained worker can do this thoroughly. In New York, Chicago, Boston and St. Louis schools of philanthropy have been founded. The students are also afforded the opportunity to inspect and to take part in the practical work of diverse organizations. We have established scholarships to enable young men and women desirous of entering upon professional careers in charity to obtain this training. We have had more difficulty in securing the right parties than in raising the needed funds. Our Scholarship Committee would gladly grant its aid to one or more men or women having the necessary preliminary education.]

While the trained superintendents are essential as guides, the hope for a betterment in the future is, in my judgment, in the Jewish women. No one who attended the sessions of the National Council last December failed to carry away the conviction that they are studying our problems carefully and fundamentally. The papers presented were of the highest type; the discussions evidenced a breadth of view, a knowledge of the needs of our wards and a grasp of the most modern methods of coping with the evils that are the best guarantee for the future.] We welcome to our Conference all of the twenty-five organizations that have joined us since the last meeting, but none more than that in-

fluent and highly valued body, the National Council of Jewish Women. The women have been the chief promoters of some of the newer forms of preventive work. They have established much-needed homes for orphaned working girls—homes that are really places of rest, recreation and comfort, in which the girls and women find these genuine pleasures so essential to their happiness; without which their thirst for entertainment drives so many of them in our large cities to the public dance halls and to their ruin. They are guarding the female immigrants from the scoundrels who lie in wait to take advantage of their ignorance and innocence. They are no longer pointing the finger of scorn and shame at the fallen victims; sympathy and love are finding them a home wherein, under watchful care and instruction, they are being redeemed and saved to themselves and to society, and fitted to pursue trades that will give them a decent livelihood.

To the administration of the Juvenile Court laws everywhere the women are the greatest support. As probation officers and friendly visitors they are watching over the coming generation of men and women, bringing them back to the paths of rectitude, encouraging them to change their habits, aiding them to find employment, taking them into their own homes, and in every way helping to eradicate the evils that have led to the wrongdoing. As guides to the children, as friends to the parents, they are giving of their time and their thoughts and their sympathies: they are indeed doing God's work on earth. But let it not be thought for a moment that the sacrifice in one sense is without its compensation. No true, friendly visitor but will gladly acknowledge that she is receiving more than she is giving; the broader outlook on life, the knowledge soon acquired that the lines of wealth and poverty do not separate the worthy from the unworthy, the giver from the recipient, the helper from the aided, will be powerful influences in her own development and in that of her children.

We must not, in our pride, hide the facts which are brought out daily in the juvenile and police courts. Delinquency is on the increase among our boys; no longer is the Jewish girl a syn-

onym for virtue. This condition brings with it two problems—the care of the delinquent, the prevention of delinquency.

We had hoped that the Hon. Julius Mayer, Attorney General of New York, at one time Judge, and a most excellent judge, of the Juvenile Court, founder and president of the New York Jewish Protectory for delinquents, would address us to-night on the care of the delinquents, but he has been unavoidably detained. Primarily the care of these children is in the hands of the State, but frequently delinquent children are committed to private institutions. The facilities that the State affords too often fall short of the needs; the aim of the Juvenile Court, not to punish and imprison, but to train and to educate, can be carried out only if the institutions are really schools; not prisons. In most cities it has become necessary, from the lack of Jewish institutions and the inadequacy of the provisions made by the State, to send our children to institutions under non-Jewish denominational control. New York, through its new protectory, aims to check this practice. My own view is that a united public opinion should exercise sufficient pressure on the public authorities to provide full and complete facilities for all, but until that is done, it may be desirable to maintain a Jewish protectory. Smaller communities in each State might band together and establish a farm school for delinquents, just as years ago the Cleveland Orphan Asylum was founded, and is now maintained by a number of cities.

The more important question, however, is not what we shall do to redeem the delinquent, but how shall we check delinquency? Primarily, we must study its causes; we must follow the conditions that produce the lapse. At times they are susceptible of medical treatment; generally the home conditions resulting from poverty or death and depriving the child of proper parental care, sometimes, but not very often among the Jews, parental depravity, is responsible for the wrongs of the child; too frequently the natural environments of the section in which the lad lives fully account for them. ~~All that is implied in the housing~~ problem so vividly portrayed at the sessions of the National Council is of great moment in this connection, as, indeed, in all lines of our work.

