At the Memphis Conference certain changes were proposed in the Transportation Rules of the National Conference of Jewish Charities, and in accordance with resolutions passed referring the matter to our Association, fullest consideration will be given here to this highly complex and important subject. It will be one of the practical tasks to our Conference to formulate transportation rules that will square with the present requirements. In turn, these rules will be presented by us to the parent organization for adoption.

Permit me to say a few words about our future and the future of social work.

Since we last met in conference events have moved with a dramatic swiftness, involving great issues for this generation, and even greater issues for the future. The war has posed questions to religion, to ideals, to social service. Everywhere there is morose doubt as to the reality of civilization.

Some competent observers, among them Miss Jane Addams, have stated it as their opinion that social work will receive a setback on account of the war. I believe that such a prediction is somewhat pessimistic, and really comes from that drab mood in which we brood over the irreparable. Without being a rhapsodist, I believe that any setback to movements which have their root in the spiritual life can only be temporary. It is my faith that the spirit which makes for social consciousness is deeper than the scramble for world markets and the Dardanelles. It is a struggle between ideas and cannon, the spirit mobilized against soldiery. I think that in this contest ideas are going to win out in the long run.

For the Jews the war undoubtedly has great significance. The bulk of our co-religionists are inhabitants of the war zone, where for the past seven months they have endured hardships of body and mind with consequences too harrowing to contemplate long. They have cried out to their brethren in this country asking for succor and help. In response to that cry American Jewry has organized its forces and committees have been formed aiming to raise funds for relief.

While the amount that has been subscribed is still far from approaching adequacy, all the forces of sympathy and idealism are striving day in and day out (sometimes against heavy odds) to make the contribution of American Jewry adequate for the minimum needs of food and shelter of our war-stricken co-religionists. There is still much work ahead of us, not only in tiding our people over the immediate destitution that faces them, but in rehabilitating them when the war is over. And so I might say that the communal work of American Jewry for a year or so will include far more than local problems. The spiritual center of Jewry has gravitated to America and in the work that will confront us this Association and its members will have ample scope afforded them for demonstrating what social service really is.

In the immediate work of raising war relief funds that is now going on, social workers have had a large share, calling attention to the needs of the situation, serving on committees and giving of their time and labor. One of our honored associates, Louis H. Levin, whose absence we feel this evening, is away on a mission of mercy for the starving and destitute of Palestine. In his hands has been entrusted one of the most important measures for relief thus far undertaken, and upon his good judgment rests the intelligent distribution of the supplies which, through the graciousness of the American Government, we were enabled to transport to Palestine.

Conclusion

I hope you will pardon the sketchy form of my address. I did not want to encroach too closely upon the subjects of the program of this Conference, nor did I wish to regale you with empty generalities. If I were asked to sum up the spirit of my message to you, I would say it is to work out the aims of the Association and to clarify our problems, to define our standards, to educate ourselves and our communities so that they will work hand in hand with us.

And if I were asked by you for an example of this spirit of inquiry and self-correction, I would unhesitatingly select the late Prof. H. L. Sabsovich, who died in his fifty-fifth year after a life crowded with constructive activity in social, industrial and communal fields. He was a man four square, avid of learning, intellectually balanced, morally high, and with a vision unimpaired by years of experience, or by the obstacles he confronted in his many-sided work. He left the imprint of his personality and of his mind on every undertaking in which he was engaged. He was a noble exemplar of that union of faculties of mind and heart which go to make up the complete personality. It is proper that we pay this deserved tribute to one of the foremost pioneers of Jewish social work.

Ladies and gentlemen, may I express the hope that this Conference will leave a deep impression and a resolution to broader and better work. If we will earnestly concentrate our minds on every phase of our activities, if we will live with our work, we will not only be social workers, but guides and leaders, helping to promote a larger social consciousness on the part of individuals, and a greater conception of obligation to the people on the part of nation, state and city. If we succeed in a measure in doing this, our work will not have been in vain, and what we shall hand down to our successors will be a contribution rich in spiritual insight as well as practical results.

PROBLEMS, CONSCIOUSNESS AND VISION

Poetry, says Wordsworth, is emotion remembered in tranquillity. This is a splendid definition of poetry, indeed, but we are not now especially interested in any discussion of that art which, all-analytical and all-satisfying, embraces all philosophies in its kindly folds. We are more concerned in the process as Wordsworth sees it (let those who would serve Parnassus consider well). Remembered in tranquillity, thought may approach more completely the essential truth which, above all things, prefers the restful crystallization of ideas in flux. Remembering in tranquillity, we are most likely to apprehend things in their fundamental and abiding relationship, in a manner free from the erstwhile chaos of many minds of interaction.

