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Widening horizons of social service, 1927.

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Community Fund

## Dividends

Vol. I No. 5 Published by The Canton Welfare Federation March, 1927

### "THE WIDENING HORIZON OF SOCIAL SERVICE"

—Rabbi Abba Hillel Silver

**B**ELIEVING that no better use could be made of the March number of Community Fund Dividends than in publishing the address of Rabbi Silver on the above subject, at the annual meeting of the Family Service Society of Canton, we are devoting the present issue to that purpose.

This address was delivered to a capacity audience at the K. of C. Hall on January 25. It was such a clear-cut and inspiring exposition of modern social service, that the Welfare Federation considers it a privilege to make the address generally available to the subscribers to the Community Fund.





ORGANIZED charity has passed through two stages of development. It has now entered upon the third.

First came charity as relief—palliative and remedial. This is as old as want and as constant as human compassion. And it will continue as long as there will be physical need in the world, and as long as the sense of pity and sympathy will abide among men. The poor will never cease from our midst, says Sacred Writ, and for all intents and purposes the dictum is valid for all times. The numbers of the poor may decrease, and the degree of their poverty may change as society reforms itself after a higher pattern of economic justice, but there will always be the weak who fall by the wayside, and the unfortunate who are ruthlessly thrust there.

Even in this primitive form of charity, which is nothing more than collective alms-giving, the last few decades have introduced a purposefulness and an intelligence which have made it more helpful than heretofore. The sporadic giving of doles became in the hands of trained and capable administrators an organized system of service, of study, of investigation and supervision, so that the recipient of aid was not pauperized, and the public not victimized. Charity has become more scientific. This does not mean that it has lost spontaneity, or that it has become cold, tardy and impersonal. Rather, it has become more expert. Every human institution in modern society, whether it be educational, religious or political, if it is to function adequately, must avail itself of all the aids of modern scientific management and administration.

Material relief must, in the very nature of things, continue to maintain a tremendously important position in the program of organized philanthropy—and even here, there is still room for

development in technique, in order to effect greater dispatch, flexibility and comprehensiveness. Incidentally, it should be noted that the disbursement of material relief will always make the strongest emotional appeal to the generosity of the people who support organized charities, even as it will always prove the most prolific source of criticism and misunderstanding. It is, therefore, important that at no time shall the measure of material relief be insufficient, whatever else in the social program suffers thereby.

*Insert*  
*p. 2*  
The second stage was prevention. In a sense, it is but a phase of the former. It was dictated by logic, humanitarian consideration and economics. Social agencies must not wait until the beaten and broken come knocking at their doors. They must arrest these downward-dragging tendencies in a man's environment before they gain headway. They must anticipate disaster. It was found to be more charitable and less costly to safeguard the health of those who live on the verge of penury, than to care for their sick; to provide wholesome recreation than to bear the social burden of delinquency and crime; to teach home-making, dietetics, hygiene and proper budgeting than to correct the evils which result from an ignorance of these elementary things. In every direction the scope of organized charity has widened. It has ceased to be a mere skillful distributing agency. It has become co-operative, assisting men and women in the bitter struggle against the strong tides which were carrying them down into the whirlpool of poverty and suffering. Organized charity has become an agency not only for salvage, but for salvation.

The third stage upon which organized charity is now entering one might call adjustment. Out of the thousands of families which the organized charities care for in any large metropolis, an exceedingly large number neither required nor asked relief. And yet they came to the Charities, or were referred to them. If they were in need of no food, raiment or lodging, what emergency drove them to these organizations? Simply a threatened or accomplished breakdown in the life of the family, brought about, not by the want



of physical things but by the want of what one must call spiritual things, by the absence of intelligent management and judgment, by the inability to solve perplexing domestic problems, by cross purposes and conflicting ambitions, by moral sluggishness, ignorance and incompetency, in fact by a thousand and one apparent or subtle psychological tangles which we subsume under the head of maladjustment.

Most all unhappiness is due to maladjustment and every life has its share of such unhappiness. Even the normal and evenly balanced among us have their thwarted purposes and snarled affections, their malconformation and asymetry. The human race as a whole is suffering from such maladjustment. Biologically unchanged in a hundred thousand years, it has undergone culturally the most revolutionary changes in the last few generations, since the factory and congested city life supplanted rural life and the family as the economic unit of society. Life has become frightfully involved; the tempo of existence has been astoundingly accelerated. Standards of conduct have been radically changed and human relationships have been vastly altered. Man's mental and spiritual readjustments have not kept pace with the swift change in his world. The tragedies of maladjustments are in evidence all around us. Mental diseases and nervous disorders have increased and are increasing at an appalling rate in modern society. "In the states of New York and Massachusetts there is one patient with mental disease in an institution for almost every two hundred and seventy-five of the general population," writes one authority. These are only the extreme hospital cases. Think of those of lesser degree, who are not in institutions, but whose mentalities are suffering from some neurosis or psychosis.

All the disorganization and confusion resulting from the startling changes which have taken place in our civilization are in strongest evidence in the family. Of all human institutions it has been affected most. Under the earlier agricultural conditions, the family was a compact, stable institution, sufficient unto itself

economically, offering recreational, and to a degree also, educational opportunities to its members. It was possessed of fixed standards and co-ordinating traditions. The industrial revaluations destroyed the economic compactness of the family, forced men, and in many instances women and even children, out of the home into the factory, brought economic uncertainty and the terror of unemployment into their lives, and condemned thousands to congested quarters in vast impersonal cities, with little room for wholesome recreation. Old standards collapsed; old traditions vanished. Crime, divorce and delinquency began to increase and have continued to increase menacingly to this date.

Now add to this universal strain which modern civilization in an industrial city places upon all families, the further strain which the immigrant's family is called upon to bear—and thousands of those who appeal for this service of adjustment are immigrants, whose Old World standards have been disrupted by those of the New World—and add to this the still further strain of some form of individual delinquency within the home, and you will understand why so many thousands of families turn desperately each year to some agency for guidance and help. Into such a family, thus menaced, not by physical but by spiritual poverty, the social worker now enters as a spiritual diagnostician. She is equipped with social and psychological knowledge. She can draw upon the accumulated experience of her organization. She analyzes the situation critically, one might say clinically, to discover the center of irritation, the underlying causes of the disturbance and unhappiness. She plans her course of action. She wins the confidence of her people. She shows them the way out. At times the task is remarkably simple. The family only needed the advice of a trusted counsellor. At other times, the task is more difficult, requiring months of application, and a world of patience. She will reason, or plead, or chide, or threaten, as the case may require. She will appeal to her client's pride or hope or ambition. She will call to



her aid the doctor, the psychiatrist, the minister, the court, the neighbor, the friend—any and all whom she deems can help restore the family to normal life. And at last the home will be re-integrated through this quiet, patient, understanding ministry of the social worker. In this manner many a family is reunited, many a wound healed, many a dream rekindled.

Is this the function of organized charity? Decidedly—the highest function! Ethically the most satisfying. It is the highest because it demands the highest skill. A social worker engaged in such a service must be much more than a careful investigator of the economical status of the family. She must be a student of human nature, a trained observer of psychological phenomena. Added to her knowledge, she must also possess a spirit of love and consecration, else she will fail utterly. Again, this new phase in social service gives the social worker a new status and a new dignity. From being a more or less passive agent for investigation and disbursement of material relief, she becomes an active advisor, guide, critic and teacher, and her service becomes an authentic profession—the profession of priesthood in modern society.

I have often conceived of religion as prophecy, and social service, its executive arm, as priestliness. Prophecy is the protest. It is the cry of what ought to be in the midst of what is. It is the protest against all wrong oppression and injustice which defeat life. Prophecy is the unquenchable faith in the perfectibility of the individual and of society. Social service seeks to give these resplendent ideals of prophetic religion "a local habitation and a name." It takes the revelations of faith and embodies them in concrete human relationships. It is the technique of prophecy. The prophet spoke in behalf of the poor, the denied, the dispossessed of the earth, and in behalf of those who walked in great darkness. The social worker concerns himself with the selfsame wards of the Almighty. Only, he is not their spokesman, but their guide and intimate friend. A ministry of such scope, requiring

such high standards of ability and character, will commend itself to the most gifted men and women as a worthy profession.

The new phase of social service is ethically the most satisfying, for it applies itself to the basic factors in ethics—the human personality, and to the basic unit in society—the family. It seeks to reach the soul of man, to heal it, to save it. It aims to conserve the family, to hold it together, to rehabilitate it, as a protecting and culturally stimulating social entity.

Herein social service reaches its profoundest purpose, and attains its highest inspiration. The noblest charity is not that which seeks with things to satisfy wants, but that which places at the disposal of the groping and helpless fellow human beings the strength which may be ours, and the experience and the wisdom—one soul reaching out to another—one mind kindling another. We give to our fellowmen in our finite and imperfect way, the gifts which we ask of God—strength and understanding and guidance.

Such a ministry rewards with marvelous inspiration. The field of the social worker is physically an unattractive one. The harshness of life is there, the stunted growths, the rocks and handicaps. The social worker moves in a world of deprivation, sometimes of sin and great tragedy. Little of the amenities and graces of life are there. It is hard to spend in such a world all the working hours of one's life without growing either disheartened, or what is even worse, calloused. And the mechanical distribution of alms rather adds to, than detracts from the feeling of despair and indifference. But go into this self-same world as the creative emissary of a great purpose, to redeem and make whole, equipped with the faith in the perfectibility of human beings, and with the knowledge to enable you to effect this moral reformation, and your work assumes a grandeur, a challenge and a scope which brings a glow to your heart and a beauty to your days.



Friends, we are facing a great war, and we are all being summoned to enlist in that war. It is a war which began with civilization, and which will continue until the Kingdom is established. It is a war in which none is wounded, but all are healed; in which none is slain, but all are resurrected into the new and the life more abundant. It is a war whose instruments are not sword and steel, but compassion, kindness and good-will; a war whose leaders are the seers and sages, the prophets and dreamers of beautiful dreams, all the men and women of good-will. It is the only holy war of mankind. It is the war upon poverty, upon human want, upon all which deprives a man of his divine heritage, upon ignorance, sin, crime, ugliness and oppression. We are all summoned to enlist, some of us with our minds, and some of us with our substance, all of us with our enthusiasm and devotion.

May that war be a relentless war, and may we never falter or grow weary.

*Insert here last paragraph.*

WRHS



YOU ARE CORDIALLY INVITED TO THE FIFTEENTH ANNUAL  
PUBLIC MEETING OF THE ASSOCIATED CHARITIES AT 12:00 P. M.  
WEDNESDAY, APRIL 21st, 1926—HOTEL CLEVELAND BALLROOM

*"The Widening Horizons of Social Service"*

SPEAKER: RABBI ABBA HILLEL SILVER

LUNCHEON TICKETS ONE DOLLAR

MAIL ORDERS SENT TO ASSOCIATED CHARITIES, 614 ELECTRIC  
BUILDING WILL BE FILLED IF ACCOMPANIED BY CHECK

*Ticket Sale Limited to 500*

*None Sold After April 19th*



Cleveland  
Bureau of Jewish  
Education 7/3/31

The aim of the Bureau of Jewish Education is to afford Jewish religious training to those children whose parents are unaffiliated with a Synagogue or Temple and who are unable to pay for the education of their children.

