very profound book condemning the revolutionary methods of the American Revolution would not be ready to accept so reactionary a point of view (neither the Fathers of the Russian Revolution). So circumstances alter cases. The Russians had a very forceful way of expressing that notion -"What is good for the Russian may be death to the Dutchman" and vice versa.

telligent? That depends, and if this short answer is not considered an intelligent answer I am afraid that none more intelligent can be offered. If there be a generic term to cover all socially constructive efforts from alms giving all through the line and up to constructive social planning, that term should be used in preference to "philanthropy." I don't know what the reason may have been for selecting this one word out of an evolutionary chain of terms. Maybe it is because the book was addressed to the givers as the last page might indicate. They still do not object to being classified as philanthropists, though you and I, my gentle reader, would not qualify under the term. For some reason or other no term in our profession survives very long. Rapidly they become discredited. Perhaps it's the contempt bred of familiarity. Alms giving, charity, philanthropy, up-lift work—observe the unpleasant connotations. We prefer to speak of ourselves as social workers rather than charity workers but if Elmer Rice at all reflects popular opinion how soon may we not be forced to escape under another alias. Yet the work will go on, with better understanding of humanity, with better understanding of social conditions, perhaps with greater courage in attacking causes and suggesting remedies and with greater support from society at large.

Perhaps the question "Why give; is it a religious duty?" may still constitute one of the fundamental problems of intelligent philanthropy in this country because a very intelligent man is asking it. One couldn't very seriously imagine a question of that kind in Russia, could one now? It would be thoroughly unintelligent to them.

To take an example much nearer home, and with due apologies for any personal allusions, a conference on the Care of the Aged was held in Chicago less than two years ago, under the leadership of the writer of these lines. An effort was made to bring together the best, most intelligent and most advanced views on this serious problem. A good time was had by everybody and a profitable one at that, but when the proceedings of the conference were reviewed by an English critic the succinct comment was: "Evidently public opinion in America has a good distance yet to travel on this subject." And there you are. Brother Einstein is right after all.

On the other hand the whole program of public welfare under any and all conditions. But surely the Daughters administered by governmental machinery and paid for out of government funds-is it or is it not a part of philanthropy, intelligent or otherwise? Our first reaction would be to answer the question in the negative. Time was, and not so very long ago, when the profession of social work found it rather difficult to hide its antagonism to, if not in contempt for public effort. It is significant that even To come back to our first question, is philanthropy in- in our terminology we have gotten into the habit of differentiating between "public" and "social work." Consciously we may have intended to express our opinion that public welfare often administered by untrained hands and minds, was not social work. I wonder whether there might not have been a subconscious realization that philanthropy or social work was not always public welfare. Be that as it may, the tax payer who pays an increased rate because of appropriations for schools, hospitals, medical institutions, and of late more and more for direct relief and even case work-that tax payer, generous by compulsion, doesn't have an opportunity of asking himself the question, "Why give; is it a religious duty?" He gives (or pays) because it is a legal duty. He may swear, as often "the voluntary" (?) contributor does but he pays, nevertheless, albeit he may pay as little as a highly trained income tax accountant, or a friendly tax assessor, will permit. The action may be described as intelligent but is it intelligent philanthropy or any other kind?, even though public welfare efforts are treated fully in the book.

> Evidently the same distinction may be drawn in the case of communal action as in the case of individual, and one is very much tempted to draw the shocking conclusion that in a measure, when systematic action for the public good becomes intelligent, it ceases to be philanthropy.

> May one permit oneself a summary? Philanthropy (oh, how I hate that word) is intelligent in a measure in which it goes abreast of circumstances, of time and space and social conditions. It is intelligent if it leads. It is not intelligent if it simply follows.

> And if that criterion be applied to the profession of social service in critical times such as these-well, somehow or other one cannot be too proud. Are we leading, for instance, in the present crisis? Insofar as we are begging for contributions or sponsoring football games or raising an appeal to the tearducts of a wealthy minority on behalf of the starving kiddies and are promising them all the theological and sociological rewards, salvation from hell as well as from revolution, is that intelligent? I am not at all certain. If we had a Vox Pop in our publication we might submit that question to an intelligent referendum.

