

own household economy or if there is to be a congregate dining room, and whether the cottages shall have separate rooms or dormitories.

Of the buildings themselves, the only one presenting problems peculiar to the segregate institution, is the cottage itself. Except in an Honor Cottage, the experts generally agree that in most institutions separate rooms are inadvisable. The consensus of opinion seems to place 20 to 30 inmates as the proper number which it is possible to care for adequately under one roof. If the appropriation permits the buildings should be fireproof; but if economy declares otherwise at least the stairs and halls should be so constructed and should be placed in a central location equidistant from all sleeping apartments.

Two dormitories should be provided on the second floor with adjoining locker rooms through which the toilet and wash room is entered; one such room answering for the two dormitories. Opposite the stairway on the sleeping floor and in such a position as to command the dormitories the designer should place the rooms of the person in charge of the cottage, and it is also advisable that the toilet rooms be entered from the halls as well as from the locker rooms.

Large storage spaces are essential and a sewing room is usually advisable. In planning the first floor of the cottage, every effort should be made to be as uninstitutional as possible; as no peculiar problems are presented other than may be found in any large home. The details, of course, depend upon the amount of segregation which each case demands.

The cost of each cottage providing from 20 to 30 beds would be from \$10,000 to \$15,000 each, dependent upon the methods of construction. No very complete statistics have been collated as yet as to the average cost of the cottage institution as a whole; but in a recent address of Dr. Hastings H. Hart, he stated that "an adequate plant for a Juvenile Reformatory (on the cottage system) can be built and equipped for from \$600 to \$1,000 per bed, including land." I am inclined to think, however, that while these figures may be correct for the west they would be found considerably higher in the eastern states.

Further segregation than even the cottage affords, is obtained

in the Girls' Training School at Geneva, Illinois, by the housing of small families in separate flats, each household having its complete family life within its own apartment.

In determining upon the details of the buildings of the group other than the cottages, the more the architect can forget that he is designing an institution and the more he can consider his problem one of an industrial village, the more successful he is apt to be in solving the problem and meeting the conditions for which the cottage institution stands.

Considerations of construction, sanitation, water supply, heating and lighting service, and the numerous other problems which confront the city builder all have the same relative importance in the institution and call for solution upon a smaller scale in a similar way.

The more the architect has the miniature city before him, the greater will be his success. Architecture is the servant of our industrial and economic conditions. It is successful only when it meets the demands of the time, and meets them artistically and economically.

Environment creates types of buildings as well as people. New York's tenement and skyscraper problems are both the result of environment—of city plan. The Parisian apartment is the result of that city's broad streets and well-planned avenues, and so the buildings of an institution will respond under the hand of the skilful architect to the well-considered and economic plan of the miniature city. It is a new problem in modern sociology—it must be met in the new way.

JEWISH FOSTER HOME AND ORPHAN ASYLUM, 2 P. M.,

May 7, 1906.

JEWISH DELINQUENT CHILDREN.

FALK YOUNKER, Secretary of the Young Men's Hebrew Association, New York City.

The large number of Jewish delinquent children to care for in the city of New York, involves many problems, all of which must be carefully considered, if their number is to be materially reduced. If we consider conditions in the metropolis that we have

to contend with, it will not be surprising to learn that the number has grown to such large proportions.

Between 28 and 30 per cent. of all children brought to the Children's Court are Jewish children. There are three and a half times as many children among this number who are the children of recently arrived immigrants as there are of native born parents.

Fifteen years ago Jewish prisoners were an unknown quantity.

Let us briefly consider conditions in the metropolis. It is conservatively estimated that the Jewish population of New York is 700,000. Upon investigation we find that in the Ghetto, families are huddled together, and when we reflect that in a few dingy rooms large families live and frequently several boarders besides, does it need any further argument to convince us that the home life is unbearable for the children, disease must thrive and that immorality has a breeding place amid such wretched surroundings. We must get at the root of an evil, if we wish to effect a positive cure, and the root of the evil is here.

We of course recognize the fact that all large cities have the problem of how to deal with their poor. We know that we cannot wipe out poverty and sin. We are interested in trying to learn what we can do to reduce suffering and wretchedness, and to improve conditions to such an extent as to make life worth living for all those whom we possibly can reach.

