

to pay this nominal sum, the prescription is filled free of charge. A number of minor operations, such as the removal of enlarged tonsils and adenoids, were performed in the Clinic. Our staff of volunteer physicians are specialists in their various lines, and the clinics are divided to give a certain time for each particular disease, viz.: Monday, general medicine; Tuesday, eye, ear, nose, throat and general medicine; Wednesday, gynecology and general medicine; Thursday, surgery, eye, ear, nose,

throat and general medicine; Friday, general medicine; Saturday, general medicine, gynecology, eye, ear, nose, throat and surgery. Ten of the ablest physicians of the city give their time and energy to the Clinic. Some have never missed a clinic since it was opened nearly two years ago.

The success of the Federation and the work is due to the fortunate cooperation of all sections of Jewry and the able leadership developed in both.

H. J. H.

## SETTLEMENTS AND PUBLIC SCHOOLS

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Before entering upon our discussion of the question, "How far shall settlements actively engage in work carried on by other agencies, such as relief societies, public schools, and others," we must make clear to ourselves what we shall agree to call a "Settlement," and what are its essential functions.

Work consists in an adaption of means to an end. Its efficiency depends upon complete understanding of the materials which the worker has at his disposal, his appreciation of the ends to be accomplished, and the effective adjustment of the materials to their purposes. In considering the work of the settlement, it is necessary to take two of these three factors into account; first, the study of the institution as such, and second, the study of the social purposes it aims to realize. The problem of adaptation or of adjustment has reference rather to the administration of the settlement than to a discussion of its nature and ends, and therefore need not form a part of this treatment of the subject.

Primarily, the settlement is the definitely localized center for the social activities of a community. In the largest sense, it is a social center. In a simpler organization of society, where specialization has not permeated the industrial, the economic and even the recreative life-phases, the home is the natural center from which radiates every influence that comes to bear on the life of the individual. Increasing complexity has brought new problems to the front. Life

is the struggle of man attempting to realize his highest potentialities despite the fetters of his environment. As human agencies have become more minutely differentiated, each part has come to present problems peculiar to itself, yet related to problems of other parts. Thus, the labor problem, a unit in itself, is related to questions of immigration, of education, of civil and criminal law, and the like. Nowhere however, has the burden of new problems weighed more heavily than upon those who seek to obtain general social uplift through utilizing the social instincts.

Gregariousness is the essential human instinct. No man can live entirely unto himself. He must profit by the labor of others; he seeks the stimulus of contact with his fellowmen; he must communicate his thoughts to others. Even in play he yearns for companionship. Where economic conditions are not abnormal, the need for the preservation of self does not enter into conflict with these. But if the struggle for existence becomes bitter, socializing tendencies become stifled. Life becomes self-centered. Man's energies are turned inward, and he seeks to further his own interests whatever the cost may be to his fellow-men. In other words, an unnatural condition is created because of mal-adjustments in our social organism. And just as specialization and differentiation in the industrial world have given birth to this unnatural condition, so must a specialized agency be created to meet the situation.

But it is not this bitter struggle for mere existence that is alone responsible for the atrophy of the social instinct. Arrested in its development, perverted, almost unnatural in its manifestations, the social instinct is never completely smothered, however, burdensome may be the cares of a material existence. But no tendency to self-expression, however essential it may be to complete individuality, can ever realize itself unless it receives its immediate cue from a favorable environment. In congested sections of our cities, where human beings are huddled into so-called living quarters, there is no place where men and women can meet to satisfy the cravings for social intercourse. The post-adolescent particularly seeks surcease from trouble, and driven from an almost impossible home, he seeks the companionship of his fellows in the dance hall, at the moving pictures, and the like.

It is at this point that the settlement has a specific function to perform. It must rescue the social spirit from death. It must orient man's interest. It must take man from himself that he may all the more truly find himself. The settlement must broaden his outlook upon life in order that he may see the highest personal efficiency in completest social cooperation. Nay, more: it must carefully tend the dying spark of sympathy until it lights into the kindly glow of brotherly love. It must recreate man as a social being. And because of the housing conditions of those whom it seeks to influence, it must provide the environment of an ideal home for those who otherwise might be compelled to gratify the most wholesome instincts in the most vicious of surroundings.

