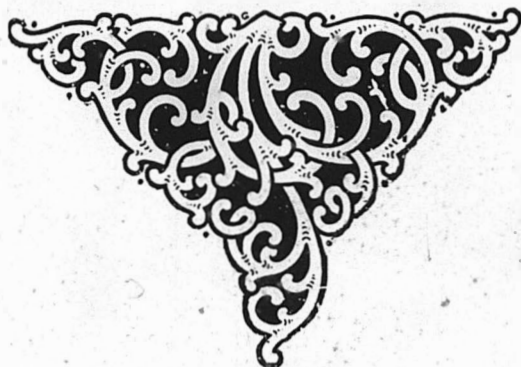


Settlement Bulletin



VOL. II.

MARCH, 1908.

NO. 1.

Settlement Bulletin

ISSUED NINE TIMES A YEAR IN THE INTEREST OF THE SOCIAL SETTLEMENT

Vol. 11.

ROCHESTER, N. Y., MARCH, 1908.

No. 1.



A SQUINT AT BOYS CLUBS.

There are many kinds of boys and many kinds of kinds of boys: for instance, good boys, bad boys, good boys a trifle bad, and bad boys a trifle good, etc. To be able to handle them, one must properly know them, and so, if the opening statement contains anything of truth, then a catalogue of boys under the proper sub-heads would seem necessary. There is good in every nature and if we could always have the ability to attract the best side and keep it busy, the results would doubtless be remarkable. Perhaps you may not see what this has to do with boys' clubs, but is it not true that boys are still boys in boys' clubs?

Boys' clubs should not be Sunday Schools or mere educational gatherings. The average boy does not suffer from want of wise fatherly advice, and when he comes to his club he wants to be received, refreshed and amused. Perhaps many of you club leaders have often been disappointed over an evening of disorder and general bad behavior and have as often found the cause to be one of unpreparedness on your part, of not knowing what to do next. You had either not provided the proper amusement, or not enough to keep your charges occupied during the entire session.

If you can always keep a boy busy, by having learned to know what he likes, you have won that boy. When he likes what you do, then he learns to like you, and respect follows liking. Yes, keep a boy's hands busy, as, for instance, by

games and puzzles. For some psychological reason probably, which perhaps you know but the writer does not, a boy invariably loves puzzles. It may be an account of a pride in being able to say he "did it," or because of the inherent egotism of a boy's makeup, which impels him to show how smart he really is. So whenever a youngster appears restless, just smother him with puzzles and note the change.

Now, all boys of a club don't generally like the same thing. Here's where good judgment in the layout of the program counts. Perhaps you can keep two or three sorts of attractions going during the meeting, apportioning the boys properly, or divide up the session so as to please each faction part of the time. In the latter case the attraction of the entire club must be had at all times. This is good and necessary training. If a boy gets into the habit of doing only what he pleases, he will soon be pleased to lose interest in everything. As a rule boys under 13 care little for reading, except fairy stories and tales of adventure. Riddles are good, but avoid professional jokes, because, first, boys laugh at the jokes and next they laugh at you. Many clubs of older boys debate and make a special study of authors and poets. The undertaking of such work should depend upon the temperament of the majority of the members.

Did you ever debate with yourself whether it was better to drop a seemingly incorrigible boy than to run the risk of his exerting a bad influence upon the

other members of the club? Such an expulsion might be termed "altruism mimics one," since it is the greatest good for the less number. It may be better for the sake of discipline, but on the other hand it seems as if an intractable boy is the one who needs club work most. Sometimes suspension for a specified time is of great help. Better to give the lad four chances and fail, than to deprive him of four chances of succeeding. Life is for education, not abandonment.

As between the two forces, physical and moral, in commanding obedience, the latter seems much preferable. If you contend that "gently, but firmly" escorting an unruly youth from the club room is a justifiable and efficient method of procedure, perhaps you are quite right. But the club leader who would strike a boy should recall the words which a small son addressed to his father after a rather severe whipping, "I should think a big man like you would be ashamed to hit a little fellow like me." By physical force you obtain the respect of fear and by moral force the respect of reason.

Perhaps it would be well to conclude by observing that that leader who has the greatest affection for his or her boys is liable to be the most successful. It's the example you set by fair treatment and gentleness that counts. What you are really striving for is their acquisition of the spirit of square dealing and love in their relationships, one with another. If you succeed in the case of only one boy in a hundred, your work has been worth while.

