

BOOK REVIEWS By Charles S. Bernheimer

HISTORY OF THE CHILD

Mr. George Henry Payne has prepared a volume entitled "The Child in Human Progress" (New York: G. P. Putnam Sons, \$2.50). Dr. A. Jacobi has well characterized the book in a foreword, in which he says that it is "a monograph of the life through thousands of years of slow physical, domestic, economic, social existence of the child." It deals with the child as it appears among various races of mankind. One of the chapters discusses the attitude of the Jews toward children beginning with Bible times. The story of Abraham and Isaac is referred to as indicative of an early period in Jewish history, and the growth of a progressive humanitarianism among the Israelites is indicated by references to several periods in Jewish life. The volume, brought down to modern days, shows the care and protection to children that is having a splendid fruition in recent times. The author refers to the organization of the Gerry Society and the impetus given in the legal protection of children. The volume contains a number of illustrations. Altogether it is a valuable resume of the history of the child in its various ramifications and clearly suggests the evolution of our attitude toward children, so that at the present day we are beginning to safeguard them from exploitation of various kinds.

JEWS IN THE WAR ZONE

The American Jewish Committee, 356 Second Avenue, New York City, has published a little volume entitled "The Jews in the Eastern War Zone," which describes the conditions affecting our people in Russia, Poland, Galicia, Roumania and Palestine. The tragic fate of so many of our co-religionists is vividly presented, backed by authentic information.

REPORTS AND PAMPHLETS

The Bloch Publishing Company, New York City, has published in pamphlet form

the following papers, read before the New York Board of Jewish Ministers: "Jewish Eugenics," by Rabbi Max Reichler (15 cents); "The Defective in Jewish Law and Literature," by Rabbi Joel Blau (25 cents); "Capital Punishment Among Jews," by Rev. Dr. D. De Sola Pool (35 cents).

The New York School of Philanthropy, United Charities Building, New York City, has begun the publication of a series of studies in social work which are obtainable at prices varying from 10 cents to 25 cents. Those thus far published are: "Social Work With Families and Individuals," by Porter R. Lee; "Facts About Tuberculosis," by Lilian Brandt; "Organized Charity and Industry," by Edward T. Devine; "Facts About the Death Rate," by Lilian Brandt; "Pauperism: An Analysis," by Edward T. Devine; "The Probation Officer at Work," by Henry W. Thurston; "Is Social Work a Profession?" by Abraham Flexner; "Facts About Wage Earners in the United States Census," by Mary Van Kleeck; "Section on Charity From the Shulhan Arukh," translated by Louis Feinberg, Jewish Theological Seminary. The latter is a literal translation. Each pamphlet is usually an epitome of the subject treated.

The New York State Department of Education has published a "Citizenship Syllabus," prepared by the Research Department of the Committee for Immigrants in America (20 West Thirty-fourth Street, New York City). The syllabus is intended to be helpful to persons conducting citizenship classes.

Change in Officers

The Federation of Jewish Charities of Dayton, Ohio, announces the following officers will serve for the ensuing year: Messrs. E. C. Hilb, president; Max Israel, vice-president; Louis Meyer, secretary, and S. Brown, treasurer. Mr. David Goldzwig is office manager and investigator for the Federation, whose office address is 104 South Brown Street.

ORGANIZING A BIG BROTHER LEAGUE

Simon L. Simkin

Baltimore

The Big Brother movement is commonly associated with the Juvenile Court and the probationary system usually connected with it. The Jewish Big Brother League of Baltimore, however, has been designed particularly to cover the field which was previously the province of the delinquency department of the Hebrew Benevolent Society. It was the function of this department to assume charge of those members of the Jewish community who, through ignorance, mental deficiency or viciousness, ran counter to the laws or the established usages of society. Its purpose was to promote such conditions in the city, relations in the homes, individual ideals and personal habits that would bring these unfortunates into adjustment with normal life. There was no limitation as to age and previous condition of servitude.

During the past year the department has handled 478 cases, co-operating with the Child-Labor Bureau, Parental School, Maryland School for Boys, St. Mary's Industrial School, School Attendance Department, Maryland Penitentiary, police stations, Juvenile Court and Criminal Court.

From 1910 to 1915, 965 cases were handled by this department. Of these 460 were above 16, adjudged criminal. The prevalent offenses were gambling, larceny, vagrancy, begging, using or trafficking "dope" and receiving stolen goods. Five hundred and five cases under 16 years of age were truants, minors without proper care and guardianship and incorrigibles.

