

very careful to present in our annual reports a detailed financial statement, properly audited, so that those interested may be in the position to know how the moneys entrusted to us are disbursed. The statement submitted to you by us shows that 10.8 per cent. of the funds expended last year was disbursed for salaries, and 6 per cent. for other administrative purposes.

"The relief granted to the poor in cash, clothing coal, milk and other supplies aggregated \$246,583, whereas the income from membership dues and donations amounted to \$192,568, conclusively proving that every dollar secured from our last year's contributors reached the poor, and that even additional funds were drawn upon for their relief.

TRAINED SERVICE NECESSARY

"But even if these other funds were not available, it would be fatuous to expect that 6,498 needy families could be cared for without administrative cost. The time is long past when the relief of the poor can be effected by mere charitable doles. The physical labor of visiting them, performed by eleven field workers; of investigating their conditions and their own resources; of interviewing them in our offices when necessary; of supervising and directing the work of our investigators; of recording histories of every family from day to day, and of conducting the subsidiary activities of the organization requires a large staff of employees. And when it is further considered that the problem of each family is usually an intricate one, requiring intelligent, tactful and judicious consideration for its solution, it must be conceded that well equipped and highly trained service is necessary.

AID TO SELF-HELP

"Relief work means more than merely discovering whether a family is actually in need of aid or not. This, though important and often difficult, and invariably the first function of the relief workers, is not nearly so arduous and important as the rehabilitation of the family that has fallen into distress. Of the principles underlying effective relief work, the paramount one is aid to self-help. How to make the dependent family independent is

the task we try to perform, and the records of the organization show that we succeed to a gratifying degree. We employ various means to accomplish this, such as our Self-Support and Self-Help Funds (entirely supported by contributions from Mr. Jacob H. Schiff); our workroom for women, the employment bureau for the handicapped (conducted by the *Kchillah*, toward which we contribute and whose work we help to direct); the National Desertion Bureau, and others of a less comprehensive or less permanent character."

Emanuel Sisterhood

Mrs. Annie M. Palier, former superintendent of the Jewish Charities of St. Paul, is now resident director of the Emanuel Sisterhood of New York City, located at 318 East 92d street. Kindergarten, day nursery, lunches for school children, vocational training classes, music classes, library, religious schools, ritual services, employment bureau, workroom for unskilled women, social and educational clubs for mothers and young folks, country home for children and relief work are among the activities of the organization. There is also a thoroughly equipped playground on the roof of the Home for nursery and kindergarten children and for children after school hours. In conjunction with the employment bureau, the Sisterhood has a "Self-Support Fund," created and supported by Mrs. Jacob H. Schiff, identical to that of the United Hebrew Charities provided for by Mr. Jacob H. Schiff.

The organization was founded twenty-five years ago by Dr. Gottheil, and during this time has been closely identified with neighborhood activities. Mrs. William Einstein has been president of the Home for eighteen years. During last year \$48,000 was expended, \$26,000 of which was for relief work and \$22,000 for other activities of the Home.

On the 6th and 7th of December the twenty-fifth anniversary of the organization will be celebrated at the Temple Emanu-El. Features have been arranged by clubs and classes, and there will be an address by the founder, Dr. Gottheil.

SCIENTIFIC vs. HUMANE AND COMMON-SENSE CHARITY

Ever since my visit to an office of a charity organization in one of our largest cities, some four months ago, I have often thought (a very unusual thing for a superintendent of charities) which should be the dynamic force, the controlling power behind the charity worker. Should it be the so-called "Scientific" principle only; should it be the "Humane" principle only, or should it be the "Common Sense" or all combined?

I entered the office with my card in my hand which, with the usual preface and accustomed bow, I very politely had myself introduced to one of the four clerks who, also very politely, was very sorry to inform me that the superintendent was out, and the time of his return very indefinite. Wouldn't the visitor be seated and await the return of the superintendent? Of course the visitor would be only too happy to spend a little time in this office. He, the visitor, is always glad to learn, and such opportunities like a visit to such an office are rather rare and far apart in the experience of the visitor. And the visitor sat himself down in the nearest chair.

