

All girls are expected to be at Home not later than 10.30 in the evening, except when special permission is obtained to stay out later. Mrs. Manheimer, who has been matron from the beginning, generally uses her judgment as to any one staying out later than the regular hour. The Home is strictly *kosher* and is conducted as a Jewish home should be. There is a truly Jewish atmosphere in the place.

The Home is supported by subscriptions and donations. The Ben Akiba Aid Society, an organization of several hundred Jewish women, contributes \$500 a year. It was this organization which really established the Home. The house which has been purchased for the Ben Akiba Home is well situated. While the Home was fortunate in purchasing it for only \$12,000, it was originally built for one of the best families here at a cost several times that amount. Some \$4000 will be spent in repairs and readjustment. There will be room for more than forty girls when the Ben Akiba Home is ready for occupancy.

The success of the Home is undoubtedly due to the fact that its president, Mrs. Cook, is there every Sunday conferring with the girls, counseling them. It is a fine picture indeed to see this gray-haired mother in Israel surrounded by these young Jewish girls, listening to her motherly advice, plying her with questions about work, about the country, about the troubles of their kin folk in the Old World and blushing about their beaus. If Mrs. Cook does not like a young man who calls on one of the girls she says so and the girl will become more alert and try to study the young man more closely and more carefully. All girls who live in the Home know, too, that any time they want to see Mrs. Cook or speak to her she is at their disposal. All they have to do is call her up and she will invite them either to her own home or come to see them at the Ben Akiba.

Other cities may have more palatial homes for Jewish girls, or larger ones, or places where there are more luxuries and perhaps even more comforts, but in the Ben Akiba Home for Jewish Working Girls St. Louis has the homiest home.

REFUGEES AT SEATTLE

One of the effects of the war on this country has been to bring into prominence two additional ports of entry, San Francisco, where immigrants have been arriving from Siberia and Japan since the outbreak of the war, and Seattle. Latest reports from Seattle are that it is receiving many Jewish immigrants with every steamer.

So large is the number of Jewish immigrants who have already arrived at Seattle that the Hebrew Sheltering and Immigrant Aid Society may establish a branch in that city so that immigrants arriving at this port shall receive the same assistance and guidance as those who arrive at the other ports of the United States. Public-spirited citizens of Seattle, such as Rabbi Samuel Koch, Rabbi H. Genss and Mr. Leopold M. Stern, endeavored to handle the situation immediately upon the arrival of the first lot of immigrants, but the task became too great for them. They appealed to the Hebrew Sheltering and Immigrant Aid Society for assistance, stating that they were unable to cope with the situation since it is necessary to facilitate the landing of immigrants, locate their relatives, shelter, clothe and provide them with employment. The Society immediately sent a sum of money to the committee to temporarily meet their needs. It is also planning to send a special representative to Seattle to put the work upon a firmer basis. Judge Leon Sanders, president of the Society, will hold a conference with a committee of the Board of Directors concerning the question of organizing a branch in Seattle in order to make the work at Seattle part and parcel of that of the national organization. The immigrants are refugees from Russia who came over the Pacific Ocean because other ways of reaching the United States were closed to them on account of the war.

Large numbers of Jewish immigrants are expected to arrive in Seattle shortly, so that it has become imperative to create the proper facilities for their reception and assistance.

BUREAU OF PHILANTHROPIC RESEARCH

Leo Arnstein
New York

At a meeting of the Council of Jewish Communal Institutions of New York City held on Monday, November 15th, an offer was received from Mr. Adolph Lewisohn assuring to the Council the sum of \$5000 per annum for three years, provided the Council would undertake the establishment of a Bureau of Philanthropic Research under its own auspices. It was determined to accept the offer of Mr. Lewisohn and the president of the Council was authorized to nominate a committee of nine members who should constitute this Bureau of Philanthropic Research and direct its operations, and furthermore the nine members were to be selected as follows: five from the membership of the Council and four from the membership of the Kehillah, all to be appointed by the president, subject to the approval of the Council.

