

has not developed for itself, let alone for the general public, adequate standards of measuring its accomplishments. Moreover, many of the most ardent supporters of social work are unwilling to take a pragmatic view of its attainments. A sentimental patient once said to a famous physician: "Doctor, how many people have you cured in your life?" "I," said the doctor, "have never cured anybody." Perhaps the most common pitfall of the practical thinker is to fail to make the fine distinction between the indispensable and the valuable. This is the essential error of our newspaper critics and one of the deadly sins of social work publicity. No sensible person believes that the X family is going to starve if he personally does not contribute to the Community Fund. But the publicity experts tell us that we must not talk to this Sensible Person in terms of the whole alphabet of families because, as a sensible person, he hates statistics. Here again we have been misled by our friends. Nothing in this practical age is so impressive as a well-selected statistic. There are probably not a dozen people in this room who do not know that the

Queen of Roumania brought 50 trunks with her.

This conference is predicated upon a belief in the intelligence of the public in its relation to social work. It is committed to a program of demonstrating the value of social work and improving its practice in this State. It is fair to say that the public will understand us in proportion as it is taken into our confidence? And can we be courageous enough to say that public understanding is more vital to social work today than heedless contributions?

In case you have forgotten the original text of these remarks, let me tell you, in conclusion, about the traditional two Irishmen, Pat and Mike, who went out West. Pat had undertaken to ride a broncho and was having a rather bad time. His friend who was watching the performance finally could stand it no longer and called out, "Pat, get off of that horse. You're going to kill yourself." "How kin you ask me to git off?" replied Pat, "when it's all I can do to stay on." This, perhaps, is the dilemma of present-day social work.

### AN IDEAL PROGRAM FOR AN INSTITUTION DEALING WITH DELINQUENTS

BY MARY PALEVSKY

**T**WO social workers are discovered talking to each other. One is a case worker with delinquent children in a private agency; the other is a worker in a reformatory. The institution man: "How simple your job seems, compared

with mine. You get your boy at a still hopeful stage in his downward career; he has not yet come into open conflict with the law and he is willing to consider you his friend. You see him occasionally, jolly him along and leave the burden of his

iniquities upon his long-suffering family. If he improves, you pat yourself on the back and demand an increase in salary. If he does not improve, you blame his environment, pack him off to court, thence to the institution. At 5 o'clock, you have finished a day's work and have departed far from the madding crowd of bad boys. Look at us poor devils and weep. We get that once-hopeful boy of yours, but what a change! Now he is a hardened, toughened little rebel with a permanent grudge against society—and society for him is the world within the confining walls of the reformatory. We have to live with him, day after endless day, night after endless night. We have to worry about his food, shelter, clothes, and even occasionally about his reformation. Nor can you blame us if we appear to spend little time upon the last, for in correctional institutions there seems to be an endless procession of leaking pipes and leaving cooks which require immediate attention. And that lad of yours is so inconsiderate; he may become sick, he may injure himself or others, he may die, or most dire calamity of all, he may run away. We stagger under our responsibilities."

The case worker: "Your plight is truly pitiable, yet I envy you. For so often futility dogs my footsteps. If I am very industrious, I manage to get around to five of my most serious problems once a week for a brief hour. I may have a perfect 'transference,' and my persuasive influence may seem to work like magic in the boy's presence; but do I not know that I must finally abandon him to his stupid parents, to his

unimaginative teachers, to his rowdy street companions? Of what avail is my little effort, pitted against those destructive influences in my boy's life? In a metropolitan community such as mine I cannot have my boy physically examined in a clinic unless he is ill. The psychiatrist's recommendations look charming on pink and blue papers, but I am powerless to carry them out. The all too-scarce clubs and playgrounds are for the 'normal' child. But my child is peculiar, he is difficult, he does not fit into standardized community life. Consequently, I fail often, as you have intimated, and contrary to your belief, I find myself brooding over my failures long after 5 o'clock. You, on the other hand, are living and working in the sociologist's paradise—the controlled environment. You have the child for twenty-four hours a day for months and years. You are his philosopher, guide, and friend. He need see nothing, think nothing, do nothing, which you do wish him to see, think, do. What an opportunity!"