The schools of the Bureau teach these children moral standards and ideals and trains them in the responsibilities of social conduct and citizenship. It imparts knowledge of Jewish history and Jewish literature and appreciation of the religious ideals of Judaism.

In some of the schools instruction in the Hebrew language is also given.

The methods used in the schools of the Bureau are the most modern and scientific. The teachers are in most instances college trained and all of them are pedagogically equipped to teach.

The Bureau subsidizes five Sunday schools under the auspices of the Council of Jewish Women and seven daily afternoon Hebrew schools under the auspices of the Cleveland Hebrew School and Institute. It also maintains a normal school for the training of religious school teachers and a Hebrew high school in connection with the Talmud Torah.

An extension department is also operated by the Bureau which gives mass education by means of plays, moving pictures, stereopticon talks, summer schools to thousands of Jewish children. Jewish holidays are celebrated through numerous neighborhood rallies.

The ultimate objective of the Bureau of Jewish Education is to provide adequate forms of religious education to every Jewish child who is not now attending a religious school.

Abba Hillel Silver



Rabbi Silver's Address  
Annual Meeting of  
Social Service Bureau  
Newark, N. J. April 30, 1930

Organized charity has passed through two stages of development. It has now entered upon the third.

First came charity as relief - palliative and remedial. This is as old as want and as constant as human compassion. And it will continue as long as there will be physical need in the world, and as long as the sense of pity and sympathy will abide among men. The poor will never cease from our midst, says Sacred Writ, and for all intents and purposes the dictum is valid for all times. The numbers of the poor may decrease, and the degree of their poverty may change as society reforms itself after a higher pattern of economic justice, but there will always be the weak who fall by the wayside, and the unfortunate who are ruthlessly thrust there.

Even in this primitive form of charity, which is nothing more than collective alms-giving, the last few decades have introduced a purposefulness and an intelligence which have made it more helpful than heretofore. The sporadic giving of doles became in the hands of trained and capable administrators an organized system of service, of study, of investigation and supervision, so that the recipient of aid was not pauperized, and the public not victimized. Charity has become more scientific. This does not mean that it has lost spontaneity, or that it has become cold, tardy and impersonal. Rather, it has become more expert. Every human institution in modern society, whether it be educational, religious or political, if it is to function adequately, must avail itself of all the aids of modern scientific management and administration.

Material relief must, in the very nature of things, continue to



maintain a tremendously important position in the program of organized philanthropy - and even here, there is still room for development in technique, in order to effect greater dispatch, flexibility and comprehensiveness. Incidentally, it should be noted that the disbursement of material relief will always make ~~the~~ the strongest emotional appeal to the generosity of the people who support organized charities, even as it will always prove the most prolific source of criticism and misunderstanding. It is, therefore, important that at no time shall the measure of material relief be insufficient, whatever else in the social program suffers thereby.

I think the test of the adequacy of a material relief program comes particularly in times such as we are experiencing today, - times of emergency, - times of wide-spread distress and want. At such a time, the agency charged with the giving of material relief ought to be enabled to meet the situation completely. I am gratified that in Cleveland, for example, where we are faced with a serious problem of unemployment, our Associated Charities were advised by the Community Chest to take care of every single case where food, raiment or shelter was needed and that the Community Chest would underwrite every expenditure thus incurred by the Associated Charities. We have been running, these last five months, on a deficit of about \$30,000 a month, but we have received carte blanche from the Chest to incur any legitimate obligation, in the prosecution of the necessary program of supplying food, raiment and shelter to everyone in need.

The second stage was prevention. In a sense, it is but a phase of the former. It was dictated by logic, humanitarian consideration and economics. Social agencies must not wait until the beaten and broken come knocking at their doors. They must arrest these downward-dragging tendencies in a man's environment before they gain



headway. They must anticipate disaster. It was found to be more charitable and less costly to safeguard the health of those who live on the verge of penury, than to care for their sick; to provide wholesome recreation than to bear the social burden of delinquency and crime; to teach home-making, dietetics, hygiene and proper budgeting than to correct the evils which result from an ignorance of these elementary things. In every direction the scope of organized charity has widened. It has ceased to be a mere skillful distributing agency. It has become co-operative, assisting men and women in the bitter struggle against the strong tides which were carrying them down into the whirlpool of poverty and suffering. Organized charity has become an agency not only for salvage, but for salvation.

The third stage upon which organized charity is now entering one might call adjustment. Out of the thousands of families which the organized charities care for in any large metropolis, an exceedingly large number neither required nor asked relief. And yet they came to the Charities, or were referred to them. If they were in need of no food, raiment or lodging, what emergency drove them to these organizations? Simply a threatened or accomplished breakdown in the life of the family, brought about, not by the want of physical things but by the want of what one must call spiritual things, by the absence of intelligent management and judgment, by the inability to solve perplexing domestic problems, by cross purposes and conflicting ambitions, by moral sluggishness, ignorance and incompetency, in fact by a thousand and one apparent or subtle psychological tangles which we subsume under the head of maladjustment.



Most all unhappiness is due to maladjustment and every life has its share of such unhappiness. Even the normal and evenly balanced among us have their thwarted purposes and snarled affections, their malconformation and asymetry. The human race as a whole is suffering from such maladjustment. Biologically unchanged in a hundred thousand years, it has undergone culturally the most revolutionary changes in the last few generations, since the fastory and congested city life supplanted rural life and the family as the economic unit of society. Life has become frightfully involved; the tempo of existence has been astoundingly accelerated, Standards of conduct have been radically changed and human relationships have been vastly altered. Man's mental and spiritual readjustments have not kept pace with the swift change in his world. The tragedies of maladjustments are in evidence all around us. Mental diseases and nervous disorders have increased and are increasing at an appalling rate in modern society. "In the states of New York and Massachusetts there is one patient with mental disease in an institution for almost every two hundred and seventy-five of the general population," writes one authority. These are only the extreme hospital cases. Think of those of lesser degree, who are not in institutions, but whose mentalities are suffering from some neurosis or psychosis.

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ambition. She will call to her aid the doctor, the psychiatrist, the minister, the court, the neighbor, the friend - any and all whom she deems can help restore the family to normal life. And at last the home will be re-integrated through this quiet, patient, understanding ministry of the social worker. In this manner many a family is reunited, many a wound healed, many a dream rekindled.

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I have often conceived of religion as prophecy, and social service, its executive arm, as priestliness. Prophecy is the protest. It is the cry of what ought to be in the midst of what is. It is the protest against all wrong oppression and injustice which defeat life. Prophecy is the unquenchable faith in the perfectibility of the individual and of society. Social service seeks to give these resplendent ideals of prophetic religion "a local habitation and a name." It takes the revelations of faith and embodies them in concrete human relationships. It is the technique of prophecy. The prophet spoke in behalf of the poor, the denied, the dispossessed of the earth, and in behalf of those who walked in great darkness. The social worker



concerns himself with the selfsame wards of the Almighty. Only, he is not their spokesman, but their guide and intimate friend. A ministry of such scope, requiring such high standards of ability and character, will commend itself to the most gifted men and women as a worthy profession.

The new phase of social service is ethically the most satisfying, for it applies itself to the basic factors in ethics - the human personality, and to the basic unit in society - the family. It seeks to reach the soul of man, to heal it, to save it. It aims to conserve the family, to hold it together, to rehabilitate it, as a protecting and culturally stimulating social entity.

Herein social service reaches its profoundest purpose, and attains its highest inspiration. The noblest charity is not that which seeks with things to satisfy wants, but that which places at the disposal of the groping and helpless fellow human beings the strength which may be cure, and the experience and the wisdom - one soul reaching out to another - one mind kindling another. We give to our fellowmen in our finite and imperfect way, the gifts which we ask of God - strength and understanding and guidance.

Such a ministry rewards with marvelous inspiration. The field of the social worker is physically an unattractive one. The harshness of life is there, the stunted growths, the rocks and handicaps. The social worker moves in a world of deprivation, sometimes of sin and great tragedy. Little of the amenities and graces of life are there. It is hard to spend in such a world all the working hours of one's ~~life~~ life without growing either disheartened, or what is even worse, calloused. And the mechanical distribution ~~of~~ of alms rather adds to, than detracts from the feeling of despair and indifference. But go into this self-same world as the creative emissary of a great purpose, to redeem and make whole, equipped with



the faith in the perfectibility of human beings, and with the knowledge to enable you to effect this moral reformation, and your work assumes a grandeur, a challenge and a scope which brings a glow to your heart and a beauty to your days.

While the first two types of social service are readily understood by the average person, the third type is not as well understood. The charity of personal service is more difficult to understand than the charity of alms-giving.

Friends, we are facing a great war, and we are all being summoned to enlist in that war. It is a war which began with civilization, and which will continue until the Kingdom is established. It is a war in which none is wounded, but all are healed; in which none is slain, but all are resurrected into the new and the life more abundant. It is a war whose instruments are not sword and steel, but compassion, kindness and good-will; a war whose leaders are the seers and sages, the prophets and dreamers of beautiful dreams, all the men and women of good-will. It is the only holy war of mankind. It is the war upon poverty, upon human want, upon all which deprives a man of his divine heritage, upon ignorance, sin, crime, ugliness and oppression. We are all summoned to enlist, some of us with our minds, and some of us with our substance, all of us with our enthusiasm and devotion.

May that war be a relentless war, and may we never falter or grow weary.

The great dogma of your faith in this service is that life can be made beautiful, that human beings can be helped to lift themselves to the higher levels and that every human being is a child of God, deserving of our solicitude and care. There is not a human being, - the sinner, the outcast, the lowest of the low, - but what has in him something of divinity. And we can, with our unheroic service of relief, prevention and adjustment, help these men to rise to a finer and nobler and sweeter life. This is well worth working for.



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RABBI SILVER'S ADDRESS  
Annual Meeting of Social Service Bureau  
April 30th, 1939

Social Service, my friends, has passed through two stages, and has now entered upon the third. The first stage was that of relief, - remedial, palliative, as old as human want, and as constant as the spirit of pity and compassion upon men. Our Sacred Script says that the poor will always be with you. In a sense, this statement is valid for all time. The number of the poor may decrease and the degree of their poverty may diminish, but there will always be the weak, who will be thrust aside; there will always be those who are exploited. Even in this rather primitive stage of social service, relief - which, after all, is nothing more than collective alms-giving - the last few decades have introduced an intelligence and a purposefulness and a direction which have given that service greater effectiveness, greater social value. From being a mere agency for the distribution of alms, in the hands of competent and trained administrators, this type of philanthropy has become more adequate, more expert; provision has been made so that the recipient of relief shall not be pauperized, and that the community shall not be victimized.

