

house had sufficient effect on him to impress him with a sense of responsibility to his family, and he is willing to comply with any request that is made of him. All of our wife neglect cases are, with some modifications, handled in a similar manner.

Recently our Board has adopted a scheme whereby we are taking care of such families whose bread-winner serves a sentence in the workhouse. The amount given each family depends entirely upon the needs and requirements of that particular family. In that way the wives and children do not suffer pending the prisoners' confinement in the workhouse.

As I stated before, I feel that our scheme has had a very wholesome effect and will in time check considerably the evil of wife abandonment.

MR. MORRIS D. WALDMAN, New York: I did not expect to be called upon to close this discussion. It may, however, be well to summarize the essential points, so that you may take away a clear notion from the haze and maze of statistics which have been presented. The first thing we discovered is, that it is not a Jewish question alone, but is just as prevalent among the Gentiles, and from this fact we may take uncton to our souls. Furthermore, desertion has not been on the increase. Proportionately it has been on the decrease. Furthermore, among the causes of desertion immorality does not seem to be quite as prevalent among Jews as among non-Jews. I was particularly gratified that among the desertion cases I investigated in 1902 I found only three women who had been guilty of sexual immorality. The present study, incomplete as it is, also shows that self-indulgence is the chief cause of family desertion, and that there is little relation between desertion and industrial conditions.

I am sorry that Mr. Billikopf did not present to you more emphatically the plan which Kansas City has just about introduced. I look forward with a great deal of anticipation to the results of the scheme that has been inaugurated in Kansas City for the treatment of desertion cases, as well as the treatment of other minor offenses. Just another word: the causes as they appear in my report of 1902 were crudely tabulated; in the supplementary tabular forms appearing in this report you will find the

causes a little more scientifically tabulated, and I would recommend to the Conference, if it still believes that interest in the subject ought to be continued, that these tables be submitted to a special committee for approval and then distributed to all the relief agencies in the city, so that a thorough study may be made for at least one year, the results of such investigation to be embodied in the forms I have prepared.

PRESIDENT HOLLANDER: This concludes the morning session.

Wednesday, May 18.

AFTERNOON SESSION.

PRESIDENT HOLLANDER: A single paper has been prepared and circulated in printed form among those whose names appear on the program as "Open Discussion." Upon the completion of the reading of this paper the discussion will be carried on by those whose names appear, after which it will be put before the Conference for less formal discussion.

The principal paper will now be read by Mr. David M. Bressler, of New York.

The following paper on the subject, "Removal Work, Including Galveston," was then read by the reporter, Mr. David M. Bressler, of New York:

THE REMOVAL WORK, INCLUDING GALVESTON.

BY DAVID M. BRESSLER,

General Manager of the Industrial Removal Office,

NEW YORK, N. Y.

It is now a little over nine years since the Industrial Removal Office was instituted. Whatever the opinion may be as to the manner and efficiency with which it has handled the work for which it was organized, there can hardly be any question in the mind of anyone familiar with the subject that it is beyond the experimental stage. It meets a definite need and helps to solve a definite problem. That the need and problem exist, no one longer questions. The solution or remedy attempted by the Removal Office, namely, the distribution of Jewish immigrants

throughout the country, was given its initial impetus at the memorable Conference of Jewish Charities held in Detroit in 1902, when the subject was presented to the Conference for the first time. The remarkable, not to say enthusiastic, sympathy and support which it evoked, is historical, and it is no exaggeration to say that even the moderate success which has accompanied the efforts of the Removal Office since that time, can be attributed directly to the influence and co-operation of the cities which were represented in that notable Conference.

How efficient the work of the Removal Office has been, can best be gathered from a perusal of the annual reports covering the years of its existence. By reason of the fact that the high water mark of its activities was reached during the year 1907, when thousands of Russian Jews were fleeing from Pogrom cities and from a country torn by revolutionary strife, it might be inferred in some quarters that the Removal Office is designed to meet special situations such as pogroms with their consequent heavy stream of immigration to this country. It should be stated therefore at the outset that the Removal work has no such one-sided aspect. In its origin that may have been the immediate cause for its creation, but in its basic aspect it is constructive. In its essence and principles it is intended to act as a clearing house of Jewish immigration, to relieve, and to prevent, if possible, further congestion at the port of entry. The systematic distribution of the incoming masses of immigrants tends to make immigration healthy and desirable. There is enough room in this country for millions more inhabitants, provided they are fairly distributed and are not allowed to clog up any one particular point. By judicious distribution only the benefits of immigration will be felt and at the same time conditions in the port of entry will be greatly relieved. The immigrants who come to our shores do not elect New York as a stopping place for the sole reason that New York attracts them. But without discounting the importance of this influence in determining their destination, it is also a fact that since New York is the point of disembarking for the vast majority of ocean liners sailing from the European ports, it is more convenient for them from the point of view of expense and comforts, and so what was intended as