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It is the controlled environment as it exists in present-day correctional institutions for juvenile delinquents, that I wish you to see, not merely through my eyes, but through the eyes of hundreds of other social workers. Our knowledge is based upon personal observation, upon conversation with institutional workers, upon reading and upon experience with children whom we have sent to institutions and whom we have followed up after their discharge. For my presentation, I have chosen five insti-

tutions near New York City. They include sectarian and non-sectarian, state and semi-state, girls' and boys' institutions. All have ratings in the state department which range from good to excellent. All are considered modern, enlightened, and scientific reformatories by that small portion of the community which gives such matters any thought at all. The following thumbnail sketches are as accurate as I could make them without giving too obvious identifying information. Ladies must live.

*Exhibit 1.* On your left, friends, is a girls' home in the suburbs—an old-fashioned, poorly constructed, two-story frame building, housing thirty girls. They are committed usually through the Children's Court, occasionally by private arrangement. The reasons for commitment are sex delinquency, petty pilfering, improper guardianship, enuresis, lack of temporary shelter, need of a boarding home, etc. The present inmates range from 8 to 18. Some are feeble-minded, some psychopathic, some normal. The period of commitment is indefinite and may be terminated at any time that the matron and her board see fit. Thus, it is not unusual to find that a stay which was originally intended not to exceed several months, has dragged into several years. All of the girls sleep in one large dormitory, and not having individual bureaus and closets, they engage in continuous combat over their personal possessions. They are all taken in a body to the nearest school regardless of individual educational needs. When they have struggled through the grammar grades they

continue automatically into high school, equally regardless of individual unfitness for higher academic training. Just now, there is one girl of 18 still valiantly repeating the lower high school grades.

Recreation consists of turning the girls out en masse for an airing in the yard. They stroll about aimlessly with nothing to do and are glad to return to the house. An orgy of scrubbing and cleaning provides the "correctional" part of the program. The house reeks with cleanliness. Cleanliness assaults and offends all five senses of the visitor. When I was there on a Sabbath day, I saw six girls on their knees scrubbing an already spotless floor. The matron took me triumphantly down to the cellar, of which she is justifiably proud. I found myself musing how well an Oriental rug and a soft armchair would look in that cellar, and I could barely restrain myself from suggesting that the furnace ought to be covered with trailing ivy. The living room was a barren, dismal, barnlike room with three or four long tables in it. No color. No pictures. No cheer. Neglected in one corner stood a box of frayed old books, donated by benevolent ladies at their annual spring housecleaning. I could make out relics of old "Elsie Dinsmores" and "Rollo" books dear to a bygone generation. The matron complained that the girls were not interested in good books.

The girls themselves were huddled together in silent, hushed groups as far away from the watchful eye of the matron as possible. When a girl becomes sick, she is given a dose of castor oil; if she becomes worse, she goes to the neigh-

borhood doctor. During her entire stay in the home, her record consists of the original order of commitment from the court with nothing further added. A recent investigation revealed the fact that a majority of the girls should never have been admitted in the first place and that they should have returned home or to other non-institutional environments a long time ago. One girl who has had a progressive mental condition unknown to the matron has attempted suicide and has been removed to the psychopathic ward of a hospital. Another girl who has suffered for years with "growing pains" was found in a state of collapse because of a cardiac condition which she had had for years. This girl always looked well and, therefore, performed the hardest physical labor in the house.

*Exhibit 2.* A boys' home—modern, up-to-date, cottage plan institution, located in beautiful country surroundings. There is all the paraphernalia of workshops, farming, outdoor recreation, etc., but none of the machinery is invoked in the careful study and treatment of individual children. The grouping as to age and intelligence is similar to exhibit No. 1. The severest type of mass discipline prevails. All activities are carried on in squad formation, the boys marching to and from dormitories, meals, work. Education is rigid, religious instruction is a dead routine. The absence of physical walls and bars only serves to emphasize that "stone walls do not a prison make." We have often admired the ingenuity with which visitors are firmly but gently prevented from really seeing the institution. I happened to be there on

"Founder's" Day. All that I was able to see at that time were some drawings in the schoolroom and the pompous military drill which is the chief feature of the school. Even the ugly khaki uniform failed to conceal the evident spiritual *malaise* of this regiment of boys. Corporal punishment is indulged in quite freely and is probably less feared than the form of punishment which forces a boy to stand rigidly at attention, hour after hour, for the greater part of a day. From here to the penitentiary is one goose step.