Here is an opportunity for our great philanthropists to do noble work. Homes should be erected for these people, where they can live decently at a minimum cost, but should not be known as philanthropic enterprises which would wound the pride of the worthy poor, but there should be groups of such buildings in certain localities and have it generally known that here self-respecting families could find neat apartments amid sanitary and inviting surroundings.

E. R. L. Gould and Robert Fulton Cutting are at the head of a movement that houses people in cities and suburban homes, in which it is claimed that out of several hundred thousand dollars collected in rents last year, less than \$100 was lost in collections, which proves that the example of a well regulated apart-

ments conducted by a responsible superintendent and a competent janitor has the desired result.

[It is needless to state that such improved conditions as outlined would have the most beneficial effect upon the lives of our Jewish youth. We hear of magnificent apartments in fashionable sections of the city, which contain spacious and elaborate halls, where receptions and various social functions may be held. Would it not be a grand thing if such homes as I have just described for our worthy poor, would also contain a hall where they could have their neighborhood gatherings, entertainments and receptions, and other innocent amusements which would bring so much happiness and good cheer into their lives of toil and hardship.

The New York Truant School contains a large number of Jewish children. The number varies, but a general average would be about 35 per cent. of the total number. The principal of this school informs me that she considers the ignorance of the parents responsible for a large number of the children committed to the school, many of whom seem to be totally ignorant of the school laws. They send the children out to sell papers, shine shoes and peddle, when the father or the bread winner of the family is out of work, and such children are compelled to fall in line and thus help to support the family.

Mothers' meetings would help to offset this problem. Such parents ought to be made to realize that a great injustice is done to the child who does not receive the necessary education to have a fair start in life.

In Harlem in the vicinity of 115th street, between Fifth and Madison avenues, and several of the adjoining streets where there are a large number of cheap tenements, a condition of affairs exists almost as bad as in some of the worst sections of the lower East Side.

In investigating several probation cases, I found it necessary to visit a school in the neighborhood, one of recent and modern construction, and also one of the largest in the city. The teacher of one of the boys suggested that I meet the principal, and obtain further information regarding conditions in the neighborhood. I was accordingly introduced to the head of the school.

who informed me that it was a source of great anxiety to him that so many of the children of his school were delinquent, and that he had given some thought to this important problem. The percentage of Jewish children in this school is nearly 80 per cent.; those who were delinquent were nearly all Jewish. The principal stated his belief that a great deal of the trouble is due to the fact that the parents of these children have a great struggle to earn a livelihood. They are at work practically all day long, and the task of preparing meals, besides taking care of the house, is usually left to one of the older children of the family. The children are on the streets nearly all day long, finding nothing to attract them in their dingy homes, and in the streets many bad habits are formed. The temptations of the penny theatres are very alluring, and many of the attractions there poison their minds and characters. There are also the 5-cent theatres and other low class theatres, as well as degrading museums. The children having nothing at home to amuse or entertain them, crave for these pleasures, and in order to obtain them, begin by taking little change left on the mantel piece at home and then resort to petty stealing, which gradually leads to greater wrong-doing.

I visited several of the five-cent theatres recently, and can best describe them by stating that they are the dime novel of the stage, they consist of moving pictures which appeal to the vicious side of life, give an entirely erroneous idea of true manhood, and are demoralizing in every respect.

The principal also said to me, "Would it not be a fine thing if your philanthropic and educational institutions would enter into competition with these low class attractions, and offer amusement that develops the better side of children's characters and appeals to their nobler instincts?" He also suggested "That we ought to gradually weed out such resorts by making a very slight charge for our attractions and also send free tickets to the public schools to be distributed among the best children as a reward for punctuality and good behavior."

I am also informed that there are a number of little cigar shops and candy stores in the neighborhood where boys are permitted to lounge and smoke cigarettes and cultivate the habits of the

corner loafer. If these resorts could only be broken up, it would be a great thing for the future of our boys.

