

Our scheme of removal involves the removing of 2,400 a year, so you can see how much disposed we are to unload our burden upon the country. We are very much concerned in not creating a congestion elsewhere. We are very much concerned in properly distributing these people; we are very much concerned in looking after their welfare after they go beyond the confines of New York, so much so that we will never send to any community without its consent, and we are not urging communities to take more than they can properly care for. On the contrary, time and time again, when small towns have said we will take care of ten, or any particular number, our experience shows and we have told them you can not stand up under such a burden as that. Take a smaller number first. Our problem is an old problem. We think we are broad enough to grasp it; we are trying to teach the breadth and depth of that problem to the Jews in other parts of the United States, and it is unfair to themselves and to us to belittle it with a discussion of little details—the consideration of little trifles and little mistakes made in the movement. Mistakes, of course! You could not conduct a big business without making mistakes. You could not conduct a great enterprise like this without mistakes. And when you reflect that the people who are engaged in this work are without the hope of any kind of reward, you ought not to be unforgiving towards their errors, even though you be infallible yourself. (Long continued applause.)

*Dr. Landsberg.*—I want to ask Mr. Levi ~~one~~ question. This morning he spoke of Kansas City's experience; now he himself says that all his people want to get back to New York. The experience of every city has been just that; after everything has been done these people will go back to New York. Now, I want to know what is to be done; what is the use of sending them out to other cities when they will return?

*The Chair.*—In the matter of a discussion of Mr. Levi's paper we shall have to ask that it be deferred until all the papers have been presented. I think that in all probability the paper that Mr. Kahn will present will settle many of the questions upon which there has been a great deal of misapprehension in the country.

## JEWISH AGRICULTURAL AND INDUSTRIAL AID SOCIETY, NEW YORK.

WILLIAM KAHN, MANAGER.

LADIES AND GENTLEMEN:

In the name of the Agricultural and Industrial Society of New York City, I sincerely thank you for your kind invitation to be represented at this important meeting.

The Jewish Agricultural and Industrial Aid Society was organized as an independent corporation in the beginning of the year 1900. It receives its funds from a bequest of the Baroness de Hirsch administration and from the Jewish Colonization Association of Paris. It receives no private contributions.

The objects for which the corporation was formed are: the encouragement and direction of agriculture among Jews, residents of the United States, and their removal from crowded sections of cities to agricultural and industrial districts; the granting of loans to mechanics, artisans and tradesmen, to enable them to secure larger earnings and accumulate savings for the acquisition of homes in suburban, agricultural and industrial districts; the removal of industries, now pursued in tenements or shops in crowded sections of cities, to agricultural and industrial districts.

In this sphere the society is the successor of the Baron de Hirsch Fund, of New York City, which had already carried on this work for many years, and the formation of a separate organization was intended to specialize, broaden and enlarge the work.

By actual experience it was found that it is not practicable for societies of this kind to remove whole industries from the large cities to suburban and rural districts, and that to remove large numbers of our coreligionists from the crowded ghettos we must rely on individual removals.

These removals have been accomplished in two ways: first, by assisting men to take up farming; second, by assisting them to pursue the same occupation which they pursue in the ghettos, but to do so in smaller cities and country towns.

It will not surprise you to hear that it has not yet been possible for this society to make farmers of the great masses of Jewish ghetto dwellers; however, during the year 1900 it granted forty (40) farm loans, amounting in the aggregate to \$14,925.00, and

during the year 1901, sixty-seven (67) farm loans, amounting to \$31,447.59; and, judging from the work done during the first five months of this year, we can reasonably expect that this part of our work will show quite an increase during the present year.

Each of the loans made represents a Jewish family actually settled on and cultivating a farm, and, with the exception of a very few cases, a purchased farm. Outside of the cases assisted by loans the society has rendered its services to a number of Jewish families who had sufficient means of their own and only needed its advice in the purchase of farms, live stock or implements.

