

to see the people who are ill. The call may come to her either from a member of the family or from a neighbor. She supplies the order, or sees that it is filled, such as medical assistance, whether that be in form of a physician or merely in the form of medicine; whether that means nursing or hospital care, and in nine cases out of ten she has to do much of that work herself. In Louisville we have but one district nurse. The friendly visitor sometimes has all these things to perform, simply because the district nurse is not able to attend to all the sick people in crowded district. She is the connecting link between the school and the home. We have in Louisville no truant officer, and the friendly visitor has to perform that duty. We have no probation officer, and the friendly visitor there has in many cases to be the friend to come between the city court and the family. She has an opportunity to visit all the homes where the children have been neglected either through sickness or through some other cause. There is absolutely nothing in the whole line of settlement work that the friendly visitor in Louisville has not done. The great problem is that, because of having had these to do, the work is really not as fundamental as it should be, and we are now striving to do what the manager of the Hebrew Charities of New York City tells me that he is trying to do, and that is to give not more, or rather to give as few as possible of families to any one friendly visitor. We try to know as nearly as possible what the wages are, just how many of the children are sickly, those that are working, and just what they are doing. We try to follow up the social conditions and environment of the whole family. (Applause.)

BOYS' CLUB WORK AMONG THE JEWS.

EDITH RICH, MILWAUKEE.

In America the adult Jewish immigrant from Russia or Rumania is in a class by himself. He lives apart from the rest of the world—eating a different food, governed by different laws, speaking a language which is unknown beyond the pale, practicing a religion most of whose forms are meaningless even to those of his countrymen who have lived here for a single generation. To the end of his days he remains rigidly aloof—suspicious of power, sus-

picious of progress, dreading any encroachment upon his heritage of law or form.

But the son who is born to such parents on American soil, or who comes to America with them at an early age, is an American boy. He attends the public schools, sells newspapers or blacks boots on the public streets, and learns the language in a flash. He receives his physical training in street fights with other American boys who give him plenty of opportunity to resent insult and bodily injury because he has been born a Jew. At an early age he is a wage-earner, able, almost as soon as he is in his teens, to fight his father hand to hand or in an economic contest for employment. And when a boy is stronger than his father, wiser than his father in the manners and customs of the land in which they live, and, at the same time, equal or superior to his father in earning capacity, the paternal authority is doomed; and where, as in most of these melancholy homes, there are no broader interests to knit the bonds of fellowship between father and son—the unity of the home is broken along with the patriarchal power upon which it rests, almost solely.

Since the maintenance of domestic unity is one of the fundamental principles of settlement work, this fact alone renders work with the growing Jewish boy either the most dangerous or the safest, the most or the least responsive factor in the entire field. The girls of the race, by training probably rather than by nature, are essentially uninteresting; the tendency of the real slum boy of other races to advance beyond the standards of his fathers is infinitely small when compared to that evidenced in Jewish life. Hence the Jewish boy alone offers this immense problem for solution, and it is perfectly safe to say that the result of boys' club work in encouraging their progress away from the home or encouraging the progress of the home through them depends entirely upon the attitude of their leader.

There is no more responsive creature under the sun than this very second generation Jewish boy; nobody more anxious to learn and to teach what he has learned, if only somebody wiser than he in the ways of the world can go with him into his home and show his parents, particularly his mother, how much is to be gained by his progress.

And if the workers would realize it, the friendship of the boy is the one "Open Sesame" to which every door in the ghetto re-

sponds—for the mothers are instinctively proud of their sons, and—more often than not—lavish all their love in that one direction, realizing by some strange intuition that the old glory of the Jewish race is not dying out with the fathers—as the fathers think—but coming to life again in the sons, after generations of mere existence smothered under barren forms.

In the club work itself there is a feature distinctive of Jewish boys, which is something of a handicap, namely, that except among the very young they are reached more readily through the head than through the hand. The Jews are not craftsmen, though for that very reason manual training should be the more encouraged, and it should be the purpose of every earnest worker to train to the trades as many as possible of those who come to him early enough to be moulded. The little Jewish boy wants to learn everything—anything—out of books. He judges his leader largely by the amount of his knowledge, and it requires a sharp wit and a ready tongue to reply to his myriad questions. It is very bad policy to approach these high-spirited little fellows on the theory that they need reforming. They do not. They need encouragement and love, sympathy and comprehension—and advice, which will be sought the more readily the less freely it is given unasked. The man cut out by nature to ruin every attempt at helping boys is the man who begins by saying "Boys will be boys," and means "Boys will be bad boys."

The notion that the human male is born with an inherited tendency to do wrong is an exploded theory, which many persons in authority, from parents to police, have used generation after generation to cover their own weakness, to shield themselves from the consequences of their inability to maintain the influence their position warranted.

The modern child-worker begins at the other extreme and declares that—excepting the diseased—there are no bad boys. There are boys with bad homes, bad parents, bad environments; boys who will grow up to be bad men because they have breathed foul air and had bad training; but no sane boy, with plenty of fresh air to breathe, a place to play, something to do with his hands, and some woman—mother, sister, teacher or friend—to take an interest in his little pleasures and pains, no sane boy, with so much good in his life, can be actually bad.