We may be too prone to call events the greatest ever simply because they happen to be the latest in occurrence. It takes no superior reasoning to realize that we are in a momentous period in history. The events chronicled these terrible and significant days will do more than make history; they will change the course of history in a way that the most far-seeing cannot anticipate. How we feel abashed when we recall how but a short time ago we found such delight in iridescent prophesies of the glorious things to come, brotherhood, justice, freedom, happiness. We are now inclined to rile ourselves for those idle ebullitions, much in the manner of our recalling the forensics of our high school days. We have grown mature and old in a span of months, our *weltanschuung* has necessarily taken on a new form and our thoughts are more cautious and sustained.

We Jews have to think most. Is it because we must fear the terrors of destruction most? Is it because we are apprehensive of our physical danger, that danger from which we so miraculously escaped at different periods in our history? Or, is it because our responsibilities have been heightened and our duty to God and to man has received a greater emphasis? I think it is because we have a surpassing task to perform; for the world, if you please, for history.

We of a right may speak of peace. Peace is Judaism. To us the world must look for redemption. Our life is the epitome of the meaning of peace. From patriarch to our impassioned idealists of today streams the river of peace. Jewish peace has been denied. We have had other professions of peace: peace of sword and destruction, peace of darkness and slavery, peace of aggrandizement, peace of pride and boasting and vanity, peace of ruthless kings and men of religion, peace that has now become the rage of the nations and the terror in the hearts of men.

But what, you will ask, is the relation of peace and the Conference of Jewish Social Workers? There is a vital relation. The Conference somehow has spoken great things. It spoke for the Jewish people and to the Jewish people. It spoke for the preservation of the Jewish organism and of the ideal achievements of that organism. Mrs. Moskowitz and Sidney Hillman presented in modern form the ardent contentions of Isaiah. Dr. Friedlander told us how we may ward off those social ravages of our contemporary American Jewish life

and keep the precious possession of the Jewish way of life intact.

Every Jewish social worker feels that he does not come primarily to hear prosaic discussion of methods and of temporary forms of social measures. He comes for a significant message, he comes for enlightenment upon the big problems of life, for consciousness of these problems and for vision. He wants to see the aspect of altruism that comprehends more than his own little work and his own little constituency. He comes to acquire a philosophy, a consciousness of relations, an appreciation of the ultimate bearing of thoughts and things.

The Conference is to be congratulated upon its entering a broader field of thought. It has shown that it tries to speak in terms of Israel, not American Jewry. How can it fail to take the whole view of Jewish problems. American Jewry does not live for itself alone. It lives as a part of Israel for the people of Israel. Nor does Israel yearn for existence and perpetuity for their own sake. It has a place in the scheme of the world. Its life is in its service, in its ideals, in its high principles, in its consecration to the desires of God.

If peace is to come we must have justice. Justice is not an abstraction. Justice is not a word for jabbering tongues. It is a living concept, a principle that must rule the workshop, the marts of trade, and the meeting of men with each other. Mr. Hillman spoke for justice and righteousness much like the prophets who feared neither princeling nor king, nor violence. Mr. Hillman spoke for the impulses of Jewish manhood, of the youth who would bring happiness and freedom to a desolate world.

I take it that Dr. Friedlander brought us a message of equal power. In speaking for Judaizing our social centers and agencies, for the recognition and encouragement of Jewish nationalism, he merely insisted upon our doing the only rational thing without which Jewish social work is meaningless and futile. What we have to guard against in the policy of Jewish social work is precisely that to which the social settlement is supposed to keep its constituency immune: false standards and unpermanent ideals.

In arguing for healthy, fearless Judaism in the settlement, for nationalism, articulating the most beautiful impulses in Jewish manhood, Dr. Friedlander was unanswerable. Why insist upon adhering to the old canons of the settlement when they have no bearing upon Jewish life? Judaism is superior to the settlement, and if a Jewish settlement is not Jewish it cannot be an agency for good. If the ordinary settlement deals with a neighborhood only, the Jewish settlement deals with Jewish life; and Jewish life and all it implies utters a poignant message these days. It gives content to history, for Judaism has been the incarnate demonstration of justice and truth; and "justice and truth," says Froude in his essay on History, "alone endure and live. History is a voice forever sounding across the centuries the laws of right and wrong." If there were no Judaism and no Jewish people I fear Froude's impassioned conception of the content of history would be lacking in reality.

