

of the immigration report, which show that in 1913, for example, 2222 Levantine Jews emigrated to this country. This figure is taken from the records of the Hebrew Sheltering and Immigrant Aid Society. He points out that there are nuclei of Levantine Jewish communities in Seattle, Portland, Chicago, San Francisco and Los Angeles.

Coming now to the constructive recommendations proposed by Dr. Pool to meet the problems outlined, he suggests:

(1) A survey of conditions obtaining among Levantine Jews in every city in this country where they have settled.

(2) The recognition of the indefensible right of these Jews to create their own religious institutions; and the procuring of a spiritual leader for their community.

(3) In the field of social service effort should be directed toward the formation of clubs and socials for every legitimate purpose—clubs philanthropic, literary, social, dramatic, musical or educational and civic.

(4) The efficient teaching of English with the aid of teachers who understand the language of the Levantine Jews.

(5) A central building for the use of Levantine Jews for hygienic, educational, social, moral and religious uplift. In that building could be held classes in English and in American citizenship, classes in hygiene and better living conditions, a local aid bureau, an employment office, and a large and efficient Talmud Torah.

(6) Distribution of Levantine Jews in every section of the country where they can procure employment and where the housing and living conditions will prove more desirable than in New York. This is a far-sighted recommendation. In discussing it reference should be made to the attempt in this direction made by the Industrial Removal Office during the last three or four years. The main obstacle encountered by that office in affecting a distribution has been the disinclination of the interior communities to cope with the problem presented by Levantine Jews because of their inability to speak either English or Yiddish. While fully appreciating the fact that this handicap makes their absorption more difficult, yet participation in the problem should not be denied on

that account. The point that must not be overlooked is that they are in our midst and that they require the united effort of American Jewry to enable them to properly adjust themselves to their new environment. During 1913 only 78 Levantine Jews were assisted by the Industrial Removal Office to settle in the interior. This is a trifling proportion of those who made application to it for removal. There have been a few cities which, recognizing the difficulty of the problem, have treated it in the broadest and essentially unselfish spirit. That a larger distribution promises the most practical and immediate results was recognized by the National Conference to which Dr. Pool's paper was presented and a subsequent conference held in the city of New York at the instance of Mr. Max Senior of Cincinnati also resulted in the recommendation that one of the prime needs in dealing with the problem, to quote the words of Mr. Senior, "is that the Industrial Removal Office be urged to distribute Levantine Jews in the interior"; a recommendation which we feel should have the earnest and active support and co-operation of interior communities.

In conclusion, we must again express our appreciation of the able manner in which Dr. Pool oriented the problem connected with Levantine Jewish immigration and of the social vision which characterizes the important recommendations which he has made. Dr. Pool's paper will not only arouse intellectual curiosity, but will stimulate organizations and individuals to a practical concern with the problem he has so finely presented.

Rev. Dr. Adolf Gutmacher, president of the Jewish Home for Consumptives of Baltimore, died suddenly Sunday afternoon, January 17th, on the train while en route to the meeting of the United Hebrew Congregations at Chicago. Dr. Gutmacher took a great deal of interest in work for tuberculosis patients, and besides being an officer of the Jewish Home for Consumptives, was secretary of the Eudowood Sanatorium. He was active in social work, and his death deprived his community of a very useful social worker.

IN ANSWER TO ATTACKS ON THE ALLIANCE

At the eighth biennial session of the Conference of Jewish Charities at Memphis, May 6 to 8, 1914, Rev. Dr. de Sola Pool read an exhaustive study on Levantine Jews. With a loving heart, while showing the sterling qualities of these new immigrants, he pointed out the dangers to which they are exposed: called attention to the fact that they do not feel at home either with the Yiddish-speaking immigrants or with our organized charities; and he urged special measures fitting them.

THE ALLIANCE TO EDUCATE OUR IMMIGRANTS?

In the discussion which followed, Mr. Maurice B. Hexter of Cincinnati said:

"As Dr. Pool has pointed out, most of these immigrants come from that district which is best described by the term 'The Levant.' The philanthropic agency, universally known by all Jews throughout this region and also trusted by them, is the Alliance Israelite Universelle. Their schools have trained thousands. Their friendship and reputation are established. Their whole-hearted disinterestedness is known to them. Moreover, the psychological tendencies of these people are well known to those in charge of this work. Why should not the Alliance Israelite Universelle extend its protecting and uplifting arm with regard to their charges in America? All of this under the guidance of the Industrial Removal Office."

THE ALLIANCE TOO BUSY ELSEWHERE

Let us right here declare that the Alliance is not prepared to take care of immigrant Jews in this country. We have our hands full with the care of Jews in Persia, Turkey, Morocco, Yemen, etc. Immigrants of any race, once in this blessed land, with a little local help from their kin, can very well dig their own way.

THE ALLIANCE FIRED ON

In JEWISH CHARITIES, Baltimore, June, 1914, Mr. Joseph Gedalecia and Mr. Albert L. Amateau, both active workers in the Federation of Oriental Jews, strongly criticised the Alliance. Mr. Gedalecia, with

reference to Mr. Hexter's proposition, said: "I would rather have the missionaries take up this work than the Alliance Israelite—that's what the Turkish Jews think of the Alliance." Mr. Amateau complained that Hebrew and religion in the Alliance schools are taught by uncouth and ignorant rabbis. We will see later what the Turkish Jews think of the Alliance and how they appreciate its educational work.

DR. POOL'S VIEWS

To the foregoing attacks Dr. Pool added: "I feel sure that Mr. Hexter has not seen the work of the Alliance schools at close range, and that he does not know the spirit of them; for his suggestion, if carried out, would bring about the situation against which I warned. * * * Its spirit is often anti-Jewish. The Alliance understands the spirit of the question far less than any American who knows nothing about it."

WHAT DR. POOL HAS HIMSELF OBSERVED

Dr. Pool, not having been in the Orient, and not having visited an Alliance school, "has not seen the work of the Alliance schools at close range." But he has seen the Alliance pupils in this country, and when referring to illiteracy among Oriental Jews, who furnish a percentage of more than twenty-four, he says:

"But the best educated are those who have been pupils in the schools of the Alliance Israelite Universelle in Smyrna, Salonica, Constantinople, etc. These have received a good modern education on French lines."

ALLIANCE PUPILS IN AGRICULTURE

Then referring to agricultural work among Orientals, he says: "With the exception of some individuals who have been trained in the (Alliance) agricultural school, Mikveh Israel, at Jaffa, there are practically no agriculturists among them."

ALLIANCE PUPILS TRUSTWORTHY

Dr. Pool further tells us: "The second point that would emerge clearly is the desirability of keeping these settlers away

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