We have also entered into cooperation with The Jewish Agriculturists' Aid Society of America, of Chicago, Ill., a society which has done and is doing most excellent work, and we have reasonable hopes that our activity in the encouragement of farming amongst Jews will be greatly broadened and enlarged.

Including the loans turned over to this society by the Baron de Hirsch Fund, we have now on our books over two hundred farm loans, made to that many Jewish families, and it is pleasing to state upon statistics compiled from personal investigation that nearly all of these families are self-supporting, and that the large majority of them are making fair progress; also that as soon as one or more families have been assisted to settle in certain farming localities, they attract after them others, who, in many instances, do not require the financial assistance of charitable or philanthropic institutions, but who probably would not go farming if it were not for the previously assisted settlement of co-religionists.

The work of the Baron de Hirsch Fund and of our society in that direction has always been carefully gauged, so as to avoid pauperization of any kind, and special pains are taken to develop in our proteges a spirit of independent Americanism, to teach them business principles and the consciousness of moral and financial obligations, and we are happy to state that the Jewish farmers who have come within our observation are quick to adapt themselves to their new surroundings and are enjoying the respect and good-will of their Gentile neighbors.

Altogether, it may be stated as a fact, that farming is by no means an extinct occupation among Jews, when we notice

that there are quite a number of successful Jewish dairy farmers in the New England states and New York, truck farmers in New Jersey, fruit raisers in the middle West and grain farmers in the Dakotas and the Northwest Territories of Canada. It may be estimated that there are 1,000 Jewish farmers in the United States.

Our society has hitherto practically confined its assistance to those cases in which the applicant had some means of his own, because the experience of many years had strongly tended to show that Jewish would-be farmers who started farming entirely on means furnished by charity usually abandoned their undertaking. Lately, however, our society has been discussing and is now working out a plan by which Jewish families without means, who show an inclination for farming life, can be given a practical trial extending over a year or so, during which time they will be trained in American farming methods, and at the same time be enabled to make a living, and at the expiration of which trial-period this society would give those who have been found worthy and fit, a chance to go farming on their own land.

I mention this part of our work because it will certainly serve a good purpose to call it to the attention of this assembly of representative Jews, many of whom may be able to make practical use of this information in their dealings with our coreligionists, and I will simply add that we shall be glad to furnish to all interested all further information at our command, and to enter into cooperation with all those who may be able and willing to help in the work.

#### REMOVAL WORK.

While, of course, our society is especially anxious to increase the number of successful Jewish farmers in America, still it will be easily understood that it can not expect to recruit the masses of ghetto people in that occupation, and that of necessity it must direct its efforts to the assistance of those ghetto-dwellers, who, although not willing to change their occupation, are willing and anxious to change their surroundings, and to exchange the dreadful condition of the ghetto for the healthy surroundings offered them in other parts of this great and glorious country.

You all know how this question was brought to the front by the Honorable President of the Independent Order of B'nai

B'rith in the summer of 1900, on account of the large numbers of persecuted Roumanians driven at that time to the shores of this country.

You are also familiar with Bulletin No. 3, issued by Mr. Levi, in the spring of 1901, which fully explains the plan of cooperation adopted between the Independent Order of B'nai B'rith, the Jewish Agricultural and Industrial Aid Society, and other Jewish organizations throughout the country.

Under that plan the Industrial Removal Office has been and is now working, and it will no doubt be of some interest to you to hear an authentic statement of the principles and methods governing the work.

The Industrial Removal Office is located at No. 59 Second Avenue, New York City, in charge of a superintendent, Mr. George G. David, who has under him a sufficient office force. It is a branch office of the Jewish Agricultural and Industrial Aid Society, whose manager has general supervision of the work. A number of traveling representatives were engaged, in cooperation with the Roumanian Committee and the Independent Order of B'nai B'rith. At present we have three such traveling representatives, one covering the states and territories west of the Missouri river and as far west as Colorado and Wyoming; another, the southwestern states; and a third traveling in Pennsylvania, Ohio and parts of the Middle West.