*Exhibit 3.* About thirty-five girls live here in a somewhat freer atmosphere than in other reformatories. They have individual rooms which are rather attractive. Undisguised household drudgery is the chief vocational training of these girls. They scrub in the morning before school and in the afternoon after school. When they have finished, they begin all over again on the same territory. In time, such intensive effort is bound to be injurious to the floors. When a girl runs away and is returned, she is locked up in solitary confinement in her room for a period of about two weeks with nothing to do. She is dressed in her nightgown and receives her meals through the keyhole, as it were. For the first two or three days the prisoner yells, bangs on the door and works herself into an acute state of hysteria. Exhausted, she finally succumbs and remains quiet enough for the rest of her stay in her room. But this is not punishment; dear me, no! This is quarantine, for it is obvious that a girl who has escaped may have returned with a contagious disease and modern medical science has been unable to

invent a better method of quarantine. The girls are never permitted off the grounds. In the evening they sit about with nothing to do, but a group of delinquent girls does not lack fascinating topics for conversation. For an infraction of a minor rule, the assistant superintendent, beside herself with fury, was heard to address one girl "you weak-minded louse!"

I must not neglect to mention a special opportunity which is available for a girl of superior intelligence in this school. She acts as a night watchman and receives nominal pay for her services. This means that a delinquent girl who has been committed for special training to fit her to resume her place in the world, spends her days sleeping and her nights sitting up preventing run-aways. Her education, her recreation, her spiritual development? I ask you.

*Exhibit 4.* In this boys' home, the children move about more freely as individuals and most of them look fairly contented and at ease. This institution is experimental and is under the guidance of an enlightened and far-seeing director. It is considered our most hopeful venture in the institutional treatment of difficult children. But here, too, the children are heavily over-burdened with housework and the school facilities are painfully inadequate.

*Exhibit 5.* Although it is called a reformatory for juvenile delinquents, it is, in reality, an old-fashioned penal institution one hundred years old and practically unchanged in its physical aspect since it was founded. The buildings are forbidding piles of stones, surrounded by coal heaps and swamp grounds.

Clanging of gates and grating keys are a continuous dominant discord.

In huge dormitories, 150 to the room, the boys sleep in an atmosphere subtly perfumed with a blend of antiseptic, strong soap and mould. There are no mattresses, for sanitary reasons. There is no closet space for individual possessions, since no boy is permitted to have possessions. When a boy goes to bed, he puts all of his worldly goods at the foot and dons them again the next day. The bathhouse consists of a number of uncurtained shower-baths and trough-like sinks. I could see no other appurtenances for polite dressing; no combs, no mirrors, no toothbrushes. If the boys have any, they must keep them in their pockets. There is no evidence of modern labor-saving devices in the kitchen and workshops. The boys who are on kitchen duty mix the bread intended for about 800 people by hand so that they may be kept occupied for a longer period.

Most of the staff personnel are policemen. I happened to be present when the boys filed in to dinner. If you want utter depression to grip your vitals, you should see 500 boys, all ages and colors, marching stiffly to their meals. There was hardly a human gleam on any face—all became one vast blurred parade of wooden soldiers. Arrived at their tables, they stood at attention while an officer gave a series of staccato commands, "sit," "serve," "grace," "mess." The grace muttered out loud in unison was a travesty upon religion — asking God's benediction upon this house of desolation was to me a kind of blasphemy. The puppet gestures completed, the boys fell voraciously

to their meager, unattractive, inadequate looking dinner, served without a single refinement of the table. "Though such a statement will excite derision, I believe a fingerbowl and table napkin to be greater aids to reform than a five-foot cane." Thus wrote one authority on reformatories.