The religious training of the children of immigrant parents is also sadly neglected. Unfortunately among nearly all the parents of these children their religion is to a large extent based upon superstition and ignorance, principally due to persecution, and counts for little, if anything, as a moral factor in their lives. They worship the letter of the religious law but ignore the spirit. Our great Washington said: "Let us with caution indulge the supposition that morality can be maintained without religion." It remains for our educational and philanthropic institutions to step in and teach religion as it should be taught, and by this I do not mean orthodoxy or reform, but I mean the fundamental principles of our sacred faith, which is the essence of all true religion, and which teaches us that it is impossible to be truly religious unless religion is brought into the daily life by correct conduct and strict adherence to truth and honor. If we are tactful, this can be taught without estranging the child from the parent, which we all know must be avoided. In order to do this let us always confine ourselves to these fundamental principles, and the children should be made to realize that the ritual and ceremonial part is not of paramount importance, but that we must abide by the wishes of our parents or those nearest to us in reference to these details. My experience has taught me that what is sadly needed is the trained social worker. Let us not be carried away with the thought that college degrees are all that is necessary to fit one for this important problem. Emerson said: "Wealth without a good heart is like an ugly beggar." I should apply this to the social worker. Wealth of knowledge without heart and sympathy for the work will never fit anyone for social leadership. The problem before us is an enormous one. "Let us be strong and of good courage," and let our high-minded men and women go into this work with the thought that effective results can only be accomplished by meeting our unfortunate brethren upon their own level. We must learn to be patient with them and realize that we would not be any better were we born in a country where bigotry and superstition reign supreme. We also need a campaign of education. Our people must be made to realize

that charity of the heart must be combined with charity of the mind, and that helping others to help themselves is the highest, best and most practical form of charity. After considerable agitation the Jewish Protectory has now become a reality. The Jewish press stated recently that \$500,000 has been raised for this purpose, and that the work of construction would be pushed forward to completion. The establishment of this institution was made absolutely necessary owing to the large number of Jewish children being committed to Catholic institutions and those of other denominations. Is it not timely to ask ourselves this question: What will be the condition of affairs after its doors are thrown open? Will it find that its capacity is soon taxed to the limit, as many of our institutions discovered soon after entering commodious homes? Should we not realize that prevention is better than cure, and does it not behoove us to support philanthropic and educational endeavor, and how shall it be done? By organizing new societies? Decidedly no. Our leading educational and philanthropic institutions are having a great struggle to further their work, and therefore the formation of new societies must be completely discouraged. If we are to deal with the problem intelligently we must give all possible assistance and encouragement to the leaders of our recognized institutions. Their work must expand if existing conditions are to be improved. If they can arrange to combine in doing this work, so much the better, but if not they should at least confer and divide up the work intelligently among themselves. Recreation centers must be established wherever most needed, and here our Jewish youth must find healthy amusement to offset the temptations of the street and at such centers moral and religious influence must be brought to bear upon them. It is only by such endeavor and better home environment, as outlined at the start, that we can prevent our youth from becoming sick mentally and physically, chronic burdens to the community by reason of the fact that lessons of industry, ambition and self-reliance were lacking. We can also prevent them becoming aged in their youth by putting a check upon the tendency to lead wayward lives. We can likewise avoid their becoming infirm and crippled morally by teaching principles of integrity and honor, and last, but not least, we shall pre-

vent them being objects of charity by teaching that pride and self-respect should be held in highest esteem, and that when we part with these we part with our most sacred possession.

Let us have stout hearts for the undertaking before us, and when we feel that we need inspiration let us go to some poor neighborhood, stop at the street corner and listen to the Salvation Army. These men and women are there every evening, no matter how inclement the weather may be. They are the brave soldiers of a mighty army which has never met with defeat, for they are fighting ignorance, poverty and crime with God's messages of sympathy, love, comfort and forgiveness. Heaven smiles upon their work, for the most noble of all charities is that which tries to lead into the right path the wayward and the erring.

We of the Jewish faith can well afford to profit by their example, and we ought to do similar work among those of our own people who need just such help and guidance.

HOMES FOR WORKING GIRLS *(Lanning 5 p. 100)*

MISS ROSE SOMMERFELD, Superintendent of the Clara de Hirsch Home, New York City.

Recently a book was published in New York, entitled, "The Long Day, or the Story of a New York Working Girl as told by herself," in which the writer very vividly depicts the intolerable conditions under which most girls who drift to large cities seeking work are compelled to live. Since the publication of that book public opinion has been stirred to its greatest depths and thinking men and women have begun to realize that while they have done much for working girls in the way of clubs, classes, etc., they have failed to get at the root of the trouble, which is the proper housing of the girl. Although there can be no doubt that homes for working girls are needed in all large cities, it is probably in New York where thousands come yearly to seek work that the problem of providing the proper accommodations will be most difficult. In smaller cities rents are less expensive, the cost of living is not so great, and consequently there is very little difficulty in making such homes self-supporting after they have