immigration to America becomes, to a considerable degree, immigration to New York. Distribution aims to make immigration to America a fact by giving every State in the Union its proportionate share. Distribution, however, is not only of benefit to the country at large, in which respect it would be of purely sociological or politico-economic value. It becomes philanthropic as well when it touches the individual immigrant in his person and gives him the opportunity to be tested fairly under conditions favorable to the working out of his economic salvation. Recognizing that his foreign tongue and his foreign culture are in themselves sufficient handicaps, distribution vouchsafes him at least a favorable environment where he may the sooner overcome the obstacles in his path. In this manner it logically evolves classes of immigrants who may be reasonably expected to become economically independent.

The work of distribution has a dual aspect as has already been suggested. On the one hand there is the individual man of flesh and blood, the applicant who comes with a request to be removed from New York. This applicant must be considered fully and fairly to obtain a correct understanding of his problem. To idealize him and to imagine him to be other than he is, would be fatal to every effort directed towards the successful handling of his case. He is a strange mixture, this applicant. On the one hand he is basically a product of Old World conditions with all that this implies. In his old habitat he was often spiritually and materially cramped. His development was hindered at every point. His latent and native ability was never allowed free and full play. Projected into New York by the exigencies of fate, his stay in the metropolis, if it has done anything, has tended to confuse him and to render him at odds with his environment. The transition from the simple and almost naive life in Russia to the complexities of New York has been too swift and sudden. Add to this that the complex economic system of which he finds himself an integral part, makes the pursuit of a livelihood more strenuous than it was in his old home and that this makes him readily receptive of the gospel of unrest and dissatisfaction preached to him at every turn, he is not the ideal material from which to choose pioneers who are to blaze the trail of a new life.

Exercising the greatest care in selection, employing a systematized apparatus of organization, the Industrial Removal Office has learned that even the best applicant is far from being a perfect specimen. Mistakes of judgment, therefore, are to be expected and should occasion no surprise. The best that can be hoped for is the elimination of the least desirable and to separate the wheat from the chaff, knowing well that the wheat at times may not be of the best quality. The ideal applicant would simplify distribution and this paper would not have to be written.

Considering the applicant in the aggregate, the discouraging aspect of the work vanishes. In the case of the aggregate an average can be struck and from experience the average is a reasonably high one. After all, 50,000 Jews have been removed, and granting that but 85% of these have remained at the places to which they were sent, something worth while has been accomplished. There is no method by which we can compute the number that these 50,000 have attracted without the aid of the Removal office or any other agency, but it must be considerable. A case in point is that of a certain city in Indiana, which ten years ago had a Jewish population of not more than thirty families all of German origin. Today, a conservative estimate places the number at one thousand. The Removal Office has not sent more than one-third of that number.

The work of directing this distribution with all the problems incidental thereto, belongs to the Removal Office. When the applicant is selected and sent off to his destination, he becomes the care of the receiving community. It is but natural, in view of the fact that the co-operating communities handle but comparatively few cases, that each case is received and viewed individually and that the larger aspect of the work is often lost sight of. And if the new arrival should give undue trouble and annoyance, as he often does, the receiving community not infrequently becomes discouraged, and at times expresses a disinclination to continue its co-operation. But the co-operating cities ought not to regard individual cases in the light of individual problems, but as a part of the great problem of distribution. Distribution must be attended with annoyance, trouble and disappointment, unless human nature be eliminated. We must not lose