I was ushered into a large, bare room in which a group of small boys was apparently waiting for something to happen. There was literally not a stick of furniture in the room, nothing but blank walls, floor and ceiling. In one corner a small boy was sitting humped up on the floor reading the comic supplement of a newspaper. Elsewhere two or three boys were sparring with one another; the others shifted their weight from one foot to the other waiting for the time to pass. This was the play room and this the play hour.

Then I inspected the schoolroom and talked to the principal and teachers. In answer to some leading questions of mine on various phases of institutional life, these teachers told me that they had never ventured beyond the domain of the schoolroom and, therefore, had not the remotest idea how the boys slept, ate, worked, etc. They did not even appear to be curious of the life beyond the schoolroom of this endless procession of delinquent boys. The principal believes it to be more democratic to know nothing of the history of the children so that they may be treated alike. He said that he did not wish himself nor the teachers to be prejudiced against the boys by knowing the nature of their offence. What price tolerance?

I venture to say that the school desks and other equipment is a century old. Great overgrown boys sit rammed into tiny desks from which it takes considerable dexterity to extricate themselves. Movable blackboards hang rakishly on broken pedestals so that the sloping writing on the boards cannot be seen without severe visual strain. The curriculum of the city schools is slavishly adhered to without the slightest attempt at adaptation to the needs of handicapped children. When a child reaches high school age, and is not too feeble-minded, he is placed into the high school class willy-nilly. In one of the English classes I found a group of dull-looking colored boys studying Matthew Arnold's "Dover Beach" because it is prescribed in the syllabus for the first year of high school.

Methought I could hear the great Victorian murmur sardonically, "So this is culture!" But perhaps you have forgotten "Dover Beach"? Let me quote it here so that you may see how quaintly ironical this classic is in the setting of a juvenile prison:

"Ah, love, let us be true  
To one another, for the world which seems  
To lie before us like a land of dreams  
So various, so beautiful, so new,  
Hath really neither joy, nor love, nor light  
Nor certitude, nor peace, nor help for pain;  
And we are here as on a darkling plain  
Swept with confused alarms of struggle  
and flight  
Where ignorant armies clash by night."

Too, too true! But if true, why strive, why struggle, why, indeed, go on living? If a little boy with a low I. Q. does not require Matthew Arnold for his soul's salvation, he certainly does require joy, and love, and light; certitude, and peace, and help for pain.

This is my composite portrait of institutional life. It is not a complete picture. It does not tell the whole story. It is full of shadows. Is it to wonder that I believe that present-day institutional treatment of delinquents is arrested on a level comparable to that of the medical profession when its chief practitioners were barbers? A careful and scientific observer like Healy does not hesitate to say unequivocally that institutions fail completely to re-educate their charges or to prevent them from continuing their delinquent careers after they have left the institution.

We have still before us the creation not of an ideal program but of a better program since "ideal" suggests vague, improbable, millennial strivings. If we start with a basic principle enunciated by Healy, we shall be headed in the right direction. Says Healy, "Altogether we might rationally demand for delinquents in charge of the state, the same sort of careful scientific study and treatment, even if more difficult and complicated, that is accorded to plants and animals under government auspices."

If that is true, we may begin by saying that X, the institution of the future, will not be the dumping ground of the community's failures. We shall conceive it as a sanitarium for sick personality; a definite and constructive link in what should be an endless chain of service to maladjusted childhood. We need not concern ourselves here with the physical embodiment of X. Any of the better cottage plan country institutions which I have described would be suitable. Our point of view, our fundamental attitudes

matter immensely; bricks and mortar not at all.

Upon his arrival to X, John will be sent to a diagnostic cottage for observation extending over a period of a month at least. Here he will be studied with minute and painstaking care by a trained and competent case worker, physician, psychologist and psychiatrist. At the same time, the case worker will conduct an exhaustive inquiry into John's early history, home surroundings, school, court and detention room experience. At a leisurely monthly staff conference, which will include at least ten of the extra-mural social workers who have probably known John before he came to X, this child's past, present and future will be discussed in terms of diagnosis, prognosis and plan. Nor will John himself be lost sight of, as a self-determining free entity within necessary limits. The consultation with all the pros and cons, predictions, assets, and liabilities will be set forth in a detailed case record to which will be added a continuous history of John's stay in the institution. If John is mentally deficient or hopelessly psychopathic he will be transferred at once to specialized institutions or to differentiated parts of X itself. If he is not too desperately bent upon a career of crime he may even be placed in a foster home under supervision. This plan has been tried successfully in other communities, but hardly at all in New York State. If this sifting-out process still leaves John with us, he will be assigned to a cottage corresponding to his classification.