# Relationship of Jewish Family Agencies to the Developing Public Relief Programs

## A SUGGESTED DISCUSSION OUTLINE

The Continuing Committee of Jewish Family Welfare Executives at a meeting in Pittsburgh, on November 27th and 28th, gave further consideration to the problems of relationships with public agencies, and presented the following outline at a Joint Meeting with the Continuing Committee of Jewish Federation Executives. This outline is a concentrated statement covering the outstanding points in a long and detailed discussion. It represents also further thinking on the report entitled, "Report of the Committee on Relations between Jewish Welfare Agencies and Public Relief Funds," formulated at the Atlantic City Conference, February 28th, 1931. It is suggested that these documents be made the subject of discussion in local communities and that correspondence on the various points, or others that may develop, be initiated by these communities with the Bureau of Jewish Social Research, in order to contribute to further thinking on this important question.—The Continuing Committee.

- There is an evident trend towards increasing public\* responsibility for dealing with problems of economic and social maladjustment. This tendency has been evident over a considerable number of years and has merely been accelerated by the pressure of the emergency situation. In some localities, governmental agencies, even before the depression, were carrying the major burden of dependency, while the depression has caused a widening of the area and an extension of the scope of public responsibility. The limited capacity of private resources to cope with problems arising out of economic and social changes is only one aspect of this growing acceptance of state responsibility. More fundamental is the changing attitude towards the responsibility of the state for the welfare of the group.
- Public departments have already taken over major responsibility for certain special categories, the widows, the orphans, the aged, the blind, etc. In addition, special provisions have been made for dealing with the present emergency, taking different forms in the various communities. From individual set-ups described, it seems to be possible to distinguish the following types:
  - 1. A permanent public department, established before the depression, which expands its work to meet all of the emergency needs.
  - 2. A similar department whose expansion capacity is limited and which serves as an auxiliary aid to some other forms of public or private provision for the emergency.

- 3. Public relief funds administered through public agencies especially created for the emergency.
- 4. Public relief funds administered through existing private agencies.
- The following elements will enter into any consideration of further developments.
  - 1. Previous experience indicates that even with a reasonable return to prosperity, the residuum of social liabilities from the present period of disorganization will be so great that a return to any of the previously existing forms of care will involve considerable expansion of that form, whether public or private.
  - 2. The alternatives for meeting these expanded needs are either: (a) a return to private responsibility, (b) the assumption of permanent public responsibility or (c) a combination in which public and private forms supplement or complement each other. If the premise in III-1 is correct, there is little likelihood that private resources will be able to expand to meet what seems to be a growing area of need. The assumption of greater public responsibility, under the alternatives (b) or (c) seems more likely, since, as already indicated, the tendency in that direction was firmly established before the present crisis and recent developments constitute an emphasis on public responsibility. rather than a radical change from private to public facilities.
- These developments compel Jewish community organizations, which represent the interests of the Jewish group, to discover their appropriate relationship

<sup>\*</sup> The terms "public" and "government" are used to denote support from tax sources, whether from the city, the county or the state.

to this rapidly changing picture. The social changes which are hastening the transition from private to public responsibility are affecting the Jewish group as seriously as the general community. As tax payers, contributors or clients, the Jews have the same obligation for developing adequate public provision for social needs, as they have the same right to participate in it. In recognition of this right, the Jewish community has been availing itself increasingly of public resources, although it has continued to take care of some special dependent groups, long after public provision has been made for them.

During the present emergency, the Jewish family agencies have established closer relationships with public departments. The Jewish community has likewise come to look more favorably upon public resources as a means for serving the needs of Jewish dependents.

Assuming that the factors which compel expanded reliance upon public resources apply equally to the Tewish group, what will be the effect upon the Jewish community organization of the curtailment of its relief function?

Among the reasons why the Jewish community in the past has not readily drawn upon public resources are such considerations as:

- 1. the inadequacy of public support,
- 2. the limitation of public efforts to material relief, to the exclusion of other rehabilitative services,
- 3. the hesitancy on the part of the immigrant group to utilize governmental resources, because of lack of mutual understanding,
- 4. the deep-rooted sense of Jewish group responsibility and the tradition of "caring for its own."

There is evidence that the increasing importance of the public welfare department and the greater concern of the public towards its work, may bring about an improvement in standards of relief and service and a greater consideration of the individual needs of special groups.

V. In the light of those probable developments, which must necessarily proceed slowly, there are some permanent as well as transitional functions which the Jewish agency will have to carry.

#### 1. Complementary Function

There are now, and will probably for some time continue to be, certain groups of people for whom public provision will not be made. These groups may be described in the following categories:

(a) The Ineligible.

Public provision thus far has been made

chiefly for specific groups who qualify for public aid by virtue of definite social accidents, such as widowhood, blindness, orphanhood, unemployment, etc. It is the experience of Jewish family agencies that not only has this left large groups of families with a variety of social difficulties unprovided for, but there are, even within the specified groups for whom public provision is made, many families who do not qualify under the particular provisions of the law, who may still be in very genuine need of relief as well as service.