In other words, the giving of relief has become more scientific. That does not mean that it has become impersonal, or cold, or tardy. It simply means that it has become more expert and efficient. No institution in modern life, whether it be educational, religious or political, can adequately serve the needs of society without availing itself of the aids of modern scientific management and administration. Even in this first stage of Social Service, - relief - there is still room to-day for improvement, - improvement in technique, to bring about greater flexibility, greater compre-



hensiveness and greater speed to the application of relief. It should be borne in mind by all social workers that material relief will always constitute the strongest appeal to the generosity of those people upon whom organized charity, in the last analysis, must call, - just as material relief will always constitute the most prolific source of complaint and criticism. It is, therefore, of the utmost importance that material relief shall always be adequate, regardless of what other item in the social program suffers thereby.

TP I think the test of the adequacy of a material relief program comes particularly in times such as we are experiencing to-day, - times of emergency, - times of wide-wpread distress and want. At such a time, the agency charged with the giving of material relief ought to be <sup>able</sup> able to meet the situation completely.

I am gratified that in Cleveland, for example, where we are faced with ~~the~~ a serious problem of unemployment, our Associated Charities were <sup>advised</sup> ~~told~~ by the Community Chest to <sup>take care of single where</sup> ~~meet every case that applied for~~ food, raiment or shelter <sup>was needed,</sup> in the community, - that the Community Chest would underwrite every expenditure <sup>thus</sup> incurred <sup>by</sup> of the Associated Charities. We have been running, these last five months, on a deficit of <sup>about</sup> \$30,000. a month, but we have received carte blanche from the Chest to incur any legitimate obligation, in the prosecution of the necessary <sup>program</sup> ~~job~~ of supplying food, raiment and shelter to <sup>at every one</sup> ~~people~~ in need.

But the first stage in social service (as I say, the most necessary) is yet, in a sense, the most primitive and elementary service.

The second stage is that of prevention. This is dictated by logic, economics and good common sense. It was found that organized philanthropy ought not to wait until the beaten and broken of life come knocking at its door, - that it ought to try to anticipate disaster; it ought to try to keep those down-dragging tendencies in our social organization from



completely overwhelming men and women. It was found that it was less costly and more compassionate to make provision for the care of the health of people who live under the burden of penury, than to take care of their sick. It was found more logical to provide recreational centers than to bear the burden of delinquency and crime; more economical to teach dietetics and social hygiene than to pay the price for the lack of knowledge of these elementary facts. This is all along the lines of social service broadened out. Organized charity became an agency for salvation. It entered into the lives of men and women and assisted them in their bitter struggle against those forces which were pulling them down into the whirlpool of poverty and degradation.

We are now entering upon the third stage, which I would call the stage of adjustment. You probably know - who are close to the work of your organizations - that many people who come to our Associated Charities ask neither for food, clothing nor lodging. They neither ask those things, nor receive them. Yet hundreds of men and women come to us, or are sent to us - why? Because they are confronted with a threatened or an accomplished break-down in their families, caused by the absence, not of things physical, but of things spiritual, - intelligent management in the home, for example, inability to solve perplexing domestic problems, cross purposes, moral sluggishness, incompetence, ignorance, mal-adjustment, - a thousand and one factors, which we may subsume under the head of maladjustment. We all suffer, to a larger or lesser degree from it; - even the most evenly-balanced among us, the most normal, have in their lives something of tangled affections, something of asymmetry of the inner life, - mental or spiritual. Our entire civilization is afflicted by maladjustment. Biologically, we have not changed much in a hundred thousand years. But culturally, we have undergone the most



revolutionary changes in the last century, caused by the shifting of population from rural to urban districts; caused by the factory; by the congested type of life we are compelled to live; by the break-down of old traditions, etc. Life has become frightfully involved. The tempo has been speeded up and accelerated to such a degree, during the last few decades, that the whole race is suffering from some form of spiritual maladjustment. Statistics in the States of New York and Massachusetts indicate that there is one person suffering from some mental disease in an institution for every two hundred and seventy five people in the population. These are the extreme cases of people who have to be sent to institutions. Think of the less extreme cases, who are not in institutions, but who are suffering from some kind of neurosis or psychosis, or maladjustment. You will then understand what I mean when I say that the whole of life to-day seems to be complicated by some form of maladjustment. This has particularly attacked the family. Of all human institutions, the family has suffered most.

In the old days, before the industrial epoch, the home was a self-contained, stable and integrating institution. It was economically self-sufficient. The father worked within the home, - and the mother, and the children. Members of the family felt a sense of inter-dependence. The home had a cohesion; the home was the recreational center of the family and often the educational center of the family. The home built up a code of conduct and mutual responsibility, - a set of traditions which stimulated, guided and upheld men, women and children.

Then came the industrial revolution, and forced the father from the home into a shop, and frequently the mother to enter another shop, and the children, to still a third. The home was moved from the country, - the open spaces - to crowded quarters in the city. It could no longer be the



recreational center of the family. Interests began to move away from the home, and the home began to lose in its authority, - its power of cohesion in the life of the youth, with the result that delinquency began to increase, crime began to increase, divorce began to increase, and this is continuing even more rapidly in this day.

When you add to this fact, the additional problem of the immigrant family (and many who come to us are either these immigrants, or their children), - the uprooting of Old World standards, - parents and children being unable to see the facts of life in the same way - you will understand why so many people come to our social institutions, asking - not for bread, but for counsel, for intelligent advice, direction and guidance, and into such a home the modern social worker enters, - not as a mere dispenser of alms, but as a social diagnostician. She comes to that home equipped with knowledge - trained. She is able to call upon the accumulated knowledge and wisdom of the organization which sends her. She makes a critical - almost clinical - study of the effort to learn the source of unhappiness and maladjustment in the family. She works out a program for herself, as to how to solve that problem. She wins the confidence of the family. At times her work is easy; all they want is somebody to talk to, and lay bare the troubles of their souls. Sometimes the task is not so easy, and months of hard work and super-human patience are required. The social worker will appeal, will teach, chide - appeal to the pride, hope and ambition of the family, - will call to her aid the doctor, the psychiatrist, the minister, the court, - anyone who can contribute to the reintegrating of that family. At last that family will be reunited, wounds healed, dreams rekindled. That is what I mean by the third stage of social work. In my humble



opinion, this is within the scope of social work, - in fact, it is its greatest opportunity, for in this type of work you are concerned with the most important factor in ethics, human personality, and with the most vital unit of society, the family. You are healing souls, and rebuilding families into stimulating factors in our social organization. As I see charity, its highest opportunity is not to try, with things, to satisfy the needs of the unfortunate, but to try to give unto those who are in need the experience which they may not have, the knowledge which they may not possess, the wisdom which may not be theirs, - soul touching soul, mind enkindling mind. The higher type of philanthropy is the type which gives to the unfortunate that which we ourselves ask from God, - strength and understanding and guidance. That means human service. So far as the social worker is concerned, this type of service is, for her, the most stimulating. It means a real profession. It gives a nobility and dignity to her work. She becomes the family's friend, guide and counsellor. She becomes, in the real sense of the word, a priest or minister to human beings. Religion is prophesy, - prophesy is the program of what ought to be, in the world of that which is; prophesy is a dissatisfaction with everything that thwarts human life and keeps man from his divine right. Social service tries to give to these splendid ideals of prophesy a name. Tries to express them in correct relationship. The prophet is the spokesman. The social worker is the friend and guide, and such a ministry yields to life an ineffable satisfaction.

You know, the social worker - my friends - moves in an unattractive world, - a world of poverty, sometimes of sin, sometimes of tragedy, among stunted growths. There are few of the amenities and graces of life in that world in which the social worker is compelled to move and spend her working hours. The mere distribution of food and physical things must rather add to the spirit of depression and disillusion; but when a



social worker enters the field of doing this third type of work, of which I am speaking; when she goes as the emissary of an ideal, to rebuild personality, to restore well-being in the home; when she feels equipped, by knowledge and training, to do something in the way of transforming life, and bringing more of sweetness and harmony into the home - then there must come, and I know there does come, a glow of satisfaction to such a worker, and a beauty in life.

While the first/<sup>two</sup> types of social service are readily understood by the average person, the third type (~~which requires just as much money as the others~~) is not as well understood. ~~That type requires~~ <sup>this the charity of</sup> personal service,

~~rather than things, which is more difficult to understand.~~ <sup>than the charity of always giving</sup> All in all, my friends, what is it that you and I are engaged

in, in social service? We are engaged in a war - a war which began with the human race, and which will only end when the Kingdom is established; a war in which no man is wounded, but all are healed; a war in which the weapons are not sword and steel, but compassion and good-will, - the one holy war of mankind, - a war upon poverty, want, destitution, ignorance, sin, and everything that makes life ugly and cruel, and against everything that keeps man from reaching up and touching the hem of God's glory. This is the war in which we are all engaged. It ought to be a relentless war, a persistent war, - and in that war, may we never grow tired. <sup>HP</sup> The great dogma of your

faith in this <sup>work</sup> is that life can be made beautiful, that human beings can be <sup>helped</sup> ~~taught~~ to lift themselves to the higher level, <sup>and</sup> ~~and the purer air;~~ that every human being is a child of God, deserving of <sup>our</sup> ~~a share of~~ solitude and <sup>care</sup> ~~salvation~~. There is not a human being, - the sinner, the outcast, the lowest of the low, - but what has in him ~~or her~~ something of divinity. And we can, with our ~~service~~ <sup>unheroic</sup> service of relief, prevention and adjustment, help these men, ~~these women, these children~~ to rise to a finer and nobler and sweeter life. This is well worth working for.



Canton, Q. Mar 1927

Stenographer's copy

Friends, this glowing introduction of your kind and generous chairman and his words about myself, denominating me leader, guide and prophet, and all that, reminds me of a story that Bishop Brent is fond of telling; he said a husband in an off moment once called his wife "angel", and the wife taken aback, turned to her husband and asked: "Just why did you call me 'angel'?" "Well", he said, "dearie, in the first place, you're always up in the air, and in the second place, you're always harping upon something, and in the third place, you are eternally in need of clothes."

The last time I was so introduced was in a neighboring city, where I was addressing a body of my Catholic friends, and was introduced as "Father Silver."

I told them then this story of two Irishmen who went to church one Sunday morning for a change, and listened to a very beautiful sermon on the part of the priest on the bliss of matrimony. After the mass and the sermon, Pat and Mike left the church, and Pat said to Mike: "How did you like the Father's sermon on the bliss of matrimony?" Said Mike: "I think it was great, I think it was just great; I wish I knew as little about married life as the Father."



