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

broad catholicity that results in positive encouragement of the scientific attitude toward social questions. The settlement is not a specialist in problems of relief, of child-caring, of delinquency, of mental deficiency, of child labor, but encounters all of these questions in its daily intercourse with its neighbors. The tuberculosis expert, the dispensary physician or nurse, the hospital social service department tend naturally to see the social problem as the problem of the sick; to the orphan asylum administrator the social problem is largely the problem of the dependent; the probation officer and the industrial school instructor see it rather as the problem of the delinquent; but to the settlement resident, meeting people as people and as neighbors, the normal, the sub-normal and the supernormal, each difficulty is a part of the human problem, many sided, varied and diverse. No university lectures, no books have ever given me so vital a realization of the relation between poverty, unemployment and child labor as the tearful story of the little lad whom I had known for many years in a New York settlement and who at the age of 14 was torn unwillingly from school to take his place in the industrial struggle because his father after many, many years of continued labor in a single shop had suddenly collapsed and, his earning power gone, was, like a broken thing, laid on the shelf. And in no other way could I understand so vitally and feel so keenly the shame of Ohio's lack of proper regulation of street trades as through the intimate revelations of a newsboy friend at our settlement in Cleveland. As Miss Addams summed it up twenty-three years ago, "The settlement is an experimental effort to aid in the solution of the social and industrial problems which are engendered by the modern conditions of life in a great city."

If then it is true that the settlement is a social experimenting station, a laboratory for the study of conditions and for the testing of new social ventures, we should expect that in the twenty-six years of its history in America the settlement movement should have made some definite contributions to the social life of the country. Nor are we disappointed in our expectations. In their every-day relations with their neighbors the settlements have met many needs, many weaknesses in the existing educational facilities, defects in those border-land activities that seem to lie partly in the educational field and partly in the social field and many of their solutions are now the commonplaces of the broader type of education. Before the schools realized and acknowledged their responsibility for the adult as well as for the child, the settlement had seen the vital importance to the immigrant of the knowledge of English and had claimed for the adult worker who had missed educational advantages the opportunity for contact with a portion at least of the best that had been thought and said in the world. Night classes in English, bread-winners' colleges, citizenship lectures and instruction, university extension—these are the terms under which the experiments in evening education for working people were carried on in settlements and neighborhood houses to so successful a conclusion that today no city school system is considered progressive that does not in some way take into consideration the need of the adult and the requirement of the immigrant. It was, too, an outgrowth of one of these splendid social-educational experiments that has developed into the vital and fundamental vocational guidance movement in America. It was Professor Parsons, director of the Bread-Winners' College at the Civic Service House in Boston, whose pioneer effort in this direction inspired those who have made vocational guidance a living issue.

The Henry Street Settlement of New York, discovering the difficulties that school children met in attempting to prepare their lessons in noisy, overcrowded and ill-adapted tenement rooms, set apart a quiet and cheerful place, in charge of an adequately prepared, trained attendant, where school children might come for study and preparation. The glad response of teachers and pupils in the nearby schools convinced the Board of Education of the value and need of such facilities and the Board instituted in its evening recreation centers study rooms, so that all children in all neighborhoods might enjoy this advantage.

The settlement has been quick to try out other educational possibilities and if they seemed of permanent value to give them up as readily to the school. In many communities industrial training won its first recognition in neighborhod houses, while the teaching of domestic science to girls in one form or another has long been a part of the settlement program. Indeed, in New York City today, although the Board of Education includes a laboratory course in domestic science in its curriculum, the Association for Practical Housekeeping Centers, an outgrowth of settlement activities, maintains several of its model flats in crowded tenement buildings where the still too formal training of the public school can be supplemented by experience in home-making under conditions similar to those under which the children of the poorer neighborhoods live. In time, no doubt, the school system will make the model flat its own and the energies of its sponsors may be devoted to other ends.

In the field of recreation the settlement has again proved itself a far-seeing and practical pioneer. The playground movement is in its lusty youth, vigorous and growing. Yet long before the city had seen the relation between delinquency, ill health and play the little back yard of the college settlement in New York was a haven of happy activity to the children of Rivington Street. The settlement has been quick to see, too, that the satisfaction of the play instinct is not only a juvenile need. It has recognized in the adolescent's craving for excitement, the young people's search for pleasure, a normal, healthy desire and has attempted to discover wise methods of meeting that longing. Cities now supervise with some care public dancing places and Cleveland, Baltimore and other progressive communities maintain municipal dance halls. But it was only after the settlement had for many years utilized well-supervised dancing as a primary approach to its young neighbors that cities could venture to follow in their wake. Playgrounds and dances do not exhaust the field of recreation. The recent deluge of literature on the subject indicates its wide range. Every settlement residents who reads along these lines must be struck by the thought that consciously or unconsciously the settlements have for many years followed out a large portion of the modern recreation program.

