

than that of children, the flowers of earth, the little ones who are the living embodiments of all that is divine in life, imaging God more truly than man.

The suffering millions dazed by the calamity are driven from village to village, only to find in each place the same starvation and want. Out of Galacia they have fled in hords, leaving all their few belongings behind them. Out of the Polish provinces they have been driven, lashed by the whip of the Pole who has become crazed by the promise of nationality. Once again, our people are wandering Jews.

And they turn, with the flicker of dying hope, to America, which is at peace—whose Jewry is famed for its munificence—to their brothers and sisters who so nobly relieved them at the time of Kishineff. And from us they beg the crust of bread and the roof for shelter.

And thus far in answer to that agonized appeal American Jewry has raised a little over a half million dollars.

Sit down and think this fact over. How do you honestly feel about this response or lack of response? If you had been away from America, and on your return someone had informed you of this fact, would you believe it? You would argue, and justly, that at the time of the Kishineff massacre \$1,500,000 was raised within ninety days, and now, after six months of war, we have raised only a little more than a half million dollars.

Something is wrong. It cannot be that our sympathy has shrunk, or that Jewish generosity is going bankrupt. No; what is lacking is greater vision and inspired workers who will throw themselves into this cause with the zeal of a prophet crying to his people.

Who is better equipped for this task than our social workers whose constant work is ameliorating conditions?

I do not presume to tell you in what detailed manner to go about this emergency work, or how to aid your local committees. And I don't take away one jot of praise from the unselfish men and women throughout the country who have labored earnestly and well.

But I ask that you join them and give them the benefit of your experience and help to devise new and more effective methods of appeal.

If it be argued that local conditions, etc., etc. (you know how the argument runs), then I say to you that such defense is shabby, that it is petty, that local conditions are always with us; while the need in Europe is a catastrophe and that it waits upon no local problems or any other problems.

We should not permit our perspective to be altered by local needs nor should the cynic be permitted to conceal his indifference in a plea of local needs.

I venture to say that American Jewry can take care of its own in addition to relieving the destitution on the other side.

Therefore, I ask that the social workers organize themselves into militant relief workers, utilizing their spiritual resources in aiding the afflicted in Europe.

DAVID M. BRESSLER, President,

National Association Jewish Social Workers.

SEND IN YOUR NAMES

The following men and women have signified their intention to come to the Baltimore Conference:

David M. Bressler, New York.
Morris D. Waldman, New York.
Ludwig B. Bernstein, New York.
Solomon Lowenstein, New York.
Dr. Lee K. Frankel, New York.
Dr. Paul Abelson, New York.
A. V. Williams, New York.
Dr. Israel Friedlander, New York.
I. Edwin Goldwasser, New York.
Sadie American, New York.
Dr. S. Benderly, New York.
Alexander Kaminsky, New York.
Max Abelson, Brooklyn.
A. Lincoln Filene, Boston.
Frances Taussig, Chicago.
Max Herzberg, Philadelphia.

Minnie F. Low, Chicago.
Walter L. Solomon, Cleveland.
Oscar Leonard, St. Louis.
Philip L. Seman, Chicago.
Boris D. Bogen, Cincinnati.
Charles Strull, Louisville.
George Ellman, Memphis.
A. S. Newman, Cleveland.
Julius Goldman, New Orleans.
H. Joseph Hyman, Atlanta.
Charles I. Cooper, Pittsburgh.
Dr. Maurice Fishberg, New York.
Sidney B. Goldstein, New York.
G. A. Berlinsky, Denver.
Joseph Gedelacia, New York.

Delegates who are coming to Baltimore will please send their names in to "Jewish Charities" at once.

JEWISH CHARITIES

THE BIG BROTHER MOVEMENT

The Big Brother movement is a phase of delinquent work, the approach being from the side of prevention, and the method founded on the influence of personality upon personality. We were late in grappling with the problem of delinquency. Work with the Jewish prisoner, the wayward girl, the anti-social boy, the truant, the wanderer, though not unknown among Jewish organizations, has not attained to that seriousness and universality which the gravity and ubiquity of the problem demand.

Our backwardness has been in part due to the slow realization by the public that certain virtues which we have been taught to expect among the Jewish people are not the safeguard against the deteriorating influences of modern life they were in less strenuous times. We were quick to deny that we had problems of vice and crime, and we strenuously asserted that they were not Jewish problems at all, but general problems. But this is a mere play on words. No one maintains that Jews have their own brand of delinquency requiring special Jewish treatment; but delinquency among Jews does exist, and so long as this delinquency can be ameliorated by service to the weak given sympathetically by the strong, as in the case of the work of the Big Brothers, the problem calls aloud for Jewish treatment.

By delinquent, in the sense that Big Brothers use the word, is not necessarily meant crime, or anything approaching crime. It means rather personal failure in social conduct. The boy who has been tempted into "hooking" school, or the little girl who, attracted by the bright lights of the movies, hangs around the door when the mother thinks she ought to be in bed, may not even be seriously blamable, but they stand in the shadow of the great underworld, that would willingly draw them in, and add them to the long list of social failures with which the path of progress is strewn.

"Big Brothers" will not solve all our difficulties in this direction—they are an expedient, not a panacea. Their success will show that it is possible, on the basis of personal effort and case work, to direct the straying feet of our young people into the proper paths. "Personal effort," "case work"—these two terms cover the whole sweep of the attempt to draw on the individual resource of character and sympathy in behalf of the single, wandering soul. Every case concerns an individuality, and that is at once the difficulty and the hope.

How far delinquency is bound up with economic physical and mental causes is a question that cannot be easily answered. The most intelligent and earnest Big Brother can be knocked out by bad housing, by lack of the decencies of life, by low vitality, by mental subnormality. Other methods will have to be used in such instances, and the public must be taught just whence these troubles derive. But there is enough of "normal" material for the Big Brother to conserve, on which he can exert a wholesome influence.

The spread of Jewish organizations throughout the country devoting themselves to staying the ravages of a pernicious environment upon the young boy and girl is another sign of the broadening of Jewish social work to meet the demands of actual life. The beginning thus made will grow and develop until it can meet its problem with some approach to the adequacy with which relief and child-caring questions are handled.

Delegates desiring information in regard to the local arrangements of the Baltimore Convention should address "Jewish Charities."