It is not enough, however, that the settlement be a home. It must be "our home" to every member of the community in which its work is to be done. Every man and woman of the neighborhood must come to feel a personal ownership in this common meeting place. It must be vitalized by love and strengthened by affection. This, then, is our notion of the settlement and the work it should be called upon to perform. To what extent shall this work overlap that which is done by relief societies, public schools, and the like? To

what extent shall duplication be permitted? Shall the settlement be an experiment station for trying plans later to be submitted for extension to other institutions?

The answer to these and to similar questions should not be made in a haphazard way. They should result from the application of the fundamental purpose underlying the establishment of the settlement to the situations as they arise. That purpose is essentially social. The settlement must guard whatever social instinct is already present. It must therefore possess an equipment which will enable it to carry on such work as tends to encourage sociability.

Putting the matter in a different way, it may be said that it is a matter of small importance whether other agencies are in existence for doing the work which the settlement is attempting to accomplish. The only important matter to decide is: Is this work necessary to the development of social cooperation in the community? Does it contribute to the evolution of a closely knit neighborhood spirit? If the answer is "Yes," then that is work which the settlement must take up.

Such work is both positive and negative. On the one hand, it must overcome the anti-social tendencies due to the pressure of economic needs. On the other hand, it must use the spirit of cooperation for the uplift of the neighborhood. Other agencies may exist for certain phases of this work, but unless the equipment is unusually expensive, the work of these agencies should be done in the settlement in order that this one physical center may become the center for the influences which will touch every phase of the life of the individual.

Furthermore, there must necessarily be a great difference in the spirit in which this work should be done. Other agencies perform certain duties and consider their work an end in itself. The settlement may do the same work, but always with an ultimate purpose of developing the social idea. Educational work, relief work, recreative work—all these are considered by the settlement as means to an end.

It has already been pointed out that where the economic needs weigh heavily

upon the individual, it is difficult to develop a true social spirit. The settlement must help the individual to meet this economic stress. From an administrative point of view, the relief agency in the settlement may be a branch of some large organization, with stations in various sections of the city. In the settlement every attempt should be made to enable those who apply for assistance to maintain their self-respect. Therefore, all aid given should be in the nature of a loan, with the understanding that in some way, whether through service or through the actual return of the money, the account will be balanced. The feeling of dependency is opposed to the social spirit. If the relief work of a settlement is carried on altogether as charity work, the true social spirit cannot develop.

More important than the relief of actual distress is the guidance of the worker in the choice of his vocation. A settlement should conduct an employment agency. Once more, from an administrative point of view, the branch in any settlement may be merely a part of a larger organization. The settlement, however, should lay greatest emphasis upon guidance. The worker should utilize the insight he has gained into the lives of those who are members of the settlement in order that he may intelligently advise as to the choice of an occupation. Vocational guidance should be emphasized in the settlement. As a matter of concrete experience, it will be found that where the spirit of the settlement is good, there will be few applications for direct relief. Each member wishes to maintain his self-respect, and hesitates for a long time before communicating to the workers his financial needs. The applications, however, for assistance in selecting a position are many. The fitting of the worker into the right field of work would reduce the amount of distress one sees on every hand.

The question has often been asked: Shall the settlement conduct kindergartens? If the purpose of the settlement kindergarten is to be that of the public schools, there can be no justification for taking from State control an activity which is rightfully subject to governmental regulation. Here the notion of the settlement as the ideal home

must dominate the nature of the work. The kindergarten should provide more extensive care of the children than could be given in a public school. In cases where the parents are at work through the day, the kindergarten may take on somewhat the nature of a day nursery. In fact, the children may become the hostages to insure the parents' interest in the kindergarten. An appeal can always be made to mothers and to fathers in behalf of better care of their children. Parents may be educated to appreciate higher standards of living. The cleanliness demanded of the children must sooner or later react on the home. In short, one of the most potent agencies which the settlement can employ for getting directly in touch with the parent and with home conditions is the kindergarten.