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of the Social Settlement of
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Annually (Postage Paid) 25

TELEPHONES.

Printer, 36 Social Settlement, 3316
152 Baden Street.

Vol. II. March, 1908. No. 1.

Editorial

A committee representing the community in the vicinity of No. 9 School appeared before Mayor Edgerton on Friday, February 7th, to learn what were the intention of the present administration regarding the playground at No. 9. They were informed by the Mayor that he pledged to recommend the insertion in the next tax levy of as large an appropriation as may be necessary to put the land to the purpose for which it was bought, and also to build a large and commodious bath house. We urged early action in getting started so that the children might have the place ready this summer and while the money to be appropriated will not be available until April 1st the Mayor appreciated the need of an early start and promised to anticipate the favorable action on the levy by at once advertising the houses for sale, and removed so that the land can be cleared and proper drainage provided. If this is carried out with reasonable dispatch such apparatus as sand boxes, swings, etc. may be installed and our playground become a reality at last.

The architect is already preparing plans for the bath house, and here is news to gladden the boy's heart: the Mayor is considering very seriously the idea of having a big plunge at the bath house. Of course, the bath house cannot be made ready this summer. We presume that some arrangement may be made whereby the baths at No. 9 School may be used temporarily.

Our need for a new school and playground at No. 9 was urgent and pressing, and in a large measure has or will have been met. Don't forget that the community owes a debt of gratitude to the splendid service and untiring efforts of those men and women removed from the vicinity who worked night and day in our behalf.

No. 26 School needs a new building and playground. No. 10 School is cramped and the children have no place but the street in which to play. It is up to us to help those two neighboring schools get what they deserve. If we have any influence, exert it. By helping them we in a measure will repay the debt of gratitude which we owe to the entire City for the help extended to us.

The "Bulletin" extends its heartiest congratulations to the Board of Directors of the Settlement on the acquisition of Dr. Algernon S. Crapsey, its new member. Dr. Crapsey, who is leader of the Brotherhood, believes in giving everybody a chance, finding and nourishing the good that is in everybody. Our children will all recognize him as the "ring-leader" of the Circus at the Lyceum the day before New Years; we all know him as the man who for many years has been one of the ring-leaders in doing good for others in Rochester.

We are not fond of literary figures, but the aptness of "molasses in January" as compared with the Joseph Avenue car all the year round, but preferably in bad weather, seems worthy of printing. It comes not, neither does it run; it warms not, neither is it fun, to wait twenty minutes then freeze slowly like "parfait." Have you tried it?

We've called on you and enjoyed our visit. Won't you show that you enjoyed it too by renewing your subscription? A crisis the time to do it, so do it now!

You know that poor circulation is the cause of many ills that torment the body, and, too, that a healthy body is the best protection for a healthy mind; therefore do your utmost to keep our mind vigorous by stimulating our circulation.

We heartily thank our readers who sent in their renewed subscription promptly; and to those who sent their appreciation of our efforts in money form, i. e. more than the price of subscription, we would say that your generosity is the nucleus to a "Bulletin Milk Fund" to be used in summer for sick babies.

Some of the readers of the "Bulletin" may perhaps be unacquainted with the inception and growth of our Settlement Home, which has become such a social center and factor for good in its neighborhood.

The idea of a Social Settlement for Rochester was first discussed in April, 1901. Those then in sympathy with the movement were so full of enthusiasm for the cause, so zealous in their appeals for money, the necessary funds for organization were soon obtained, as well as a list of 150 members. The premises, 152 Baden Street, were leased, and May, 1901, found the Social Settlement of Rochester an incorporated institution, an established fact.

Our register the first year showed a regular attendance of 300 children. Sixty volunteer teachers promised to devote from one to two hours weekly to the work. Morning and afternoon classes in kindergarten, plain sewing, darning, embroidery, crocheting, basketry and kitchen gardening were formed. Evening classes for various purposes were formed. Now we have over 800 children on our list, more volunteer helpers and the services of a practical nurse.

