

minimize an evil which is demoralizing to society and a burden to the community.

The committee recommends that the Commissioner of the Department of Public Charities embody in his budget a request for the sum of \$27,000 to cover the cost of operating the department, in accordance with the following itemized statement:

Attorney in charge.....	\$ 4,000 00
Assistant attorney	2,000 00
3 police officers (detectives detailed and directly responsible to the Desertion Department).....	6,500 00
2 investigators (one male, one female)	2,400 00
2 stenographers	1,800 00
1 office boy.....	300 00
Publicity and office expense.....	10,000 00
	\$27,000 00

The Landlord

Pesach Frumkin worked in his little shop for fifteen years or more, half-raised a large family, then took sick and died. His wife, Esther, was prostrated by the death; she flung herself on the plain wooden coffin and cried to Heaven. What was she to do with six children, none of whom could earn a penny?

The period of mourning was over, her grief subsided to human proportions, her friends went about their business, and she took up the problem of earning a living.

"She is lucky in one thing," her friends said. "Pesach left her a house."

Now, it was not a house in New York, but in a much smaller city. There were six rooms in it; two on each floor. There was a large mortgage on it, for Pesach had only paid \$100 on the purchase, and he killed himself trying to meet taxes and the dues in the building association.

Esther soon saw the necessity of renting out some of her rooms, and the two on the top story went to an old fish peddler with a sick wife. It helped a little. But times were hard and six children take a great deal of money, and soon Esther began to consider whether she should not rent out the rooms on the second floor, too. At last she moved all her things into the rooms on the first floor, and on the second another widow and three children found refuge.

Taxes were a heavy load to bear, and repairs to the house were simply out of

the question. Even the dues of the building association could not be met; but for the time the association was content to receive the yearly fixed charges on the house and interest on the mortgage. Esther took work into the house, Joseph sold newspapers, coal was gotten from the society and the family hungered through the winter.

Sorry as was the condition of the Frumkin family, Nettie Margolis on the second floor had even a harder time. She was weak and sick; her husband had died of tuberculosis, and she feared for herself.

Nettie received attention from numerous agencies. The society had to send food, another sent milk, nurses came and took her temperature, the truant officer wanted to know why Benjamin did not go to school. A housing committee came and went away indignant.

And there was much to feed their indignation. The stairs were in a rickety and dangerous condition, the walls were damp, the windows small and difficult to open, the toilet left much to be desired.

The housing committee held a number of meetings, and the question of moving Nettie was discussed and all sides considered. The rooms would not have been objectionable if they were dry and ventilated, and a little money would supply these deficiencies.

"It is poor work to move them," said Mr. Burger, who was an efficiency engineer and knew whereof he spoke, "because the rooms will be taken by another family and we shall have the trouble all over again. Such rooms ought not to be permitted."

"It is the most tumbled down place I have ever seen," remarked Mrs. Blumberg, who had experience among the poor.

"The city is to blame for allowing this condition," said Mr. Eichberg. "If we had a decent administration such things would not be. That's what comes of putting our affairs in the hands of the politicians."

"There is one person and one person only responsible for this condition," said Mr. Burger. "One person who can remedy this matter and should be made to do it."

"And that is?"

"The landlord!"

Everyone felt that Mr. Burger had hit the nail on the head.

"The landlord, the landlord!" they said. "Let him beware."

WHAT ARE OUR CHARITIES FOR?

It is perhaps true that all our charities were created to meet the needs of the hopeless dependent—old men who could not work, helpless children, and that lively and diversified class sometimes impatiently called *schmorrers*, and who, among other people, would be classified as "paupers." These classes cannot take care of themselves; they are economically unproductive, and they are a charge upon the community. They are still cared for by the charities, and in not a few cities they alone absorb the funds raised for charitable purposes.

To the man in the street they are still the people he has in mind when he sends in his contribution. He will pride himself over the fact that he collected \$3.50 on the spot when an old man appeared and begged assistance. He will also tell you that he helped on that very day an expert accountant who braced him on the street, and who had not even enough to buy a collar; and a Ph. D. of a German university, who was uncertain where he would sleep that night. In other words, the down-and-out man can get a hearing at any time, and the idea is no doubt widely diffused that for such persons mainly Chicago gathers a half million of dollars a year and other cities in proportion.