sight of the character and make-up of the large mass of Jewish immigrants. We must not be afraid to admit that the Jewish immigrant is not unlike his fellowman, that he is an admixture of virtues and vices. For the creation of a good, sturdy class of citizens, however, the Jewish immigrant possesses every qualification. He is energetic, sober, conservative and ambitious, and therefore his presence in great numbers in this country cannot in any way be construed as derogatory to its best interests. Let his deficiencies be viewed frankly and tolerantly, bearing in mind that they are neither native nor yet deep-rooted, but are rather the effect of persecution. The problem therefore is to provide him with the proper environment where he may gradually develop his inherent virtues and ultimately work out his destiny. Let this work be carried on intelligently and sympathetically for a number of years and there will be created a class of Jewish artisans recruited from the Jewish immigrant class, which will prove not only a welcome addition to the Jewish communities of our land, but an important factor in the industrial life of the various cities throughout the country as well. That this is desirable, all will admit, and were we asked to suggest out of the diversity of our experience certain general rules to aid co-operating communities to achieve a fair measure of success in their work, we might offer the following for their guidance:

1. The arriving immigrant ought never to be regarded as a charity case in the same sense in which any local case of dependency is regarded, for without prejudice, at the very start the new-comer is neither delinquent nor deficient. By presumption he has not succeeded in New York, but for reasons beyond his control. The change in locale is supposed to remove the main disadvantage under which he has previously labored. His primary motive for leaving New York was to secure employment, and this is in substance what the Removal Office promised him. He should, therefore, be treated as a new-comer who has come to fill a definite place in the life of the community. The period of waiting for his job should not be prolonged, for in that period all the vexations crop out and it becomes a short step to consider him a problem, and when food and shelter during idleness are involved, a "charity" problem. As soon as this hap-

pens his satisfactory readjustment with his new environment is delayed. Effective co-operation which recognizes this danger, will seek to avoid it, not alone for the individual's sake, but in order to protect the community as well. The new-comer must never be made to feel that the question of his future has been taken out of his hands and has been assumed by a kindly disposed community.

2. The kind of a position to be secured for the new-comer is an important consideration. It will not do to settle the matter by placing him to work at anything which may be ready at hand. It must be borne in mind that the change in environment is supposed to benefit him. The sudden change of occupation will tend to nullify very largely the good results. This is just the trouble in New York which distribution aims to obviate, namely, that very often good mechanics in highly skilled trades are forced to accept employment in one of the needle trades, either as pressers or operators, because they cannot secure work at their respective trades. To duplicate this state of affairs in the new home would be fatal. The task that the receiving community should set before itself is, to provide the arriving mechanic as far as possible with work which will demand and make use of his fullest ability and skill, and for which he will receive at least a sum approximating his real earning powers. We realize that this end may not always be easily reached and not infrequently it is impossible to attain it for some time after his arrival, but there should be an earnest attempt in that direction. In sending workmen to the communities, the Industrial Removal Office has always tried to bear in mind the specific needs of the communities, the kind of factories and the character of labor most in demand. We realize that this policy on the part of the Removal Office has done much to smooth the way for the receiving community when the work of placing the man is before it.

3. When the workingman has been placed to the best advantage at a job where he may reasonably be supposed to get along, the work is not necessarily complete. Thus far his physical self has been taken care of. If the interest in him stops at this point, the solution of his problem has not yet been reached. The Jew-

ish immigrant may be strongly individualistic but paradoxical as it may seem, he is just as strongly gregarious. He craves the society and companionship of his fellow-Jews. Where there is already a resident colony of Jews of the same East-European origin, the problem is a simple one and will work itself out. The new-comer will be attracted and absorbed by this element. To visit their synagogues, to join their lodges, to fall in with their mode of life will be a natural course. In the case of communities, however, in which there are few or no East-European Jews, great care must be exercised to make the stranger feel at home and to win him over gradually to the life of the community. As soon as he is made to feel that he is a man among men and a Jew among Jews, his problem ceases to be a problem. I appreciate that this result is more easily attained in words than in actual fact, and many are the pitfalls which must be avoided if this end is to be reached. The man may be sincerely religious or he may be indifferent to religious matters; in every case his honest convictions should be respected and treated tactfully. Above all, he must not be regarded with a patronizing air. His self-respect must not be injured, and if a number of these men are sent to any one city, it is inadvisable to herd them together and thereby to accentuate their distinctness as the Removal Office contingent or by any other convenient appellation. In short, each community must bring to the work of handling this problem of distribution, common sense, system and sympathy. They must all go hand in hand.