The equipment required for the establishment of a kindergarten is so inexpensive that the problem of multiple plant versus single plant can scarcely be raised. But when one considers the advisability of establishing clinics in connection with the settlements, the problem of expense becomes important. Unless one is dealing with a smaller community in which one settlement is the center for all the social activity, the care of the sick must be relegated to separately controlled agencies. It would be desirable to have clinics of various kinds situated close to the settlement building. Those in charge of the settlement would then be able not only to refer cases to the proper institutions, but to give personal attention and to follow up the treatment.

The relation of the settlement to the general public school system is one that calls for the most careful consideration. There has grown up a feeling that the settlement should not in any way duplicate the work done by the public school. It is an open question whether this duplication is altogether undesirable. The same work may be done in the settlement, but a different attitude may be established in the work which makes one no less valuable than the other.

One of the functions of a settlement is to relieve the economic needs of those who constitute its field of work. This can be

done, as has already been suggested, through intelligent direction in the selection of a vocation. Another means of accomplishing the same result is to give better preparation to the wage-earner for his work. As education along practical lines is better, the economic stress must become less. The worker at the settlement soon comes to know the needs of the individual, and, if his outlook is broad enough, he realizes what are the needs of the neighborhood.

Furthermore, because the institutionalizing effect of the large public school system is absent from the building, it is possible to make experiments in a tentative way without derangement of a large organization or the expenditure of great sums of money. The Educational Alliance in New York City, for example, conducted classes for the teaching of English to foreigners before such classes were approved by the Department of Education. When the success of the work was assured, these classes were taken under the control of the Board of Education, and their number was increased throughout the city.

In other words, the settlement, because of its knowledge of the needs of the individual, and because of its appreciation of the needs of a community, may serve as an experiment station for new lines of activity, the aim of which is better to prepare the individual for his life work. The number of experiments of this sort is so great as to give plenty of opportunity for work. At present our knowledge of the situation is so slight as to make it undesirable for a school system to take up problems of pre-vocational training, of vocational training in connection with actual employment during the day, of continuation classes in the evening for the purpose of giving increased skill to those employed during the day. Yet classes such as these must sooner or later come to be established in connection with the public school system. It is the function of the settlement to meet immediate needs by providing education of this sort, while at the same time it may help to solve larger educational problems for the entire community.

It is not, however, the experimental work alone which may constitute the field for educational activities in a settlement. In communities where an evening school system has not been developed, the settlement must occupy itself with that phase of the work. The settlement must take upon itself the work that ordinarily should be done by such a system. Where, however, evening schools, evening high schools and evening trade schools are in full operation, the need for the work of the settlement is no less great.

If the population of any community were constant, it would be an ideal condition to have the children under the control of the settlement during the kindergarten period, members of clubs during the pre-adolescent stage, trained for their vocation in special classes, guided in the choice of a position by the vocational bureau, given higher education in the evening classes conducted by the settlement. Under such a scheme, all the factors that go to make up the general attitude of an individual to his environment would be interpenetrated by the spirit of the settlement. The sense of civic responsibility could be developed to a high degree, and through the evolution of social cooperation all the members of a settlement, acting as a unit, could attack the civic problems of a neighborhood and come to achieve self-respect through the consciousness of their power to get things done.

It is the function of the settlement actively to engage in educational work of all kinds until the spirit of settlement work dominates education and overcomes the institutionalizing effect of a large system. For of one thing we may rest assured. The settlement must in the end prevail, since it elevates the race by teaching the individual to raise himself. The settlement must actively engage in the work of any agency which aims to help the individual to find himself; and it must, moreover, extend its own spirit so that what now are separate institutions may gradually take on the form of settlements doing specialized work.