The hopelessly dependent cases have to be handled, to be sure, and they will not for the most part permit themselves to be neglected without letting the city know that they are unprovided for. But if, except in the case of children, and the aged, all the money that is gathered from generous contributors is to be applied to the hopeless and helpless crowd, to the tramp, the malingerer, the deserter and his family, to the feeble-minded, to those who would rather be helped than help themselves, then charity work is the most dismal of human occupations and should not engage the attention of any man or set of men who have real blood in their veins and who feel they can be of positive social use.

To concentrate upon the classes named would be not only to engage in a perfectly sterile occupation, but would also do a tremendous injustice to many men and women who, by intelligent and well-timed help, can be made into productive citizens

instead of declining into the category of the helpless. This would be preventive work of the best kind, and furthermore prevention that prevents; and no community ought to rest satisfied until it sees that a substantial part of its contributions is devoted to such uses.

To be more specific, the question of housing might be taken. There are hundreds of independent families in every large city, who do not ask "charity," who are not regarded as coming within the purview of the old relief association, but who cannot pay sufficient rent to procure decent housing facilities. They crowd into few rooms, in unventilated places, and develop sick and weak children. There are cases where insufficient food has led to anemia in the whole family. Yet the family stands pat. The fact that it does not ask shows how worthy of assistance it is. But precisely these cases are neglected, until there is a hopeless breakdown and it is discovered that the family is now ready to become members of the helpless squad. Then charity steps in.

The food question and the preparation of food, housing, sanitation, the physical care of children, developing the social resources of the family, bringing home the facilities of the city to the uninformed family, the care of the teeth, eyes and breathing passages—these and like service can and should be rendered to people who by subnormal living can avoid asking for relief for the time, but who will bring a whole legacy of evil in a few years.

It is the reproach of philanthropy, especially among the Jews, that these worthy and helpful people have to be neglected for the man who haunts the society's office and does his best to come within its rules. Nothing could be more wasteful than the patient and calculated waiting until a family is broken enough to be economically useless. But that is what is done. There is not a city which, if it had the choice between helping a vagabond or helping to house a self-respecting family decently, would not choose the former, if he asked, while the other was silent.

The trouble is not with the societies; it is rather with the contributing public.

A Jewish good-for-nothing in the poor-house is enough to give the ordinary community the horrors; but it will stand for any amount of silent deterioration. The trouble is that the public gives very little serious thought to social problems. It contributes without knowing what it wants done, without indeed having any definite goal in mind at all. The ignorance of the average man as to what is the real problem of philanthropy is so monumental as to be ludicrous. It often takes the shape of the comparison of the efficiency of societies by the smallness of the salaries paid and the fewness and inexpertness of those whose business it is to study the problems of the people. A ten dollar a week clerk paying out money to a "handout" line seems to be the ideal of not a few of those who are "interested in the charities."

This must all change. No intelligent lot of men and women are going on forever treating disease when prevention is at hand. Jewish charity must become active instead of passive, must grow militant, seek out causes and remove them. Jewish contributors must not only recognize the shifting of the point of attack, but must demand that the work go on and meet the poverty current at the fountain head. There must be sympathy with effort no less than with incompetence, and a hand must be outstretched to keep men from falling no less than for uplifting those who have gone down. This would mean, too, a greater personal participation in the service that the strong render the weak, a participation that, except for financial and administrative purposes, is now nothing to boast of.

This is the only way that the question—Are our charities a mere conventional expression of the community's virtuous regard for the poor, or a sincere and living effort to spread light and happiness?—can be resolved in favor of the latter alternative.

Progressive.

An Economic Interpretation of the Constitution

Prof. Charles A. Beard's new work is the first attempt to apply the theory of the economic interpretation of history to the formation and adoption of the Constitution of the United States.

The more important portions of the work are based upon manuscript materials which have not been used before in the study of the Constitution and have been unnoticed by all the scholars who have dealt with this subject. The records of the Treasury Department at Washington have been used for the first time in connection with a study of the formation of the Constitution and Professor Beard has drawn considerable from other little-known records, printed and unprinted, which throw light upon the economic conditions of the United States between 1783-1787.

Protecting the Federation

Denver was confronted lately with an attempt to sell tickets by an unauthorized organization, and the Federation promptly issued the following notice to its constituency. It may be useful as a precedent in other jurisdictions:

"DON'T BUY TICKETS FOR PICNICS OFFERED FOR SALE IN THE NAME OF CHARITY.

