

hardly concealed hostility to the immigrant to one of utmost friendliness. Dr. Howe expressed his pleasure at the cordial welcome he received from the Society and pointed out in brief and eloquent words the motives that actuated his attitude to the immigrants. "It seemed to the Administration, and it seemed quite reasonable to me, that when we read the law that it said two things; first, there are certain people to be excluded under the law, and, looking over the statistics, I found that they amounted to about two people out of a hundred, or 2 per cent. Now it seemed quite as obvious to me, although it doesn't say in the law, that 98 people out of 100 were to be admitted and that the Government invited them. It said, come to our shores, become citizens, go to work, employ yourselves and you are welcome here. That set me thinking that the Government probably said to me, in silence, if not in effect, it is your business to do anything you can to make those who are admitted as comfortable and happy as possible, and that is what we have been trying to do at Ellis Island. Ellis Island is public property and those of us who are over there are public servants. We have made provisions at Ellis Island so that every man, woman or child in the United States can participate in its administration. We did that through inviting suggestions, criticisms, complaints. Every question and suggestion is talked over for the best cure of abuses, which, like the best curative of disease, is sunlight, and the sunlight that we are aiming to turn on Ellis Island is the sunlight of as many human eyes as will turn themselves on that station with their suggestions or complaints when they found them."

The reception given to Dr. Howe at the meeting showed that his remarks had gone to the very hearts of the members, and it was evident that Commissioner Howe's idea of making the Ellis Island Immigration Station a place of welcome for the immigrant was deeply felt by all present.

The next speaker was Senator Martine of New Jersey. He was lauded with a few introductory remarks by Judge Sanders as one of the strongest opponents of the Burnett Bill in Congress and as one to whom the supporters of liberal immigration were greatly indebted for the campaign he

conducted during the recent immigration struggle against the bill. Senator Martine is a powerful speaker, who feels deeply what he says. His words produced a great effect upon the members of the Society. Senator Martine discussed the recent fight in Congress and ridiculed in strong terms the literacy test which the restrictionists had proposed to put upon the statute books. At one point he impressed his audience greatly with a picture of a Jewish father who was showing a map of the war to his little son, but could not point out the country that belonged to the Jews. "The Hebrew because of accident beyond which he had no control, who drank from his mother's bosom the milk of life, was deprived of the peacefulness of the glories and blessings of the free democracy and liberty of this grand country of ours.

"Now I say to the Russian, come here, and to the Russian girl or woman, come here, our latch strings hang out, we shall only ask honest hearts, clean bodies and pure minds, and the worship of God that is above us, and a willingness to work, and that is all we ask, and then our public school systems will take them in hand and we will assimilate them and bring together the grandest nation in time to come, that God or man has ever seen.

"I came to this city a few months ago to be present down here at the funeral of the few boys who went to Mexico and died at the battle of Vera Cruz. Nine men, I think, were brought home as corpses, with caskets draped in the American flag. Five of those were Hebrew boys, who bared their chests to the Mexican bullet, torn from their mothers' and families' sides to defend liberty's cause. These boys were Hebrew boys.

"Obliterate the Jew and you wipe out the greater part of Christian history and it is God's truth. Strike out the work of the Jew from the Christian era and you destroy the old Bible and the Ten Commandments. Do you want to make the influence of the Jew and his power for good, for humanity, less? No, Disraeli, the greatest English parliamentarian, was an English Jew, and Sarah Bernhardt was a Jew. Why, do you want music? Why I have only to point to you Anton Rubinstein, who was a Jew. They can come and tickle our palates,

they may thrill us with their music, fascinate with their art, their sculpture, their literature, and we will not object, but it must be strained through 5000 miles of a tempestuous sea voyage before we will accept it."

The Hon. Abram I. Elkus and former Congressman Goldfogle spoke briefly. The

SYNAGOGAL SOCIAL SERVICE WORK

William Rosenau

Time once was when the synagogue had under its supervision all communal Jewish philanthropic endeavor. Latterly—and more especially in this country—for reasons which do not concern us here, such endeavor was taken from the synagogue and delegated to separate and distinct charitable institutions. A moment's reflection is sure to prove that harm was thus gradually done both to the usefulness of the synagogue and the efficacy of the philanthropies. The relinking and co-operation, now going on in many quarters between the synagogue and the philanthropies, are already revealing the wisdom of the newer policy. In order that the policy may meet with general adoption, a short statement of a feasible method of procedure making for the reunion of the synagogue and the philanthropies must surely be welcomed.

Let the congregation resolve to introduce social service work. For the maintenance of this activity the Board of Trustees should vote an appropriation. The amount need not necessarily be large, as the congregation is only to help by actual service, while the organized charities are to continue to furnish financial relief. An official worker, whether salaried or unsalaried, but in every instance fitted by temperament, training, experience and leisure, should be appointed. A case committee of no less than a dozen persons and representing both sexes and all classes, vocations and sections of the city, should be organized. Volunteers, every one of whom is to express his or her preference for the kind of work he or she would be willing to do, should be solicited. The official worker should go to the offices of the charities for the assignment of cases to receive his consideration. Each case, as assigned, should then be per-

famous Yiddish orator, Rev. H. Masliansky, created an indescribable impression upon all present by his picture of the fate of the Jew at this tragic moment needing more than ever the help and activity of organizations like the Hebrew Sheltering and Immigrant Aid Society, to relieve in some measure their sufferings.

sonally visited and carefully studied by him. The Case Committee should, at its meetings to take place at a given hour at least once a week, have the case in all its details presented to it. As a case in question is carefully considered by the committee, it will be handled in an intelligent and effectual manner. The committee will be in a position to determine whether a case requires financial aid, personal counsel or friendly visiting. While members of the Case Committee may themselves assume the responsibility of supplying the kind of aid needed, the volunteers are to be called into service at this juncture. However, volunteers ought not be permitted to do work unless they give evidence of a knowledge of the means to be employed in the handling of cases. Inasmuch as most volunteers are uninformed with regard to social service work, it is advisable to train them by means of lectures dealing with the various kinds of philanthropic movements in existence, the best methods employed in relief work and typical cases encountered by workers.

The plan outlined has been devised and tried by the Eutaw Place Temple of Baltimore. Because of the success, with which this plan has met, the Social Service Department of the congregation has come to stay. Prompted by this example, other Baltimore congregations have recently added social service work to their other activities. What is being undertaken in Baltimore can be undertaken elsewhere. The philanthropies need be made to recognize the influence of the synagogue. The synagogue needs to justify its *raison d'être* by social service together with other worthy purposes.