The question of establishing such a Bureau of Philanthropy was suggested to the Council in the early part of this year by Dr. J. L. Magnes, acting for the Kehillah. A committee was at that time appointed by the Council and in conference with a committee from the Kehillah submitted to the general committee a plan for such a bureau. This plan, which was never definitely adopted by the Council but which will no doubt serve as the basis for the establishment of the new Bureau, was in part as follows:

I. *Need for a Bureau*—The Jews of Greater New York today number more than 1,000,000 people and present for philanthropy a problem which in the variety of needs, multiplicity of agencies and extent of requirements is comparable with the problems of a municipality. The charitable activities of the Jews are carried on by about 100 organizations of considerable size, a host of small societies of a local character and a great variety of mutual benefit societies and lodges. Their total expenditures are unknown, but it is certain that the budget of the larger organizations alone today exceeds \$3,000,000. No survey has ever been attempted to determine what are the needs of the community and what its resources to meet those needs, what duplica-

tion there is, what fields of work are wholly or partially uncared for. There is no Jewish organization whose function it is to study the underlying causes of poverty and its effects as it concerns the Jewish people with a view to preventive action. While there are a number of relief-giving institutions, child-caring institutions, hospitals, etc., there exists no agency devoted to the study of general charitable problems of the community; no agency equipped with trained workers, prepared to investigate in behalf of the community or of a special institution or to help in the solution of new problems constantly arising. There is an indisputable need for such a Bureau.

II. *Purpose and Function*—As an agency for investigation its functions should be in general to study the underlying causes of existing social ills, with a view to suggesting preventive measures. For this purpose the duties of the Bureau should be:

(1) To gather and record available information on the philanthropic requirements and existing provisions; to analyze and interpret the data so secured.

(2) To serve as an agency equipped with trained workers, capable of undertaking and carrying out investigations into philanthropic problems in behalf of the Council of Jewish Communal Institutions, the Kehillah or other existing institutions.

As a center for information its duties shall be as follows:

(1) To serve as a Bureau of Information on the purpose, activities and needs of institutions now in the field and to indicate directly or by publication to what ends and in what fields new activities might more profitably be devoted.

(2) To serve as a Bureau of Information to public authorities, city and state; to supply information required on existing or proposed institutions.

(3) To serve as a Bureau of Information for beneficiaries of philanthropic institutions, giving advice to applicants as to the manner in which their needs may best be met and the institutions to which they should apply in order to secure relief with the least delay.

As an agency for co-operation:

(1) To suggest ways and means of closer contact and acquaintance with one another's work.

(2) To promote union of forces where the same beneficiary is concerned.

(3) To promote centralized purchasing of commodities so as to effect institutional economies.

(4) To promote union in new experiments affecting more than one organization.

NEW YORK STATE FEDERATION

of Y. M. H. A. and Kindred Associations

Emanuel Manheim

New York

The New York State Federation was formed in the city of Syracuse in September at the home of the Syracuse Y. M. H. A. It was the energetic work of members of the local organizations that brought about the formation of the splendid federation which now exists in New York State and the history of whose formation follows in brief:

In August a letter was received by the secretary of the Syracuse Y. M. H. A. from S. A. Goldsmith of New York City asking the opinion of the Syracuse Club of the formation of a federation that would unite the many organizations of New York State. The matter was given immediate consideration and decided that they wanted the convention held in their city and in a few days' time plans crystallized for the convention to be held in Syracuse. Committees were appointed, work was started, a spirit of enthusiasm evidenced itself in all members, clubs worked day and night and in three days plans were completed for the accommodation and entertainment of delegates to the proposed convention. Nine cities were represented at the conference, in session for two days. Each and every delegate knew that he was there for a definite purpose, namely, to promote better co-operation and unification of Young Men's Hebrew Associations throughout New York State.

The convention was a pronounced success and those in attendance were greatly surprised that such a forceful meeting could be held with so little preparation. Committees were appointed to take care of the educational, athletic, debating, statistical plans and other matters that pertain to the making of a real live federation. The officers elected were W. G. Rubenstein of Syracuse, president; Haskall Marks of Rochester, vice-president, with Myer Hormatz of Troy and H. L. Cott of Poughkeepsie

as assistants, and Samuel J. Pearlman of Syracuse, secretary-treasurer. The cities represented at the convention were Troy, Poughkeepsie, Binghamton, Utica, Buffalo, Rochester, Schenectady and Syracuse. The Federation was represented at the Conference of Federation Presidents and Field Secretaries held in New York City on October 17th.