To the Jewish Community of Denver:

"It will be recalled that when the Federation of Charities was formed assurance was given that the Federation would undertake to handle every phase of charitable and social service work of our community, and that solicitation through the sale of tickets for balls, bazaars, picnics, etc., in the name of charity would be not only unnecessary, but a hindrance to the work of the Federation.

"It has come to the attention of your officers that attempts to solicit funds by the sale of tickets for a picnic are being made for the alleged purpose of doing relief work. We would urgently request, in view of the fact that the Federation was organized to represent the entire Jewish community in every philanthropic endeavor, and is meeting every proper and reasonable demand upon it, in the best way possible under present conditions, that all persons, whether subscribers to the Federated Charities or not, refrain from encouraging these efforts as such misdirected energies tend to defeat the purposes for which your Federation was created.

"We ask you to refuse to buy tickets which are now being offered in the name of charity."

B'NAI B'RITH ORPHANAGE AND HOME FOR FRIENDLESS CHILDREN

B'nai B'rith Orphanage and Home for Friendless Children of District No. 3, located within a few miles of the city of Erie, Pa., even in its present circumscribed condition, is fulfilling in the largest measure the purposes for which it was founded. District No. 3 comprises the four States of New Jersey, Delaware, Pennsylvania and West Virginia, and the institution, in the completed state it will soon present, will be the realization of sixty-five years of more or less active effort toward the fulfillment. The one thing accomplished in the way of charity in that length of time was the establishment of a manual training school in Philadelphia, the membership of the B'nai B'rith of District No. 3 being assessed for the keep of the school. But the results attained were unsatisfactory, and what of benefit the school offered was purely local. Year after year, and at each succeeding convention of the Grand Lodge of District No. 3, Independent Order B'nai B'rith, suggestions and recommendations for the foundation of a permanent charity were forthcoming, but invariably to remain a left-over topic for the following convention.

The Orphanage, for the time being, is quartered in a spacious brick dwelling house delightfully situated and provides a home for twenty-one children, representing admissions from Wilkes-Barre, Pittsburgh, Sharon, Altoona and Philadelphia, Pa.; Jersey City and Atlantic City, N. J., and Wheeling, W. Va. Miss Nettie Eichenbaum is the matron, with Miss Eva Levy as assistant. Miss Eichenbaum has had a practical as well as theoretical training for the work, being graduated from Pratt School, New York City, in the studies of physiology and sociology, her practical experience being acquired as matron and assistant in several similar institutions. The Orphanage is conducted strictly *kosher* and all that pertains to the physical and mental well-being of the children in every detail of their every-day life is maintained under the intelligent direction and care of the matron. The children attend the district school at Fairview township, situated a short distance from the Orphanage, and

their aptitude and intelligence is evidenced in the stated reports of the teachers, one of the children standing first in the school at the end of the term. The children, those of them of the age and strength, are taught farming at specified hours and manual as well as mental training will be afforded them when the occasion arises. One great advantage of Erie over the other locations for such an institution is the varied manufacturing interests embraced in the industrial life of the city, at least 150 distinct trades or vocations being represented in manufacturing pursuits, and opportunity to learn any one of these will always be open to the boy or girl from the B'nai B'rith Orphanage and Home for Friendless Children of District No. 3.

The farm of ninety-five acres, given by the Jews of Erie, is one of the best situated and most productive in Erie County. It is located at short distance west of the pretty village of Fairview, commanding a delightful view of Lake Erie and in a section bountifully supplied by nature with a charm of landscape and prospect that is unsurpassed along the lower lake regions. Sixteen hundred feet of the farm fronts the Ridge Road, the State highway and the main artery of travel for automobiles between Buffalo and Chicago. The road is paralleled by the Conneaut & Erie Traction Line, a link in the trolley connection between Buffalo and Cleveland. The Orphanage, on the new site, will have every convenience of access and it will offer one of the sights of interest to the auto tourists continually passing over that road from east to west. It is also most convenient to four lines of railroads, the New York Central, the New York, Chicago & St. Louis, the Pennsylvania and the Bessemer & Lake Erie.

The farm is in a high state of cultivation, eighty-five acres of it, ten of beautiful woodland to be preserved in its present state for purpose of entertainment and recreation for the children of the Orphanage. An experienced farmer is in charge, the farm stock being of the best grades, and in two years it will be producing butter, milk, fruits and general farm products more than sufficient for the needs of the institution.