Though the stream of immigration may in time be partially diverted from our large cities, and with bettered conditions in Europe be greatly checked, nevertheless we cannot hope radically to relieve the congestion of our so-called Ghetto districts. As the prosperity of the people and their demands on life grow, there is a natural tendency to seek more comfortable quarters. But newcomers who cannot be persuaded to immigrate elsewhere are ever ready to take their places.

When the physical surroundings so react on the child as to produce delinquency or dependency, the Juvenile Courts can aid by conditioning his return to the home on the removal of the family to other sections of the city. Private aid, too, in paying increased rentals in better localities to families which give promise of there becoming self-supporting will doubtless accomplish much. But more must be done. We must bring in the good if we want to drive out the bad.

The lad whose natural fondness for sport and athletics is encouraged in the gymnasium, the boys' club, the athletic field, is easily kept from the gambling dens that infest these regions and ultimately lead to theft and other delinquencies; the young girl who craves beautiful surroundings, and above all the dance, should not be driven from the dingy, over-crowded home into gaudy palaces of vice and shame from lack of decent places of amusement.

Technical and trade schools are the most valuable agencies in training the young for successful industrial careers; settlements at first attract the earnest children who are in small danger of going wrong, but when properly conducted, forming a center of light and joy, with the workers living in the house and being a real integral part of the neighborhood, they can gradually draw in those who are not eager for book learning, but have the natural desire of every healthy young person for pleasures, and stimulate them to higher aims.

In some way, however, proper provision for decent recreation, for the game and the dance, the play and the song, must be made. And in satisfying the cravings of youth we should not neglect the needs of the parents. They, too, want a change from the ofttime dismal home. If they can have a share in their

children's joys, perhaps there may be averted that separation in outlook and aspiration, with its loosening of the family tie and its weakening of the parental authority, that is now responsible for many of the evils.

In furthering those great preventive movements that are endeavoring to make headway everywhere, the establishment of playgrounds and parks, the betterment of our public schools by the general introduction therein of manual training, by the ungraded rooms, the smaller classes, the free evening lectures, the vacation school, we must join hands with our fellow citizens.

We can gain much by a knowledge of their methods, particularly in preventive work, whilst they can perhaps learn from us in the management of institutions and in the federation of organizations.

The federation movement, originating in Cincinnati in 1899, is spreading rapidly throughout our country. New York is seriously considering its adoption. We of the smaller cities can offer no advice to the metropolis; her people know their own needs and how best to meet them. But we can say in encouragement of the federation scheme that no city in which it has been adopted has abandoned it; in none, so far as we know, is its feasibility and superiority to the old system even questioned. That it has increased the subscription lists and eliminated waste is generally conceded; that no partiality has been shown to any constituent body is apparent from the lack of complaint; that it does not prevent new and needed undertakings, Chicago's experience in founding a Home for the Friendless and in rebuilding its hospital at a cost of half a million dollars abundantly demonstrates.

If New York adopts either federation or some other scheme of financial centralization of its Jewish charities, the very greatest impetus will be given to the movement. And if she succeeds in uniting all elements of her people in one body, a new mark will be set for most, if not all, of those cities in which an Associated Jewish Charities has been established.

Whatever be our superiority in financial organization and management, we have hitherto lagged behind in the placing out of our orphans.

I shall not attempt a discussion of the orphan asylum question. We threshed that out thoroughly at the last Conference. But, unless we are to build new asylums, homes must be found. New York had begun this work in small measure shortly before the last Conference. Since then, however, a real advance has been made. Dr. Bernstein will demonstrate to us that good homes are readily obtained for Jewish orphans, both for adoption and for board. What holds true in New York will be found true elsewhere. The experience of the committee which had anticipated the arrival of five hundred of the Russian orphans of 1905, and had determined that they should not receive the congregated love and care of an institution, but the individualized affection of a Jewish home, the ready response that their appeal met with in all sections of the country is a sufficient guarantee that with the necessary funds—no more than it takes to maintain institutions—and right direction, no difficulty will be experienced.