In sketching the foregoing *vade mecum* for the receiving communities, there is no implication intended that heretofore the communities co-operating with the Removal office have disregarded these rules and have handled the problem in haphazard manner. On the contrary, if it is at all possible to lay down any rules, it is because the communities themselves which have done the work most successfully in the past are those which have made it possible to formulate them. It may seem strange, however, that the receiving community is expected to achieve signal success with the material which we ourselves have admitted to be without defects. The qualification, however, must not be lost sight of, that the shortcomings are only the result of environment. For all prac-

tical purposes a very fair proportion of the mechanics who apply to the Removal Office are highly skilled. It is a far superior class in this respect to the class which emigrated from Russia in the 80's and early 90's. Since that time, Russia has undergone a great industrial development. In the wake of this development large factory towns have arisen. Improved machinery and improved methods are today the rule. The Jewish artisan of today coming from these towns is therefore much better qualified to handle American machinery, but it is not to be expected that he be as expert as the native American workingman. He will be slow at first and unused to American factory methods. His lack of the language must needs also prove a serious impediment. But speed, method and language may be acquired. The important need is, that the skilled mechanic be given the opportunity as quickly as possible to engage in his trade so that the period of adapting himself to American methods be gotten over with speedily. It is for the smaller cities and towns to supply the opportunity. This end in and of itself would make the work of the Removal Office highly desirable; but when in addition thereto the communities come to realize that distribution systematically carried out must needs prove of great value to the country at large, a double motive is supplied. Everyone is aware of the fact that the bulk of the general population is confined to certain definite and narrow sections of our country. Without referring to the prairie lands, government lands and deserts which must be developed along agricultural lines or are impossible of development, as the case may be, there are still vast states and sections of states abounding in cities and towns which have not yet reached the zenith of their industrial development, by reason of the fact that the population is sparse and that as a consequence there is a scarcity of labor. The problem, therefore, is to dovetail the two needs; on the one hand the need of an outlet for the surplus population of the congested sections of the country—on the other hand, the need for additional population composed of a thrifty class of laborers on the part of the sparsely settled sections.

It may, perhaps, be argued that this is a rather broad platform for work which is, after all, limited in scope; that the fact

of scattering seven or eight thousand Jews a year over a broad land would hardly have an appreciable effect on any one section, but it is well to look ahead. The Jew in Russia is today no more immune from persecution and pogroms than he has been in the past, and he may again be made the scapegoat for the deficiencies of the Russian Bureaucracy. We do not desire to anticipate, and we fervently hope that any misgivings which we may have on this score may be groundless. But in the light of what has happened before, we should not ignore the lessons of the past. It is not impossible that events may transpire in Russia which would again send a stream of immigrants to the United States; outpourings of sympathy there will be in plenty as there have been in the past, but it will be more advantageous to all concerned if we be prepared to handle the unfortunate victims with intelligence and system. It is not advisable that three-fourths of any large number that may be driven here follow the example of their precursors and remain in the port of entry. It is preferable to perfect the machinery of distribution and by the strengthening of existing and by opening up new avenues of co-operation, to pave the way for an even and judicious distribution of the majority of them over the length and breadth of the land.

It would be futile to say that the work of distribution, as it has thus far been carried on by the Removal Office, has been sufficiently widespread to be considered equitable. While it is true that its beneficiaries have been sent to over eleven hundred cities and towns in the United States, the bulk of the Removal Office applicants have been sent to cities of the class to which Buffalo, Detroit, Cleveland, Pittsburg, Cincinnati and St. Louis belong. The result is that such cities have borne the brunt of the Industrial Removal Office distribution. Despite the fact that the Removal Office has rarely exceeded the number which these communities expressed their willingness and preparedness to accept, yet it cannot be denied that in proportion to the entire number distributed, these cities have done more than their fair share. Considering the work of distribution in the light of its ultimate object, namely, the creation of nuclei throughout the country which will attract to these points a fair proportion of the incoming immigrants, it would not be wise to make these cities