HOME FOR THE AGED

Mrs. H. Rabinowitz

Minneapolis

A Jewish Home for the Aged in Minneapolis was for a long time only a dream, the desire of a few who had seen a great deal of the suffering of the old Jews who had no place of shelter, no place to call home.

About four months ago the dream of a few became the realization of all and the Independent Ladies' Bikur Cholem (a society for the aid of the sick) organized a new society called Moisher Z' Kanem (Home for the Aged). A membership campaign was started for the new organization and after about five weeks of hard work the committees succeeded in bringing together a body of 450 members. The size of this organization, considering the short time of its existence, shows that the Minneapolis people have responded magnetically to this cause.

Although in this short space of time the building proper is not yet under construction, lots have been purchased and nearly all paid for.

The organization is to give their first annual dance January 2, 1916, and they hope to make sufficient funds to completely pay for the lots and have enough to start their building campaign with.

(Read at Ohio State Conference)

THE SETTLEMENT AS A SOCIAL LABORATORY

Walter Leo Solomon

Cleveland

The conception of the settlement as a social laboratory is as old as the settlement itself. It performs this function in a dual sense, for it provides an opportunity for first-hand study of social ills and at the same time offers a ready field for the testing of new social machinery. From its inception the settlement movement has been characterized by what, for the lack of a better term, I must call mutuality. The residents have been actuated not solely by the missionary spirit of giving to those poorer in mind and body than they, nor of sharing with their poorer neighbors some of their own spiritual stores, but they have always been eager to enrich their own understanding and knowledge of social conditions through personal contact with workers and working-class neighborhoods. Constitutions and reports of the early settlements abound in statements of this desire to know, to study, to comprehend the causes that underlie social phenomena and on the basis of that knowledge to effect change. In the early days of the English movement the impulse as described by the late Canon Barnett was "to live in a neighborhood where they (the residents) would come into contact with the industrial classes, see with their own eyes their housing and their surroundings and hear from their own lips how they lived. They expressed the desire on the part of those who have to see, to know and to serve those who have not." In the history of the American settlement this emphasis on seeing and knowing has been equally prominent. Hull House was organized "to provide a center for a higher civic and social life; to institute and maintain educational and philanthropic enterprises and to investigate and improve the conditions in the industrial districts of Chicago," while part of the object of South End House in Boston is frankly "to develop through study and action in the single locality new ways of meeting some of the serious problems of society, such as may be applied in other places."

No other agency seems to fill, in quite the way of the settlement, the function of a

social experiment station or laboratory. In a vital sense it occupies a strategic position in the modern community. For the city of today is, in Henry Moskowitz's pregnant phrase, a unit composed of "interlocking neighborhoods"; the neighborhood is in its turn a social microcosm, reflecting in miniature the currents, the impulses, the problems, the institutions, the personalities of the larger world. The settlement is the neighborhood center, the common rallying ground of young and old, immigrant and native, radical and conservative, materialist and visionary. Nor is the true settlement hampered in its scientific approach by any constitutional limitations. It is bound by no theories or doctrines, religious, political or social. Its dominant note is flexibility. Never permitting itself to become crystallized it maintains always the freshness of viewpoint of the pure scientist, who, with no goal but the discovery of truth, is ready to follow whatever feasible line of investigation or experiment seems to lead toward the light. To quote Miss Addams, "The one thing to be dreaded in the settlement is that it loses its flexibility, its power of quick adaptation, its readiness to change its methods as its environment may demand." Its very form of organization, in some respects a hindrance, is in this particular often a happy condition, for agencies supported by public funds can seldom in any large degree precede public opinion. Their functions are necessarily limited to the paths and methods that have gained general acceptance. The settlement, on the other hand, independent of state assistance, can be and has been the social pioneer, the outpost in the wilderness, clearing new paths, attempting new ascents, opening new veins, exploring new theories. Within the gates of a single settlement, living together in harmony and making each his own peculiar contribution toward the seeing, the knowing and the serving, for which the settlement stands, are rich and poor, Jew and Gentile, Socialist and reactionary.

In the settlement's approach to the social problems of its neighborhood there is a