The further generosity of kind friends has enabled us to build a "Sunshine Assembly Room," so named by a band of girls who met once a week to have a sunshine talk under the leadership of Prof. Kendrick P. Shedd. This little band has kept right on growing in numbers, has since been organized into a club, and has affiliated with the "International Sunshine Society of New York." The future seems full of promise for the permanency and effectiveness of our work if we may still rely upon the interest and co-operation of those in sympathy with us. We need many more teachers. Will not some of you volunteer? Please remember our annual dues are anything you wish to contribute from \$1.00 upwards. Will you not all become members and induce your friends to do likewise? Remember "The Children of today will be the Fathers and Mothers of to-morrow."

A visit to 152 Baden Street would convince the most skeptical of the good work being done. We cannot emphasize too strongly the fact that we are absolutely non-sectarian—not a Jewish settlement.

We welcome children of every denomination.

Therefore we ask you again, you who sympathize with us in our undertaking, to unite with us in this great movement.

THE LIBRARY.

The library at the Social Settlement came into existence when the Settlement was started seven years ago. It has been an active factor ever since in giving pleasure to the majority of the young people whose good fortune it is to have in their midst a place to which they are always welcome, and where they receive the inspiration for intellectual improvement, and have so much social enjoyment.

During the first year, the average number taking books from the library was twelve; the second year this number increased to eighteen. In 1906 there was an average of 43, and 1,654 books were taken into the homes, from the library. Last year this average was somewhat less, owing, we think, to the fact that a large number of children in the district were obliged to attend schools a long distance from their homes, because of the rebuilding of No. 9.

There are about 425 books in the library and a number of them are quite dilapidated. They are replaced from time to time by money which is given for that purpose, or when books are donated.

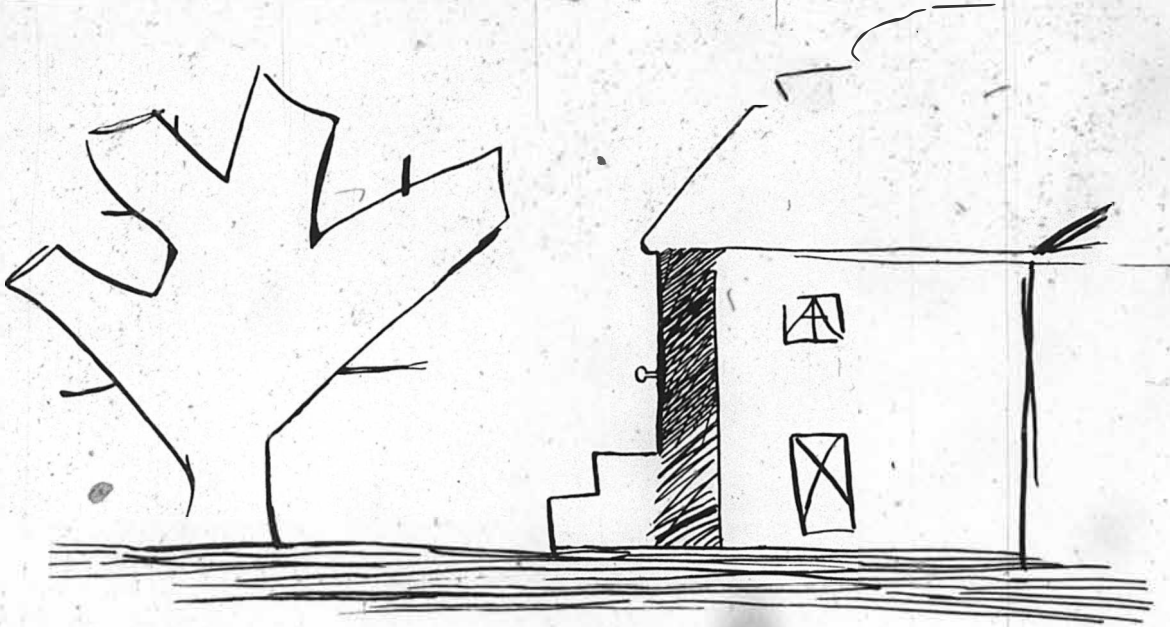
Those interested in the library have watched with interest the slow but gradual development in the tastes of the children, who come so eagerly each week to exchange their books for others. Not very long ago, girls of 13 and 14 years of age were begging for copies of "Mother Goose," "Foxy Grandpa," and fairy tales of any description. It was impossible to get them to even try to read "Little Women," "The Old Fashioned Girl," and other little classics for children. There was an epidemic of Alger, when the demand for his books was greater than the supply, but now it is encouraging to notice that the girls are reading and appreciating books that formerly were quite beyond their comprehension.