continue to absorb the bulk of the Removal Office applicants. To supplant the four or five ports of entry, to which the bulk of immigration is at present attracted, with thirty or even forty other cities of respectable size is a measureable improvement, but too slight in degree to serve as a comprehensive solution of the problem. But it should not be inferred from this that outside of the cities of the class which has been mentioned there has not been considerable distribution. Indeed, there are quite a number of smaller communities that have rendered splendid service. But in the main the co-operation accorded by the majority of the smaller cities and towns has been spasmodic at best. Various reasons have been offered in excuse for the inability or disinclination, as the case may be, to co-operate; sometimes, that employment was not available. As to this, it is a fact that instances have not been rare when at the time that co-operation had been refused for the aforementioned reason, requisitions have been received at the Removal Office directly from superintendents of shops and factories in those very towns. At other times, the excuse has been that disappointing experiences in the past with one of the Removal Office applicants rendered co-operation, in their opinion, ineffective. I have not the slightest doubt but that some of our beneficiaries, by their unreasonable conduct, have influenced well-intentioned communities to adopt this attitude. But they have lost sight of the fact that a big movement must not be judged in the light of their experience with isolated cases. The perfection of the work of distribution makes it imperative that the smaller communities offer a more extensive co-operation than heretofore. It would be highly desirable if it could be brought about that the larger cities be given, so to speak, a breathing spell, a period in which they could thoroughly assimilate all those who have been sent in the past and adjust all the little problems and details. This period of rest and adjustment would render these communities better fit to take care of future cases directed to them. This ideal arrangement will not be possible, however, until the smaller communities of the 25,000 to 75,000 population class do their full duty towards the movement.

The question is pertinent as to what kind of mechanics or workmen the Industrial Removal Office ought to send to co-operating cities. It would seem that the answer to this would not be difficult in view of the fact that among the beneficiaries of the Removal Office since its existence 221 different trades and callings are represented. Even more significant than this is the 1909 report of the Commissioner General of Immigration, in which he points out that among the Jewish immigrants of that year, every class of workman was found with the single exception of shipwrights. But despite this, we are at times so restricted as to the kind of men that we are permitted to send, that it happens not infrequently that out of a roomful of otherwise eligible applicants, a very small number answer the specific demands from co-operating cities. If the expressed preferences of the receiving communities be taken into account, very little work could be accomplished. One community prefers married men with families, another prefers single men; one would like to have high class custom tailors during the busy season, forgetting that a high class custom tailor might find it convenient and profitable to stay in New York. An example of the mistaken notion of the idea of distribution is the case of the communal leader of a certain city writing to the Removal Office that his community felt the need of assisting in the worthy cause and that as a beginning they would accept a high class barber who could command a salary of \$20.00 a week and who is English-speaking. It did not occur to the gentleman's mind that a barber answering these requirements would hardly have need to apply to the Removal Office or any other distributing agency for assistance. If the wishes of some of the co-operating cities were to be taken into account, the applicants would have to be drafted from among the successful immigrants. This would not solve the immediate problem of the man who looks to distribution as his economic salvation. For this reason while it is possible to comply with the expressed preferences of the co-operating cities in respect to trades, size of families, married men or single men, to a certain extent, the distributing agency is forced by the circumstances pointed out to reserve for itself the right of final selection. Thus it will happen that the distributing points will

sometimes find themselves beset with problems which they ought to attack with the consciousness of the immensity of the problem as a whole and with the unselfish desire to contribute their small though important share in its solution.

Those who are engaged in the work of the Industrial Removal Office are fully aware that the sum total of 50,000 removed persons in a period of nine years is not a sum of intrinsic greatness when it is considered that there are at present 900,000 Jews in the metropolis; that the number continues to grow, and that twice 50,000 Jews may arrive at the Port of New York in any one year. They are also aware of the fact that with its present machinery of organization and with the limited funds at its disposal, the number of removals would hardly exceed 7,000 to 8,000 per annum. They feel, however, that the work of the Industrial Removal Office ought not to be regarded as an end but as a beginning. To handle an individual case successfully, to transplant a family into an environment favorable to its future well-being, to solve the every-day problem of food and shelter for the family, are in themselves highly important as viewed from the point of immediate relief. But the Removal Office aims to transcend the bounds of practical philanthropy and to propagate the idea of general distribution. It seeks to make distribution an automatic movement independent of any directing agency or institutional assistance. Its aim is to act as an invisible force to direct the stream of Jewish workingmen to our Western country, and it sets before itself the ideal that the time may come that of the Jews who land at Ellis Island in any one year, a majority of them will voluntarily and instantly depart for the interior upon their own initiative and without outside assistance.