These traveling representatives receive a stated monthly salary and their traveling expenses. They are men of the best standing, thoroughly trained in the work of Jewish charities and imbued with its principles. They have no motives or interests at heart except to relieve the distress of our unfortunate ghetto-dwellers through the cooperation of our generous coreligionists in the various communities visited by them, and in a manner which may put those communities to as little trouble as possible in accomplishing that object.

I will read from the instructions given those representatives.

#### I. OBJECT OF REMOVALS.

While the conditions of the New York ghetto are too horrible to be described, still it is not the bad class of people that we are trying to remove, but those who want to get out of those condi-

tions, and especially those who want to remove their families from that influence which threatens them with moral and physical deprivation and degradation. The majority of the New York ghetto people are of good stock, moral and hard-working, and are very quick to accommodate themselves to their new surroundings; and their frugal and industrious habits enable them, as a rule, to soon become self-supporting, independent and respected citizens in the communities to which they are sent.

The object to be attained by removals is not to force on any community any burden, but simply to provide for these people a chance to work, and all we ask of outside communities is to give them that chance and some moral support and philanthropic assistance at the beginning, so as to get them settled in their new surroundings. We do not encourage schnorrers, and we do not want any of the other communities to encourage them; no man is sent out from the ghetto without having references regarding his abilities and qualifications, which references are personally investigated, and if it should turn out that a man has deceived the Removal Office and does not want to work, he ought to be made to shift for himself, and not to be encouraged to become a schnorrer, either in the community where he is sent, or any neighboring community; especially is it necessary to impress upon every community which you canvass the folly of indulging in the old Jewish habit of ticket-giving, which endangers our work, exasperates the next community and every other community to which these men drift, and is of no benefit, in the true sense of the word, to the recipient. Every man sent out ought to be made to understand at the very first opportunity that he must either work or walk, and that the municipal laws apply to Jewish vagrants as well as to vagrants of any other religion.

#### II. METHODS OF OBTAINING REQUISITIONS.

Our requisitions are to be obtained through Jewish channels. While we are sending out only working people, still we are conscious of the fact that most of the poor and uneducated Jewish people whom we are sending out are somewhat different from the independent and self-reliant American workingman. It will not do simply to go to an employer of labor who may be in need of workmen and who has no other but a business object. If

you should get an order from him, we might send him a fairly good mechanic or laborer, but owing to the peculiar appearance and ignorance of language, and ignorance in other respects which we have to contend with, with many of the people on our hands, it would be quite likely, in a large number of cases, that the employer or his foreman would too quickly lose his patience; the man sent out would then at once fall back on the Jewish community, who would then complain about our sending out the people.

It is therefore necessary to obtain requisitions through Jewish channels, that is to say, with the cooperation of leading Jewish citizens and Jewish organizations of the various communities.

The principal Jewish organization to be relied on is the Independent Order of B'nai B'rith, which has lodges in almost every community, and influence even in those communities where it has no lodge.

As you will see from Bulletin No. 3 the President of that Order is a member of the committee in control of the removal work, and through his efforts we have the assurance of active and faithful cooperation on the part of every lodge and member of that Order.

You will not confine yourself, however, to cooperating with the B'nai B'rith lodges and members, but will seek the cooperation of other Jewish organizations, and of all leading Jewish citizens of the various communities. The members of the B'nai B'rith lodges themselves understand that this work is to be done by all the Jews, and they will cooperate with you in interesting such other organizations and philanthropic Jewish people as may be found in the various communities outside of the B'nai B'rith organization.

We are particularly desirous to remove men of family, but we usually send the head only, and have the family follow only upon a report from the local community that he is successfully settled and can provide for his family from his own earnings.

All requisitions are sent direct to our main office, No. 621 Broadway, New York City, where they are carefully examined, classified, and sent to the Removal Office with instructions for proper attention.

