

of one great institution-like center for the whole community, and a smaller number of residents in the two settlements who could come to know the people intimately and understand the needs of their respective sections as a result of first-hand knowledge, would accomplish more for their constituencies than is otherwise possible. But more important than all else—why, if provision is made for betterment work—why should one section of a community be privileged with a settlement and a remote, outlying section entirely neglected? From a social point of view such an arrangement would be desirable and from financial considerations obviously practicable.

It is strangely interesting to note the reverse tendencies in the development of methods in social work. The hugest orphan asylums in which the institution idea is completely and effectively apotheosized are giving way to the cottage plan, which restores to the children the atmosphere of home life which social philosophers have concluded is indispensable. On the other hand, Jewish communities have been clamoring for large settlement buildings—and they have been coming. Not because they are essentially appropriate, but because the need of providing greater facilities had become acute. In the heat of incessant demand for large and commodious buildings, important facts have been overlooked.

The ideal of Toynbee and Maurice and Kingsley—the settlement home—to which the most successful settlement workers have subscribed, has been persistently cherished by many and well-nigh abandoned by the Jews. Not only is it convincingly clear that the settlement of the family home type is more effective in its prescribed radius than the large settlement is throughout a larger or unrestricted area, but how barren will the institutional settlement become when the school system will absorb its dance hall, its lecture courses, its gymnasium, its vocational activities. The settlement will probably never eliminate itself entirely; that is, the small, unobtrusive family home settlement will always be of usefulness as long as there are neighborhoods that are not entirely free from social hindrances and neighborhood problems. The ideal state of things is yet far, far off.

Abram Caplan.

Reorganization of Cleveland Alliance

The Council Educational Alliance of Cleveland has been completely reorganized. Mr. Walter Leo Solomon, the new head-worker, was for several years connected with the Madison House and the Henry Street Settlement in New York, and is planning the work at the Alliance along settlement lines. Miss Ida E. Schott, for many years a volunteer, has been chosen to direct the work with the girls, while the head of the boys' and men's department has not yet been selected.

The Alliance is situated in a particularly congested Jewish neighborhood, with few recreation facilities other than the commercialized dance halls, theaters and pool rooms; and play opportunities for children, and public dances, concerts and entertainments for adults necessarily form an important part of the work of the House.

A remarkable program of weekly public entertainments has been arranged, including the best musical talent in the city and a series of well prepared Yiddish plays, acted by a group of serious-minded young people.

A representative board, composed of delegates from each club group in the House is in process of organization, and, it is hoped, will have a valuable function as a harmonizing and integrating force.

Mr. Hirsch Succeeds Mr. Levinson

On November 1, 1913, Mr. Samuel J. Levinson resigned his position as assistant manager of the United Hebrew Charities, in order that he might devote his entire time to the work of the Congregation Beth Emeth of Brooklyn, of which he is rabbi. Rabbi Levinson, who formerly was minister of the Congregation Staff of Aaron of Yonkers, associated himself with the United Hebrew Charities of New York at a time when his congregation was newly organized, and during the two years that he divided his energies his congregation grew to such proportions that it became necessary for him to relinquish his work with the United Hebrew Charities.

Mr. William Hirsch, who was for several years connected with the United Hebrew Charities in an executive capacity, has now filled the position made vacant by Rabbi Levinson.

THE LESSON IT TEACHES US

BY FALK YOUNGER

Campaign to Raise Four Million Dollars in a Fortnight by the Young Men's and Young Women's Christian Associations.

The campaign that is now going on to raise \$4,000,000 in a fortnight, \$3,000,000 of which is to go to the Y. W. C. A. and \$1,000,000 to the Y. M. C. A., affords another striking example of the tremendous influence of these character-building institutions. This undertaking offers eloquent testimony of the splendid zeal which actuates its staunch friends and supporters, and comes as a sort of a fitting climax to many excellent past achievements in this direction.

What lesson does it teach us?

As the aims and purposes of the Young Men's and Young Women's Hebrew Associations are along similar lines, and as a national association is now about to be organized among our people, this campaign should give us much food for reflection. We know that nothing succeeds like success; but we are interested in trying to learn how the Christian Associations have succeeded in achieving such remarkable success.

Practically everything in life is comparative. We succeed or fail; we are strong or weak; we are rich or poor, happy or unhappy, generous or selfish only as judged by the standards of comparison.