I am going to take my text, friends, from the fine introduction of your presiding officer. Organized charity has passed through two stages of development, and is now entering upon a third.

The first stage was that of relief; relief is as old as human want, and as constant as human sympathy, and I suppose there will be need for this form of charity as long as human needs exist, and as long as the sense of pity and compassion abides among the children of man.

Our Bible says that the poor will always be with us, and I suppose that for all intents and purposes that dictum will always be true. The number of poor may decrease, the degree of their poverty may change as society reorganizes itself after a higher pattern of social justice, for there will always be the weak who fall by the wayside and those who are thrust aside; and the poor will always be with us, therefore, the need of relief will always be present.

But even in this first stage in the development of organized charity, relief, which is nothing more than collective alms-giving, has, in the last few decades, a purposefulness and an intelligence which have made it more helpful in human life. In place of the spasmodic giving out of doles, a group of trained and capable social workers appeared in the field, who applied intelligence and thought, study, and supervision to this distribution of doles, so that it became a real social service which did not peuperize the recipients in the one case nor victimize the community in the other case .

In other words, our organized charity in connection with relief became scientific, which means that it did not become



impersonal or cold. It means that it became more expert, and any human institution which aims adequately to serve the needs of society today, must avail itself of the last and the best thing in the technique of administration and organization.

How I frequently hear the complaint as your presiding officer has heard it over and over again, so that it has become to him like a pesty fly, stinging him at every moment, organized charity has driven the soul out of philanthropy; it is cold, it is mechanical, it is a machine. There is a certain naivete, an innocence about all such statements.

You entrust the education of your children to whom? To well meaning bunglers, to volunteers, or do you demand expertness, and training, and absolute qualification for that particular work? Is social service any different? Is the difference to be found in the fact that you support education through your taxes, but your charities through your voluntary gifts? Does that imply that charity should be administered inefficiently?

Does it stifle the sense of real philanthropy in you that you know that your money will be used to the best advantage and applied by the most capable handlers, so that it may produce the maximum of results? It seems to me that business men of all people, who know the value of economic, efficient and scientific management in their respective organizations would be the first to demand similar standards and even more exacting standards in an agency for the betterment of mankind.

This is the first stage in the development of organized charity relief, and I suppose that it will occupy a big place in all programs in the future, and even in this program, old as it is, charity is wherever there is need, so that the distribution of alms shall be with greater flexibility, and in passing I might



say that this type of charity will continue to make its greatest appeal to those upon whose generosity social service depends, just as it will continue to be the most potential source of criticism and misunderstanding, so that it is all important that whatever else suffers, material relief shall never be insufficient. But having said this, I stated but one part of the story of organized charity.

The second stage in the development is prevention in a sense that is only a phase of the first. It is seen that social agencies must not wait until the needy come knocking at their doors, that social agencies must not wait until the down-pulling tendencies in the environment of a human being bring him down to the point where he becomes a social charge in the community that social agencies must anticipate disaster.

This second stage was dictated by logic and by human strain and by economy. It was found to be more charitable and less costly to safeguard the health of the men, women and children who live on the verge of penury, and it was found more charitable and less costly to provide the necessary sustenance for the use of those who have failed, rather than to bear the cost of delinquency and crime, and it was found to be less costly to teach families the rudiments of health, hygiene, sanitation and dietetics, rather than to attempt to correct the evils which result from an ignorance of these elementary things, and so within the last few decades, society, continuously broadened in scope, was no longer satisfied with doling out alms to the masses of people who face the abyss of poverty and suffering, and organized charity became not only an agency for salvage, but an agency for salvation, that was the second stage.



*These pages  
5 rewritten since given  
to Rep.*

We are not entering upon the third stage, and it is of this third stage that I want to speak to you men and women of Canton. For lack of a better term, I would call that third stage adjustment.

I can best illustrate my thought by telling you this fact, that in our social agencies of the city of Cleveland, two-thirds of the people who come to us, neither require nor receive material relief, and in most of the social agencies of America the number of those men and women who come to these institutions not seeking food, raiment or shelter is increasing yearly.

What are these people after? If they are not in need of food and a place to sleep and garments and raiment, what are they seeking in our charities? Why do they go there, or why are they sent there?

Simply because of this: they are faced with a threatened or an accomplished breakdown in their family life, which was brought about by the lack not of physical things, but of those things which, for lack of a better term, we must call spiritual. I mean by that, a lack of intelligence and judgment.

Perhaps by an inability to solve a difficult and perplexing problem, because of conflicting interests within the home, perhaps by a selfish ambition on the part of one or the other in the home; in other words, these men and women who come seeking not bread, come to us for a thousand reasons, of a parent or a physical tangle which we call mal-adjustment; the families are not adjusted, the individuals are not adjusted to one another, the family as a unit is not adjusted to the problems life has thrust upon them.



Every life has its share of these difficulties, even the most normal of us and the most evenly balanced have their confused purposes, their entangled ambitions, their mal-adjustments, in fact, the whole human race today suffers from such mal-adjustment.

Physically the human race has not changed, but culturally mankind has undergone the most radical, the most revolutionary changes within the last few generations since congested living in crowded cities supplanted rural life, and the family as the unit in society.

Life has become frightfully involved, the temple of living has become antiquated, old standards are broken down, new truths have not been established, and mental and spiritual life have not kept pace in their adjustment to the vast transformation which has taken place all about them, with a result that the mentality of man is being sorely tried today. (tempo) ?

I am told that in the states of New York and Massachusetts, there are six people out of every hundred in insane asylums, suffering from some form or other of a mental or nervous malady, and these represent only the extreme cases, the hospital cases, <sup>there are</sup> for ~~of the~~ hundreds and thousands and tens of thousands which are not cases of extreme necessity, demanding hospital treatment, but are, nevertheless, suffering from some mental or nervous ailment.

Now all this change, this radical transformation which has taken place in our social life within the last fifty years, focuses itself in the family. The family, of all human institutions, has suffered most.



In the early agricultural days, the family was a stable and permanent institution, economically self-sufficient. It provided for its members their recreation, and in a sense also their education. There was a certain stability, a certain certainty about the whole agricultural life as our ancestors left it. Then came the industrial revolution, and drew the man out of the home into the shop and in many instances the women and the children. Then came the industrial revolution and the dread of unemployment into the lives of men and women. Then came the industrial revolution into congested quarters in vast, crowded cities, with no room for recreation, no room for the wholesome contact with the soil, that healing, that stabilizing influence which seems to radiate out of the soil. Is it any wonder then that delinquency, the crime, and divorce have increased and continued to increase at a menacing rate in life today?

Now when you add to these difficulties of adjustment which families face today, the additional difficulties which an immigrant family has to face, and many of those who come knocking at our doors are immigrants, in a city like Canton or Cleveland, perhaps twenty or thirty percent are immigrants, and when you add to their normal difficulties the additional difficulties of adjusting themselves to a new world, you will understand why so many of them come to our social agencies and ask not for food, not for raiment, not for shelter, but for guidance, light, for counsel, and into these homes the present day social worker comes, not as a distributor of alms, but as a counsellor, friend and guide.



~~counsellor, friend and guide.~~

The social worker comes into this home with the social knowledge, with the insight she has at her command, and with all of her organization she studies the situation, tries to distinguish the cause of the aggravation; she sets about winning the confidence of the people, and after a while she is able to discover a way out, and in many cases all that family wanted was advice from a trusted counsellor and one having knowledge and the problem is simple, but often times the problem is much more difficult, and it takes months and months of patience of a consecrated social worker when she must plead with the family, or chide, or threaten. She will call to her aid the doctor, the psychiatrist, and the minister, and the neighbor, and the friend, and everybody who <sup>can help give</sup> help to rehabilitate them to normalcy.

She will stay on the job week after week, and month after month, until that family, through the efforts of this worker, will slowly coalesce and become rehabilitated, and that family will be reclaimed for society; and you ask me, is this the kind of work that organized charity ought to do? Is that for which we are asked to give our money? And I say unto you, friends, this is the highest and the noblest kind of work which organized charity can do. It is the highest, most elevating and most satisfactory.

It is the highest because it requires the highest skill, a social worker called upon to handle the situation such as I have attempted to describe, should have much more training than that which was required for a distributor of doles.

That social worker will need training in social and economic conditions; in psychology; that social worker will need training in the peculiarities of races and social stratum; <sup>(stata)?</sup>



that social worker will need a world of devotion, love and counsel, if she is to accomplish this type of work successfully. This type of work will give her a sense of dignity and importance in the social scheme which no other type of work can give her. Her work will begin to take on the aspects of a real profession.

I often think, friends, I often believe that there is a close relationship between religion and social service, and that religion and social service can be compared with the fruits of the tree and the roots of a tree. Religion ~~stripped of all its outward~~ in its essence is that which feeds the tree of society.

When you ask the social worker to restrict himself to the mere task of giving out food and raiment, <sup>and</sup> shelter, you are confining him, you are restricting him, but when you tell him "brother", "sister" and children of God, who need guidance, inspiration, a touch of sympathy, and understanding, go out into the by-ways of life and seek them, bring them the understanding which may be yours, bring them a little light, into the drabness of their souls. When you are doing that, you are sending that man or that woman out upon the holiest ministry of service that a human being is capable of, and therefore I say that this type of social service is the highest, and I say it is the most ethical, the most satisfying.

You ask your social worker to get out and save souls, heal human personalities that are ensnared and involved and cannot find their way out, and you ask the social worker to apply himself or others to the basic social unit, the family.

That is a beautiful name for your organization - The Family Service Society. You ask the social worker at all costs to reclaim a family, hold it together, to preserve its hopes, bring an inspiring influence upon each member in that family, and because of that, to my mind, makes possible the finest type of social service; for herein social service reaches its profound-



est significance.

You know friends, people had to be educated up to the fact that a human being who has an abundance ought to share part of the surplus with the hungry and the needy, <sup>not</sup> (that is/the highest type of philanthropy which is found in man; the highest type of charity, friends, is that which one human soul gives to another, heart calling unto heart, the deep calling unto the deep; one mind enkindling another mind; the highest type of social service, friends, is that which sets about to give unto another human being in its infinite and incomplete way, but nevertheless gives that which any human being asks of God, guidance, counsel, wisdom and understanding.

I sometimes think, friends, of the real <sup>message</sup> ~~messenger~~ which mankind needs today in the midst of our vast organization in this machine age is this message of the greatest good that any one of us can do, is that which we can do directly to a fellow human being, man to man, soul to soul, one man to one man, the God in me responding to the God in my fellow human being; and the next message that occupies my mind is that if I am not capable to do that, If I am so engrossed in my work and so absorbed that I haven't the time to enjoy this supreme privilege of serving directly and immediately a fellow human being, soul to soul, that we ought to make it possible for other human beings who are devoting themselves to that service, to be able to do that, man to man, soul to soul.

