

tality to newcomers and new clubs who have not contributed to and participated in its growth. I cite this simply as an example of a real settlement problem, such as is of daily occurrence. Any one connected with a settlement can bring forth numbers of such interesting problems.

Wherever the rich and poor, native and foreigner, cultured and uncultured, are geographically divided (and that is everywhere in contemporary life), there a settlement is needed. This is as true of Jews as of Gentiles. As German Jews, proud of ancestry and desirous of self-preservation; as American Jews, anxious that the spirit of Judaism should continue to live in its highest manifestations; as American citizens, who see the need of continuing to assimilate and Americanize the immigrant, all of us are bound to help the social democracy of the settlement.

The Chair.—We will close this formal discussion of the settlement work by hearing from Mr. Lowenstein on the necessity for resident workers.

THE NECESSITY FOR RESIDENT WORKERS.

S. C. LOWENSTEIN, CINCINNATI.

It appears to me to be cause for regret that the arrangement of this evening's program should place the subject of the Need of Resident Workers at the end of the discussion of Settlement Needs and Problems, for I believe that all who have been engaged actively in this work will admit that this is the one fundamental, absolutely essential requisite of any work that aims to embody and exemplify settlement principles. And it is because this feature has so often been neglected or entirely ignored by Jewish organizations attempting to do social work in Jewish neighborhoods that I believe that it should receive especial emphasis in this discussion. We have heard much this evening of clubs and classes, of playgrounds and free baths and libraries. I would not for an instant underestimate the great value of each of these agents for social betterment, but I do feel that if we devote our attention exclusively to these institutional features of settlement work we miss the one thing that makes the settlement and gives to these various activities real life and meaning. For the true settlement would have none of these features in its beginnings; it would be simply a

home, a real home of an earnest man or woman or men and women anxious to live the life of the neighborhood; to mingle with his poorer or less fortunate brethren on terms as nearly equal as may be under our present system, to surround himself with their environment, so far as possible, and feel its influence upon himself; to share their life; to learn their hopes and aspirations; to shape their ideals, and so, in acquiring their wisdom and their experiences, to impart something of himself and the larger life and larger opportunities of which he has partaken; in short, to become an integral part of his new society. Acquaintanceships in the neighborhood would naturally and easily be formed, calls would be exchanged; a very varied social activity would speedily develop. But the conditions determining the establishment of our settlements do not usually permit this ideal evolution. Instead, we ordinarily find a formal organization securing a home presumably adapted to the exercise of the conventional settlement activities from which a body of residents operates. Too many of our Jewish organizations, as noted above, have attempted to dispense with this step, also with the result that much of their effort has been wasted. For it must at once be apparent how great must be the advantage of the resident worker over the club or class leader coming into the district only once a week and then for but a few hours, generally in the evening. The resident has acquired a thorough knowledge of the neighborhood: its population, their activities, their work, their amusements and their needs. He knows many of the people personally, is acquainted with their family histories, in many cases has probably been a confidant and advisor. The occasional worker can never know even his own club members in this intimate fashion and so fails in much of that which he had hoped to realize. And in the larger activities of the settlement the resident worker alone can be of value in the attempt to secure organized neighborhood effort in the movements for civic improvement, in the study of industrial and social conditions and in the handling of the problems, public and private, which are daily brought to the settlement for solution.

In conclusion allow me to call attention to the great opportunities available to Jewish workers (at present all too few in number) in this field of endeavor. The great increase in the Jewish immigrant population in recent years has brought before us many new

problems of great complexity. The tendency of these new arrivals to settle in densely populated neighborhoods and soon to occupy these neighborhoods to the exclusion of all other classes of inhabitants, makes work of this character a valuable means of reaching them. The settlement, better than any other agency, can supply those means by which the immigrant may enlarge his fund of knowledge, increase his potentialities and broaden his life's horizon. And the Jewish settlement worker free, by reason of his descent and religion, from all suspicion of proselytizing effort, and in addition, by his knowledge of their common tradition and history, by his sympathy and kinship is enabled more than any other to assist in the industrial and social assimilation of this alien population. He can acquaint his coreligionist with the civic and political ideas of his new country, and above all he can prove by his own conduct that the Jewish immigrant may give up his foreign habits and customs, may even modify some of his supposedly religious excesses, and still remain proudly Jew. Finally, he may in some degree be able to instill some Jewish principles, harmonious with their lives, in that large body of Jewish youth in our great cities, who, rejecting the orthodoxy of the fathers, are drifting into irreligiosity, mainly because they know of no acceptable substitute for those customs, which they no longer find congenial. In those who unselfishly, devotedly, may consecrate themselves to this work lies great hope for our people.]

NATIONAL CONFERENCE OF JEWISH CHARITIES.

REPORT OF MEETING OF EXECUTIVE COMMITTEE, NEW YORK,

JULY 25, 1902.

An important meeting of the Executive Committee of the National Conference of Jewish Charities was held in the city of New York several weeks ago, at which the following members were in attendance: President Max Herzberg, of Philadelphia; Vice-Presidents, Nathan Bijur, of New York, and Mrs. S. Pisko, of Denver; Treasurer Oscar H. Rosenbaum, of Pittsburg, and Messrs. Max Senior, of Cincinnati, and Cyrus L. Sulzberger, of New York. In addition to these, the meeting was attended by Messrs. Jacob H. Schiff, Eugene S. Benjamin, Leo N. Levi, Professor Morris Loeb and Dr. Lee K. Frankel, of New York; Bernard Greensfelder, of St. Louis, and S. Lowenstein, of Cincinnati, who, in the absence of Miss Hannah Marks, acted as secretary to the meeting.

[THE JEWISH QUESTION IN NEW YORK.

The problems involved in the conditions existing in the East Side of New York and the increasing immigration of Russian and Roumanian Jews engaged the attention of those present at the morning session.

The difficulties presented in finding situations in inland towns or securing the cooperation of coreligionists in various parts of the United States are considerably increased by the reluctance of those inhabiting the ghetto to leave the city of New York. It was forcibly contended by Mr. Senior that if any action is to be taken by the conference it must be along two lines: first, to make propaganda among the residents of the East Side, and second, to conduct a plan of education in the communities of the inland cities.]

This might be done by organizing a lecture tour throughout the various cities, in which addresses should be delivered by representatives of the New York organizations who are familiar with the facts of the situation, and such lectures might be illustrated, if possible, with stereopticon views and statistics.

The meetings thus held in the various cities should be authorized to select delegates to a national convention to be held in the city of New York, where fair and equitable methods of distribution could be determined upon.