Perhaps no contribution that the settlement had made has been so subtly far-reaching and more valuable as a social laboratory than the boys' club. As a training school in democracy, as a preparation for adult self-government, the opportunity presented by the well-directed boys' club can scarcely be equaled. Moreover, the sympathetic and socially minded club leader is, through his contact with the club, admitted at once into the heart of a multitude of social problems in a real and personal way. He comes into living contact with those grave questions which, to many students, are chiefly the concern of university lectures, libraries or magazine articles. He is a dull and spiritless club leader who, in the course of a few years' intimacy with a settlement group, has not come sharply face to face with the problems of poverty, of unemployment, of child labor, of mental deficiency, of juvenile delinquency, of tuberculosis, of housing, of recreation, of vocational guidance. The list might be extended almost *ad infinitum*. It is not often perhaps that one can point definitely to constructive efforts due immediately to experience gained in a boys' club, though many such doubtless there are. One striking example, however, is the famous committee of fifteen which so courageously and with such good effect studied the problem of the social evil in New York City. The organization of that committee was largely the result of a discussion at a club of young lads at the University Settlement. The menace of conditions on the East Side as revealed by this discussion impelled Dr. Felix Adler, who was present, to gather about him a strong group to combat the danger.

The club has, of course, gained wide popularity as a social agency. Church and Sunday school clubs, the Scout movement and similar organizations for both boys and girls are well nigh universal in this country. Mass boys' clubs and newsboy organizations have developed at the same time with little relation to the settlement or the settlement method, but the small intensive group gathered about a strong leader in a close and intimate relation is distinctly a settlement contribution. Nor should I neglect to mention at this point the splendid training provided by the combinations of clubs, the representative bodies, congresses, councils or boards that are characteristic of most settlement organizations. Their de-

mocracy and responsibility vary, of course, but in any case they are splendid schools of citizenship. Already in some communities the schools are showing a disposition to adopt a similar form of organization.

In the field of general service, in initiating community movements, the settlement points to definite achievements. In this brief survey I can only call attention to some of the most significant of these social fruits of settlement experiments. Settlement influence on social legislation has been marked. Investigations conducted by residents, testimony at public hearings and before commissions, bills prepared and pushed by settlements and their supporters are too numerous to catalogue. While Mrs. Florence Kelley was a "resident at Hull House she suggested to the Illinois State Bureau of Labor that they investigate the sweating system in Chicago with its attendant child labor." They adopted the suggestion and promptly engaged Mrs. Kelley to undertake the study. The resulting report was presented to the State Legislature, which in turn appointed an investigation committee, whose recommendations afterwards became the provisions of the first factory law of the State of Illinois. Mrs. Kelley was made chief inspector.

The settlements in the East have perforce given particular care and thought to the dangers and difficulties that harass the immigrant. It was while Justice Hughes was Governor of the State of New York that at a gathering at one of the New York settlements, as a result of this painstaking study, it was possible to present some of the immigration problems of the state so forcefully and so convincingly that he secured the appointment of a State Commission on Immigration, whose report became the basis of improved immigration laws in the state.

It was the settlement perhaps more than any other single agency which, a few years ago, after the pitiful Triangle fire disaster in New York City, secured the factory investigation committee's appointment, resulting in improved factory laws.

To quote the illuminating reminiscences of Miss Lillian D. Wald, which appeared recently in the *Atlantic Monthly:* "It was about twelve years ago that a group of settlement people in New York gathered to consider the advisability of organizing public sentiment against the exploitation of child workers. The New York Child Labor Committee thereupon came into existence under the chairmanship of the head worker of the University Settlement." Of the influence of that committee and of similar committees in other states and of the national committees which grew out of them upon state and Federal child-labor legislation it is needless to dwell. And it was this national committee that pushed to a successful conclusion the suggestion emanating originally from Miss Wald of a National Department of Child Welfare, a Federal Children's Bureau. I have not attempted to give in any way an exhaustive account of the relation of the settlement to social legislation, to the working out in law of the results of settlement experience and settlement study. I have tried merely to indicate by a few examples the striking connection.