Our Removal Office tries in every particular to comply with

the wishes of the local communities, as expressed in the requisitions, and uses great care in selecting only such people as, after careful investigation, seem to possess the requirements called for by the local communities. We are sending out only working people and their families; no sick people, nor any charity cases, strictly speaking. There are in New York City and in Philadelphia large numbers of Jewish working people, who, while not charity charges, still are unable to make a respectable living, and who, when given a chance in smaller communities, rise in a comparatively short time to a position of independent and respectable self-support.

Some of our local correspondents, having been informed that the Removal Office advertises for such men, formed a notion that there is no necessity for this work, and that if there really were so many men in need of our assistance, there would be no necessity of advertising for them.

We frankly admit that we do advertise in the Jewish papers of New York City, for the simple reason that New York City is a very large place; so large that the Removal Office might be in existence for quite a long time without our poor coreligionists in the next block knowing anything about it, and the advertising is simply done for the purpose of letting them know that we are in existence, and that there is a chance for them to receive the assistance needed. All our advertisements contain a notice that only men out of work should apply.

We have never sent out anybody except men who had been out of work, and who appealed to us for a chance to be sent out of town and to make a living. Notwithstanding all that, it frequently happens that the men sent out, after arriving at their point of destination, claim that they have been induced to go out by promises of large earnings; that they have left lucrative positions in New York City, etc. While these stories are, of course, simply invented by the men for the purpose of playing upon the sympathies of their generous coreligionists whom they size up as having little experience with their kind, it is nevertheless a fact that a good deal of stock was at first taken by the local gentlemen in these stories, and we were deluged with reproaches for having taken these people from a condition of plenty and sent them where they could only make from eight to fifteen dollars

per week. We have been able, however, to convince these gentlemen that these stories do not amount to anything whatsoever, and that they are very easily explained by the character of the people sent out, who will, of course, grasp any opportunity which they may see open of improving their chances of assistance by representing themselves as the wronged victims of a mistaken charity policy.

I am glad to state that the local communities have very much improved in their methods of dealing with these people, and that, as a rule, these men have very quickly come down to business and work when they found out that they could make a living only by working, and that these very men were placed on a basis of respectable self-support within a very short time. The fact is, that whenever a man applies at the Removal Office who has work, or who, if without work, expresses any claim or desire for any special sum of earnings, he is told by our superintendent that the Removal Office is not the right place to apply to, and that we are only sending out men who are satisfied to accept any work offered them, provided it be sufficient for a living, and to work their own way up.

Exceptions to this rule are only made in cases where our traveling representative, with the aid of the local gentlemen, has procured special positions at stated wages, and even in that event such wages are stated very conservatively, and the applicants are warned that they may have to work for less at the beginning.

Our Removal Office is a public office, and any person interested in the work can at any time of the day be present and listen to the conversations going on between the superintendent and the applicants, and ascertain these facts to his entire satisfaction.

After the applicant has been interrogated by the superintendent, and the necessary data have been reduced to writing on the application card, and he appears *prima facie* to be a deserving case, he must then furnish references (which are personally investigated by an employe of the Removal Office), and, if married, his wife must personally declare and sign her consent to her husband's going away. Not until then is any man sent out, and when sent out, an employe of the Removal Office takes him to the train. Each man is provided with a letter of introduction to the gentleman who has given the requisition.

You all know that this work was comparatively new, both with us and with the various communities receiving the people, and it is only natural that mistakes should have been made on both sides, which at the beginning resulted in failures in many cases. I need not mention these mistakes, because they were thoroughly discussed by Mr. Levi in his Bulletin No. 3, already referred to, but, with all the mistakes made, the work in itself has been so meritorious, and the results achieved so commendable that at no time has there been any lack of enthusiastic support; and while, of course, mistakes still occur and will occur, we are now able to state that by persistent efforts, both on our part and on the part of our esteemed cooperators, the methods employed have been so much improved that the work is now placed on the basis of a well-regulated, permanent, and successful institution, and we count amongst our friends and valuable cooperators even most of those who during the first year of the work could not see their way clear to endorse it.

