

from the local Jewish charity organization. * * * If there appears to be an urgent need for work to be done, approach should be obtained through a trustworthy representative of the Levantine community. * * * An Americanized member of that community would serve to bridge the gap between the two communities by interpreting the real needs of the Levantines to their fellow-Jews. * * * It is sometimes difficult to find a man responsible and trustworthy enough to act in this capacity. But among the younger men, especially among past pupils of a school of the Alliance Israélite Universelle, such a man with a modern education can often be found."

ALLIANCE PUPILS RISE HIGH

According to Dr. Pool's observation, therefore, the Alliance pupils are, among Orientals, the best educated persons. That certainly is so everywhere. In Turkey the Alliance's ex-pupils are in Parliament and in other high positions.

GOVERNOR'S CHILDREN ATTEND ALLIANCE SCHOOLS

Turkish officials under the Turkish constitution, as well as under Abdul Hamid, have always paid tribute to the Alliance work. Governors and other dignitaries often send their children to the Alliance schools.

THE ALLIANCE AND THE ORIENTAL WOMAN

A signal service rendered by the Alliance to the Oriental Jews is in raising the status of the women. In describing the Oriental women, Dr. Pool says: "The married women of the community bring with them an Eastern feeling of subordination to the men. They are patient Griseldas wedded to dominant lords and masters, instead of being companions and helpmeets." Our Oriental sisters educated at the Alliance schools have been made real companions and helpmeets. Whatever be their surroundings, they themselves are not "patient Griseldas wedded to dominant lords and masters." They are even superior to their husbands when these have not attended school.

ALLIANCE RESPECT FOR JEWISH TRADITIONS

Besides, the Alliance has carried on its work in a Jewish and orthodox spirit. If some of our pupils or teachers happen to smoke on the Sabbath and to violate our dietary laws, this is not the fault of the schools. Many young rabbis, educated in the most orthodox seminaries, do the same, and Orientals who have not attended the Alliance schools are even more irreligious, and they are ignorant besides.

OUR HEBREW TEACHERS

It is true that in some of our schools the Hebrew teachers are poor rabbis, but it is a problem to find proper Hebrew teachers. There are young European Hebrew teachers, very bright, but they are freethinkers, and not agreeable to the pupils' relatives, who consider religion above all. Happily, the seminaries in Constantinople and Jerusalem are turning out the ideal Hebrew teacher, both well-learned and mindful of Jewish traditions.

ALLIANCE APPRECIATED IN ITS FIELD OF WORK

But are not the relatives of the Alliance pupils the best judges of the Alliance work? We have eloquent figures showing their approval. In the financial account of the year 1913 we find that the Alliance expenses for the primary schools, boys' and girls', were 865,693.87 francs, and brought, from fees, 986,470.73 francs; that is, they are not only self-supporting, but they even contribute to the general expenses. Could better proof be furnished of the efficiency of the Alliance? To this may be added the fact that the Alliance receives daily demands for opening new schools.

Every dollar contributed by Americans to the support of our schools would elicit from our Oriental brethren, in spite of poor economic conditions, an equal amount to the same support.

Besides its educational work, the Alliance is called upon to help our brethren in any calamity. To favor the Alliance is to help the best interests of Judaism.

A PEACE MOVEMENT AMONG CHILDREN

Philip L. Seman

Chicago

A week after the 28th of July, 1914, the day which will be remembered for many years to come, as the beginning of the greatest war ever known in the history of mankind, marks the organization of a society of children at the Chicago Hebrew Institute, each member of which pledges as follows: "I pledge myself to follow the call of peace, to promote peace at home, at school, in work or play, or wherever life's path may lead me, to influence other children to follow in peaceful ways, to strive always toward the goal of peace, and to earnestly believe in the fulfillment of the prophecy of Isaiah, 'And they shall beat their swords into ploughshares, their spears into pruning knives, nation shall not lift up sword against nation, and they shall not learn any more war.'" A unique situation in this instance, for it was the spontaneous result of a large group of girls, who were at this particular time studying Isaiah, and had only, as if it were at that very day, been discussing the remarkable foresight of the greatest of Hebrew prophets—Jewish girls, girls at the Institute, who were members of the Post-Biblical History Class.