Maybe there is a true mean between these two extremes, but the latter is certainly the working theory which produces the best results.

A typical set of Jewish hoodlums came to the settlement in Milwaukee about two years ago. They were bright-faced, bright-eyed, dirty little lads, who tore up the grass, broke the bell and the steps and put out all the gas within reach before they had been on the premises ten minutes. We followed a very natural impulse and put the strongest man in our force in charge, with the result that, at every meeting, they laughed him and his power to scorn, upset the table and put out the lights under his very nose, and sometimes deserted in a body, bolted through the door and were beyond reach before the poor leader could say Jack Robinson.

The neighbors complained of their depredations and threatened all sorts of things. The Executive Board mildly suggested that all settlements had found work with the boys unsatisfactory and unprofitable and that it might be best to let the boys go.

But at the crucial moment something suggested the brilliant scheme of letting the boys organize themselves, make their own laws and elect their own officers to carry out the laws. In every case the result was the same. The most unmanageable boy was elected president and the second in order sergeant-at-arms. Together they instituted a government so tyrannical that it required all my strength and the full sweep of my pardoning power to keep the entire membership from being expelled for disorderly conduct before the end of the second session. There is nothing strange about this. There are certain traits which all normal boys possess, and first and foremost among these is independence of authority. Boys are naturally democratic and resent the assumption of absolute power by anybody except the officers of the State. Hence the first principle in their management is to make them as nearly as possible self-governing and responsible to one another.

Experience teaches certain other very definite dos and don'ts to the leader of a boys' club:

1. Get the boy's viewpoint and work upward from his standard of discipline rather than downward from your own.
2. Learn to laugh at his jokes, even when the point is turned against yourself. It is a training that will prove of value in other walks of life—and it wins half the battle with the boys.

3. Don't try to keep a roomful of boys quiet after a hard day's work. Keep them interested and train your own nerves to stand a little noise without quailing.

4. Never tell a boy not to fight. This is nonsense and the boys know it. All his heroes in history and fiction are fighters, and he loses regard for your judgment when you command him not to follow their example. The impulse to "fight it out" is so strong as to be almost an instinct, and, after all, it may serve our boys in good stead in their possible careers as United States Senators. It is a very simple thing to teach a boy to fight fairly and squarely with a "man his size"; never to strike a man when he is down or when his back is turned, and, above all, not to fight with his friends, because it weakens their united strength.

And when you have taught them to apply these same principles to their other life relationships you have done all that is required of you.

These are all minor details, however, compared to the one all-important precept to make every individual count. Work with the growing boy is a task for all that a man has of strength, honesty and forbearance; it costs the very fibre of his being, but it compounds its own interest, for the thousands of little fellows growing up in the American ghettos will, by sheer force of numbers, represent the Jewish people in the next generation, and it remains with us to show them how great a man the modern American Jew can be, how powerful a man he must be to be the representative American Jew.

NEIGHBORHOOD WORK.

BY MISS MINNIE LOW, OF CHICAGO.

Although not engaged in settlement work at present, I have a little experience of a few years ago. One phase of the work which appealed to me particularly, and to which altogether too little consideration was given, was the social work outside of the settlement; that is, the work that is to be done without the four walls of the settlement. I think we all feel that the surest, safest and quickest way to reach a Russian Jewish immigrant population is to appeal to their humanitarianism in some form or other, to their love of philanthropy. If we settle down in their midst we must recognize them; we must meet them and make them feel that we need

them. We must make them feel that their work and their time are of value to us, instead of trying to give everything and do everything ourselves. We must not, if we would expect success, go about with an air of superiority, with the idea to cleanse and to edify or to revolutionize the modes of living among the lower classes. What has made us fit teachers to go among these people and pose as their betters? Human nature we acknowledge is human nature the world over. We all feel more or less sensitive in the hour of adversity, whether rich or poor. The Russian Jew feels his position and his poverty. He needs our brotherly love; he does not want our patronage, and is it not patronage to force upon these people our plans, to give them unasked of our fund of knowledge, to invite them day in and day out to our settlement home, to provide recreation for them, without asking a single thing in return that may inspire confidence or anything like an exchange of social relations? Not one of us would feel flattered if we were invited to the home of a friend day in and day out, and that friend provide the pleasures for us unless he would come into our home in return and allow us to reciprocate the favors. Let us invite these people into our settlement home, but do not let us make them feel they are poverty stricken.

THE ADVANTAGE OF JEWISH SETTLEMENTS OVER NON-JEWISH SETTLEMENTS.

6. MR. ISAAC SPECTORSKY, Director of the Educational Alliance,
National Conference of in Cleveland. *James H. Clarke, President, 1920*

I wish to speak to you on the advantages which a Jewish settlement has over a non-Jewish settlement working in a Jewish neighborhood. I would say to you that a settlement, as a rule, tries to become a vital part of a neighborhood. It tries to identify itself with the neighborhood. As a rule it fails. It must be a superimposed affair. The transplantation does not seem to take. The veins and arteries and the nerves of the neighborhood do not connect with the settlement, and it always appears to be a foreign body. Now, a Jewish settlement does not suffer this disadvantage. A Jewish settlement can start as an institution which affords classes of instruction and a library. It can start in a room with