

general enthusiasm and interest on the part of the intellectual-hungry East Siders.

The main activity of the Forum was, of course, its meetings. Men of national and local prominence were invited to address the audiences, city officials were invited to explain the work of city departments and to discuss city problems, men prominent in a particular sphere of thought and considered authorities on their subjects gave of their best to impart to the audiences their point of view. At the end of the speech about half an hour was allowed for questioning the speaker. The questions were, in the large majority of cases, intelligent and spirited, and showed real interest in the meetings and topic discussed.

One of the notable meetings was the "Bank Depositors' Night." Eugene Lamb Richards, state superintendent of banks, was invited to speak, shortly after several of the East Side banks had failed. Many of the depositors were in the audience and it was indeed a lively meeting. So lively was it that, on several occasions, there were indications of a rather abrupt and inopportune ending.

Mr. Walsh of the United States Commission of Industrial Relations addressed one of the most enthusiastic gatherings of the season. Hundreds of people were turned away at the doors, and the crowd within was one of the biggest ever in the auditorium.

The last meeting of the Forum took the form of a band concert at Seward Park, which immediately adjoins Public School No. 62. In spite of the rain, over 2500 people huddled together with nothing to protect them from the rain but umbrellas (and mighty few had umbrellas), and stayed throughout the concert. This was indeed most inspiring and showed what sacrifices East Siders make to hear good music.

Several other activities have been started in connection with the Forum, which, while still in the experimental stage, give promise of rapid development along lines that will be of service to the neighborhood. Classes in economics, sociology, biology and philosophy were started and several instructors from the College of the City of New York consented to take charge. Although this activity is still in its formative

period, the possibilities of a real "people's university" is becoming clearer and clearer. One of the possible outcomes may be the establishment of a branch of the City College on the East Side to meet the needs of the more intelligent immigrants.

A local information bureau with a large volunteer staff has been started and gives every indication of becoming popular and of vital importance. There are a surprising amount of big and little things, comparatively simple, upon which the immigrant is not informed.

This activity, however, is still in an experimental condition, but already gives promise of life and wide scope for next season. There are many new plans for next season's program in the Forum, and the old ones will be worked out in more perfect detail. It is hoped that next year will be even more successful than the past season.

The possibilities of such an institution for the sensing of public opinion is easily seen. The people—the common people—who, as a rule, have little time or inclination to devote their serious thought to civic and governmental problems, are given a new birthright; they come to the school to listen to men who are leaders in public thought, to discuss with them the fundamentals of public policy in its various phases; to glean information from the best minds, and to be inspired to seek out for themselves that knowledge which books alone can give to them.

The Forum is a revival—a revival of the old Greek agora, the Roman Forum, and the Anglo-Saxon town assemblies; it is a revival that augurs well for democracy and should be supported and pushed forward enthusiastically by all sincere believers in democracy.

### EXCHANGE BUREAU

Young man, 27 years of age (married), University of Chicago graduate and specialized in sociology under the late Dr. Henderson, desires to secure position in Jewish social work with an opportunity for advancement. References. Address Felix S. Pathman, 1308 South Millard Avenue, Chicago, Ill.

## THE FINISHING TOUCH

Mary H. Kraus

Out of the seething cauldron of "May Matter" that was put on to boil at the recent Conference of Jewish Social Workers, there arose a few bubbles, as bubbles always do in a pot that is properly boiling. The whole Conference, cooked, cooled and digested, has served its purposes and it can take care of itself. It is these "bubbles" that I would speak of. Shall we let them burst and become again an inseparable part of the whole, or shall we, by some yet unknown process, make them independent and able to float of themselves, to crystallize them into real spheres, into real crystal balls wherein we can read something of the future.

There are a great many men and women in social work who have known since they were in the secondary school that they would enter social work; that they would help in the world's struggle to equalize social forces, to help the immigrant, as he puts his foot for the first time on foreign soil; to bring the normal happiness of a child's life to the many little street urchins who have never sung a kindergarten song or planted a nasturtium seed; to help in whatever way they could to make up for the deficiencies in the scale of things.

These people, therefore, went about in a businesslike way to learn the fundamentals of the very least and exacting science of "applied philanthropy"; they set about to learn the best and most effective means of giving relief, of getting people out of their poverty, of chasing that fitful will of the wisp—"family rehabilitation." And to this end, they worked long and steadily, constantly battling with an enemy often much stronger than they.

But there are many things more or less intangible that the busy trained worker can not do because she has not the time. She sees the need of them, goodness knows, but each time she has to put them off for the more important matters of mere material relief. She has to supply life's necessities, she has to hunt a suitable house to move her family into, when she wants most of all to be helping the tired mother make her miserable little rooms more attractive and

homelike, or when she is longing to get down on the floor, if it's clean enough, and cut out paper dollies for the children. I never go into the home of such a mother without a real ache. I do so want to sit down long enough to hem up some cheap, Swiss curtains for the widows. I always feel that the windows would of necessity be cleaner if there were the Swiss curtains to live up to!