The children of the Peace Society are recruited from various classes conducted at the Institute, particularly from the Sabbath and Sunday school. The main effort is to saturate the children's minds and hearts against the horrors of war, and in favor of universal peace. At a recent meeting of the teachers of the Sabbath school, we have made clear that the teachers, in instructing the children in Bible history, should underestimate the heroism, too often made much of in the Sabbath schools, regarding the wars the Hebrews fought in early days, and to draw ethical lessons in favor of peace. In other words, our teachers were instructed, not as has been the fashion heretofore, to encourage young Judea to emulate the militarism of the Maccabees, but rather to hope for the realization of the human peace prophecy of Isaiah. It is not only war that the young members of our Peace Clubs are avowedly against, but the discord, the lack of harmony, and the un-

fortunate, too often ungracious attitude that the members of their family have toward each other, their friends, their neighbors, their playmates, their school-fellows, etc. One of the cardinal principles of the Society is that under no circumstances should they encourage enmity, even though at times a provocation may seemingly justify such an attitude. Our children have further pledged not to quarrel, to dismiss hatred from their make-up, not only toward children and adults of their own race, but toward humanity at large; to be kind to animals, to love nature, and, above all, to live the spirit of peace.

Our clubs have now become so large, that we are obliged to divide them up into groups, according to age and mental equality. It is our plan to place in charge of these sub-groups intelligent leaders who will help to carry out the main principle. We realize that universal peace will be accomplished only if the children of today, universally, are instructed and encouraged to believe in the abolition of war and other forms of militant conflicts. If there had been an international movement organized among the children twenty-five or thirty years ago, there is no doubt but that there would be no such a condition as confronts humanity today, in the face of this uncalled-for, most inhuman situation. We feel it our duty, and it should be the duty of all teachers and social leaders, to prepare the children to play their parts in the drama of life, and to encourage the resolution to oppose and attack what is evil, and benefit and strengthen what is good in the world, and, if possible, to be responsible when the time comes for these children, who will then be grown-up men and women, having finished a life of usefulness, to have lived their part a bit better than they found it. Some of the very graphic illustrations used to impress the children with the financial side of the situation are somewhat as follows:

It has been estimated by military experts that the cost of a modern battleship is about \$12,000,000. When we add to this

the usual life of the battleship, about twenty years, at the cost of \$800,000 a year in maintaining it, we find that \$28,000,000 have been spent for this one battleship, and that this money, used primarily in preparation to destroy the best of human life, could be used to much better advantage. A few striking illustrations of what this amount of money could do was published not long ago by the New York Peace Society. For example: Fifty manual training schools could be built and equipped, teaching the rudiments of a trade to 75,000 young people each year; or a macadamized road, of an improved construction, between Chicago and New York; or 7000 farms at the cost of \$4000 a piece, would look after the needs of 35,000 souls; a college education for 14,000 men and women, at \$500 a year for four years, could be provided for. The Congressional Library at Washington, probably the finest in the world, was built for over a little less than one-half the cost of a battleship, and is maintained for three-fourths the cost of keeping a battleship afloat. The cost of a few battleships, wisely spent, against the fight for tuberculosis in New York, or Chicago, or in any large community, coupled with better legislation and co-operation of the people, would probably render this disease as rare, in a generation or two, as is smallpox today. It is estimated that more than 10,000 people now die annually in New York from tuberculosis. It needs no imagination here, in view of this fact alone, to realize what a useless, almost phenomenal sum of money is being spent in the cause of killing, and in comparison, what little is being done to exterminate disease and to ameliorate the many social conditions, which are responsible for keeping down a large part of our civilization in unhappiness and almost unbelievable conditions.

In late years we have read considerable regarding the proposed six-foot channel in the Mississippi River from St. Paul to New Orleans. This improvement would mean wonderful possibilities, commercially, industrially and otherwise, for that section of the country, either side of the Mississippi River, and yet the entire cost of this wonderful piece of improvement would be \$1,000,000 less than the price of two battleships.

If these and many other similar facts, outside of the purely ethical presentation, are made clear to the growing children of America, and in time to the children of the entire world, we would find that in a decade or two the realization that a time has come when governments would find a way of replacing suspicion and fraud by reason and law, so that the world's wealth could be used for productive, humane and enlightened purposes, instead of being squandered on ruinous provocative preparations of war.