You know this will perhaps be my last word unto you friends, the realm of the social worker is not a very inspiring one, the world in which the social worker moves is a world of drabness and ungodliness, of poverty and sometimes of sin, and it is not pleasant to work day after day in an environment of that kind, ugly, of stunted growths, of broken down ~~human~~ human



beings, of want, without becoming disheartened; but what is worse, without becoming callous<sup>ed</sup> and hardened.

It takes a person of superior and special endowments to move in such a world day after day, week after week, without either becoming completely disheartened and entirely hardened; and the mere distribution of alms does not relieve the physical ~~condition~~ tension in the life of the social worker, but when you say to that man and that woman, "brother" or "sister, I am sending you as an emissary of human salvation, I will send you into those places not as one who brings a measure of temporary relief where the situation will continue as it has with the same poverty, with the same drabness and with the same counsel, but I will send you into that home as a light bringer; I will send you into that home to counsel, to save, to restore, to up-build, to transform; I will make you a creator, a social creative force, I will let you loose as a dynamic <sup>?</sup>, and you will transform a family."

Why you make that social worker feel as if he were a co-worker with God Almighty and grandeur comes into their life and beauty comes into their days, and it is for that line of social service, friends, relief, prevention, and adjustment, that I appeal to you as I appeal to men and women of other communities, to devote themselves to.

We are facing a great war, and we are all being summoned to enlist in that war. It is a <sup>war</sup> ~~work~~, friends, which began with civilization, and will continue until the kingdom is established. It is a war in which none is wounded, but all are healed, in which none is slaved but all are resurrected into a new and a life more abundant.

It is a war whose instruments are not sword and steel, but compassion, kindness and good-will. It is a war whose



leaders are not generals, but the men of compassion, and the seers, sages, prophets and the dreamers of beautiful dreams, and all men and women of good-will; it is the only holy war of mankind, the one, the only war of mankind, the war upon poverty, the war upon human want, the war upon all which deprives a man of his divine heritage , a war upon which all poverty, ignorance, sin, crime, <sup>st</sup>stumped lives and beautiful souls rendered ugly, the war upon all those conditions/<sup>to</sup>which we are all summoned to enlist, some of us with our minds, and some of us with our sustenance, all of us with our enthusiasm and devotion, and may that war be a relentless war, and may we soldiers of God who loves all his children, may we never falter or grow weary.





1. Beg. charity has passed thru 2 stages of development. It has now entered upon the third. — First came charity as Relief, palliatives and remedials. This is as old as want and is in the world, and <sup>as constant as</sup> human compassion. And it will <sup>continue</sup> as long as there will be physical <sup>need</sup> in the world, and the brotherly sense of brotherly pity and sympathy abides among men. The poor will never be cease from our midst, says Lord Wint, and for all intents and purposes — the system is <sup>valid</sup> ~~quite~~ <sup>for all times</sup> correct and cogent. — The numbers of the poor may decrease, and even the degree of their poverty may <sup>change</sup> ~~be~~ as society reforms itself after to a higher pattern of <sup>economy</sup> justice, but there will always be the weak who fall by the way side, and the unfortunate who are <sup>reflexly</sup> ~~thrust~~ <sup>thrust</sup> there. But even in this almost primitive form of charity, which is nothing more than collections alms-giving, the last few decades have introduced a purposefulness and an intelligence which <sup>have</sup> made it more helpful and ~~constructive~~ than heretofore. The sporadic giving of dollars became in the hands of trained and capable administrators, an organized system of service, so that the recipient of aid was ~~not~~ <sup>not</sup> ~~pauperized~~ <sup>over</sup> ~~and~~ <sup>the</sup> public was not victimized. — Material relief must in the very nature of things, continue to be <sup>maintaining</sup> a tremendously important part of the program of organized philanthropy — and even in this field there is still room for <sup>constant</sup> development in <sup>in order to a better</sup> ~~flexibility~~ <sup>dispatch</sup>, flexibility and comprehensiveness. — Incidentally it may be noted that the disbursement of material relief, will continue to be <sup>for a long time to come, if not always</sup> the <sup>strongest</sup> ~~appeal~~ <sup>appeal</sup> to the generosity of the people who support the <sup>various</sup> ~~various~~ <sup>various</sup> charities, as well as the most prolific source of criticism and misunderstanding. It is  $\therefore$  important that at no time shall the measure of mat. relief be inadequate whatever else in the social program suffers thereby.

2. The second stage was Preventives. In a sense it is but a phase of the former. It was dictated by logic, <sup>consideration</sup> ~~and~~ and economics.











and <sup>many</sup> ~~evenly~~ <sup>balanced</sup> have their thwarted impulses and smothered  
affections their malformations and asymmetry. The human  
race, as a whole, biologically unchanged in 100,000 years, has  
culturally undergone the most revolutionary changes in the  
last few generations, since large scale industry, and congested  
cities supplanted rural life and the family as the econo-  
mic unit in society. Life has become furiously intricate,  
the tempo <sup>of existence</sup> ~~astounding~~ accelerated, and standards, <sup>and</sup> ~~concepts~~ <sup>values</sup> ~~radically~~ <sup>radically</sup> changed, human relationships <sup>and</sup> ~~radically~~ <sup>radically</sup> altered.

~~Mental diseases and nervous disorders have increased~~  
~~as man's readjustments have not kept pace with~~  
the swift changes in his world. The tragedies of malad-  
justment <sup>are the modern</sup> ~~current~~ <sup>and are increasing</sup> mental diseases and nervous disorders  
e.g. have increased at an appalling rate in modern  
society. "In the states, N.Y. & Mass. there is one patient  
with mental disease in an institution for about every  
275 of the general population" - These are the extreme,  
hospital cases. Think, then, lesser degree, who are not  
in institutions but whose are nevertheless suffering from  
some neurosis and psychoses. <sup>in a family</sup>

Now add to this universal strain <sup>of modern civilization</sup> ~~the strain of~~  
<sup>in a great industrial</sup> ~~city life~~ <sup>the strain of</sup> ~~the strain of~~ <sup>which affects all</sup> ~~the strain of~~  
<sup>individual delinquency</sup> ~~individual delinquency~~ <sup>within the home</sup> ~~and as will~~  
understand why so many thousands of families turn desperately  
to some agency for guidance and help. And with such a  
family, <sup>thus</sup> ~~menaced~~ <sup>menaced</sup> ~~by not by~~ <sup>by</sup> ~~phys. parents~~ <sup>by spiritual</sup>  
parents, the social worker now enters as counselor  
and spiritual diagnostician. <sup>she is</sup> ~~she must be~~ <sup>equipped</sup> with  
social know. & psych. She can draw upon the accumulated  
experience of her organization. She analyzes the situation critically,  
I might say, clinically, the center, <sup>she works out</sup> ~~imitation~~ <sup>the underlying</sup> ~~causes~~  
causes of the disturbance & unhappiness. She uses the confidence  
of her people. ~~she follows a program~~ <sup>she shows them the</sup>  
<sup>at times, the task is remarkably simple. The family, once educated the action of a trusted counselor.</sup>  
way out. She will reason as <sup>she will appeal to her clients' pride in life, in civilization.</sup> ~~she will~~ <sup>she will</sup> ~~call to her aid~~ <sup>call to her aid</sup> ~~doctor, psychiatrist,~~  
the minister, the priest, the neighbor, the friend - ~~and~~ <sup>and</sup> ~~she~~ <sup>she</sup> ~~deems~~  
will help restore the family to normalcy.

At the times, the task is even different - requiring months of application, and  
a world of patience.



And all the disorganization + confusion resulting from the startling changes which have taken place in our civilization are in strongest evidence in the family. Of all human institutions it was affected most. Under the earlier agricultural conditions the family was a compact, stable institution, pretty much sufficient unto itself economically, offering both recreational and to a degree <sup>also</sup> educational opportunities, preserving fixed standards and coordinating traditions. The industrial revolution broke down the economic compactness of the family, forced men, & too many women & children out; the home into the factory, <sup>and the home unemployed</sup> but seen uncertainty into their lives, and condemned thousands to congested quarters in vast impersonal cities with little room for wholesome recreation. <sup>Old standards collapsed. Old traditions vanished.</sup> Crime, disease, divorce and delinquency began to increase and has continued to increase menacingly to this day.





she will be the friend and circle. And many a home will be reconstituted thru this quiet, patient understanding, sympathy, the social understanding, many a family reunited, many a wound healed, many a dream rekindled.

Is this the function of an Ass. Chapter? Undoubtedly! - The highest, ~~more socially the best~~ benevolent, & ethically, the most satisfying: it is the highest, for it demands the highest skill. A social worker engaged in such a service must be much more than a careful investigator, the econ. status, the family. She must be a student, human nature, a trained observer of psych. phenomena; and a devoted servant of the most ~~best~~ added to her knowledge, ~~she~~ must also possess a spirit of love & devotion to the service, unimpaired to the dire needs, human help, else she will most fail utterly in her profession. In passing it might be indicated that this new phase in Soc. Work, gives the Soc. Worker a new status and a new dignity. From being a more or less passive agent for investigation and disbursement of mat. relief she becomes an active adviser, guide, circle and teacher. In this new field of ~~social service~~, Chan. activity, Soc. Service becomes a ~~an~~ authentic profession, ~~(which may significantly appeal to the mind & imagination of the most gifted men & women)~~

Clearly it is ethically most benevolent and satisfying, for it applies itself to the basic factors in ethics - <sup>and to the basic of in society - the family.</sup> The human personality. It seeks to reach the soul & man, to heal it, to save it. It seeks to save the family, to rehabilitate it, to ~~reorganize~~ it into a protecting and stimulating cultural entity.

4. Herein S.S. reaches its profoundest purpose, and attains its highest inspiration - (1) The noblest charity is not that which seeks with things to satisfy wants, but that which places at the disposal of groping and helpless <sup>children & folk</sup> fellow human beings, the strength which may be ours, and the experience, and to ~~us~~ <sup>our</sup> ~~dem~~ <sup>and</sup> one soul reaching out to another - one mind ~~embracing~~ <sup>embracing</sup> another. We give to our fellow men, in our finite and imperfect way, the great gift which is our gift - our strength and understanding.

(2) And ~~the~~ such a ministry rewards with marvellous inspiration. The field of a Soc. Worker is ~~highly~~ an uncharted one. The



the modern priesthood. I have often conceived of religion as  
prophecy, & S. Ser. its execution as priestliness. ~~Religion~~  
Prophecy is the protest, ~~and~~ ~~judgment~~. It is the cry, what ought  
to be in the midst, what is - the ideal. It is the protest against  
all wrong, oppression, shade which taints life. It is faith  
in the perfect, a surety of many. The prophet <sup>(help us)</sup> ~~is~~ <sup>the</sup> ~~revealer~~  
in the pathfinder. The priest <sup>(see servant)</sup> the teacher of us. By lot to give  
local leadership. - The prophet speaks in behalf, the poor  
the need, the sound, & esp. those who walk in darkness.  
The priest assumes himself with them, as shepherd of souls,  
as teacher, as light bringer - The law. he. makes real the  
vision of faith - the esp. the esp. & high standard of  
which can move itself to the most perfect & ever renewed.