From the 25th day of February, 1901 (which is the date when the Removal Office was opened), to the end of the year 1901, covering a period of ten months, we sent out from New York 1830 persons, and from Philadelphia 274 persons. They were sent to 256 different towns and cities in forty (40) states of the Union, and twenty-two (22) of them were sent to Canada.

The 1830 persons thus sent out from New York consisted of 69 families removed with their heads; 85 families following their heads formerly removed (the two classes comprising 633 persons); 165 married men whose families were in the United States; 193 married men whose families were in Europe; and 495 single men.

During the first three months of 1902 we sent out from our New York office 520 persons, consisting of 22 families removed with their heads; 42 families following their heads (the two classes comprising 239 persons); 49 married men who had their families in the United States; 76 married men whose families were in Europe; and 156 single men.

In classifying the men sent out according to their occupation we find the following facts for the years 1901 and the first three months of 1902, respectively, namely:

|                                              | 1901.<br>Percent. | 1902.<br>Percent. |
|----------------------------------------------|-------------------|-------------------|
| Mechanics .....                              | 65.1              | 78.2              |
| Clerks .....                                 | 8.8               | 4.                |
| Laborers .....                               | 24.2              | 15.2              |
| Teachers .....                               | 1.1               | 1.                |
| Peddlers .....                               | 1.8               | 1.6               |
| Tailors and operators (needle industry) .... | 21.4              | 21.7              |

In ascertaining the results of the work, we are not satisfied with general statements or guesses, but we send regular inquiry sheets to the local communities some weeks after each case has been sent out, which inquiry sheets are returned to our office with a signed answer from the gentlemen who received the people, and, compiled from this information, the result of our work done during the year 1901 was shown to be as follows:

|                                                                                                                                                                                | Cases. | Persons. |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|----------|
| Satisfactory and still at original place of settlement..                                                                                                                       | 54.7   | 65.3     |
| Satisfactory people who left for places known .....                                                                                                                            | 7.4    | 5.5      |
| Satisfactory people who left for places unknown .....                                                                                                                          | 8.1    | 5.8      |
| Satisfactory but returned to New York .....                                                                                                                                    | 1.8    | 1.2      |
|                                                                                                                                                                                | <hr/>  | <hr/>    |
|                                                                                                                                                                                | 72.0   | 77.8     |
| Unsatisfactory and still at original place of settlement                                                                                                                       | 2.0    | 1.4      |
| Unsatisfactory people who left for places known .....                                                                                                                          | 4.2    | 3.3      |
| Unsatisfactory people who left for places unknown ....                                                                                                                         | 6.7    | 4.7      |
| Unsatisfactory and returned to New York .....                                                                                                                                  | 5.4    | 6.1      |
|                                                                                                                                                                                | <hr/>  | <hr/>    |
|                                                                                                                                                                                | 18.3   | 15.5     |
| Not heard from in answer to inquiry sheets (although more than half of these were accounted for by return postal cards as having arrived at their places of destination) ..... | 9.1    | 6.7      |

These statistics, showing as they did that 77.8 percent of the persons sent out were satisfactory and that nearly 71 percent either remained in their original places of destination or settled in neighboring communities, were considered highly gratifying, and

excelled the expectations of all the gentlemen connected with this work; but we continued with renewed enthusiasm our efforts to improve and perfect the work from day to day, and it gives us special pleasure to state the results obtained during the first three months of this year.

Our Removal Office sent out from New York during the first three months of 1902, 344 cases, consisting of 520 persons, and the results achieved are as follows:

|                                                           | Cases. | Persons. |
|-----------------------------------------------------------|--------|----------|
| Satisfactory and still at original places of settlement.. | 71.8   | 81.1     |
| Satisfactory people who left for places known .....       | 9.6    | 6.5      |
| Satisfactory people who left for places unknown ....      | 2.9    | 1.9      |
|                                                           | <hr/>  | <hr/>    |
|                                                           | 84.3   | 89.5     |
| Unsatisfactory and still at original places of settlement | 2.0    | 1.4      |
| Unsatisfactory people who left for places known....       | 4.4    | 2.9      |
| Unsatisfactory people who left for places unknown ....    | 8.4    | 5.6      |
|                                                           | <hr/>  | <hr/>    |
|                                                           | 14.8   | 9.9      |
| Not heard from .....                                      | .9     | .6       |

If you will kindly consider the class of people whom we are trying to help, and that the strongest specimens of humanity do not usually apply to a charitable institution for help in any shape, you will admit that these figures must not only be considered satisfactory, but are approaching a point where it may be said that all we can do is to increase the numbers without deteriorating the quality of our work.

