

SAVANNAH'S NEW SETTLEMENT

Isidore Kadis

The Savannah Jewish Community will soon possess a very handsome community social center, when the new building of the Jewish Educational Alliance, which will be completed in a month or so, will be opened.

The extension of Jewish philanthropic work especially along educational institutions has been very marked in recent years, particularly in the Southern communities.

When the Jewish Educational Alliance was organized in Savannah, it came as a result of a long felt desire among young and old for a common meeting ground. A center for recreation and intellectual advancement.

Due primarily to the efforts of Rabbi George Solomon, a very generous gift of \$25,000 was made by Col. Sigo Myers, for the erection of the Jewish Educational Alliance Building. However this munificent gift had to be almost doubled to make possible the construction and equipment of an adequate and up-to-date social center. The realization of two years' efforts will soon be brought to successful conclusion.

Prior to the opening of the building, a whirlwind campaign will be launched which will take place from October 11th to 15th, and which will have for its goal the raising of a \$15,000 completion and equipment fund and the securing of 500 members.

Plans are already under way for the organization of a large and representative committee of men and women for the promotion of the campaign, and marked enthusiasm is already evinced by the Campaign Organization Committee, of which Mr. B. Weitz is chairman. The members of the committee are: Messrs. Aaron Rauzin, Washington Falk, Judge Charles Feidelson, Morris Meyer, Rabbi Charles Blumenthal, Rabbi George Solomon and Max Blumenthal.

Mr. D. A. Byck is president of the Alliance and he has been very energetic in pushing the construction of the building. The Building Committee consists of Messrs. A. Schulhafer, J. Lichenstein, Max Blumenthal, Rabbi Solomon and Mr. Sigo Myers, who is chairman of the committee. Mr. H. W. Witcover is the architect of the new

building. At present the Alliance is being housed in temporary quarters and Mr. Isidor Kadis, formerly of Cincinnati, has been recently engaged as superintendent.

When the new building is opened, a host of activities based upon definite educational and social lines will be started. The local Hebrew School, under the able management of Rabbi Charles Blumenthal as well as the kindergarten under the auspices of the local section of Council of Jewish Women, will both be housed in the new Alliance building, which it is aimed to make a real community center.

The Cry of Israel

Israel's ailing, Israel's wailing, Israel's
crying for our help,
Israel's starving, they are carving, out her
heart—the Russian whelp.

In Galicia and in Poland and in luckless
Palestine,

None to save them, none to aid them, for
no Easter is their Queen,

And each day the wail grows louder,
shrieks from saber and from powder—

How much longer, Western Israel, wilt
thou still withhold thine aid?

L'Envoi

Ye, who dwell in this country.

Ye, who share prosperity;

Don't forget the loving God.

Planted freedom in our sod;

Let us then our God adore,

Helping ours of yonder shore.

Blessed, Blessed, Blessed, Blessed,
ever was Thy name,

Wake up Jewry of this country lest they
point at thee with shame!

For although six months have passed us
and the war its ruin has wrought,—

In the coffers of the pleading, only half a
million brought.

Wake up Israel! Wake up Israel! God
above. Are we asleep?

Or are we so self-contented that we heed
not ours who weep?

L'Envoi

Samuel Hausman.

JEWISH CHARITIES

IMMIGRATION FROM THE IMMIGRANT'S POINT OF VIEW

Philip Davis

Director of Civic Service House, Boston

We are in the habit of saying that there are two sides to every question, the so-called affirmative and negative sides. This habit hurts every great question to which it applies. First, it shuts out the thought that there may be more than two sides. Secondly, this habit of taking sides lines people up on one side or the other as though they were ready for battle and the subject becomes a battlefield. It is the old habit of taking sides on social and moral as well as national issues, and harks back to the ancient method of attempting to settle issues by combat or fight. In these days, fighting has given way to one-sided partisan debate as distinguished from the many sided, impartial discussion, which promises to supersede it in time. In debating the habit of taking sides and "fighting it out" is still preserved, in which the one side is supposed to be wholly right and the other side wholly wrong, and in which the right eventually triumphs over the wrong in approved melodramatic fashion with the audience applauding in "wild enthusiasm," as the papers would say. The habit of taking sides has its roots in gross selfishness. That is another reason why it is a bad habit. It perpetuates race struggle and postpones true democracy which is the mission of this country.

The disastrous thinking and mischievous deeds for which this habit is responsible, are best illustrated by this great question of immigration. Those who are on the negative side or against immigration often style themselves as the truest patriots. They show you at the outset that it is their great love of country and its sacred institutions which impels them to take that side. Sometimes these so-called restrictionists even talk as though it is a love for the immigrant as well as a love of country which moves them to keep him from landing here for his own sake. The

fact is, however, that consciously or unconsciously the restrictionists are moved by sheer fear, blind unreasoning fear and grave concern for their own welfare. In some, the fear is roused on account of the number of immigrants we are receiving annually. Congressman Gardiner, the arch restrictionist, for example, told the writer in Washington that he has but one mission—to cut present immigration in half.

He and his cohorts regard immigration as an "invasion" to which it is frequently likened and which true to the ancient instincts must be fought every inch of its advance. Another clique of restrictionists fear the "new-comers" on account of their kind. It is not the immigrant they are fighting, but the foreigner or alien in him, the man who is unlike them, whom tradition distrusts. This is the whole trouble with most restrictionists. The more unlike them the immigrant is, the more they oppose him.

Being or believing themselves to be the purest English or Anglo-Saxon, they have instinctively adopted that type of immigrant as the standard and any variation from the standard is decried as a great menace to this country. The early English settlers did not object to more English, until the Dutch began to come. The English and the Dutch did not object to more English and Dutch, until the Irish began to come. This triple race has now discovered that they have something in common, being all Northwestern Europeans, and then and there removed their ban on all Northwestern Europeans and directed against the Southeastern Europeans. To-day European-Americans are fighting Asiatic immigration as well as the Asiatic immigrant.

The Japanese and Chinese are denied the rights of citizenship, in spite of the