The settlement then, as a result of its knowledge of neighborhood conditions and neighborhood needs, has contributed to the social good new methods and new laws. It has offered also new agencies, one of which at least I wish briefly to mention. Here again I quote liberally from Miss Wald's memoirs. She speaks of the appointment in New York of the first school physicians and of the weakness of their efforts because of lack of follow-up work: "Thousands of children were sent out to the schools because of infectious eye trouble and in our neighborhood we watched many of them after school hours playing with the children for whose protection they had been excluded from the classroom. Few received treatment and it followed that truancy was encouraged. * * * Examination by the physician with the object of excluding children from the classroom had proved a doubtful blessing. The time had come when it seemed right to urge the addition of the nurse's service to that of the doctor. My colleagues and I offered to show that with her assistance few children would lose their valuable school time and that it would be possible to bring under treatment those who needed it. Four schools were selected and an experienced nurse who possessed tact and initiative was chosen from the settlement staff to make the demonstration. * * * One month's trial proved that the addition of the nurse made it possible to reverse the object of medical inspection from excluding children from school to keeping the children in the classroom and under treatment. An enlightened Board of Estimate and Apportionment voted $30,000 for the employment of trained nurses, the first municipalized school nurses in the world. * * * Out of this innovation the New York City's Bureau of Child Hygiene has developed. In the year 1914 this Bureau employed 650 trained nurses." Not every social agency, springing wholly or in part from settlement pioneering, can prove so clear a descent. This illustration simply shows how settlement results are developed into civic functions.

I fear that this recital of some of the achievements and contributions resulting from settlement experiments during the twenty-six years of the existence of the movement in America seems boastful and vain. It has left out of account, of course, disappointments and failures, the fruitless struggles, the blind alleys, the wasted efforts that have far outnumbered the successes. Yet every experiment station, every laboratory must confess to a like proportion of failures.

The task is far from finished. Every gain reveals new possibilities. With each new venture endless vistas of untouched territory open up. Perhaps through its cordial relations with worker and with employer the settlement may search out a silver hope behind the angry clouds of industrial difficulty. Through intelligent "sympathy, actively expressed," with the plight of its neighbors some path of approach to the unemployment issue may be discovered. The present educational ferment, with its conflicting views of the direction in which lies progress, is a fertile field for the fearless pioneer. The little understood frontier of sex education calls for the spiritual adventurer. The more extensive use of public schools demands exploration, bold yet tactful. Some method must soon be found of securing to America the fine traditions that its foreign-born sons have brought to its shores and some means devised to awaken in them and in their children a richer sense of the obligations and privileges of American citizenship. These vital tasks and hosts of others less clearly seen invite the best thought and study and experiment of the American settlement.

There is now a word of warning that must be said. Miss Addams expressed it several years ago when she wrote: "I have always objected to the phrase sociological laboratory applied to us, because settlements should be something much more human and spontaneous than such a phrase connotes, and yet it is inevitable that residents should know their own neighborhood more thoroughly than any other and that their experience there should affect their convictions." The settlement must avoid as fatal any dehumanizing tendency. It works with people and must beware of spiritual vivisection. It must never forget to preserve the nice balance between sentiment without sentimentality and the scientific method without impersonality. Perhaps it is wiser to err on the side of too much humanity than to regard one's neighbors as things. The settlement is dedicated to the unceasing effort to study and improve the conditions under which people live and work and play. It is not a building or a group of buildings, but a group of thinking people with aggressive ideals. When the hour arrives for the state to throw open its buildings to all the people all the time and to take upon itself the functions of the settlement in recreation and in education and perhaps even in inspiration there will still remain eager groups of men and women of education living sympathetically in poorer neighborhoods—if such still exist—seeing new needs, studying new situations, trying out new solutions.

Hollander's "Poverty"

Dr. Scott Nearing, in discussing the causes of low wages the other day, quoted Prof. Jacob H. Hollander as having a clear insight into an important cause, namely, that of unemployment. The author's thesis is that by means of trade unionism, minimum wage legislation, social insurance and the like the reasons for poverty will be so considerably reduced as to make it much less of a factor than is the case nowadays. The author states in his preface, "The purpose of this little essay is to set forth the needlessness of poverty." It is published by Houghton Mifflin Company, Boston.