The development of the delinquency work in this city for the past five years was marked by the shifting of point of emphasis from the principle of correction to the ideal of prevention, and when the Big Brother League was organized it was framed so as to be an efficient instrument for constructive as well as remedial purposes. It was recognized that the Big Brother, aside from his individual value as comrade and guide, in the aggregate represented powers which should make him a communal force for good in the general struggle for social amelioration. It was to make available and active this potential social strength that a

rather large Board of Directors was determined upon with an elaborate committee system covering a broad field of activity. The recruiting and training of volunteers, which is generally the chief concern of the Board, is here divorced from it entirely and placed in other hands.

Before entering upon the details of organization it may perhaps be well to glance over the peculiar situation to be covered. For instance, Baltimore is a harbor city, with the consequent stream of loose sailors, with loose change, creating a demand and calling forth a supply of those things that make for excitement and sensuality; Baltimore has a large and thriftless negro population, constantly trafficking in household effects that make second-hand stores profitable; it has metal mills to attract the junkman; it is the center around which are all the penal institutions of the state, which daily filter into its life's current factions and vengeful spirits; it is the sole large city in the state and is the magnet for the adventurous spirits of its rural districts; it is contiguous to other larger cities and a convenient jumping-off place for the "profession" and a favorite stop for "runaways." Seeking the genesis of criminality, it was found in the lure of the street over the school and the consequent discord in the home. While the natural turbulence of dawning youth, the search for pleasure and adventure and the inclination to revolt are universal causes of waywardness in boyhood and in early manhood, in the case of the Jewish youth they are especially disruptive, since the Jewish home in this land is not yet deeply rooted, the parents themselves most often are not only physically unadjusted to the new environment but are spiritually harassed by the repeated compromises of conscience and principle the conditions in this country demand of them. The result is a sad rift in the classic oneness of Jewish family life. The father knows not his son, and the child of her heart despises his, to him, ignorant and old-fashioned mother. They cannot hold him, they cannot control him—he is incorrigible, he is truant, he is vagrant, he is idle, be-

comes lazy, grows vengeful, anti-social, drifts easily to the underworld, has done his first "job" and prison doors close behind him. The first step contributing to delinquency is truancy. Co-operation with the School Attendance Department is therefore called for. The next step in the education for criminality is the street trades.

Stated categorically our scope is: To co-operate with educational authorities in aiding the backward and deficient children of working age; to co-operate with the School Attendance Department in preventing truancy among Jewish children; to supervise offenders against the child-labor laws referred by the Maryland Bureau of Statistics; to serve in capacity of probation officers to such individuals as can be taken on parole from the Criminal and Juvenile Courts; to take an interest in individuals and in their families during the period of incarceration; to look after Jewish men and boys released from penal and reformatory institutions; to bring harmony in the lives of families disrupted by incorrigibility of children or ignorance of parents; to encourage the improvement of civic conditions, especially in regard to housing, sanitation and recreational facilities.

To cover this field is the work of a board of twelve directors, comprising an Executive Committee, which directs the work of the organization, acts as the committee on ways and means and serves as the committee on propaganda; Committee on Penal Institutions and Parole, which takes an interest in Jewish inmates of penal institutions and provides means for proper observance of special Jewish holidays, interests itself in the paroling of worthy cases and supervises those paroled until they are rehabilitated; Committee on Education and Recreation, to help retarded boys of working age to qualify for work permits, encourage vocational instructions of boys with mechanical bent, encourage proper Jewish instruction of boys and Americanization of parents, arrange socials for the Big Brothers and for the Little Brothers separately and together and arrange for summer camp or country home; Committee on Employment and Shelter, to get co-operation of employers in giving opportunity to the erring, win sympathy of labor unions in accepting or reinstating same, arrange for after-school work for

needy boys and for vacation employment and provide a room for temporary shelter for boys stranded in town; Committee on Civic Affairs and Legislation, to work for the improvement of housing conditions, work for the extension and improvement of recreational facilities, work for the opening of a school social center in Jewish sections and work for enforcement of the drug act and its improvement; Committee on Auditing and Records, to pass upon system of recording and examine from time to time how the records are kept and to audit and report on financial accounts.

