

JEWISH CHARITIES

CLEVELAND'S SUMMER WORK

Walter Leo Solomon

Summer activities in Cleveland are largely determined by the opportunities which summer in Cleveland presents for a delightful out-of-door life. The chief social center during July and August is the ever-popular Camp Wise. Here 150 people, mothers and babies, boys and girls, men and women, spend a happy fortnight amid delightful surroundings. The charm of the camp has been considerably enhanced this year by the erection of a splendid new recreation hall 45 by 60 feet in dimension, open to the breezes all about and with a fine floor for dancing. This splendid shelter provides an admirable playroom in bad weather, a stage for dramatic performances and, of course, a place for the ever-popular dancing. Visitors and friends of campers are always welcome on the camp grounds, and on Sundays the camp presents the appearance of a picnic park with basket parties enjoying a day at the lake.

At the Council Educational Alliance the summer activities are likewise largely out-door in character. The playground is a very busy place indeed. Two trained workers are in charge morning, afternoon and evening. A program of craft work, indoor baseball, volley ball, games and athletic events fills every moment of the time. The basketry is particularly popular this year, and it is not at all unusual for residents to be besieged with "What time will the 'weaving school' be opened?"

Three times a week parties of children and mothers are taken for an all-day outing to one of the parks by a resident with volunteer helpers. A permit for the use of one of the municipal bathing beaches has been obtained, and the little ones are enabled to enjoy a swim as well as the kite flying, doll dressing and games that make these picnics a popular neighborhood institution.

A boon to the children of the neighborhood in the warm weather is the swimming pool which is alive with arms and legs and eager shouts on every possible occasion. Two sessions a week are set aside for girls, while boys and young men utilize the other afternoons and evenings.

A new important activity at the Alliance this season has been the establishment of the cent-a-drink milk station. A small booth was erected on the Alliance grounds, and by arrangement with the leading local dairymen it has been made possible to offer pasteurized milk of excellent quality for a cent a drink. The milk is bottled at the dairy in four-ounce bottles and is delivered at the Alliance iced in galvanized iron cans. By the use of these little bottles not only is the utmost cleanliness preserved, but the usual difficulties with glasses or cups avoided; since the comfortable proportions of the bottle permit it to be used likewise as a glass, and the process of serving consists merely in removing the bottle caps. Crackers wrapped in a sanitary package may likewise be obtained for one cent. And as the small boys speedily discovered, they can get "a whole meal for two cents." The instant success of the milk station has been striking and from 200 bottles disposed of on the first day, the sale jumped to 1200 in less than a week. Much interest has been manifested throughout the city in the experiment and some of the other settlements and the city parks are seriously considering an extension of the movement. Its practicability for settlements is apparent when it is observed that with the possible exception of the erection of the booth, not very expensive at best, the milk station will no doubt be quite self-supporting.

Government for the People

Prof. Thomas H. Reed of the University of California has published a volume "Government for the People" (New York: B. W. Huebsch, \$1.50 net). An important contention of Professor Reed is the value of the expert in American government. He hopes that we will gradually educate ourselves away from thinking that an untrained man who has favor of politicians will become an efficient public servant as an administrator. He therefore urges that in our state and city affairs we look forward to the employment of specially trained men, such as has already been evidenced by the action of some cities in securing the services of a city manager.

JEWISH CHARITIES

WHAT SHOULD BE THE ATTITUDE OF A JEWISH SETTLEMENT TOWARD NATIONALISM AND ALLIED JEWISH QUESTIONS?

I. Edwin Goldwasser

Chief of Board of Experts, National Council, Y. M. H. A. and Kindred Organizations

[Owing to the fact that there was no stenographic report of the Baltimore Conference of Jewish Social Workers, it will be possible to reprint only the prepared papers at that Conference. Unless all of those who read papers do what seems unlikely—keep their promise to send me their papers—it will be possible to reprint only a certain portion of the proceedings.

(Signed) BERTRAM BENEDICT,
Chairman Editorial Committee.]

To be possessed of an attitude implies a certain degree of self-consciousness. An attitude, which is really a tendency to express a judgment, presupposes a formulation of principles such as an individual or an institution can arrive at only when it is sure of itself, of its potentialities, and of its purposes. Therefore, any attempt to define the attitude of a Jewish settlement toward nationalism and allied Jewish questions carries with it the need of considering many apparently unrelated phases of the entire problem of the settlement. Merely to describe that attitude without stating and explaining these phases would be to render this discussion so dogmatic as to be practically futile.

In its ideal state, a settlement is the formal expression of the desire of a community to fund its resources for the betterment of all. Viewed in this large way, settlements need not necessarily be restricted to poor sections of the city. The true settlement is a co-operative institution which seeks to benefit all by effecting an interchange and common use of the powers of each. The City Club of New York, for example, is as much a settlement as is the Alfred Corning Clark House, or the University Settlement, or the Chicago Hebrew Institute. It furnishes meeting places for discussions, such as no group of private individuals could secure save at almost prohibitive costs. It has its socializing fea-

tures. It extends facilities for entertainment to its members such as they could for the most part not secure for themselves. Through lectures on varied subjects, it provides for the uplift of those who participate in its benefits. It offers recreational features that broaden a man's life by filling his leisure with healthful amusement. When large questions of civic betterment call for decisive action, it justifies its existence as a social institution by exerting its influences for good on the public mind.

All these things a settlement should be and do, whether it be a rich man's settlement or a poor man's. If this view is accepted, a settlement must inevitably be non-sectarian. Religion, which should be the great binding force in human relations, has done more to divide the world than any other concept which a developing civilization has formed. A settlement is essentially a socializing institution. It is the clearing-house of human differences. It is the equalizing, the leveling force in a community. Whatever separates, whatever divides man from his fellows must be denied admission to its precincts.

The ideals of a settlement must therefore continue independent of any consideration of religion. Its attitude, while not unreligious, must always be non-religious. How far this is possible in an organization of people who are almost altogether of one faith, may well be considered a moot question. You may not agree that this separation is desirable even were it possible. I ask you only to consider this: If the settlement becomes largely religious in its work or in its general organization is it truly a settlement? Is it not then essentially a Jewish institution, or a Protestant institution, or what not? Has it not lost somewhat of its universal appeal because of the delimiting effect of the injection of re-