In the ante-chamber I noticed a number of applicants, men and women, waiting. Some talking, some sitting, some walking up and down the length and breadth of the room. Some women with babies in their arms, and some with more than one child. One woman, very young (she told me she was nineteen years old), with a small boy in her arms, standing and leaning against the wall, attracted my especial attention, by virtue of the beautiful Eastern type of her face and by the pitiful wailing of her child. I spoke to her and she answered me in both the Yiddish and the Russian, telling me she came to join her husband and father of her child, who left Russia four years ago, was supposed to be in this city, but failed to show up at the time of her arrival. It is three days now since someone took her over here, and "*Se mitichen mich and mitichen mich, ich weiss nit voss.*"

As the office was not a very large room, the chair I sat in occupied a space between a scientific bookcase, scientifically arranged

(I mean alphabetically, which means about the same), with a number of scientific drawers which, I took for granted, since I had no right to open them, contained the scientific reports of cases for future scientific reference. In short, the whole surroundings of the office bore ample evidence of the refined, up-to-date, scientific air (including the Spearmint odor emanating from the mouths of the four clerks, intermingled with either a strong kind of talcum or perfume) prevailing.

I did not remain over ten minutes in my seat when the door was slowly turning on its hinges and I saw the face of the young woman, the mother of the cry-baby, peeping in and saying: "*Mees.*" She was immediately interrupted by one of the clerks with: "You stay there until you are told to come in." The mother tried to remonstrate, whereupon another clerk, nearest the door, rose and scientifically, without any other words or show of anger, simply shut the door in the woman's face. I really admired it. It was so beautifully and politely and quietly done.

About ten or fifteen minutes later, in which time you could hear the cry-baby hard at it, the door swung open a second time and my friend, the mother, was allowed to say: "*Mein kind is mir krank, ot rachmonus.*" She was a second time informed "You stay there until you are called." The woman tried a second time to remonstrate, whereupon the clerk nearest the door rose, and a second time shut the door in the woman's face. This was even more scientifically done than the first time. Another ten or fifteen minutes—but why repeat? It was done a third time, and I have no doubt, if that foolish mother would have tried a dozen times she would have met the same scientific treatment at the hands of the clerks a dozen times.

All this time—nay, all these times—I mean every time when my friend, the clerk nearest the door slammed it in the woman's face his own would become bright with a self-satisfied smile and his eyes would say better than words could: "A good lesson in scientific charity for a provincial. *Seist du.*"

My dear readers, it made me sick! Not a drop of feeling; not a grain of human sympathy; not even of common sense. Dry, cold, icy, steely science; strict order, decorum and polish. (I don't mean only on the faces of the clerks.)

I care not how this will appeal to you, dear reader; we cannot all see or feel alike. But I must say, and I am saying it emphatically, do not force that bitter scientific dose down the poor woman's throat without some kind of a washdown. Bring a little of your heart into the work; speak to the unfortunate a word of cheer, a word of hopefulness, a word of consolation and encouragement, even when you have to overstep one or two scientific rules. Above all others, let us try to be charitable, pains-taking and kind to all who have dealings with us and, especially with the mother of a child who is lost and expects us to help her. She cannot understand our scientific principles, even when the door is shut in her face a hundred times. She knows that "*mein kind is mir krank*," and that is impulse enough to force herself upon you every minute in the day.

When I left the office my friend, the mother, was not to be seen. She had her share. I heard several remarks which I shall not here mention. One, nevertheless, amused me so much that I cannot withhold it: "*O dec do*," said one woman, pointing to a clerk with a nice face, "*a broch zu yeer kopf! See is doch a greeny. Chaem Jankel, dem beiders moid. A ganze mechteneeste geworren*."

G. E.

The Volturno Disaster

The Hebrew Sheltering and Immigrant Aid Society, 229-231 East Broadway, to which had been assigned by the Red Cross Emergency Relief Committee the work of meeting, guiding, sheltering and making other provision for the survivors of the ill-fated Volturno, who arrived in New York either by boat or rail, has issued the following complete report, covering the period from October 15th, when the steamship Grosser Kurfurst arrived, until October 29th, when the steamship Campanello brought those rescued by the Czar.

There arrived altogether 326 survivors, consisting of 232 males and 94 females, and these were divided into 211 men, 75 women and 40 children. Among these were 90 Jews, 103 Greek Catholics, 129 Roman Catholics and 4 Lutherans. The survivors came to Hoboken, Brooklyn and New York in seven steamers, and on two occasions by rail from Philadelphia.

The nationalities represented among the 326 were as follows: Austrian, Bulgar, French, German, Dutch, Hungarian, Italian, Macedonian, Roumanian, Russian and Servian.

Two hundred and forty-one were sheltered at the Home of the Hebrew Sheltering and Immigrant Aid Society and 34 girls at the Clara de Hirsch Home. Sixty-one of the survivors were destined to New York City, the other 265 went to Canada and to 67 cities in 15 States of the Union.