These gratifying results, we are fully aware, are largely due to the big-hearted and intelligent support of our generous coreligionists throughout this country, who, instead of allowing themselves to be discouraged by failures at the beginning of this work, kept up their zeal and enthusiasm, and used their unpleasant experiences as a valuable store of knowledge in dealing with later cases.

We have always been candid in telling our esteemed correspondents throughout the country that this work is not without trouble; that not only patient, but also firm, treatment is required on their part in dealing with the people sent them.

It is true that some of our well-to-do coreligionists, while offering their help, did not fully appreciate at the beginning what was required of them; when they found out that this work required some patience and self-denial, they shirked their duty, and, instead of bringing some self-sacrifice, vented their feelings in complaints of the fact that they should be encumbered with their poor coreligionists, who, as they expressed it, would create "rishus" in their community; but it is also true that these instances were not many, and that the overwhelming majority of Jews throughout the country are heart and soul with us in the work, as much and more now than they ever were before. The actual results obtained have confirmed them in their stand that these poor, down-trodden people who have come to our shores, not from choice, but from necessity, and through no fault or crime of their own, except that they were born Jews in countries only half civilized, are entitled, not only as a matter of charity, but as a matter of moral right, to be uplifted by all those who have enjoyed the privileges of this free country and are able to give their support, whether they be Jews or Gentiles; that they come from a stock which can not be suppressed by temporary disadvantages, and that to remove these temporary disadvantages and to help these people to cast off their long beards, their soiled clothes and outlandish habits, and even their moral faults and weaknesses caused by long years of oppression and suffering, is a work which will result in producing self-supporting, industrious and progressive citizens, who will be a benefit to the communities in which they settle, and will reflect credit on the philanthropic gentlemen who have assisted them, in the eyes of both Jews and Gentiles.

There is no doubt that if the Jews of America had been awake to their duty during the last twenty-five years, the ghettos of New York and Philadelphia would not exist as they do today; but while the work, having been neglected so long, has become immeasurably more difficult, still our experience shows that it is not yet too late, and we have great hopes that our generous co-operators throughout the country will succeed in solving this great problem in a way that will reestablish the glory of Judaism.

There is no question that the industrial removal work is an

important branch of the work of the Jewish Agricultural and Industrial Aid Society, and it is only natural that many of our coreligionists throughout the country should have received the impression that this is its only *raison d'être*; therefore, it is well to state some of its other objects and branches of work.

The Jewish colonies in South Jersey (Norma, Alliance, Rosenhayn and Carmel) and the Jewish farm settlements in the New England states are no doubt known to many of you; but it is probably not generally known that it is one of the special objects of this society to foster and develop them, this society being in that regard also the successor of the Baron de Hirsch Fund, of New York City.

In the South Jersey colonies we are still wrestling with the difficult problem of establishing permanent industries for the benefit of the inhabitants removed from the ghettos of New York and Philadelphia.

The farmers in those colonies, of whom there are quite a number, have in late years made very satisfactory progress, and the establishment of a large canning factory, in cooperation with philanthropic gentlemen of Philadelphia, was accomplished last year; night schools have been established in the various colonies; public halls are about to be erected; libraries have been started, and other steps have been taken to advance the material, moral and educational interests of the inhabitants.

A modern creamery, built through the assistance of the Baron de Hirsch Fund, is in successful operation at Chesterfield, Conn.