This ideal, I dare hope, is not impossible of realization, provided a well-defined and ceaseless programme of propaganda be adopted and carried out. By reason of its experience and its unique position, the Removal Office ought itself to act as the fountain-head of these propaganda. Not only will it serve as the experimental laboratory, but also as the directive and impelling force to give impetus to the movement, taking it out of the experimental stage. To enable the Removal Office to perform this work, it will be necessary that this organization be strengthened

and perfected in its every department. Those who are in charge of the work and who have grown up with it, are directing their best energies to improved method. Their work will be futile, however, unless it is reinforced by the more intensive and extensive co-operation of the entire country.

Thus far, distribution has been discussed with New York and other Atlantic Coast Ports as important factors. The problem, briefly stated, was the handling of the large masses of Jewish immigrants congested in these cities. A radical departure from this view of the problem is presented by what has come to be popularly known as the "Galveston" Movement.

THE GALVESTON MOVEMENT.

This movement, inaugurated and supported by the generosity of Mr. Jacob H. Schiff, for diverting Jewish immigration from the Eastern seaboard towns to the territory west of the Mississippi River with Galveston as the Port of Entry, is the first deliberate effort in America to divert the Jewish immigrant from the Atlantic Port cities. It is the attempt to divert the current from those few places where it has come to a head, and where the height of the tide is creating problems of great import to American Jewry. Discounting the exaggerations of the muck-raking magazines which contrive to find every ill, real and imaginary, in New York's crowded Jewish quarter, the very fact that the peculiar conditions to be found in that quarter make it a fertile field for magazine exploitation to the discredit of American Jewry, ought to be of vital concern to those who desire that the settlement of Jews in this country be normal and not involved with any vexing problems. To summarize the Jewish immigration of the last seventy years which practically covers the important periods of Jewish immigration, is to rehearse an oft-repeated story. It has its place here, however, for it will help in securing the proper perspective towards the Jewish Immigrants' Information Bureau, the name under which the Galveston movement is carried on.

Jewish immigration in America falls under two classifications, the Western European and the Eastern European. The Western, or what has come to be regarded as the German, dates back

to the early 40's of the last century, and began with the pioneers who fled the German petty kingdoms, which by persecution and despotism drove the first notable body of Jewish immigrants to America. Here they worked their way to success upon unbeaten mercantile paths. This was followed by a larger contingent when the German Revolution of 1848 was suppressed. Within three decades this element had become assimilated, for America was in the building, and the thrifty immigrant of that epoch fitted easily into the material and spiritual conditions of his adopted country and made the most of them.

The Eastern European immigration with its source in Russia, Roumania, Galicia and Hungary, is of greater issue. In comparison with its yearly drift of nearly 100,000, the German accession will shortly pale into insignificance. This stream empties into the strip of territory which borders the Atlantic Coast; and except for the overflow into the large inland cities of Chicago, St. Louis, Cincinnati and Cleveland, and the dribble into the Pacific port towns, it is at points contiguous to the Atlantic Coast that the volume remains. New York, Philadelphia, Baltimore and Boston absorb the greater part of this new influx. So that while the center of population in the United States is moving Westward and may soon tilt Southwestward, what may be considered the Jewish center of population has not followed this normal shift.

Although the cost of transportation and the social attraction of large centers have contributed in retarding the drift Westward, the uncertainty regarding the material advantages in the small town has been a large factor in determining whither the mass of immigrants will gravitate. If this holds good for the section east of the Mississippi, how much more unattractive, even repelling, must the Hinterland appear, which is a veritable land of mystery both to the recent new-comer and the intending emigrant from Eastern Europe.

The port of Galveston invited entry; but to take the plunge into the Hinterland where Yiddish may be an unknown tongue, *kosher* food an unknown thing, and labor opportunities limited, was left only to the most daring. Those who might have previously penetrated this far Western section and have won ma-

terial success, could hardly prove lode-stones; for daring as the Russian is in his philosophy, he is conservative in action; he could make his wants known in his own language in New York and other Eastern cities; and if his wants were dire, his friends and fellow-countrymen were ready to lend a helping hand. The West, on the other hand, loomed chill. No Yiddish news emanated from it that could influence the East-Sider of New York or reach across the sea. The very names of these cities were almost as unknown in New York as in the Pale. As a result, the Russian immigrant regarded the Hinterland with the same feeling that a child might regard a dark room.