The Society distributed 226 pieces of underwear, 218 pairs of hose, 140 shirts, 10 cloaks, 44 caps, 15 suits, 70 pairs of shoes, 9 raincoats, 19 dresses, 10 overcoats, 4 shawls, 6 coats, 4 sweaters, 5 pairs of pants, 21 hats and 6 ladies' waists; 111 boxes of food, sufficient for the journey, were given to the survivors going outside of New York City.

The Society provided all the automobiles necessary for the transportation of the survivors from the steamship piers and railroad depots to its Home and other homes, and from its Home for those destined to other cities.

Co-operation was also extended by the Hungarian, Austrian, Polish and Russian Immigrant Homes.

New Member

Hebrew Benevolent Society, Tompkinsville, N. Y.—Herman L. Bodine, president; Mrs. G. Strauss, vice-president; Joseph Goldstone, 202 Madison avenue, secretary; Mrs. Leo Sander, Mrs. J. Goldstone and Mrs. A. Mendelson, relief committee; Joseph Goldstone, treasurer of Loan Fund; Mrs. Charles Greenwald, treasurer; G. Strauss, Wm. Einsiger and P. Steinman, trustees.

THE JEWISH SETTLEMENT

The last few years have witnessed the building of a goodly number of Jewish settlements. Every community, be it ever so small, contains some persons who carry around with them the hope of some day seeing a stately building wherein social and educational activities of various kinds would be carried on. Those communities which have already succeeded in housing and centralizing their social activities, unless their arrangement has been ample and complete from the very beginning, cherish one and all the idea of the large, conspicuous building of the institutional type.

In the larger cities, and even in smaller ones, the Jewish settlement is an inordinately large, imposing pile, three, four or five storeys high, and hugely obtruding the beholder with a suggestion of the institution. The settlements vary, of course, in their structure and plan. Here it is a fantastically, gaudy building, reminding one of an Oriental temple, so fancifully ornate and bizarre it is; and there it almost becomes like a family home in its outward appearance, although the inner arrangement immediately loses the homelike atmosphere. Then there is what I should call the metropolitan Jewish settlement—the immense structure in which a multiplicity of activities are carried on and in which many persons, diverted by individual interests, may pass each other for a long time without feeling the community of interest that one hopes to find there.

The old notion of the settlement as a family home in a neglected section of the city, in which educated persons of democratic and social aims reside, has apparently died out among the Jews, if it ever existed at all. This conception of the settlement it would be unreasonable to regard as absolute, even though this idea was conceived by Arnold Toynbee, Edward Denison, Maurice and Charles Kingsley and that whole group of enthusiastic and devoted Englishmen who gave birth to the settlement movement. It may be that conditions no longer permit of this notion of the settlement, in view of the great variety of work which is now identified with the settlement. A family home, containing an ample gymnasium and an auditorium, a number of club

rooms, game rooms, social rooms, offices and workers' quarters, and at the same time preserving undiminished the atmosphere of a home it would be hard to imagine. And if settlements must be large in size and scope they must suffer from the defects that cannot be dissociated from them.

In the first place, the large settlement requires a division of work and interest. The headworker as a rule becomes more like the manager of an institution and his fellow-workers are each devoted to particular branches of the work. Even as the settlement becomes less a part of a neighborhood and more superimposed upon it (not in a negative sense, of course), so the individual worker loses the sense of neighborliness, since the varied exigencies and possibilities of the neighborhood require a sustained interest and inquiry, and he cannot, from purely physical considerations, evidence either. The work becomes systematized; the resident body becomes a mechanism. The inspiration to be derived from a well-rounded participation on the part of the individual worker in the affairs of the neighborhood and from contact with the surrounding people is denied him.

Another thing to be reckoned with is the fact that a settlement cannot build up a clientele on merely inviting passersby. There is an element in every Jewish community among which the most fruitful work could be prosecuted; an element that is endowed with ideals and high social aims, but to which the large institution-like structure, harmless in itself, is repugnant. It may fairly be supposed that a small settlement entering into the flux of neighborhood life, with unhampered equality and free from outside frowns and prejudices, whose workers could completely identify themselves with the neighborhood unstigmatized by the upward glances of their neighbors, more people would be drawn into the neighborhood fraternity and greater force and power and ideals and beneficence would accrue.

No settlement, no matter how large and complete its facilities, can adequately meet the exigencies of a large community. It is reasonably to be expected that two small settlements in different sections, instead