5  
hardness, life is there, the streaked growth, the stark roots and  
handicaps - the Jew lives in a world of deprivation,  
sins, tragedy, little, the amenities & sweeties of peace, life  
are there. It is hard to live in such a world, all the  
unhappy hours, one life without giving either despondent,  
or what is even worse, callous reaction. And the  
mechanical deterioration of ideas rather adds their dis-  
taste from the feeling of despair & indifference. But  
step into that world as the <sup>creature</sup> necessary, a great purpose,  
to redeem mankind whole, equipped with the faith that in  
the perfectibility of human beings, and with the knowledge  
to make, in to effect this moral reformation, and  
you will assume a promise, a challenge, a  
scope which brings a glow to your heart, and beauty  
to your days -







Vol. III

JANUARY 21st, 1927

No. 25

**SABBATH SERVICES**

**AT THE NEW TEMPLE**

Friday, January 21st, at 8:15

**RABBI NEWMAN**

will preach on

**"SUDERMANN'S 'MAGDA' AND THE NEW AGE"**

*Anthem: "Fear Not, O Israel" (Spicker)*

Saturday, January 22nd, at 10:15

**RABBI NEWMAN**

will preach on

**"AHAD HA-AM, THE MODERN MAIMONIDES"**

*Anthem: Memorial Chant (Traditional)*

**ALL WELCOME**

**"THE DOVER ROAD"**

January 22nd and 23rd



## Temple Emanu-El Chronicle

### Temple Emanu-El Chronicle

Official Publication of  
Congregation Emanu-El

#### TEMPLE DIRECTORY

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**School House:** 1337 Sutter Street.

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### Sudermann's "Magda"

Rabbi Newman will discuss this Friday evening Sudermann's "Magda," in which Mme. Bertha Kalich is now appearing, contrasting the conflict of parent and child at the end of the 19th century with family dissensions today. His discourse Saturday morning will be an interpretation of the career of the great philosopher of Zionism, "Ahad Ha-Am" (One of the People), or Asher Ginzberg, who died a few days ago at Tel Aviv, Palestine. Ahad Ha-Am's essays were published in the translation of Leon Simon, several years ago by the Jewish Publication Society, and Congregants are urged to read them before Saturday.

### Judge Lindsey's Views

In response to numerous requests, Rabbi Newman will preach Friday evening, January 28th, on "Judge Lindsey's Views on Love and Marriage." It is suggested that Congregants inform themselves of the opinions of the Denver judge before the discourse.

Saturday morning, January 29th, Rev. Charles P. Deems, of the Trinity Episcopal Church, will occupy the pulpit of Congregation Emanu-El, and will speak on a theme of current community interest.

### "A Mother's Faith"

In the Junior Assembly next Sunday, there will be presented by the children of Mrs. Lewis' class a playlet entitled: "A Mother's Faith," suggested by Miss Allenberg, stage settings by Mr. Himmelstern. The cast of characters will be:

Mother	Helen Lessar
Sister	Marjorie Mayers
Friend	Elizabeth Falk
Princess	Eleanor Getz
Maidens	Katherine Wolf, and Phoebe Gallas

The Jewish New Year for Trees celebration last Sunday was admirable in every way. Pauline Spiro and Janet Rose Dikhoff substituted for two of the tree characters who could not take part because of illness. A play entitled: "The Alphabet and the Creation," written by Rabbi Newman, will be produced in February in the Temple House when the Religious School commences the new era of its work there.

### "The Dover Road"

The Temple House was formally dedicated last Tuesday evening, January 18th. Mr. Louis Bloch, Chairman of the Building Committee, made a brief speech of presentation of the



## Temple Emanu-El Chronicle

Temple House Building, and Mr. Henry L. Mayer, President of Congregation Emanu-El, accepted it on behalf of the Congregation. Rabbi Newman said a few words of greetings. "The Dover Road," under the direction of Paul Bissinger, was produced with the following cast of characters:

### *The House*

Dominic ..... Charles Levison  
The Staff..... Susan Brandenstein  
                    Jane E. Prager  
                    Adolph Meyer  
                    Jefferson E. Peyser  
Latimer..... Conrad P. Kahn

### *The Guests*

Leonard..... Robert L. Wiel  
Anne ..... Alice Reinhart  
Eustasia..... Carolyn Fromberg Loeb  
Nicholas .....  
                    Mortimer Fleishhacker, Jr.

The Technical Staff, for Properties, included Jerome Newbauer and Charles Rosenbaum. The setting was executed by Simmons Scenic Studio. Acknowledgment on the program was made to: Joseph Basch & Co., and Eastern Outfitting Co. for the furniture used in the play; Davis-Schönwasser & Co. for the bags carried by Miss Reinhart, and for the gowns worn by Miss Reinhart and Miss Loeb, and for the maids' dresses; Nathan-Dohrmann Co. for the dishes, silver and glassware; Mr. George Wolf, of the Columbia Theatre, for assistance in designing lighting equipment of the stage; lighting fixtures from Roberts' Manufacturing Co. "The Dover Road" will be repeated Saturday evening, January 22nd, and Sunday evening, January 23rd. No admission has been charged for these performances, the first in a series contemplated by the Temple Players.

### *Men's Club Next Week*

"Reform, Orthodox and Conservative Judaism" will be the theme of a

discussion before the Men's Club Wednesday evening, January 26th in the Temple House Auditorium, 8 o'clock. Among the speakers will be Rabbi Herman Lissauer, of Congregation Beth Israel, and Rabbi Michael Fried, of Congregation Ohavei Shalom. It is expected that a large gathering will be present at this first meeting of the Men's Club in the Temple House.

### *Three Delegates*

At the Convention of the Union of American Hebrew Congregations in Cleveland, three delegates are present from Temple Emanu-El, Mrs. Henry Sahlein, President of the Women's Guild; Mr. D. R. Shapiro, of the Men's Club, and Mr. Henry G. W. Dinkelspiel. It is expected that on their return they will have much information of interest and value to impart. Cleveland is one of the best organized centers of Jewish activity in the country, the two large Reform congregations and the two Conservative congregations having beautiful and commodious Temple Centers.

### *Gifts to the Temple House*

The Men's Club, the Women's Guild, and the Pathfinders report that they have received gifts from a goodly number of their members, but that many are yet to be heard from. We have been requested on behalf of these organizations to urge their members who have not yet replied to the recent appeal sent out to do so without delay. In the very near future, it is planned formally to present the Congregation with the gifts the Temple groups have gathered, and every effort is being made to make the gifts as large as possible. The Temple House is being beautifully equipped by the Furnishing Committee, and everything is being done to make it commensurate with the Temple itself.



# Temple Emanu-El Chronicle

## An Exchange of Letters

### I

DEAR RABBI NEWMAN:

I would like to call your attention to a sentence in your Saturday (*Call*) article which I think must have been written very hastily. "The emancipated and achieving women of today who reject wifehood and parenthood will be the lonely, selfish spinsters of tomorrow." My work brings me in close contact with women both young and old, married and unmarried, and I find that most spinsters are not spinsters because they are selfish nor because they lack opportunities or qualifications of becoming wives and mothers—nor are they lonely as a rule. Most of them I find have chosen to remain single because of a conscious desire and sense of duty to be of help to some loved ones in need of assistance. Is it selfish to sacrifice yourself for another's comfort and happiness just because one chooses to do so? You advocate "consecration and self-forgetfulness" for mothers as "the highest self-development." It is natural to do everything possible for your own flesh and blood, but doesn't it take more than selfishness when it becomes a matter of choice? Is the "new woman happy?" you ask. I think it much more profitable if you would try to find a solution for the "old woman's unhappiness." She surely needs it. I would suggest that you encourage in young people a desire for fitness for parenthood rather than obligation.

### II

MY DEAR MISS ———:

In reply to your letter, let me say that my remarks in the *Call* were not directed in any way at those women who renounce marriage in order to be free to care for members of their own family. I have in mind, however, a new type of woman who believes that a "career" with complete financial and social independence is preferable to the life of the home and family. The number of women who are setting up an antithesis between career and marriage is, I believe, increasing. I am not sure that renunciation of marriage is advisable even in the case of those who wish to serve their own kin. The circumstances must be unusual and extraordinary. I am entirely aware of the fact that the "old" type of woman was by no means happy. I believe you will agree with me, however, that women, like men, in this difficult period of transition, have not yet found their proper adjustment to new social forces. I am in agreement with you also on the desirability of encouraging in American young people fitness for parenthood. This is the burden of my educational work from the pulpit, in my congregational activities and in the community.

May I refer you to several articles which have appeared in *Harper's*, *Scribner's*, the *Atlantic Monthly*, and this month's *Current History* ("Feminism Destructive of Woman's Happiness," by Gina L. Ferrero), for striking comments on the situation of the new feminism. I would not have you for a moment think that I am harsh in my judgment of the new woman. I am merely seeking to analyze some of the unavoidable problems which all of us must face as a result of her new status. Moreover, I would not have you think because I have criticized certain types of women that I am critical of others. I believe, however, that the real test of the emancipated women who deliberately renounce marriage and motherhood will come in the years when they have grown old.

LOUIS I. NEWMAN.





# Community Fund Dividends



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Vol. I No. 5 Published by The Canton Welfare Federation March, 1927

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## "THE WIDENING HORIZON OF SOCIAL SERVICE"

—Rabbi Abba Hillel Silver

**B**ELIEVING that no better use could be made of the March number of Community Fund Dividends than in publishing the address of Rabbi Silver on the above subject, at the annual meeting of the Family Service Society of Canton, we are devoting the present issue to that purpose.

This address was delivered to a capacity audience at the K. of C. Hall on January 25. It was such a clear-cut and inspiring exposition of modern social service, that the Welfare Federation considers it a privilege to make the address generally available to the subscribers to the Community Fund.





ORGANIZED charity has passed through two stages of development. It has now entered upon the third.

First came charity as relief—palliative and remedial. This is as old as want and as constant as human compassion. And it will continue as long as there will be physical need in the world, and as long as the sense of pity and sympathy will abide among men. The poor will never cease from our midst, says Sacred Writ, and for all intents and purposes the dictum is valid for all times. The numbers of the poor may decrease, and the degree of their poverty may change as society reforms itself after a higher pattern of economic justice, but there will always be the weak who fall by the wayside, and the unfortunate who are ruthlessly thrust there.