Chicago is soon to follow in the lines of New York, though without the financial assistance which the latter city grants to all of its wards from the public treasury.

Cincinnati, ever in the lead, has sent no children to an orphan asylum in several years. There, as in some other communities, widows are granted pensions so as to enable them to keep their children at home, and not only to keep them, but to rear them. For the problem is only half solved if the allowance is so inadequate as to compel the mothers to join the ranks of the wage earners whose children, deprived of the parental care and oversight, are rapidly increasing the truant and the delinquent classes. Home is the place for the mother as well as for the child. If the number of her own children does not justify a living allowance, add to them by giving her the supervision of some full orphans. Two problems are thus solved at one stroke, and rightly solved.

But Cincinnati is doing more than this. She is cheating death of its harvest; she is saving the family head.

Tuberculosis is chiefly responsible for our rapidly increasing number of orphans. It is to-day the gravest problem that confronts the charity worker. Our entire country is vitally interested in it. No charity conference fails to devote a session to a discussion of its many phases. The value of local sanatoria will

be explained to us by Dr. Sachs; their efficacy in the treatment of incipient cases is undoubted. They are our hope for the great masses. But no patient who can possibly get to Denver or some other favorable location, is content to remain at home. And no wiser expenditure can be made than by sending the curable patient to the National Hospital at Denver, provided the example of Cincinnati be followed. She does not rest content with sending the husband and father to the hospital for six months or more. When he is ready to be released, she keeps him in Denver or the surrounding country; his family is sent to him; he is established in his trade or business and until he can become self-sustaining in the new community he and his family are adequately supported.

A costly method, you say; true. But you grant it is the humane, the genuine aid. Figure out the expense of a relapse if he returned home to his former unfavorable surroundings. Calculate the cost of caring for the widow and children if death claimed its victim.

The experienced business man does not underrate the value of discounting his bills; Cincinnati gets a heavy discount by reason of her large original outlay. But if it were not the wise plan from the business standpoint, if it were in the end more costly, should we not in every city aim to follow this noble example? Here, if anywhere, is manifested the true spirit of Jewish charity—the spirit that asks not what is the cost, but what is the result.

To relieve is important; to prevent is vital for the future. After all, it is impossible to send a great number out West; much time will elapse before we have sufficient local facilities for the proper treatment of all incipient cases and the segregation of the incurable ones. Until we bring sunshine and air into our congested districts, until the model tenements and the small homes supplant the wretched quarters into which so many of our people are driven, until the prophylactic measures essential to stay the spread of the disease are enforced, no real advance can be made. Here, as in all departments of philanthropic work, an ounce of prevention is worth the pound of cure.

What shall be said of that magnificent hospital in Denver—our hospital—for it is truly national. Its management and its

staff deserve the highest commendation. The importance of limiting its aid to curable cases is demonstrated by the cheerful, hopeful, comfortable feeling that prevades its walls, and that of itself is the best medicine for the patients. Surely it deserves our united support.

Its wise and stringent rules in regard to admission, added to other causes, have led to the establishment of the Jewish Consumptives' Relief Society, also a national organization. Much good is accomplished at this sanitarium, though the society has been hampered in its work by inadequate funds. The tent plan adopted at first is now seen to be insufficient for certain cases. The expressed object of the society is to care for advanced cases. No examination in the home city is required; no case is rejected if the applicant succeeds in reaching Denver. That a hospital for advanced and incurable cases is highly desirable is conceded by all; the bringing together, however, of advanced and incipient cases is obviously dangerous to the latter. Moreover, though incurables are not expressly invited to Denver, the knowledge that they will be cared for tends to bring them there. There is a real danger of arousing adverse public sentiment in Colorado if this continues. That this institution comes nearer to a Kosher establishment than the other is beyond question; that both fall far short of, and in the nature of the case, cannot possibly be maintained on a Kosher basis, is equally clear.