And now, having covered our general problem and organized our program, we come to the core of the Big Brother principle. The very cornerstone of Big Brother work is the Big Brother. His personality, his character, his judgment, his will, his sympathy—all these are to be matched against another individual who is drawn constantly by the irresistible forces of nature, habit, environment, social conditions and traditions into difficulties of an anti-social nature. When he accepts Big Brotherhood he enters the lists against the corrupting influences of the world as represented by his little or weak brother. The Big Brother, therefore, must be made of the right stuff and he must be well armed with knowledge and grounded in experience.

To get the right kind of Big Brothers a Council of Extension and Propaganda was organized, on which the rabbi and one lay member from each of the leading congregations serve, together with the heads of the leading fraternal, social and educational bodies in the city. They have undertaken to popularize the movement, to get the raw material and endow it with spiritual vision and stamina. Having been won to the proper pitch of sacrifice, the name of the volunteer is submitted to the secretary and is listed with the following information: Age, occupation, telephone address (home and business), education (institution attended), experience in social work, proposed by, date approved and recommendation of committee of advisers.

When a sufficient number is gathered to form a class they are turned over to the Training Committee, which consists of the secretary of the Federated Jewish Charities, the superintendent of the Hebrew

Sheltering Home, head worker of the Jewish Educational Alliance, the director of personal service of the Hebrew Benevolent Society, a probation officer of the Juvenile Court, the head of the Bureau of Permits of the Bureau of Statistics and a school attendance officer. One or the other of these is generally familiar through long contact with the cases to be assigned and is able to select the most suitable Big Brother for each case. The prospective Big Brother is then given a record of the charge to be assigned him, in which is included the following information: Name, address, referred by, date, cause, date of birth, place, appearance, condition, schooling, religious education, occupation, recreations, habits, companions, ambitions, condition of home, number in family, occupations and income, neighborhood and previous history. He is also provided with a booklet on "How to be a Big Brother," containing briefly the demands of the work, the qualifications required, the method of procedure and the results expected. This is supplemented by the presentation of concrete "type" cases actually worked with. He is then started in his work in Class A with a truant, upon the successful handling of whom he is advanced to Class B and given an incorrigible; then Class C, where he handles a reformatory graduate; then the "dope" fiend, the convict and so on. In that way the Big Brother will at last have covered the field of the underworld and know its devious paths and pitfalls and know how to teach the myopic and the weak to avoid them.

The executive secretary's office is the mainspring and the connecting link between all the committees of the Board, the Council of Extension and Propaganda, the Committee of Advisers and other co-operating agencies. As director of the Delinquency Department of the Hebrew Benevolent Society, the secretary receives all cases referred by these agencies, hears the complaints and investigates them. As court representative he is in touch with the agents of the law and takes an active interest in whatever Jewish cases are brought to justice. As prison chaplain he has the opportunity and the privilege of meeting those in confinement and of interceding for them occasionally with the outside world, their friends, relatives and co-religionists. He

thus comes in first-hand touch with the material which the Big Brother is to mould by his tact and the influence of his personality. His is the duty to prepare the weak brothers to accept into their lives this outside influence and to admit and submit to a superior will though he had never known restraint before.

The secretary constantly keeps close to each unit through frequent "experience" meetings, where each case is taken up and discussed and the experience of each illumines the path of the other. The Little Brother reports weekly to the Big Brother, who in turn reports monthly to the secretary. Every step and every action is carefully noted and effectiveness of them watched through a system of records which may in time serve as a basis for a "technic" which will make the process of redemption and human transformation more certain of attainment than it has been.

REPORTS

By Maurice B. Hexter

Reports sent to Mr. Hexter, Milwaukee, will be reviewed in these columns

The Baltimore Report

The Eighth Joint Report of the Federated Jewish Charities of Baltimore begins with the following clever quotation from Francis Bacon: "He that defers his charity till he is dead is (if a man weighs it rightly) rather liberal of another man's than of his own."

The presidential address is unusually illuminating. After reviewing the genesis of the various organizations of both the newer and the older immigrant groups and later their individual federation, he makes a strong plea for their present union. Admittedly he is not unique in this presentation, for, as he says, Dr. Hollander stated that "the logical and rational development of communal Jewish activity is in the direction of the unification or integration of all the charitable efforts of the community, wherever located and however constituted, in that form which, giving fair play to individual energy and enthusiasm, will still make paramount the collective responsibility and the common concern." At the