

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