Therefore we must take into consideration our numbers, strength and ability as well as our limitations, then weigh them all in their true proportion and thus obtain a fair average.

Before doing this, let us in a very brief and general way consider the causes that led to the establishment of the Y. M. C. A. and its subsequent growth. Their experience must prove interesting, instructive and helpful to all who are desirous of aiding in the spread of the Y. M. H. A. endeavor.

In England, about seventy years ago, a small group of earnest, liberal and high-minded men met in conference to consider what could be done to keep within the fold the large number of young men who were rapidly drifting away from the influence of the church. They realized that the emphasis that was laid upon ritual and cere-

mony by the various denominations at the time, and which aroused more or less feeling and dissension among them, did not appeal to the young men and that some means must be devised to retain their fidelity and devotion to Christian ideals. These men I have just referred to appreciated the inclinations of young people and knew that something practical was needed to properly guide them and aid them to recognize the fact that to lead a clean, honest and upright life is not after all such a lonesome job, and that to be a church member does not necessarily mean to be serious at all times and to wear a long, sad face.

The idea was conceived of forming an association with such attractions as literary, social and civic clubs, refined entertainments, athletics, educational classes, library, employment department, etc.

From a very modest beginning the work grew rapidly and soon spread over many parts of Europe and America. From its inception to the present day the Y. M. C. A. has always been a religious institution, but has never advocated or laid stress upon any special ritual form or ceremonies. It has confined its efforts in the direction of arousing a religious fervor for the fundamental doctrines of Christianity in the way of right living and right doing. As a result of its practical and modern methods, Bible classes, prayer meetings and rallies have always been conducted with considerable success.

Need I dwell upon the wonderful growth of this great institution and how these character factors have rapidly sprung up in nearly all parts of the civilized world? We have all heard of their railroad as well as army and navy branches, buildings for colored men and associations in poor districts like the Bowery. Some idea of the Y. M. C. A. strength in America may be gathered when we consider that they have fully \$75,000,000 invested in buildings alone in the United States. The success of the Y. M. C. A. led to the establishment of the sister organization, the Y. W. C. A., which works along practically the same lines and specializes in its dormitory de-

partment. This activity is the means of providing self-respecting girls with all the comforts of home at a nominal cost, away from the temptations of city life. The work of these institutions crowns the name of Christianity with honor and glory.

In the spring of 1874 (almost forty years ago) the Y. M. H. A. of New York was established. Although the Jewish population was then only about one-tenth of what it is today, the need was felt very keenly in those days for an institution around which young men could rally for mental, moral, spiritual and physical development.

Many men who have since become successful in the service of the nation, State and city and in many other walks of life were prominently identified with the association as organizers and active workers. Excellent work was accomplished, but the efforts exerted did not seem to take firm hold or make that deep and lasting impression that so great a cause merited. The pages containing the history of the Y. M. H. A. of New York are filled with accounts of constant effort and anxiety to keep interest alive or to secure sufficient support for fully twenty-five years of its existence. It is only within the last ten or fifteen years that the association has become strong and influential.

In the city of Philadelphia a Y. M. H. A. was established about a year after the New York Association was founded, and many other cities since then have from time to time started similar organizations. They have no doubt accomplished more or less good, but their careers have likewise been filled with much hardship and struggle.

About ten years ago, the Y. W. H. A. of New York was founded, and the excellent work of this institution has also been greatly hampered through lack of adequate support. Thanks, however, to a number of its generous friends and supporters, a new home is about to be erected which will contain a large number of dormitories, but even with greatly increased accommodations the association will be only able to provide for a comparatively small percentage of the large number of young women who are either without relatives or friends or alone in the great metropolis,

and eager to take advantage of the opportunity to secure a home amid refined surroundings.

When we take everything into consideration, especially our numbers and opportunities and the means within our power, we must be frank and honest enough to admit that our progress has not kept pace with our rapidly increasing population. Although almost forty years since the first Y. M. H. A. was founded, some of the largest cities in the United States have as yet no Y. M. H. A. and many others, calling themselves by this name, are merely cheap social clubs—cheap in character as well as price.

