

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