The household units will be small, probably not more than ten children

with a resident staff will live under one roof. There will be individual rooms, allowing for privacy and freedom. Not only will the general arrangement of the house be attractive, but it will also be conducive to refined and gracious living. Let me add another heresy: In X, as I envisage it, it will be possible for boy and girl delinquents to live in the same house. For X, you see, is going to be part of the great world, not a sequestered wilderness.

In most institutions, the dietary is meager, poorly balanced, unattractively prepared, monotonous. What can be more deadly than to know in advance that on every Monday, time without end, there will be corned beef and cabbage for dinner and on every Saturday, for evermore, baked beans? A little of the delightful uncertainty and even inefficiency of the average home should be allowed to take the curse off the rigid and clock-like routine of institutions. In X, at any rate, John's abundant and appetizing family meals will include necessary variations prescribed by the physician and dietitian to meet the needs of a child who is physically and temperamentally different from every other child around him. I know a physician who is especially interested in the morphological variations of problem children. He has demonstrated that the careful study of the structural abnormalities of defective children leading to a change in their diet and physical exercise, has actually increased their intellectual response. And yet we have always been accustomed to believe that intelligence is a rigidly fixed quantity incapable of change. Where can diet and exercise be under better

control than in the enlightened and well-equipped institution? Recreation in X will become a consciously planned medium of wholesome self-expression. Sports, games, dramatics, community singing, will be under the guidance of a competent recreational director. It is hardly necessary to point out to this group that play is not a sentimental concession to childhood, but a powerful instrumentality for the building and developing of character. A recreational program will not be complete which will exclude the possibility of taking small groups of children to the city to hear good concerts, see worthwhile plays, movies, and museums so that they may learn to use fruitfully the cultural and recreational resources of the community to which they expect to return. This may seem impractical to the average institutional executive who is fearful of explosions and run-aways. I know a capable case worker who used to take twenty-two incorrigible girls regularly once a week to a religious service in New York City. These girls enjoyed the trip enormously, conducted themselves becomingly and returned to the institution in good order. To have denied them the pleasure of this excursion was considered a severe punishment. Children who are musically inclined will be given opportunities to develop their talents, not for exhibition in the military band, but for their own soul's delight. Aesthetic and "social" dancing will be taught and encouraged and if Jane happens not to be a patient in X, she will be imported on special occasions to lend her feminine grace to the party. Wherever possible, and I believe it is possible

to a much greater extent than is now dreamed of, the institution population will mingle judiciously with the other people of the community, whether it be rural, village or town. Thus we shall give our children opportunities to develop social relationships since we are preparing them not for a monastery, but for an urban life bewildering in its social complexity.

If, as Miriam Van Waters says, a delinquent is a child whom we have failed to educate properly, we shall have to develop a system of education which will also perform the function of re-education. A specialized curriculum planned jointly by experts in education and delinquency will be administered by highly qualified teachers whose teaching will gain enhancement, vigor, and significance from the thorough knowledge they will be expected to have concerning their individual students. Education will concern itself first and foremost with the vocational training of John so that he may be able to earn a living which will also yield him some emotional satisfaction. Equipment in the various trades will be comparable to that in use in the outside community, so that John will not be handicapped by having spent years acquiring antiquated processes of production on antiquated machinery. Such equipment is hardly feasible for the small units required by institutions as they exist today. An English writer on reform schools suggests the complete industrial reorganization of correctional institutions on a state instead of individual basis. That is, instead of having each institution putter about with a little printing, a little carpentering,

a little garment making, each institution will be organized around one basic industry. This would necessitate a central diagnostic station from which children would be sent to the institution best suited to their vocational needs. The clerical and business management of the entire group of industries would be centralized in still another institution where delinquents with superior mental capacity would get practical experience and training in commercial subjects. Whether or not we adopt such a plan for X, we shall have a vocational counsellor who will keep us informed of the changes taking place in the economic structure of the outside community and of employment opportunities available for John and his needs. Cultural and academic subjects will not be lacking in X, but will be carefully adapted to the use of individual children. Therefore, we shall probably not teach Matthew Arnold, although we ourselves admire him, to a boy who will become a shipping clerk or a tinsmith. Our teachers will know that a magnificent and colorful literature for children exists today and can be used to stimulate the interest of all children in reading.