Even in this primitive form of charity, which is nothing more than collective alms-giving, the last few decades have introduced a purposefulness and an intelligence which have made it more helpful than heretofore. The sporadic giving of doles became in the hands of trained and capable administrators an organized system of service, of study, of investigation and supervision, so that the recipient of aid was not pauperized, and the public not victimized. Charity has become more scientific. This does not mean that it has lost spontaneity, or that it has become cold, tardy and impersonal. Rather, it has become more expert. Every human institution in modern society, whether it be educational, religious or political, if it is to function adequately, must avail itself of all the aids of modern scientific management and administration.

Material relief must, in the very nature of things, continue to maintain a tremendously important position in the program of organized philanthropy—and even here, there is still room for



development in technique, in order to effect greater dispatch, flexibility and comprehensiveness. Incidentally, it should be noted that the disbursement of material relief will always make the strongest emotional appeal to the generosity of the people who support organized charities, even as it will always prove the most prolific source of criticism and misunderstanding. It is, therefore, important that at no time shall the measure of material relief be insufficient, whatever else in the social program suffers thereby.

The second stage was prevention. In a sense, it is but a phase of the former. It was dictated by logic, humanitarian consideration and economics. Social agencies must not wait until the beaten and broken come knocking at their doors. They must arrest these downward-dragging tendencies in a man's environment before they gain headway. They must anticipate disaster. It was found to be more charitable and less costly to safeguard the health of those who live on the verge of penury, than to care for their sick; to provide wholesome recreation than to bear the social burden of delinquency and crime; to teach home-making, dietetics, hygiene and proper budgeting than to correct the evils which result from an ignorance of these elementary things. In every direction the scope of organized charity has widened. It has ceased to be a mere skillful distributing agency. It has become co-operative, assisting men and women in the bitter struggle against the strong tides which were carrying them down into the whirlpool of poverty and suffering. Organized charity has become an agency not only for salvage, but for salvation.

The third stage upon which organized charity is now entering one might call adjustment. Out of the thousands of families which the organized charities care for in any large metropolis, an exceedingly large number neither required nor asked relief. And yet they came to the Charities, or were referred to them. If they were in need of no food, raiment or lodging, what emergency drove them to these organizations? Simply a threatened or accomplished breakdown in the life of the family, brought about, not by the want



of physical things but by the want of what one must call spiritual things, by the absence of intelligent management and judgment, by the inability to solve perplexing domestic problems, by cross purposes and conflicting ambitions, by moral sluggishness, ignorance and incompetency, in fact by a thousand and one apparent or subtle psychological tangles which we subsume under the head of maladjustment.

Most all unhappiness is due to maladjustment and every life has its share of such unhappiness. Even the normal and evenly balanced among us have their thwarted purposes and snarled affections, their malconformation and asymetry. The human race as a whole is suffering from such maladjustment. Biologically unchanged in a hundred thousand years, it has undergone culturally the most revolutionary changes in the last few generations, since the factory and congested city life supplanted rural life and the family as the economic unit of society. Life has become frightfully involved; the tempo of existence has been astoundingly accelerated. Standards of conduct have been radically changed and human relationships have been vastly altered. Man's mental and spiritual readjustments have not kept pace with the swift change in his world. The tragedies of maladjustments are in evidence all around us. Mental diseases and nervous disorders have increased and are increasing at an appalling rate in modern society. "In the states of New York and Massachusetts there is one patient with mental disease in an institution for almost every two hundred and seventy-five of the general population," writes one authority. These are only the extreme hospital cases. Think of those of lesser degree, who are not in institutions, but whose mentalities are suffering from some neurosis or psychosis.

All the disorganization and confusion resulting from the startling changes which have taken place in our civilization are in strongest evidence in the family. Of all human institutions it has been affected most. Under the earlier agricultural conditions, the family was a compact, stable institution, sufficient unto itself



economically, offering recreational, and to a degree also, educational opportunities to its members. It was possessed of fixed standards and co-ordinating traditions. The industrial revaluations destroyed the economic compactness of the family, forced men, and in many instances women and even children, out of the home into the factory, brought economic uncertainty and the terror of unemployment into their lives, and condemned thousands to congested quarters in vast impersonal cities, with little room for wholesome recreation. Old standards collapsed; old traditions vanished. Crime, divorce and delinquency began to increase and have continued to increase menacingly to this date.

Now add to this universal strain which modern civilization in an industrial city places upon all families, the further strain which the immigrant's family is called upon to bear—and thousands of those who appeal for this service of adjustment are immigrants, whose Old World standards have been disrupted by those of the New World—and add to this the still further strain of some form of individual delinquency within the home, and you will understand why so many thousands of families turn desperately each year to some agency for guidance and help. Into such a family, thus menaced, not by physical but by spiritual poverty, the social worker now enters as a spiritual diagnostician. She is equipped with social and psychological knowledge. She can draw upon the accumulated experience of her organization. She analyzes the situation critically, one might say clinically, to discover the center of irritation, the underlying causes of the disturbance and unhappiness. She plans her course of action. She wins the confidence of her people. She shows them the way out. At times the task is remarkably simple. The family only needed the advice of a trusted counsellor. At other times, the task is more difficult, requiring months of application, and a world of patience. She will reason, or plead, or chide, or threaten, as the case may require. She will appeal to her client's pride or hope or ambition. She will call to



her aid the doctor, the psychiatrist, the minister, the court, the neighbor, the friend—any and all whom she deems can help restore the family to normal life. And at last the home will be re-integrated through this quiet, patient, understanding ministry of the social worker. In this manner many a family is reunited, many a wound healed, many a dream rekindled.

Is this the function of organized charity? Decidedly—the highest function! Ethically the most satisfying. It is the highest because it demands the highest skill. A social worker engaged in such a service must be much more than a careful investigator of the economical status of the family. She must be a student of human nature, a trained observer of psychological phenomena. Added to her knowledge, she must also possess a spirit of love and consecration, else she will fail utterly. Again, this new phase in social service gives the social worker a new status and a new dignity. From being a more or less passive agent for investigation and disbursement of material relief, she becomes an active advisor, guide, critic and teacher, and her service becomes an authentic profession—the profession of priesthood in modern society.

I have often conceived of religion as prophecy, and social service, its executive arm, as priestliness. Prophecy is the protest. It is the cry of what ought to be in the midst of what is. It is the protest against all wrong oppression and injustice which defeat life. Prophecy is the unquenchable faith in the perfectibility of the individual and of society. Social service seeks to give these resplendent ideals of prophetic religion "a local habitation and a name." It takes the revelations of faith and embodies them in concrete human relationships. It is the technique of prophecy. The prophet spoke in behalf of the poor, the denied, the dispossessed of the earth, and in behalf of those who walked in great darkness. The social worker concerns himself with the selfsame wards of the Almighty. Only, he is not their spokesman, but their guide and intimate friend. A ministry of such scope, requiring



such high standards of ability and character, will commend itself to the most gifted men and women as a worthy profession.

The new phase of social service is ethically the most satisfying, for it applies itself to the basic factors in ethics—the human personality, and to the basic unit in society—the family. It seeks to reach the soul of man, to heal it, to save it. It aims to conserve the family, to hold it together, to rehabilitate it, as a protecting and culturally stimulating social entity.

Herein social service reaches its profoundest purpose, and attains its highest inspiration. The noblest charity is not that which seeks with things to satisfy wants, but that which places at the disposal of the groping and helpless fellow human beings the strength which may be ours, and the experience and the wisdom—one soul reaching out to another—one mind kindling another. We give to our fellowmen in our finite and imperfect way, the gifts which we ask of God—strength and understanding and guidance.

Such a ministry rewards with marvelous inspiration. The field of the social worker is physically an unattractive one. The harshness of life is there, the stunted growths, the rocks and handicaps. The social worker moves in a world of deprivation, sometimes of sin and great tragedy. Little of the amenities and graces of life are there. It is hard to spend in such a world all the working hours of one's life without growing either disheartened, or what is even worse, calloused. And the mechanical distribution of alms rather adds to, than detracts from the feeling of despair and indifference. But go into this self-same world as the creative emissary of a great purpose, to redeem and make whole, equipped with the faith in the perfectibility of human beings, and with the knowledge to enable you to effect this moral reformation, and your work assumes a grandeur, a challenge and a scope which brings a glow to your heart and a beauty to your days.



Friends, we are facing a great war, and we are all being summoned to enlist in that war. It is a war which began with civilization, and which will continue until the Kingdom is established. It is a war in which none is wounded, but all are healed; in which none is slain, but all are resurrected into the new and the life more abundant. It is a war whose instruments are not sword and steel, but compassion, kindness and good-will; a war whose leaders are the seers and sages, the prophets and dreamers of beautiful dreams, all the men and women of good-will. It is the only holy war of mankind. It is the war upon poverty, upon human want, upon all which deprives a man of his divine heritage, upon ignorance, sin, crime, ugliness and oppression. We are all summoned to enlist, some of us with our minds, and some of us with our substance, all of us with our enthusiasm and devotion.

May that war be a relentless war, and may we never falter or grow weary.





# The New Impulse of Social Service


1. I have frequently asked myself in observing the untiring efforts of social workers, servants, settlement workers, superintendents of philanthropic institutions and all agents in the cause of charity, what is the inspiration of their service? <sup>and what is the goal of their service.</sup> What is the inspiring and sustaining element in their work and what ultimate object have they in view?



2. Of course not all social servants are social servants. Some are social <sup>scoundrels</sup> slaves. They are the faithless agents of a still more faithless society which, conscience-stricken and afraid, is salving its conscience and allying its fears by means of such agents and the plausible smiles of charity work entrusted to them. Such charity scoundrels and the misguidance which they superintend ~~are~~ <sup>are</sup> surely the objects of such vituperation.



attacks as Konrad Bercowicz launches  
against them in his book "Crimes of  
Charity". They are a bored cynical &  
presumptuous lot of petty bores  
who have lost all faith in their work  
who perform mechanically and hence  
stupidly and who trample rough-shod  
over the sensibilities of <sup>the needy</sup> ~~the poor~~ <sup>and distressed</sup> ~~and distressed~~.

But such an indictment of Charity  
as is contained in WRHS  is both unjust  
remain specific and not general. Orga-  
nized charity has been and is in many in-  
stances guilty of over-organization, vicious  
inefficiency <sup>arrogance and</sup> wastefulness and <sup>some</sup> agents  
of organized charity have failed to get at  
the heart of their service and <sup>thereby</sup> become abominable  
bureaucrats. But by far the large num-  
ber of philanthropic institutions are well  
conceived and honestly managed admin-  
istered and the greater number of social  
servants lack neither vision nor sincerity.