If I have pointed out some dangers involved in the newer institution, I do not hesitate to praise the self-sacrificing work of its managers and staff, or to applaud their most humane and charitable purposes. Could it be strictly a hospital for advanced cases that have been in Denver six months or a year it would have a most valuable mission and could claim the support that the other hospital receives. Its funds hitherto have come largely from the immigrants of the last quarter century.

Every advance movement from within their ranks should receive the utmost encouragement from without; the creation of the institutions which the people themselves feel are necessary to their advancement, by their own efforts under their own leaders, strengthen and develop them and prepare them the better for the

responsibilities of citizenship. Each generation must learn from its own mistakes; the methods which the Jews of fifty years ago and their descendants adopted in their works of mutual help, do not answer the more complex needs of the people of our congested cities of to-day. But while the Russian Jews must and will work out their own path in American life, there surely ought to be the most active co-operation between them and their co-religionists. Too long separated into mutually mistrustful bands we have at last come together, united by a common grief. May the bond of union, cemented with the blood of our brethren in Russia, never again be broken; may we learn to know one another better, and knowing, trust one another the more; divided though we may be in our religious thought and practice, into orthodox, conservative and radical, in our hopes and aspirations into Zionists and anti-Zionists and Territorialists, let us henceforth be united in our works of charity and philanthropy, all pledged to the protection and help of our fellow Jews in trouble or distress, here and in foreign lands, all joining with our fellow citizens of every creed in every philanthropic or uplifting movement that will lighten the load of the burdened, ease the troubled minds of the distressed, give solace to the suffering and hope to the despairing, that will eradicate evil and wrong and produce a generation of American citizens worthy of their heritage.

And surely nowhere in the world can the foundations for such a union more appropriately be laid than in Philadelphia, the mother city of American liberty. For the welcome she has accorded us, we offer her our heartiest thanks. If our gathering together within her gates shall stimulate her people to renewed endeavors in the ever-widening fields of preventive philanthropy, we shall feel that in a measure we shall have compensated her for the generous hospitality that awaits us this week.

ADDRESS OF CYRUS L. SULZBERGER.

Mr. Chairman, Ladies and Gentlemen.—It is always a pleasure to me to come back home, and it will always be coming back home to come to Philadelphia. It gives me particular pleasure to-night to be in my native city and report to you that the work in which

I have been engaged, with zealous and hard-working associates, in a work in which we would never have succeeded had we not received, as we did, the earnest and hearty co-operation of loyal Jews throughout the United States.

[At the National Conference of Jewish Charities four years ago, the need of the work of the Removal Office was presented to the delegates assembled in the city of Detroit. It was then pointed out that the manner in which the work was at that time being done was inadequate, because of the lack of co-operation on the part of the Jews of the interior communities. An appeal was made to them to aid in this work, and this appeal, I am glad to report, was not unheeded.] At the time of that meeting the method of procedure in the Removal Office was to send several men traveling throughout the country, and get orders for immigrants of a specific kind, and we would get, say, from Kalamazoo, an order for a carpenter; then we would bestir ourselves in the city of New York to try to find a carpenter, and on that particular day we got bookbinders, watchmakers and tinsmiths, but, lo and behold! no carpenters, and after a lapse of two, three or four days, a carpenter would appear, and we would send him to Kalamazoo. Now, it took two or three days for the order to come, and three or four days for the carpenter to be found, and then three or four days for him to get to Kalamazoo, and when he got there the place was filled, and we had a carpenter who had been out of a place in New York now out of a job in Kalamazoo. That didn't seem to us an entirely practical way of doing the work, and we thereupon resolved that instead of trying to fit the New York carpenter into the Kalamazoo job—the carpenter being in the one place and the job in the other—that we would send the man to the place first and get him the job afterwards. It seemed to us that in most communities there would be jobs every now and then, not only for carpenters, but for blacksmiths, tinsmiths, plumbers, and all other kinds of persons. So there were two things we had to do; first we had to arouse the community to the fact that it was not helping in the solution of the problem to send for a carpenter, when it needed a carpenter. At that time they wanted a carpenter more than we wanted to send one. The real thing for them to do was to bestir themselves to find a job for a

poor Jewish immigrant out of a job. That was their job, and it was our first duty to educate the communities to the fact that we wanted their co-operation, so that they might help us find employment for men out of employment.