The discussion of the attitude of the settlement toward Judaism receives emphasis not because the settlement is the arbiter of the destiny of American Jewish life, but because it somehow presents, in a manner still quite feeble, the mould by which the flow of Jewish idealism may take articulate form. It would be indeed well to remember that Judaism has never been lacking in means of expressing itself. The voice that began with the decalogue is the "voice forever sounding across the centuries," a voice telling of justice and peace and godliness in all the ends of the earth. And in this day Jewish nationalism (how different from the nationalism that robes itself in the ancient cloak of barbarism and hate and greed), bearing the banner of a vital Judaism and Jewish labor demanding justice for the toiling world and for itself, are the great factors to be reckoned with. They are the forces, holding the intellectual and social promise of American as well as world Jewry, which are giving tone and substance to our contemporary life. One may as well deny the theory of gravitation as to ignore these forces.

It would be idle to overlook the problems in American Jewish life. They are many and serious. They are problems centering around the great fact of construction. We are still in that stage when we find satisfying rewards in trying to remedy pathological conditions. Shall we continue this essentially futile and hypocritical procedure? The problem of poverty may be general, but it has its Jewish side. Poverty, which found its first and most convincing denunciation in Jewish law, is incompatible with Judaism and, as far as Jewish control extends, ought not to exist. The problem of disrupted social life is what it is by reason of our neglect in education and by reason of our own lamentable Americanization idea which had so little of true Americanism. The problem of religion is one for which we may equally be responsible, we of the synagogue and we outside its doors. All of our problems are what we have made them.

We have always realized our problems, but our consciousness of them has become keener and more substantial. I think that we have also come to exercise some vision in apprehending our problems. Looking upon our problems in their underlying bearings, in the light of one great all-pervading problem, realizing with clear thought the central aim of all our endeavors, Judaism as a concrete mode of life as well as a philosophy, Judaism as light and peace for the battered and godless world, we can do no more, for this would be the yearning for perfection. Let it not be supposed that this is idle fancy. The still small voice of our prophets, "forever sounding across the centuries the laws of right and wrong," persists with us.

Peace is what we would establish. We would establish peace and perfection among ourselves and among the nations. The Jewish social workers assembled in Baltimore have been given messages of peace. Let them not forget that peace is what rules the universe and peace cannot be denied the peoples of the earth. What a marvelous vision, this vision of peace. "How beautiful are upon the mountains the feet of the messenger of good tidings, that publisheth peace, that announceth tidings of happiness, that publisheth salvation, that saith unto Zion, Thy God reigneth."

A. C.

(*The Nation*)

SOCIAL MOVEMENTS IN ENGLAND

Dr. Picht traces the settlement movement to Carlyle and Ruskin. It is the natural outcome of social idealism, an intellectual movement of which they were the fountainhead. In their train of thought lay the germ of the settlement idea, which was put into practice as soon as their influence became pronounced. They are likened to the prophets of Israel in their attempt to quicken the conscience of the nation. Yet even before Ruskin lifted up his voice, Oxford and Cambridge began to feel the weight of the social misery of London. In 1854 Maurice founded the Working Men's College in London, and later the universities began to found missions in the slums of the metropolis. At the end of the 'sixties the university extension movement set in. And many a man went to work independently to study the misery of London. One of the first was Edward Denison.

But the man who most inspired the younger Oxford generation was Arnold Toynbee, whose activities began about a generation ago. The story of his life is the best introduction to a study of the settlement movement; for, as Dr. Picht reminds us, he was, like every apostle, greatest not in his work, not in his deeds, but as a personality from which a stream of light and life issued wherever he passed. Toynbee was born in 1852 and died in 1883. In 1873 he entered at Pembroke College, Oxford, and in 1875 became a member of Balliol and an enthusiastic pupil of Thomas Hill Green. Later he was appointed a tutor at Balliol, and lectured on the history and principles of economics. In 1879 he married. Such are the meager external facts which constitute the life of one of the finest spirits of the nineteenth century. Toynbee had been in his grave a year when the settlement movement took definite shape. Its founder was Samuel A. Barnett, vicar of St. Jude's, Whitechapel, with whom the idea had been ripening since the early 'seventies. In 1875, and again and again afterwards, Mr. and Mrs. Barnett visited Oxford