3. A social worker - and when I speak of  
social workers I have in mind not only  
agents of philan. institutions but you and  
me; for I trust that we are more than <sup>mere</sup>  
charity-givers men & women -  
A social worker must see the God chance  
by shackles of heredity & environment  
& ignorance in the soul of every <sup>man</sup> unfortunate  
struggling for freedom - If you cannot  
see this ~~obst~~ <sup>obstacle</sup> and ~~obstacles~~ <sup>obstacles</sup> into the  
glory of a ~~unhappy~~ personality in every  
man or woman. <sup>criminal</sup> ~~criminal~~ <sup>criminal</sup> & perhaps  
you may think and ~~potter~~ <sup>potter</sup> with the  
details of charity ~~but~~ you are not a social  
servant. You must have faith in <sup>man</sup> ~~human~~  
~~and you must have faith~~ <sup>the</sup> perfect ~~body~~ <sup>body</sup> of human nature. As  
soon as you become the victim of that  
philosophy of moral turpitude which  
finds expression in that catch-phrase "You  
cannot change human nature". you have  
disqualified for social service. And all your  
despicable efforts will be of the nature of palliative  
and patch-work.



4. And the social servant has faith in the  
reality of the passing act of kindness.  
He believes —

5. This is my mind to the inspiration of S.S.  
Now, what is its goal? Or rather — what  
has been its goal? For it is in the new goal  
that which the new age has set for itself  
that we find the new impulse of S.S.L.  
Henceforth the goal of the work has  
been palliative and material. It aimed  
to 'release physical distress to care  
for the poor, the aged the sick the orphan  
the widow' — to 'satisfy their material  
wants in a material way: food clothing  
shelter. We served their bodies. The new  
idea appeared in the educational institute  
and the Settlements. But even there were  
patently negative in their purposes. They  
aimed to counteract the evil influences  
of environment and to save from degra-  
dation —



It is my firm belief that the new ideal  
of S.S. - if we may call an evolved idea  
new - the new goal - is spiritual and  
that the material phase of it - <sup>physical & even mental training</sup> - <sup>to</sup> ~~will~~ <sup>be</sup> ~~become~~ <sup>only</sup> ~~needed~~ <sup>to</sup> ~~tal~~ <sup>tal</sup>. The  
goal of S.S. to-day ~~that~~ is to perfect ethi-  
cal personalities first by removing <sup>barriers</sup> ~~all~~ <sup>physical</sup> ~~disabilities~~ such as poverty  
then by developing the mental capacities  
given, thirdly <sup>and lastly</sup> ~~by~~ <sup>enabling</sup> ~~men~~ <sup>men</sup> ~~to~~ <sup>to</sup> ~~establish~~ <sup>themselves</sup> ~~in~~ <sup>in</sup> ~~manifest~~ <sup>manifest</sup> ~~relation~~ <sup>relation</sup> with  
other men so that they might develop ~~in~~  
in other words - <sup>and</sup> ~~relationship~~ <sup>relationship</sup> ~~Rehabilitation~~ <sup>Rehabilitation</sup>  
Education ~~and~~ <sup>and</sup> ~~rehabilitation~~ <sup>rehabilitation</sup>

The S.S. must serve the soul, the person-  
ality of the men and women to whom he  
renders his - and his service must  
~~reconstruct broken lines~~ <sup>but must also</sup> ~~reconstruct~~ <sup>reconstruct</sup> ~~broken~~ <sup>broken</sup> ~~lines~~ <sup>lines</sup> ~~and~~ <sup>and</sup> ~~make~~ <sup>make</sup> ~~whole~~ <sup>whole</sup> ~~again~~ <sup>again</sup> ~~and~~ <sup>and</sup> ~~yield~~ <sup>yield</sup> ~~abundant~~ <sup>abundant</sup> ~~inspiration~~ <sup>inspiration</sup> ~~for~~ <sup>for</sup> ~~renewed~~ <sup>renewed</sup> ~~effort~~ <sup>effort</sup> ~~and~~ <sup>and</sup> ~~ambition~~ <sup>ambition</sup>



by buying opportunity - by destroying  
barriers and disabilities by revealing  
latent capacities. The sphere of the PS.  
is then not limited to the ~~present~~ but  
to it ~~off~~ encompasses the whole  
life - for all men are poor, one way or  
another - have an ~~standard~~ for food &  
other for education and shelter for  
economic ~~stability~~. The spirit of J.  
must pervade all ~~the~~ ~~department~~ & human  
life, the family, ~~the~~ state, including

distribution of alms & relief but to  
the correction of abuses in all depart-  
ments of social life the home, the school  
the state the economic organization. To  
be united labor to bring about all such  
conditions as will assist in the creation  
of the highest & freest personality in every  
human being.

The true test of the charitable man then is not whether he gives money to charitable



work habits but whether he is ready to  
afford as best in the reformation of our  
social work habits so as to effect maximum  
the possibilities for the development of free  
men & women - a rich generalization.

[illegible]



And the good, I. S. is democracy in yet  
another way - S. S. makes those who turn a  
democratic - for it develops them to the  
fullest - By helping others we enrich  
ourselves - By helping others live  
we enrich our own. No poor man  
or widow or orphan has ever taken any  
thing from us but what he has paid  
~~for it~~ <sup>for it</sup> in return for it - a new quality  
in our life - a new feeling of worth and  
usefulness -





1. Org. Char. 2 stage - the 3<sup>rd</sup>.

- Char. as relief-

- " has become more scientific

---

2. Mat. Rel. will continue

---

2. Prevention - cooperation

---

3. Adjustment -

most all unhappiness. Race

life has become frightfully unbalanced

- accelerated. maladjustment

N.Y.

---

4. The Family -

- unimportant -

The Social Worker enters

---

5. In this the function

1. Hy. Inst. - 2. Ill. - professions  
- professions.



6. Ethically - most satisfying.  
- Human Person - Family

---

7. Social Sec. reaches profoundest  
- things -

---

8. This work most inspiring  
to S. Walter - drab -

---

9. 2 Ci hears in

---

10. War on Poverty.



21-5

*A Challenge from the Canadian Family*

ANNOUNCEMENT

of

PROGRAM

CANADIAN CONFERENCE

on

SOCIAL WORK

MOUNT ROYAL HOTEL  
MONTREAL, P.Q.

*April 24th, 25th, 26th and 27th*

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## CONFERENCE PLAN

The First Canadian Conference on Social Work will endeavor to present through Addresses, Discussions and Round Tables a series of subjects which will appeal to every active and volunteer Social Worker and to every supporter of Social Work in Canada.

The subjects have been selected with care from suggestions sent in from various sections of Canada. They have been grouped under HEALTH, THE FAMILY, CHILDREN, and THE ORGANIZATION OF COMMUNITY FORCES.

The Conference program has been arranged by the Conference Executive composed of members representative of diverse areas and welfare interests in Canada. They have recognized the similarity of purpose in the varied fields of Social Work and are bringing together leaders in thought and action to develop economy, efficiency and effectiveness in Canadian Social Work.

National Organizations and Kindred Groups have been encouraged to hold meetings during Conference week and thus meet the convenience of delegates who wish to study more than one phase of work.

General meetings of the Conference will be confined to morning and evening sessions. Outstanding guest speakers will address the latter. Round Tables will be arranged for late afternoon hours or during the luncheon periods.

Membership in the Conference is desirable but all interested citizens are cordially invited to attend all Conference meetings.

## SOME GUEST SPEAKERS

REV. ABBA HILLEL SILVER, D.D.,  
The Temple, Cleveland.

*"The Widening Horizons of Social Work."*

The clarity and strength of thought which Rabbi Silver expresses in language of unusual beauty will provide one of the rare treats of this or any Conference.

DR. DONALD ARMSTRONG  
Assistant Secretary Metropolitan Life Ins. Co., New York City.

*"The Social Worker and Family Health"*

Dr. Armstrong won an international reputation in connection with the Framingham, Mass., demonstration in the combatting of Tuberculosis.

MISS RUTH HILL  
Associate Executive Secretary, American Association for Organizing Family Social Work, New York City.

The most approachable of authorities, Miss Hill has been invited to the Conference by The Family Division to address case workers and to be available for consultation.

REV. D. N. McLACHLAN, D.D.,  
Secretary, Board of Evangelism and Social Service, The United Church of Canada, Toronto.

*"The Spiritual Aspect of Social Work."*

DR. A. H. DESLOGES  
Director of Mental Hospitals in the Province of Quebec, Montreal.

*"The Co-operation of the Church in a Health Campaign."*

## SOME GENERAL CONFERENCE SUBJECTS

- The Integration of Mental Hygiene with a Social Work Program.
- Parent Education:
  - The Psychologist.
  - The Social Worker.
- Re-inforcing Normality:
  - The Church.
  - The Settlement, Camp and Club.
- A Preparation for Life:
  - The Institution.
  - The Boarding Home.
  - Adoption.
- Mental Ages and their Significance for the Social Worker.
- Inter-city Co-operation.
- The New Art of Helping:
  - The Family.
  - The Child.
- The Art of Interviewing.
- Constructive Planning.
- Public and Private Sources of Relief.
- Desertion and Non-support:
  - The Problem.
  - The Treatment.
  - Inter-provincial Co-operation.
- The Neighborhood Settlement.
- Citizenship Values of Organized Youth.
- Inter-relations of Councils of Social Agencies, Community Chests and Social Service Exchanges.
- Interpretive Publicity.



## SOME ROUND TABLES

- Recruiting and Training Social Workers.
- Unemployment.
- Publicity Techniques.
- The Unit of Social Organization.
- Social Organizations and Immigration.
- Records.
- The Foster Parent.
- Staff Problems in Children's Agencies.
- Legal Problems in Children's Agencies.
- Club Programs.
- Boys and Girls Work.
- The Children's Bureau Type of Organization.
- Giving Information from Children's Agencies.



## SOME THINGS YOU WILL WANT TO KNOW

Membership in the Canadian Conference.....	\$2.00
Sustaining Membership .....	10.00

The above will give you the right to vote in the Conference Business Session and a sense of contributing for benefits received.

ACCOMMODATION at the Mount Royal Hotel may be arranged with the manager for \$3.00 for single rooms, per day, and \$5.00 for double rooms. You will enjoy a luxurious holiday by special concession and live in the midst of people and events of interest.

## CONVENTION RATES ON THE RAILWAYS

Eastern and Western lines, are available from April 20th to April 26th, except in British Columbia and Alberta where they are available April 18th and 19th, respectively. Return limit, May 1st. Ticket agents on co-operating lines will have Standard Convention Certificates.

## KINDRED GROUPS

The Social Service Council of Canada will hold open meetings on the afternoons of April 24th and 25th.

"Housing and Health."

"Old Age Pensions."

"The Narcotic Problem."

"The Verdict of Science on Alcohol."

The Canadian Association of Social Workers will hold Annual and Executive meetings in the afternoons of Conference week.

Kindred Groups may arrange meetings by writing the Secretary for allotments of time and space. It is desirable that these requests reach the Secretary by April 1st.

Printing donated to the Conference by the Metropolitan Life Insurance Co., Canadian Head Office, Ottawa.