All those truly interested in the progress of Jewish affairs must deeply deplore the lack of union in our midst and the consequent waste of energy. This condition of affairs is often disheartening to those most optimistic. Our communities are divided and sub-divided, and each faction attempts to go its own way, and a lack of sympathetic co-operation is manifest everywhere, especially when it comes to questions concerning the good name and general welfare of all, when it is absolutely necessary that we should work in unison as a people.

It was Mark Twain who said: We should get all the wisdom out of an experience that we possibly can, else we will be like the cat who sat on a hot stove; she will never sit on a hot stove again, nor will she sit on a cold stove."

In religion emotion and sentiment play an important part. Let us therefore be Orthodox or Reformed, as our feelings may prompt; but above all things, we must learn to understand that questions of detail regarding religious forms and ceremonies are matters concerning which we may honestly differ. Our influence for good in the world surely does not hang on these things. If our mission as a priest people is to mean something more than an empty boast, an idle dream, or mere play with words and the world shall some day witness the realization of this ideal, let us emphasize the many things we have in common that demand our hearty co-operation rather than those minor matters in reference to which we may hold different views. We may have diversity of

opinion and at the same time have perfect union when it comes to the solution of important problems. If the Christian associations have succeeded in developing such a splendid Christian spirit, ought we not take pride in demonstrating by our achievements that there is a Jewish spirit which stands for brotherhood and all that makes life exalted and ennobling? If the need for Young Men's Hebrew Associations was felt forty years ago, how much greater is the need today, and the causes that led to the establishment of the Y. M. C. A. seventy years ago are even much more pronounced in our ranks. It is needless to argue that the influence of the synagogue is not nearly as great as it should be over the young.

Therefore we need Young Men's and Young Women's Hebrew Associations everywhere so that our youth may learn and understand that we are a people bound by common ties of brotherhood, and must work hand in hand, shoulder to shoulder, in the interests of philanthropy, education, morality, good citizenship and all that tends to advance the best interests of our people. Only in this way can we hope to overcome prejudice and compel a better judgment. Our Y. M. H. A.'s must enlist support by proving that they are practically indispensable to the general welfare, and that it is far better to voluntarily maintain these institutions than to be compelled to support societies for the protection of wayward boys and girls.

We need Young Men's Hebrew Associations everywhere for another most important reason. When such exposures as occurred last year concerning Jewish criminals and our attention was called to the fact that there are a number of Jewish white slave traders and our fair name is thus cast in the mire, instead of being violently shocked, taken completely by surprise, embarrassed and totally at a loss to explain such conditions or trying to shirk our responsibility in the matter, let us be able to point to our Y. M. H. Associations and their splendid work, as well as the fine sturdy characters they develop and the high ideals such institutions maintain as the best and most eloquent proof that these unfortunate victims of the un-

derworld do not by any means represent the true spirit of our race. Let us also show that we are ever ready and anxious to aid the authorities in dealing just punishment to those who are hardened criminals, and to guard in every possible way against such occurrences in the future. We must also resolve to spare no effort to reclaim those who have taken their first misstep and save them from further downfall. When we find that it is necessary to establish homes for Jewish delinquent girls, let us not shrug our shoulders in the old-fashioned way or entertain the notion that if a Jewish girl goes astray she is no longer a daughter of the House of Israel. Our great prophets taught us, as we read in the Holy Book, that even if she has sinned she is still our sister, and because of her fall she needs our help and protection all the more, and she is still the sister of every truly Orthodox and every truly Reform Jew.

Judaism today needs—aye, is weeping for—a class of young men and women who will come forward and be broad, liberal, generous and tolerant as well as magnanimous in spirit. Such young men and women must assert their Judaism, not by constantly referring to the forms and ceremonies they keep or have cast aside, or by boasting of the food they eat or do not eat; that they pray in Hebrew or in English, as the case may be, or with head covered or uncovered. No, not so our methods. Let the purity, integrity and virtue of our lives, our characters, our modesty, culture and refinement as well as our devotion to all that is lofty and elevating proclaim our Jewishness.

May the Y. M. H. A. and the Y. W. H. A. always succeed in developing an army of such young men and women for the honor of ourselves and the advancement of our sacred religion.

The valuable paper on "The Immigration Problem and the Right of Asylum for the Persecuted," prepared by Max J. Kohler, Esq., of the New York bar, has been issued in pamphlet form. It is a valuable contribution to the subject.