This is all the more gratifying when we consider the fact that these books taken into the home are read, sometimes by every member of a family.

It is a fact much to be regretted that Rochester has no public library, and as there are thousands of people who can not afford to purchase books, and are unable to obtain them to read, if our small library gives amusement and instruction to only a few of these, it accomplishes some good and it is our earnest hope that it will increase in size and usefulness.

They may ask naively for a "thick" or a "thin book," or a "green or a "red book" or a book with big words, meaning large print, but most of them know what kind they want. Some are willing to leave the choice to the intelligence of the librarian, but others disapprove of her selection and insist upon having a long story about a girl with lovely eyes—

A funny incident happened last year when we were trying to bury Alger and his fascinating stories. A child asked sheepishly (it had been denied her before) for "an Alger." The librarian asked her how many she had read and she answered Miss X that she hadn't read them all. "Well," said Miss X, "Do you want to read every book by every author who ever lived?" "Yes," said the Alger-maniac, "I've read that too!"



WHAT WE WANT

PICTURE INTERPRETATION.

No, this is not the shop of the village blacksmith, tho the tree in front does resemble the familiar chestnut. This modest little cottage and spreading tree is what our kindergarten artist drew when told that she might draw anything she wanted.

Understand it as you will, we think it wonderful that this child seems to voice the sentiment of hundreds of grown-ups whose wants can not be fulfilled because they can't invest in real estate and those who own property in the neighborhood don't seem to realize the necessity, the crying need for "plain but honest" houses. Could the landlords themselves live in some of their houses and still be as cleanly as their instincts demand? We'd like to move, but where can we go? We can't use the whole of our wages for rent and we're paying more now than our rooms are worth.

Like the little artist, we don't ask for something with which to adorn ourselves; we don't ask for anything unreasonable like the "brown stone front" of the poet; we just want the right to live decently. Don't you think we ought to have it?

NEW No. 9 SCHOOL.

In the presence of a very large gathering of friends and well wishers No. 9

School was formally opened on February 11th. Three thousand people crowded in a hall with a seating capacity of only twelve hundred. Those who could not find seats stood up, and throughout the speaking program of over two hours perfect order prevailed and that too without the sign of a policeman either on the inside or outside of the building, a splendid tribute to the interest and orderliness of the people of the community.

What a golden opportunity is here for Social Center work. A splendid building perfectly equipped in the most congested district in the City, surrounded by an interested and responsive community. To quote from the address at the school opening of Rabbi Lauterbach "The Jew will endure any privation and hardship in securing an education. The parents will deprive themselves of the necessities of life that their children may get an education."

Over a thousand of the twelve hundred pupils registered at No. 9 School are of Jewish parents. Where is there a more fitting place or more need for the location of a Social Center? Through it we hope to get in touch with the grown-ups of the community, bring them together with their neighbors and under proper surroundings and influence to talk over their own and the locality's needs and how to get them. The social and intellectual activity thus aroused and brought into play will develop a civic pride that

must work for the best in the life of the City.

GOOD TIMES.

One of the best friends of the Boys' Club, Mr. Jonas Simons, was married to Miss Ella Jacobi Monday evening the 10th of February.

Before his wedding, Mr. Simons gave our boys a party, ice cream and cake. Ah! said the boys.

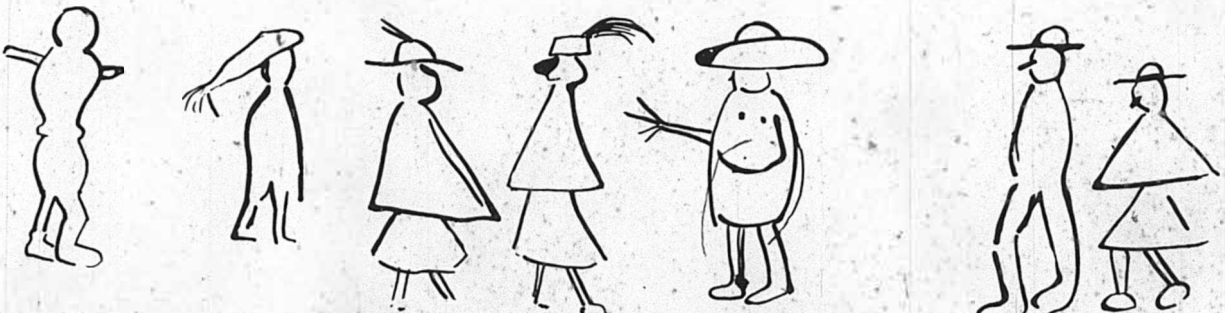
History repeats itself—the following Thursday Mrs. Ella Michaels gave the girls a party and the boys came in for their share in the evening.