The next job was to make it possible for them to do this, and we made this possible by securing employment agencies in the various cities large enough to justify our doing so; these agencies having no other business than finding situations for the people sent to them by the Industrial Removal Office, and when we send two, three or a maximum of five persons to a given city, we know that they will be received by our employment agent, and he will do nothing except take these two or three or five persons—rarely so many as five—usually two or three men—take these two or three to the various industrial establishments with which he has made connection previous to their arrival, and his business is, as I say, to take these two or three men, this one a plumber, that one a carpenter, and the third a woodworker, to the plumber, carpenter and cabinet maker, until he succeeds in finding him employment, and our experience is that rarely is a man out of employment more than two or three days after he has arrived at the city to which he is consigned.

In this way we have distributed from the time this work began in 1901 up to the close of last year, in our agencies in twenty-two States, and through voluntary efforts in other places, 32,491 persons from the city of New York. These individuals have been sent to 361 cities and towns throughout the United States, some to every State and Territory in the United States, and some to Canada. The maximum sent to any one State is 2,700—to the State of Missouri. The minimum to any one State is 1—to the State of Nevada; two to the State of New Hampshire, but no State in the Union to which there have not been sent some. Fifty-six, for instance, to Oklahoma; 45 to the Indian Territory. Last year there were sent to 335 places less than 50 persons to a place, and to 26 places more than 50 persons to a place.

[Now 22,000 people sent away is in itself a considerable number, but 22,000 by no means measures the total number; of this number 6,700 were married men, sent away without their families, 1,100 having their families in New York and 5,600 having their

families still in Europe. Our experience is that when you send away a man without his family you are giving him an excellent incentive to work. There is a very large number of young men in this country who are fond of railroad travel, and they enjoy the experience, and when we sent out young fellows, strapping young fellows, 17 and 18 years old, they would go and work until they saved up money enough to come back; and then they would come back. We are not so fond of sending young men. We send away not more than 40 per cent. of those persons who apply to be sent. In order words, if we sent all that come to the removal office we would ship more than two and one-half times as many as we really do, but we send people who come with special references, and we find the best nucleus for drawing others is the man who will work industriously because he has an object, and that is the man who has left the wife and baby behind. I know all the stories about wife desertion, but I tell you this, the number who want to be with their wives and families are 1,000 before there is one who wants to run away from that wife and family. And when you send a man away and his wife is in Essex street, or Norfolk street, or in Odessa, or some other unpronounceable place in Russia, we know we have established a man who is going to work hard and earnestly to bring that wife and baby to the town where he is, and this is the result: That of these married men whom we have sent away 1,500 have sent for their families, and see how this number grows year by year: In 1901, 104 families were removed to join the husbands who had been previously sent; in 1902, 237 families were removed; in 1903, 346 families were removed; in 1904, 400 families were removed; in 1905, 406 families were removed to join the husbands who had been previously sent.

Each year, you will observe, more families have been sent to join the husband who has been previously sent out. There are 5,200 families who have yet to join their heads, or who have already joined them without our knowledge, of their own accord. these 5,200 families representing 17,000 souls approximately; add to the 22,000 who have been sent away, the 17,000 remaining members of their immediate families who are bound to join them. Now, of these 22,000 persons, how many have stayed away, you