## (b) The Non-dependent.

Few, if any, public welfare departments have undertaken a preventive program which has been the distinguishing feature of the Tewish family case work agency for many years. Families on the verge of social breakdown, because of domestic strife, industrial maladiustment, physical and mental ill health, unsatisfactory relationships between parents and children, delinquency, and the whole field of personality problems which are a threat to economic self-sufficiency, would not ordinarily apply to the public agency nor be accepted for treatment there, unless the problem were so acute as to have actually precipitated the need for relief. It is to this group, where dependency is constantly being prevented, that the Jewish family agency finds itself increasingly useful.

- (c) Those requiring special services, such as home making, visiting housekeeping, vocational guidance, etc.
- (d) The supervision of certain groups, such as children and aged, will undoubtedly, regardless of public support, continue a primary interest of the Jewish agencies, inasmuch as provision for these groups involves consideration of a religious and group survival char-

## 2. Supplementary Function

This function is being modified by developments in the public agency and involves two types of supplementation.

- (a) Supplementation of relief on cases cared for partly by the public agency. (Now in practice in children's field, mother's aid, etc.)
- (b) Supplementation of service to families receiving relief from the public agency.

Public agencies, concerned as they must be, especially at this time, with the factor of economic need and with greatly expanded and frequently inadequate staffs, find themselves unable to give case work service, so sorely needed in many instances. The availability of such service in a private Jewish agency may spell a rapid return to self-maintenance for the family, whereas the absence of such service may spell long continued and expensive dependence. While many families, particularly at this time, are in economic need only and are able to handle their personal problems when given the necessary income, there is an increasing number of families who, in spite of some relief of their financial distress, find themselves faced with problems of social demoralization which increase in number and seriousness with the length of the depression.

#### 3. Demonstration Function

There is no doubt that public departments have

agency and especially the Jewish family agency. which has for so long advanced standards of study and treatment for its clientele, to continue to demonstrate the value of its particular approach to their problem, and to share with developing public agencies the fruit of this experience.

### 4. Propaganda Function

Jewish agencies have exercised some leadership in securing increased public aid and in raising standards for such aid. Increase in this activity is needed, if progress in public aid is to be promoted and fostered.

In this analysis, no attempt has been made to gauge the ultimate effect of Jewish participation in public work upon Jewish communal life. It is obvious that, for the time being, the functions outlined above will require the full energies of the Jewish family agency and the full support of the Jewish community.

The Committee wishes it to be understood that this grown in stature. They have developed stand- statement is not a formulation of a program. It believes, ards which in some places challenge the private however, that the tendencies noted have significant implicaagency. It remains, however, for the private tions for the Jewish group, calling for further discussion.

# A Study of the Boards of Directors of the Jewish Federation of St. Louis

By GILBERT HARRIS

A s a result of the present economic stress Jewish social positions because of their ability to contribute or to raise program in critical fashion. The "whys" and "hows" should be blamed on them. The writer does not believe these formerly accepted are being given the acid test as the eco-statements entirely warranted. However, following the nomic realities press. Philosophy, financing, program, per- criticism it was suggested that the composition of the Boards sonnel and purchases—everything has been subjected to of Directors be studied. The subject matter of this paper careful analysis and often revision,

A grave concern has been the shrinkage in the amount of voluntary contributions. In one city, St. Louis, where the shrinkage has been considerable, the executives of the member agencies of the Jewish Federation met for mutual consolation and in the hope that something would happen. Educational Union. The Federation included five organ-It was natural that there be analysis and criticism as execuizations; United Jewish Charities, now known as the Jewish tives discussed the unfortunate results to their institutions Community Center, The Jewish Hospital, Home for Aged from lowered appropriations. Much of the criticism was and Infirm Israelites, Hebrew Free and Industrial School directed to the trustees of Federation agencies. Board mem- Society, and the Jewish Alliance Night School Society. The bers are too old and have been too long in service. There first president was Moses N. Fraley, for years a dominating is not enough representation by all elements in the com- figure in the Jewish Community. The five societies ex-

🖊 🛦 work has been forced to examine its structure and funds, lowered appropriations, it was further reasoned, is the result.

#### HISTORY

The Jewish Federation of St. Louis was organized in 1901. At this time it was called Jewish Charitable and munity. Again if board members have been elected to their pended \$42,000 annually. Appropriations were made to the