On Saturday evening February 1st, the Sunshine Club met and discussed different phases of Slavic Immigration. After an interesting paper and discussion a social evening was spent.

Saturday evening the 8th of February, the Sunshine Club enjoyed a discussion of the Social Effects of Immigration and later indulged in dancing.

Mr. Shedd gave us a splendid talk on Washington and Lincoln on the evening of the 15th; and gave us the further pleasure of listening to a chorus of boys sing a couple of rousing good songs. We all joined in the choruses and the spirit of the occasion.

On the 22d the Sunshine Club gave a Washington's birthday party, old-fashioned dress, dignity and colonial sport. The girls did the colonial dames ample justice.



OUR FAMILY

MEAT IN THE OTHODOX JEWISH HOUSES.

"Kosher"! "Kosher"! This has been one of the Jewish battle-cries for many years. If you go down any one of the many streets in New York's Ghetto, there are signs all about you announcing that the wares within are strictly kosher, or in other words, that their use has been sanctioned by some Rabbi and are therefore fit to be used by any pious orthodox Jew.

Only a few years ago the Jewish neighborhood of Rochester was excited by the discovery that some of the meat it had been eating had not been strictly up to the requirements of the Jewish law. Orthodox Jews were split into two turbulent factions, mass-meetings were held, butcher-shops were boycotted or patronized according to whether they sold suspected or unsuspected meat. A very short time ago New York City also went through the same excitement. East Broadway was daily thronged with women who shrieked and berated the butchers who had dared to sell them goods which had not undergone a critical inspection by a Rabbi.

These women did not know why the food was unclean or why dietary laws had ever been established, but merely followed the teachings of their mothers.

If we think over the reasons for having any such rules, the chief reason seems to be that God ordained Israel to be a holy nation and that this holiness is the only object distinctly mentioned in the Pentateuch which contains the fundamental dietary laws.

"They train us in the mastery of our appetites; they accustom us to restrain the growth of desire, the indulgence in seeking that which is pleasant and the disposition to consider the pleasure of eating and drinking the end of man's existence," said Maimonides. This is the nature of the holiness which God wishes the Jews to have.

There was also a secondary object in these laws. There has always been present a certain immunity from epidemic among the Jews at a time when their non-Jewish neighbors were being ravaged by disease. They have also a much lower rate of mortality, a greater longevity than other people. These are generally explained by the temperate life of the Jews.

The ancient Israelites lived almost wholly upon vegetable food and fruit. With the development of the sacrificial system animal food was partaken of by early Hebrews only at sacrifices or on festive occasions. Blood was strictly forbidden on account of the horror with which the Israelites had viewed the custom of surrounding nations of cutting

a limb from the living flesh and eating it.

An animal that had died a natural death or had been killed in any other way than by Shehitah (or slaughtering by a licensed or trained slaughterer) was declared unclean and made impure all persons or things touching it.

The custom of refraining from eating the hind quarters of an animal arose from the Biblical narrative of the wrestling of Jacob with the angel through which Jacob became lame.

In the Middle Ages the dietary laws became the chief distinction between the Jew and the Christian whose maxim was "That which goes into the man cannot defile him, but the things which proceed from him are those that defile the man."

However, when we see that the consequences of obedience to the dietary laws are none but good we may assume that in distinguishing certain things from the rest, in prohibiting some and permitting others, God has aimed at the health and well-being of the human body. Of course, it can make no difference to Him whether we eat this or that; but if we believe in His goodness and wisdom and are convinced that everything He does is only for our good we can do nothing better than follow His laws as we understand them.