Vocational training brings me back to the subject of scrubbing which is now so prominent a feature in the training of delinquents. It is my earnest hope that X will not be self-supported wholly or in great part by the labor of its patients. Why should a reformatory be self-maintaining more than any other hospital or social agency? Are we not rationalizing this medieval aspect of institutional life when we tell ourselves that scrubbing and

laundry work will prepare its devotees for a livelihood later on? Hardly any of them will do this kind of work after they leave the institution. Even if they should, any laundering or scrubbing process can be learned in a day and need not demand precious years in preparation. Menial household drudgery will be performed in X by paid domestics and by modern labor-saving devices. Our children will be expected to do the same simple household chores that they would in any well-regulated private home. Our children have before them at best a maturity beset with hardships, temptations, pitfalls. Why should they be overburdened and made to pace the never-ending treadmill of dull routine and soul-depleting labor? Living through and successfully surviving the period of adolescence is a considerable accomplishment for the normal child, for the disadvantaged delinquent it is a feat.

Wherever delinquency is mentioned today, there also you will hear much ado about religion as a panacea. This is a disastrous simplification of the problem. Religion is only one form of therapy and as it is at present conceived, a very weak one. The ritualized religious service which is now so conspicuous in most institutions seems to be hopelessly ineffective. The mechanical learning of prayers and the weekly sermons of exhortation fall upon deaf ears. Surely religious experience is an individual matter if nothing else in this world is. It will be well to recognize that to some temperaments religion is the bread of life; to others, gall and wormwood. Religion as a subject will be secularized in X; that is, it will

become a part of the educational curriculum for those who want it and it will be made an interesting and worth-while subject, taught by competent teachers, not by the lower orders of the clergy. The right kind of religious adviser will know that there are many other forms of spiritual self-expression beside formal religion and with this knowledge and his own dynamic personality, he will be able to unfetter the imprisoned soul and set it upon the path toward the wide horizons.

All our plans, all our aspirations, will be still-born if we cannot have the proper kind of personnel throughout X. Gone will be the hoary superintendent who stiffens his neck against new ideas. Gone will be the superannuated, embittered, frustrated old maids or genteel widows who are now cottage mothers. Gone will be the strange young men workers who belong to an intermediate sex. X will blossom as the rose with a staff of individuals who are well adjusted to their own lives and who have serene and radiant personalities. You may well ask where we shall find such people. I hang my head in shame for I do not know, but it usually happens that the demand creates the supply. What further indictment can you have of the present institutions than the fact that they are so dismally unattractive that they cannot secure or retain the only kind of fit guardians for children? In addition to its domestic staff, each cottage will have a trained case worker who will in no way become involved in the economics of the house. If a competent mother with two or three children finds it difficult to look after them and her home, why



should we demand such service of a matron with twenty-five or thirty children in her family? Our case worker will at no time have more than ten children under her care. She will look after them individually and plan the necessary group life of the household. Only such a staff as I have suggested can create goals to conduct which will appeal to the relentless logic and frank questioning of children. This has become no simple matter in our modern world. To our present generation of youth, religion as a moral sanction for conduct is a joke. The brotherhood of man which was so powerful an incentive to our generation when it was growing up, has become engulfed in a rising tide of racial bitterness and hatreds. Civic virtue has become obscured in the cloud of steam which rises from "Teapot Dome" and other scandals.

Where shall our younger generation hide from the rapacious vulgarity and cheapness of the "tabloids?" It will be a challenge not only to the staff of X, but to the whole world interested in the safeguarding of children to be able to give them plausible reasons why it is worth while to live and to live with beauty and dignity.