Both in the South Jersey colonies and in the New England settlements special efforts are now being directed towards helping the farmers to advance their knowledge of farming, and enable them to purchase modern and labor-saving tools and farming implements; and in all these places every effort on the part of our Jewish coreligionists to improve their condition is being lent a helping hand.

In New York City itself the Society reaches numerous small mechanics and tradespeople through the Gemilath Chasodim Association, to which it advances considerable sums from time to time.

The Society is especially anxious to assist the Jewish working people in acquiring their own homes, and for that purpose it

makes loans on such homes up to seventy-five percent of their value at a rate of interest considerably below the legal rate and on very easy terms of repayment.

It has not, by any means, confined itself, nor is its purpose to confine itself, to the removal of working people from the ghettos. Its object and intention are to lend them a helping hand after having been removed, provided that they have by their conduct shown themselves to be men who will support themselves, and who are worthy of further assistance in the direction indicated. In very numerous instances the society has, in addition to transportation, furnished sufficient money for the purchase of tools for the mechanics sent out.

Inasmuch as this removal work of the society has assumed large proportions only within the last year or so, it has not been deemed advisable until now to discuss the question of loans for the purpose of acquiring homes; but as the results of the removal work are now beginning to show themselves, and as it is evident that by reason of that removal work there are being settled throughout the country large numbers of earnest and deserving Jewish workingmen, who have already begun and will undoubtedly continue to accumulate savings from their own earnings, we consider it proper to call your special attention to this branch of our work. We invite your cooperation, believing, as we do, that there is no act of philanthropy more practical and fruitful than to encourage and assist a workingman in the acquisition of his own home, where he may settle down with his family with the unswerving purpose of raising his children so as to be a credit to their race and to the country where they have found a harbor of refuge; where he may, sitting by his own fireside, teach them the lessons of the cruel hardships of the past, instill in them true sympathy for the poor and oppressed of all countries and of all religions, including certainly those who are still left behind in darkness and religious persecution; to impress on them their duty to stretch out a helping hand to those who are reaching for the shores of this free country, and to do unto those unfortunates the same as their own parents wanted their more fortunate coreligionists to do unto them.

### "AGRICULTURE, A MOST EFFECTIVE MEANS TO AID JEWISH POOR."

RABBI A. R. LEVY, CHICAGO.

The advisability of directing the activity of the Jewish poor into the domain of agriculture is admitted quite generally, yet the movement in that direction has received scant and meager attention on the part of the Jewish public at large. This is due to current conditions rather than to the choice of the people. Our communities where the Jewish immigrants from Russia, Roumania and Galicia have settled in large numbers are burdened by the demands for relief to such an extent that it requires all efforts and attention to supply temporary assistance. Being closely pressed, the relief organizations are following along the lines of least resistance. Employment, whereby the dependent applicant can be made wholly or partly self-sustaining, must be secured for throngs that fill the offices of our relief societies in the cities. In the endeavor to secure that employment, the sweatshop, the factory, common street labor, labor in the iron yards, and not infrequently even peddling, or setting one up in business in a small way, cigar making and all kinds of garment making, are resorted to, in order to ameliorate the condition of the poor. The city, with its facilities for "making a living" offers a field nearer at hand and more easily accessible than the wheat fields of the Dakotas or the orchards of Michigan, and so the poor stay in the city.

The provincial communities heartily endorse this mode of helping the poor. Whenever one of the Jewish poor drifts into a smaller community and there applies for help to the Jewish residents, he is generally shipped to the nearest large city where, it is assumed, he must find work in the sweatshop or in the factory.

That, under the present abnormal condition and under the pressure of demands upon their resources, the charity organizations are doing the best possible work needs hardly to be stated. However, looking deeper into the causes that operate to produce the sad conditions as they obtain in the congested Jewish quarters in the larger cities of the Union, we soon find that this mode of affording relief to the poor, as far as able-bodied men and women are concerned, falls short of its noble aim. It also becomes clear that, in order to strike at the root of the evil, our poor