DEAR OLD COMMON SENSE

After reading books of learning,
Which purport to be discerning,
I have still a wholesome yearning
For a little common sense.

When the prelates finish preaching,
And the tutors stop their teaching,
I can feel my mind just reaching
For a grain of common sense.

In a world which seems confusing,
It is all the more amusing
That we're fond so seldom using
Good old-fashioned common sense.

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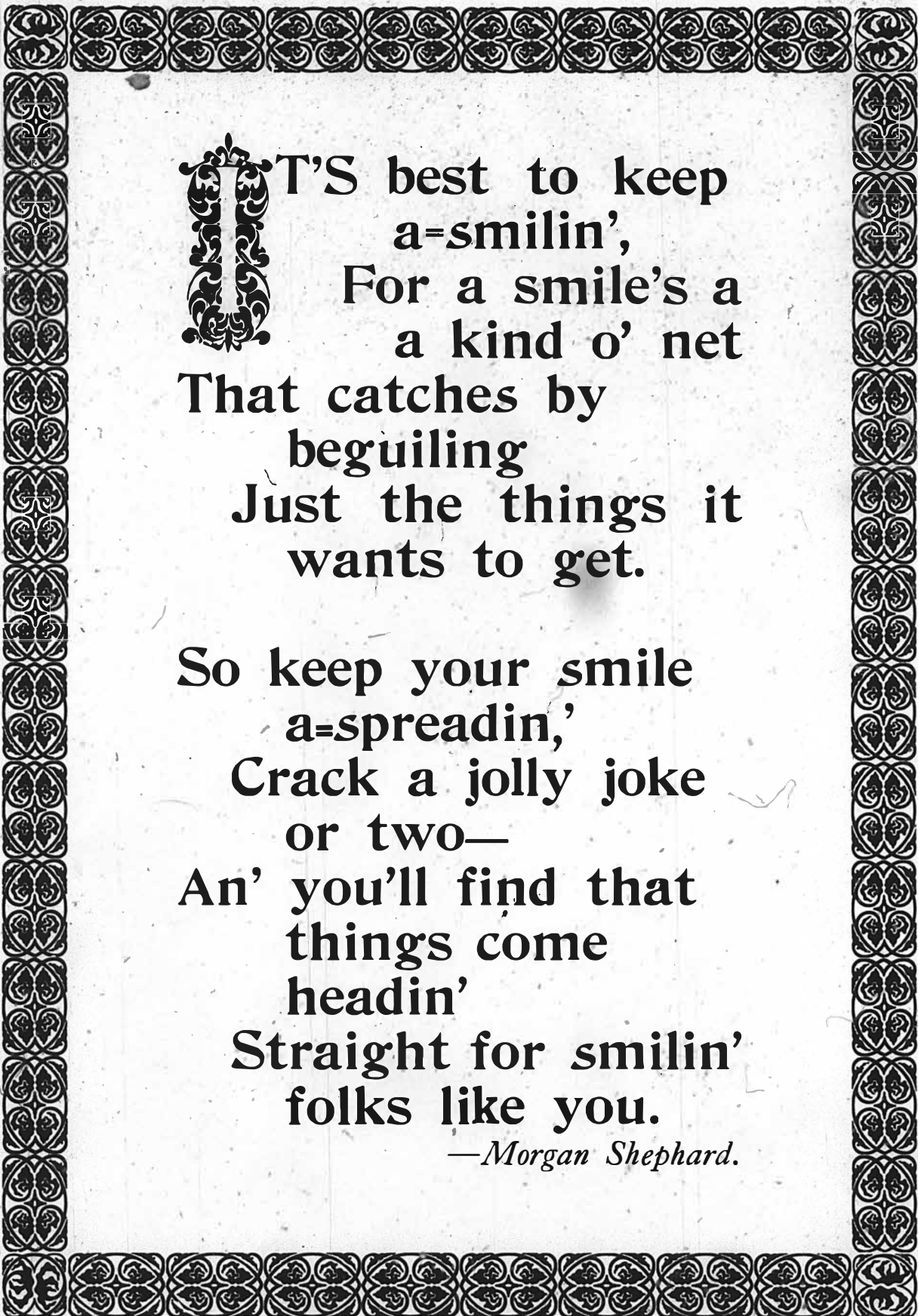
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—*Morgan Shephard.*