## HISTORY OF THE JEWISH WELFARE SOCIETY

BY BENJAMIN GLASSBERG

THE Jewish Welfare Society, of Philadelphia, or the Society of the United Hebrew Charities, as it was originally known, was organized in 1869, the very year which witnessed the formation of the London Charity Organization Society,

If this program has anything of truth in it, we should feel that when John is ready for "graduation" he will have good habits, a means of earning a living, considerable self-mastery and stability, and a happy, eager and hopeful outlook upon life. It will be assumed that in X that John's training will not be wasted by returning him to the same environment which created his delinquency. Careful placement and careful supervision by a case worker or parole officer will be taken for granted; but with the difference that our parole officer will be a properly trained person who will not be responsible for more than twenty individuals.

To the "anti-coddlers" this fair institution called X will seem to present a horrible danger; namely, that the entire community of children will go delinquent and clamor for admission. Such reasoning will keep the "crime wave" always with us. Delinquency is a tree of many branches, but always at its root is the ignored or violated selfhood of the individual. That frustrated ego must have good soil, careful pruning, sunshine, if it is to grow tall and straight. After all, to correct is to set straight.

the first of a great many similar societies that were later formed both in England and the United States.

At the time of its organization, there were a number of Jewish independent charitable societies in existence without any attempt at

co-operation. This condition was unsatisfactory. It made for duplication of effort, and waste, and encouraged a few to make the rounds of the various societies, imposing upon each in turn. A number of those active in relief work came to the conclusion that this situation should be remedied and efforts were accordingly made to bring about a union of the existing relief societies.

With this purpose in view, a meeting was held on February 15, 1869, and on March 29th, a plan was ready. It provided in the main for a central organization to replace all alms-giving charities with a single channel of distribution. The following societies were represented at the meeting which adopted the plan of union: United Hebrew Relief Association, the United Hebrew Fuel Society, the United Hebrew Benevolent Fuel Society, organized in 1841; German Ladies' Hebrew Benevolent Society, organized in 1845, and the Ladies' Sewing Society, organized in 1838. There were also present the presidents and rabbis of the following congregations:

\*Among those who signed the call for the affiliation of the existing organizations with the newly-formed Society were M. A. Mitchell, Abraham S. Wolf, Joseph Einstein, S. Silberman, Alfred T. Jonas, S. Abeles, R. Brunswick, G. Fellerman, S. Morris, Dr. S. Hirsh, Dr. M. Jastrow, the father of Professors Morris and Joseph Jastrow, Dr. M. Bettleheim, the father of Mrs. Rebekah Kohut; Mason Hirsh, treasurer of the society, 1870-1891; Lucien Moss and Levi Mayer, for many years members of the Board of Management; Solomon Teller, vice-president 1872-1888; Edward H. Weil, counsellor of the Society 1870-1888; S. W. Arnold, the first president; M. Simon, the second, and Solomon Gans, the third president of the Society.

Rodeph Shalom, Keneseth Israel, Beth El-Emeth, Beth Israel, Adath Jeshurun, Bnai Israel, Mickve Israel.\* The new organization was to be known as the Society of the United Hebrew Charities of Philadelphia.

A formal act of the legislature was passed on April 2, 1869, permitting the union of the above-named societies and a charter was granted by the Court of Common Pleas on June 7, 1869. Thus, the Jewish Welfare Society is one of the oldest existing continuously functioning family welfare agencies in the United States. There was but one charitable organization which refused to give up its separate existence; namely, the Female Hebrew Benevolent Society. This society was founded in November, 1819, with Rebecca Gratz as one of its organizers, for the purpose of helping women only. It is still in existence, carrying on the work for which it was originally founded.

The first general meeting of the United Hebrew Charities was held on June 13, 1869, but no relief work was begun until October. According to the constitution the funds of the Society were to be used "to give food, clothing, fuel and medical attendance; for nursing the sick and infirm; for funeral expenses and for such other aid as may be deemed proper, to deserving objects of charity; for granting loans in small amounts, without interest or any charges, to enable meritorious persons to earn their livelihood; to encourage thrift and economy, by providing a place of safe deposit for their savings, and to aid them in their efforts to obtain employment." The constitution further provided for an advisory and vis-