will ask. We have every reason to believe that more than 20,000 of those are now definitely and fixedly engaged either in the cities to which we have sent them, or in the near-by cities, because they hear of opportunities in a near-by place and go there. That number is definitely away from the city of New York. Among the other things that we learned, besides the fact that young men like experience, was that it was no part of our function to be strike-breakers. On the eve of Lincoln's birthday four years ago Mr. Bijur, Dr. Frankel, Mr. Isaacs and myself, came into the Hebrew Charities to attend a meeting of our Executive Committee, and found our application room filled with several hundred men, and upon inquiry we learned that these were men who had been sent out by the Removal Office and returned to New York. So we sat down, we four trustees, to inquire why these men had come back, and from 4 o'clock that afternoon until midnight we sat there and listened to the tales of these men, and we found that the story was in almost every instance the same. They had been sent out to take the place of strikers, and when the strike was over the old men were given back their jobs and the scabs were discharged. Now, we are in the Industrial Removal Office, neither labor union nor non-labor union; we have no concern with scab or union help, but we have with the fact that the men we send are to be given permanent employment, and we have learned by experience that the men sent to take the place of strikers do not get permanent employment; therefore it is not a good thing to fill a striker's place, and we don't do it, and our agents are instructed, all over the country, not to put men in as strike-breakers, because we don't want our men put into a job for two weeks or a month and then have them thrown back on our hands after the disagreement has been adjusted. We have sent out, then, not to take the place of strikers, but to earn their livelihood in the ordinary occupations all over the United States, 13,400 adult male wage earners, in addition to which there is a considerable proportion of adult children whom we are not counting.

There is a notion that all of the immigrant Jews are tailors; that the only thing any Jew who comes from Russia or Roumania can do is use the sewing machine. Now you

could not make any greater mistake than that. Of those sent out last year, there being 3,500, 22 per cent. were engaged in building trades, and only 15 per cent. in the needle industry. In other words, while there were 535 engaged in needle industry in all its forms, there were 776, or one-half more engaged in the building trades. There are 74 farmers, 868 in miscellaneous trades, and 775 unskilled workmen. The miscellaneous trades covered a great number of industries; 46 cabinetmakers, 31 coopers, 2 engineers, 14 electricians, 25 harnessmakers, 98 iron, brass and copper workers, plumbers, tanners, wood workers, wood carvers, almost any industry you can imagine. It runs some forty odd industries in which they are engaged, and they are not unskilled workmen in their industries. I learned with a great deal of pleasure that when it was contemplated to close down part of a works, instructions were given by the foremen that the last to be laid off were those who had been put in through the Industrial Removal Office; the work they were doing was so satisfactory they were the last that he wanted to lay off. We have reports from some of the people themselves as to the success with which they met.

I want to tell you of one more personal case. At the time I was engaged in preparing this report, I was sitting at my desk and the manager of the Removal Office came over and handed me a letter on a handsome engraved letter head from Omaha a ladies' tailor, who wrote to us asking if we could send them a good ladies' tailor. Mr. Bressler, the manager, said that this was one of our cases, and I looked up the record and I found that this was a man who had been ten years in this country (we don't often send out men who had been here so long, but he impressed us favorably and we sent him). He had been ten years in this country, and for weeks had been out of a job, and was sixty dollars in debt, and wanted to be sent away so that he could try over again elsewhere. Well, he had no friends in any part of the United States, and it happened that on that day or a day or two before, we had sent nobody to Omaha, and Omaha was upon our list, so we determined to send this man to Omaha. Four weeks later he sent for his wife and family. Two weeks thereafter our agent in Omaha reported that the man was earning \$25

a week. This was in September, 1904. In January, 1906, we received this letter from him and we sent him a tailor. A few days later the man came himself to New York, where I had the pleasure of meeting him, and he came to find two more ladies' tailors. He wanted more help, and we selected two more men in the offices in the early part of February. On the 23d of February he wrote to us that he had made a contract with these two men—an eleven months' contract, guaranteeing to pay one \$20 a week, a man who had been earning \$16 to \$18 when employed, the other one \$15 a week who had been four months in the country, and had never earned more than \$5 a week in New York, and they both wanted their families sent to Omaha, and the families of both followed and they are now with their husbands; so this man, penniless and in debt in New York, has now established himself in business in Omaha, and has taken three tailors with their families from New York to Omaha, and they are all doing better in Omaha than they ever did in New York.

