

Make the Conference Bigger

There are many charitable organizations, and even some federations, which have not as yet affiliated with the National Conference of Jewish Charities. They are in small towns, but they are as much in need of the stimulus that the National Conference gives as are the large organizations in the big cities. The Conference needs them, too, as the more representative the Conference becomes, the greater authority it will speak with.

If you know an organization in your city or elsewhere that is not affiliated with the National Conference, will you send name and address to the Secretary?

Social workers are interested in the spread of social doctrine. The education of the public is a part of their work; and to many organizations membership in the National Conference is an education in philanthropy. Workers ought therefore to regard propaganda for membership as a part of their duties.

Organizations and individuals desiring a report of the proceedings at Memphis must subscribe at once, otherwise they will miss numbers of "Jewish Charities" containing parts of the report.

EXCHANGE BUREAU

[Organizations and workers are invited to make free use of the Exchange Bureau. Notices are inserted without charge, and will be kept as long as the advertiser desires.]

Have you an opening for a trained man, college graduate, New York School of Philanthropy student, with practical experience in settlement and relief work. Can furnish adequate references. Address X, JEWISH CHARITIES.

Visiting Nurse wanted, one having nursing as well as social service training preferred. Must be graduate, registered nurse and Jewish. Applications stating salary desired, experience and references should be addressed to Oscar Leonard, superintendent, United Jewish Educational and Charitable Association, St. Louis.

Removal of Office

The Hebrew Relief Association of Milwaukee, Wis., have moved their offices from 436 Seventh Street to 730 Central Avenue, to which address all communications should be sent direct. N. N. Goodman, superintendent.

Foundation of Grabfelder Building

The foundations have been laid for the Samuel Grabfelder Medical Building of the National Jewish Hospital for Consumptives, and the cornerstone ceremonies took place June 28th, at 10.30 A. M. The speakers were Governor Elias M. Ammons, Mayor J. M. Perkins, Father Wm. O'Ryan and Rabbi Wm. S. Friedman.

The building will be of brick, two stories high, and full basement. It will contain secretary's and superintendent's offices, assistant superintendent's office and examination rooms, also rooms for laboratory purposes, drug rooms, rooms for nose and throat work, dental work and proctology, and a thoroughly equipped X-ray department. There will be animal quarters in the building for experimental purposes. The building will also contain an up-to-date medical library. The Samuel Grabfelder Medical Building will be finished by the end of October.

PRESERVE YOUR COPIES

MEMBERS of the National Conference of Jewish Charities and subscribers to JEWISH CHARITIES are requested to save the copies of JEWISH CHARITIES sent them monthly, as the proceedings of the meeting at Memphis will be published in JEWISH CHARITIES, and will not be issued separately in book-form. An index will be printed with each volume of JEWISH CHARITIES, and those who will bind their volumes of this magazine will have the proceedings and other interesting matter in permanent form. It will not be possible for the office to supply extra copies, except in a case here or there; and we therefore ask you to

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JEWISH CHARITIES

THE JEWISH SETTLEMENT

At a number of meetings of the National Conference of Jewish Charities, the question has been raised informally among workers attending the meetings, as to what is the scope and sphere of a Jewish settlement. In more than one place, it was said, Jewish settlements were non-sectarian, in others they were simply doing with a Jewish clientele what the non-Jewish settlements were doing with a mixed gathering. In not a few places the work could scarcely be distinguished from that done by the schools, where the wider use of the public schools for civic purposes is permitted.

At Memphis the feeling was strong that a Jewish settlement must be Jewish. This is a good preliminary announcement, but when it comes to determining just what "Jewish" means in this respect, there is a wide difference of opinion. In one city, a well-conducted Talmud Torah is a part of settlement activities; some have children's services, and perhaps a Sunday school; many observe the Jewish holidays with appropriate ceremonies. It is possible to do all this, and the settlement still fail of being Jewish, for in the settlement the spirit, the influence, is the fundamental factor.

"Judaizing" a settlement is no easy matter, on account of the diverse groups that are, or should be, drawn to it. There is, first, the immigrant, and with him may be classed the old-timer, who has remained an immigrant in spite of a long residence in this country. To Judaize the settlement so that he could feel it, would be to revolutionize most of our settlements. Then we have the bright young American or Americanized boy or girl, straight from the ghetto, with revolt against the form of religion with which he has come in contact. No less important is the radical group, which has many Jewish points of contact, but which finds it necessary to reject Judaism as a matter of group policy or conviction. Finally, we have those of

an older immigration, young men and women whose Judaism is American, and who are valuable club leaders and directors, though the Judaism of the "neighborhood" is a sealed book to them. There are still other and diverse elements that enter into the question, but those mentioned are enough to show that it is easier to speak of Judaizing a settlement than to bring it about.

Perhaps the difficulty would not be so great if those in charge of settlements were people of strong religious convictions themselves, and could by the very force of their own feeling create a religious atmosphere that would permeate the settlement and achieve its "Judaization." It is no reflection on settlement workers to say that most of them have not been trained to emphasize this aspect of the work; and if they have not made marked progress in this direction, it is because they have devoted themselves to other matters in the handling of which they have felt that their own strength lay.

Settlements, we believe, have not drawn upon the Jewish ministry for workers and directors; and, on the other hand, ministers have not felt the call to the work. Yet if we have decided that the settlements should be "Judaized" there is a field here for the religious specialist. The narrow specialist, of course, will not do—if there is one thing that a settlement demands of its head worker, it is breadth of sympathy; but the settlement waiting to be Judaized and the man whose mission it is to Judaize must come together somewhere—if we believe in efficiency and the natural fitness of things.

This is not an argument to prove that rabbis should become head workers, but merely to point out that if the demand that Jewish settlements become Jewish fails to draw into the work ministers with a feeling for social work—and there are many of them—there is "maladjustment" somewhere.