But, pushing these desires back to the impractical place they belong, the worker must keep in mind the "mere essentials." She must go on her way to locate relatives who might be made to do their duty to their poorer relations; she must hurry back to the office to get all her "case work" properly written up. She still feels that the Swiss curtains should be there and that the little bewildered baby should have its paper dollies.

There are many among us who can help the trained worker to realize her ideals. Here is the right kind of volunteer service: for it entails upon the volunteer no expert training, no responsible judgment. Too often the trained person's work is spoiled for all time by the careless handling of a case by an inexperienced person.

One of the speakers in an address before the National Conference of Charities and Correction held recently told of a young girl who started and startled the whole town in which she lived into social work. She was tired, she said, of singing in the church choir and of putting flowers on the church altar. She wanted something real to do; and so she looked around and discovered the need of a hospital for tuberculosis, and having the necessary time and means she immediately put the idea into execution with the result that even before she was aware of it the little town was the richer by a fine sanatorium and the people in the town were awake to the possibilities of individual social service.

With an almost limitless field the volunteer can, like the young girl in the story, put flowers not on the church altar alone, but help in making bloom the waste places of the dirty little streets which unhappily

are not usual to any particular city or locality. A little real effort would soon find flowers blooming in bones and tomato cans where now the only use of said bones and cans is to accumulate with compound interest in the ash heaps in the back yards. And the children—if you could only realize, you young men and women—how the children look with wonderstruck eyes at the seeds which will “really grow,” how they love paper dolls and “cut-out things”! You say there are kindergartens, but kindergartens have, up to the present time, only touched the surface of things, have only reached the children of the “better class.” There still remain many, many children to whom “kindergarten” is an unattainable paradise.

And the mothers—I make a plea for them; for though there are a hundred families in a space where they should be numbered by tens, the mothers of the poor have no friends; they are as cut-off from friendly intercourse as if they lived in the most arid waste. They are so constantly at work to keep their mere bodies together that their souls find little outlet.

In Baltimore there is a small, red-brick house, and the doorplate reads “Jewish Welfare Building.” What a comprehensive name that is! “Jewish” embraces all the members of the Jewish community, while “Welfare” touches the one chord that binds them to each other and to themselves. We are all Jewish who come into the doorway; we are all in need of welfare of some sort or another. The millionaire who lives in his uptown mansion is as much included in the nameplate on the door as are the very miserablest of the applicants who apply for relief. And yet—how few are those who live uptown and not in need of material relief come under the portals of the little, red brick building. They do not see the great need of their presence there at all; they laugh you to scorn if you suggest that they need assistance, too. Yet let one of the rich men who yearly sends his check come for a day or a few hours into the office of a charity organization society; let him see the filing cabinets filled with tragic, pitiful life stories; let him pick one

up at random and learn the sordid, pitiful tale of a man out of work, with a family to support. The days of Elijah being no more, the poor man has to depend not upon the ravens to feed him, but upon his own meager resources, and those failing, the kindly office of the charity organization society. Let the man blessed with monied wealth come in on a day when a group of mothers and children are going to the Country Home. Let him watch their eager faces, happy for a briefly passing moment. He will go away, aware that there is plenty to do, that the community needs him and that his social responsibility is something more than a mere check at stated intervals.

And the wife of the man of means—and his daughter and his son! Let them, too, pay us a visit in the offices where we work; let milady enjoy her blessings and her motor cars, but let her share them with us. It won't hurt a poor mother to get into an automobile. She won't look for it as a thing to be expected daily. It will be like a glimpse of paradise to her; it will be as a breath from heaven.

Is it too quixotic—is it a scheme worthy of the brain of a Carl Marx? Let us stop and—not think; that might spoil it—do it without thinking. And I am dead sure “it” will come out all right. There will be a brotherhood among us, which we need. And the lately come immigrant, say Mr. Greenburg, will shake hands with his one-time “landsman” who has abbreviated yet added distinction to his name when it became just “Green.”

Can you, the girl or young man with some leisure time, let them into your friendship? Can you, out of your larger natures, help them to a happier if not a better life? Can you help the social worker, not to do the things she knows how to do better than you do, but to do the things that she can't do? She wants you to hem the Swiss curtains, to cut out the paper dolls and plant the nasturtium seeds. If you can get something of this from the recent Conference, that the community needs you to put the finishing touches to work already being done, you will have gotten the larger education.