Now I will show you some of the reports our agents make us. The men sent to Columbus, Ohio, between February 11 and June 27, 1905, had by the end of December, 1905, savings in bank ranging from \$75 to \$300, and aggregating \$960, notwithstanding that three of them were sending money home to Russia, and twelve had brought their families over from Russia. A man sent to Memphis in 1901, now owns his home there. Of nine men sent to Nashville, three have their own stores; two carpenters sent to Indianapolis had savings of \$800 and \$700 respectively, and one shoemaker sent to Indianapolis owns his own home. One machinist sent to Pittsburg is earning \$25 a week; another \$4 a day and a watchmaker is earning \$15 a week. Of those sent to Rochester, six have bought houses, and others have bank accounts, not including stocks of merchandise, ranging from \$300 to \$500. Twenty-nine men sent to Washington have aggregate savings in bank and real estate, amounting to \$8,000.

We feel that in doing this work we are doing good work, but we also feel that we are only scratching the surface. We have sent away 17,000 persons in five years, and I made that statement and you applauded it, and it was something; yet in two months

35,000 Jews have arrived in the city of New York! After all, what are we doing? In order that this work may be pushed—I am addressing myself not to you Philadelphians, but to the delegates from out of the city, away from the seaboard—in order that this work may be effective, it requires your co-operation in every way; that means not only that you will be willing to receive the immigrants who are sent, it means you must be willing to receive them in the spirit in which they should be received, so that they may willingly go to the places to which they are sent. Let us never forget that there would be no need for this immigration, there would be no need for the men to leave their families back in that hell of Russia, and no need to make a new home for them here were it not for their fidelity to their religion. Remember in helping make a new home for them, to make it as far as may be in such a way that they may be true to their religion, as they conceive it. It does not make any difference what we think about whether they want to keep the dietary laws, or this, that or the other thing. It is not for us to pass on their religious convictions. It is for us to open our doors and hearts to them on the terms in which they read Judaism, not on the terms in which we would read it for them. And unless we open our hearts to them on those terms, make no mistake, unless we open our hearts to them on those terms we don't open them at all.

MERCANTILE CLUB, 10 A. M., MAY 7, 1906.

THE PRESIDENT:

In the absence of Dr. Lee K. Frankel, Chairman of the Committee on Desertion, who is at present *en route* to San Francisco on behalf of this Conference, his report will be read by Mr. Charles Zunser, Agent of the United Hebrew Charities of New York in charge of Desertion Cases.

REPORT OF COMMITTEE ON DESERTION.

DR. LEE K. FRANKEL, *Manager* of the United Hebrew Charities of the City of New York, Chairman.

The problem of deserted wives and children is neither new nor novel to the Conference of Jewish Charities. At the first meeting

of the Conference, held in Chicago in 1900, the Committee on Desertions presented an admirable report, in which was outlined the status of the desertion situation at that time, and a resumé of the legislation in various States directed toward punishment of deserters. Several suggestions were made by the Committee in the hope of eradicating desertion. In view of their timeliness, they are repeated here. The Committee summarized these questions as follows:

1.—That all our charitable institutions should endeavor, through the means of friendly visiting, the pulpit, the press, and at public meetings, to elevate the general tone of our poorer co-religionists and to impress upon them the honorable duty of providing for their families under all circumstances.

2.—In connection with this work, it would be well if our institutions for out-door relief could pursue a policy of endeavoring to afford sufficient assistance in proper cases to make the applicant self-supporting, thus removing the temptation to desertion.

3.—The several charities should report to each other monthly the details of all cases of desertion which come to their knowledge. This should be supplemented by the endeavor of each organization to ferret out the whereabouts of the offender, and to take immediate legal steps toward his arrest and rendition to his residence for punishment. The expense of each such proceeding, it would appear fair, should be borne by the organization at his residence, but it is quite possible that the actual expense of the arrest and return of the fugitive to the country wherein he has been indicted or charged with the crime will be paid by the authorities of the State or county of his residence.

4.—This Conference and the individual charities should urge upon the Legislature of at least those States in which are situated the larger centers of population, the passage of a statute similar to that now existing in the State of New York.

5.—This Conference and its several constituent organizations should also endeavor to secure from the governors of the various States concerned, the rendition of every fugitive wanted for the crime of desertion in any other State, together with the adoption of such rules covering extradition as would include the crime