Since it was a Hebrew prophet who sang and hoped for the realization of a time when war would be no longer, and peace and tranquility take its place, why would it not be justifiable for Jewish institutions, educational organizations, Sabbath schools, synagogues and temples to organize such peace societies among children and probably through the organization of such groups all over the country, a movement might be organized of a general national character, and ultimately of an international one.

Incidentally the children of our peace clubs are sacrificing themselves and saving up their pennies with a voluntary desire to contribute to the funds now collected throughout the United States, for the benefit of Jewish war sufferers. The well-known adage, "In time of peace, prepare for war," may once for all, here under these terrible circumstances, be changed surely for a much better and nobler one, "In time of war, prepare for peace."

Greeks Bearing Gifts

A St. Petersburg dispatch states that the Russian Minister of Commerce recently submitted to the Cabinet a bill vitally affecting Russian emigration. The bill provides that passports to persons leaving Russia may be purchased at a ridiculously low sum, instead of being burdensome, as at present. Furthermore, the half-yearly fine inflicted on absentees of six months' standing is abolished, provided that these persons return on Russian steamships. A fund is also provided to help emigrants in Russian ports, and a commission is to defend the interests of such persons. And, best of all, agents holding out false inducements are subject to imprisonment.

As Others See Us

As a class, we social workers are evidently one-sided. We gather together in groups, large or small, to discuss the unfortunate and our methods of trying to help them. How often does it occur to wonder what the unfortunate think of us? Given the time or inclination for such wonder, how many of us would have the courage to put the question to one of our clients? For the most part, he would probably not have sufficient spirit to form an opinion of his own, or if so, his experiences have crushed out of him the courage to express it. No doubt each one of us has had to listen to the desperate rebuke of the applicant whose request we have been forced to refuse. It is not often, however, that we have the good fortune to hear from his lips a thoughtful criticism, uttered in a spirit of perfect respect. For this reason, it has occurred to me that the following letter might be of interest to the readers of JEWISH CHARITIES. It was written by a young man, who, in consequence of a somewhat distorted mentality and a neglected childhood, has developed into a "hobo." For the last four or five years he has wandered from one Western city to another, supporting himself, no one knows how. Finally the general unemployment resulting from the war struck him a knockout blow, and he was forced to appeal for funds to probably the only friend he has. This appeal resulted in connection between him and the charities of the city in which he happened to become stranded. The letter follows:

"MY DEAR FRIEND:

"I received your letter and I was very glad to here from you, I am also thanking you for your kindness to me. I have bin to se your friend in this city, and he couldn't do anything for me in the line of work, ore any other assistance on account of me being a (transiant) stranger, but we have had a friendly conversation, and he did not ask me many questions, because he seems to understand the conditions of the present time in the United States, ore through out the world, and I am not surprised of what he knows so much in that line if he is a Social Service worker like you, and another thing that I

would like to mention about him, if I am not mistaken, I should think that he is a Socialist in General, because I can mostly tell anybody by the way of his talk ore actions, but anyway he couldn't do anything for me, and I did not expect anything from him, because I am pritty well acquainted with the Social Service workers. Farther more I can let you know that I am in good health and hope that you are the same.

"I am, respectfully yours,

"DAVID GOLDSMITH.

"Answer if you please."

G.

Vocational Guidance for Immigrants

Editor of Jewish Charities.

Sir: May I ask you to kindly inform me in regard to the following: What is being done in the way of vocational guidance for adult immigrants by settlements or other social agencies active among Jews? While the settlements are undoubtedly doing a great deal along this direction through the clubs, educational work or personal contact, was there any attempt made in any of these institutions to do the kind of work more directly and intensively? I am aware of the fact that the Industrial Removal Office is acting in the capacity of not merely a distributing but also an advisory and work-finding agency. But what about the hundreds of thousands of immigrants who do not come in contact with that office or its agents? There are in every community competent business men and women who have an intimate knowledge of the industrial and educational opportunities and possibilities of their respective cities and towns and who could be induced to act as guides to the arriving immigrants and thus be helped along to find themselves. To what extent has the knowledge of the business man been utilized by the agencies dealing with immigrants?

Trusting that I am not imposing too much by asking for the above stated information and thanking you in advance for the favor, I am,

Respectfully yours,

M. FREUND,

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