## INDEX

- AARONSON, ISAAC, 152.  
 ABELMAN, MAX, 157, 273.  
 ALLIANCE ISRAELITE UNIVERSELLE, 127.  
 BALTIMORE, Big Brother Work, 152.  
   Maternity Hospital, 210.  
 BALTIMORE CONFERENCE, 123, 206, 239.  
   program of, 148, 184, 220.  
   resolutions adopted at, 241.  
   presidential address at, 242.  
   delegates to, 267.  
 BAR-METVAH CERTIFICATE, 59.  
 BENEDICT, BERTRAM, 2, 35, 60, 83, 122, 155, 174, 218.  
 BERLINSKY, GARFIELD A., 137.  
 BERNHEIMER, CHAS. S., 9, 36, 61, 85, 132, 160, 161, 219, 270.  
 BERNSTEIN, BENJAMIN, 302.  
 BERNSTEIN, ROBERT JOSEPH, 65.  
 BIG BROTHERS AND SISTERS, 82, 146, 149.  
   in Cincinnati, 151.  
   in Baltimore, 152.  
 BILLIKOPF, JACOB, 161.  
 BLAUSTEIN, ULMAN, 11.  
 BLIND, work with, 302.  
 BOGEN, BORIS D., 192.  
 BOOK REVIEWS, 9, 36, 61, 85, 132, 160, 219, 270.  
 “BOYS' CLUBS,” 26.  
 BRESSLER, DAVID M., 4, 32, 242, 273, 281.  
 BROOKLYN, 133.  
   self-sacrifice week in, 273.  
 CAPLAN, ABRAHAM, 207.  
 CHARITY BUILDING AND SMALL COMMUNITY, 52.  
 CHICAGO, 228.  
 CHICAGO WOMAN'S AID, 228.  
 CHILDREN'S HAVEN, 58.  
 CINCINNATI, Big Brother work, 151.  
   tuberculosis work, 156.  
 CONFERENCE NOTES, 72.  
 CLEVELAND, summer work, 290.  
 COOPER, CHAS. I., 8, 300.  
 CREDIT UNIONS, 17.  
 DEAF, employment bureau for, 253.  
 DE MASS, JACOB, 17.  
 DISTRIBUTION \$5000 BUDGET, 46, 62.  
 DRUCKER, SAUL, 209.  
 EAGLEVILLE, 54.  
 EAST SIDE FORUM, 303.  
 ELLMAN, GEORGE, 80, 143.  
 EMPLOYMENT BUREAU FOR THE DEAF, 253.  
 ENGLAND, social movements in, 249.  
 EUROPE, TROUBLED, 3.  
 EVERYBODY'S BUSINESS, 2, 35, 60, 83, 122, 155, 174, 218.  
 EXCHANGE BUREAU, 2, 26, 50, 84, 160, 190, 226, 266, 270, 304.  
 FACTORY SCHOOL, 6.  
 FAMILIES, habilitation of, 174.  
 FEDERATION, 27, 28.  
   of smaller community, 137.  
   an advanced step, 157.  
 FINESCHNER, RABBI W. H., 16, 65.  
 FINISHING TOUCH, the, 305.  
 FISHBERG, DR. MAURICE, 293.  
 FOX, RABBI GEORGE, 13.  
 FRANKEL, DR. LEE K., 19.  
 FREUND, CHARLES J., 238.  
 FROMENSON, A. H., 28.  
 FULLERMAN, HARRY, 253.  
 GALVESTON MOVEMENT, 4.  
 GEISMAR, A. H., 82.  
 GINSBURG, HARRIS, 276.  
 GIRLS, in camp, 57.  
   work for, 186.  
 GOLDSTEIN, MONROE M., 240.  
 GOLDWASSER, I. EDWIN, 291.  
 GOTTHEIL, PROF. RICHARD, 39.  
 GUGGENHEIMER, AIMEE, 59.  
 GUTTMACHER, RABBI, ADOLPH, 126.  
 HEBREW SHELTERING AND IMMIGRANT AID SOCIETY, 211.  
   communication from, 272.  
 HERZBERG, MAX, 68.  
 HILL, CLARIBEL G., 16.  
 HEXTER, MAURICE B., 174.  
 IDEALS, 80.  
 IMMIGRANTS, vocational guidance for, 131.  
 IMMIGRATION, 32.  
   and Panama Canal, 93.  
 INDUSTRIAL CONDITIONS, relation of, to charitable organizations, 279.  
 “JEWISH CHARITIES,” 75.  
 JEWISH EVENING, 6.  
 KADIS, ISIDOR, 283.  
 KAMINSKY, ALEXANDER H., 149.  
 KEHILLAH, convention of, 222.  
 KRAUS, MARY H., 305.

- LEAGUE OF FOREIGN BORN CITIZENS**, 216.  
**LEFF, SAMUEL**, 180.  
**LEONARD, OSCAR**, 23, 159, 221, 226.  
**LEVANTINE JEWS**, 124.  
**LOUISVILLE**, 276.  
**LOW, MINNIE F.**, 255.  
**MILK, Penny-a-glass Station**, 30.  
**NATIONAL CONFERENCE OF CHARITIES AND CORRECTION**, program of, 187.  
**NATIONAL JEWISH HOSPITAL**, 133.  
**NATIONAL ORGANIZATIONS**, 50.  
**NEIGHBORHOODS**, Survey of, 10.  
**NEUMAN, A. S.**, 23.  
**NEW MEMBERS, Fargo, N. D.**, 34.  
     United Jewish Charities, Houston, 236.  
**NEW ORLEANS**, 72.  
**ORPHAN ASYLUM, Alumni Association of the**,  
     Cleveland, 266.  
     after care for children discharged from, 261.  
**PALESTINE CHARITIES**, report on, 39.  
**PALESTINE RELIEF SHIP**, 185.  
**PEACE MOVEMENT**, 129.  
**PEDOTT, DR. JOSEPH**, 251.  
**PEOPLE'S INSTITUTE**, 78.  
**POOL, DAVID DE SOLA**, 6.  
**PRISONERS**, 56.  
**PROBLEMS, Consciousness and Vision**, 247.  
**PROCEEDINGS, Eighth Biennial Session**, 13,  
     37, 62, 86, 134, 161, 191.  
     vol. 255, 284.  
**PROTOCOL, The Collapse of the**, 271.  
**PUBLICITY IN CHARITY WORK**, 300.  
**PUBLIC SCHOOL AS NEIGHBORHOOD CENTRE**,  
     274.  
**PURVIN, JENNIE FRANKLIN**, 228, 274.  
**RABBI AND SOCIAL WORK**, 13.  
**RABINOFF, GEORGE**, 52.  
**RASSELL, ROSE**, 151.  
**RELIEF, Jewish work and cost**, 8.  
     versus self-support, 180.  
     standards of, 192.  
**REITZENSTEIN, DR. MILTON**, 285.  
**ROSENAU, RABBI WILLIAM**, 215.  
**SABSOVICH, H. L.**, tribute to, 209.  
     memorial, 238, 281.  
**SALEM, fire at**, 55.  
**SANDERS, LEON**, 272.  
**SCHIFF, JACOB**, 76.  
**SELF-RESPECT FUNDS**, 19.  
**SELIGSBURG, ALICE L.**, 261.  
**SEMAN, PHILIP L.**, 26, 30, 78, 129.  
**SENIOR, MAX**, 70, 156.  
**SETTLEMENT, in small communities**, 11.  
     advanced work, 161.  
     Jewish, 190.  
     attitude toward nationalism, 291.  
**SILVERMAN, MARTHA M.**, 55.  
**SIMON, ERMA**, 58.  
**SOCIAL CENTRE, Jewish**, 221.  
     Sinai, Chicago, 251.  
     public school as neighborhood, 274.  
     a new Jewish, Savannah, 283.  
**SOCIAL SERVICE**, 159.  
     Synagogical work, 215.  
**SOCIAL WORKERS**, 131, 223.  
     message to, 145.  
     teachers as, 207.  
     resolutions adopted at conference of, 241.  
     training for, 270.  
**SOKOHL, JACOB N.**, 303.  
**SOLOMON, ABRAHAM**, 124, 223, 271.  
**SOLOMON, WALTER L.**, 190, 290.  
**SOLOMONS, LUCIUS L.**, 93.  
**SPIEGELBLATT, HENRIETTA E.**, 186.  
**STERNHEIM, RABBI EMANUEL**, 169.  
**STRULL, CHARLES**, 46, 279.  
**SYRACUSE, communal home**, 172.  
**SZOLD, HENRIETTA**, 39.  
**TAUSSIG, FRANCES**, 199.  
**TAYLOR, GRAHAM**, 134.  
**TEACHER, as social worker**, 207.  
**TRANSPORTATION DECISIONS**, 76.  
**TRANSPORTATION RULES**, 68.  
**TUBERCULOSIS, work in Cincinnati**, 156.  
     and dependency, 293.  
**UNEMPLOYED, what Louisville did for**, 276.  
**VAN BAALEN, SARAH**, 57.  
**VOCATIONAL GUIDANCE**, 131.  
**VOLMER, LEON**, 284.  
**WALDMAN, MORRIS D.**, 201, 224.  
**WAR, repairing damage of**, 51.  
     sufferers from, 74.  
     deportations during, 273.  
**WASHINGTON**, 186.  
**WORCESTER**, 158.  
**Y. M. H. A.**, 238.  
**Y. W. H. A.**, 50, 186.  
**ZIELONKA, MARTIN**, 50.