To carry the parallel further, how could this dark interior be lighted up so that the frightened child might walk into it with confidence? The answer to this question was the creation of the Galveston movement, organized with the purpose of popularizing the West and Southwest as objective points for Jewish immigration. The opportunities in what is as yet an undeveloped field present an array of facts, bearing out the contention, that the immigrant, in throwing in his destiny with the newer sections of the United States will reap the benefits of a growing country where the struggle for a livelihood is not so intense, and where the environment is more favorable.

On his arrival at Galveston the immigrant comes under the direction of an institution which has literally paved the way for him. The Jewish Immigrants' Information Bureau in creating committees in all of the growing towns of the West and Southwest, deliberately seeks to make the immigrants' beginning easier. It sees to it that with the aid of the local committees the immigrant is properly cared for until work is obtained for him and that he is accorded that friendship and sympathy which are so essential to the spiritual well-being of the stranger. In this way every incentive is given him to accommodate himself to the new conditions of life which he encounters.

It is a tender shoot which the Bureau is nursing into life. If the spirit of supervision appears over-scrupulous and over-helpful, it must be borne in mind that the Bureau is not intent upon perpetuating its own existence. It is bent upon another mission entirely. It hopes to divert from the Eastern ports a sufficiently

large number of Jewish immigrants to the West and Southwest who will eventually become centers of attraction in themselves, and who will make of the Hinterland a reality and rob it of its isolation and uncertainty.

Even were the Galveston movement to be regarded as an experiment (which will hardly be borne out by its record of nearly 2,000 immigrants distributed through that Port despite the industrial panic that came on the heels of its formation), the conditions favoring its success are natural ones and not the result of an artificial stimulus. In the first place there is the demand for labor in the West and Southwest arising from the development of these sections. The entrance of Russian Jewish labor into these parts is not an invasion but a necessary addition to the industrial growth of a dozen states. It is a notable fact, for instance, that immigrants coming through the Bureau are finding work in railroad shops, and even more significant than this is the fact that in quite a number of instances co-operating agencies have been able to find employment for the newly arrived immigrants at their own trades on the very same day of their arrival in the city to which they were sent by the Bureau.

Secondly, the pioneer German Jews in the states that may be conveniently termed "Bureau Territory" have on the whole not been backward in accepting the Galveston movement as an essentially sound one; while the Russian Jewish element which had already won a foothold in this section, has entered into the work most sympathetically.

Thirdly, it has been noticed that the effect of the movement has been to infuse something akin to the pioneer spirit into the immigrant. That some of the immigrants should feel the lure of the Eastern cities and should drift there at the first opportunity is hardly surprising. A secondary drift takes place from the town in which the immigrant has been placed to the next larger town within striking distance, and there the initial impulse appears to exhaust itself. But a noteworthy feature is the frequent drift towards the smaller communities within easy reach.

Fourthly, the fact that employment is found for the immigrant on his arrival at his destination, serves as the prime factor in making the immigrant a fixture. To secure a livelihood is his

elemental need. Other factors being fairly satisfactory (the proximity of other Russians, *kosher* food, religious services) this one determines his status as a permanent dweller in the community.

Fifthly, where the success of the movement two decades ago might have been jeopardized by the very high percentage of unskilled labor which must necessarily have come, today, as already stated before, the industrial development of Russia and its trend towards modernity in method and production, is developing an artisan who, aside of the handicap of a different form of speech, compares much more favorably with the American artisan than was the case a decade or two ago. The Bureau has reports from several co-operating communities of skilled workers who earn over \$20.00 a week.

Therefore, for the reasons above outlined, the Galveston movement, which has for its object the systematic direction and distribution of the Jewish immigration which will come to this country in the natural course of events, should be welcomed and regarded sympathetically by all. The Galveston movement if carefully nurtured has in it the possibilities of becoming one of the most effective means of solving the problem of even distribution.

If at present the Bureau's activities are limited, it must not be forgotten that it is laboring under certain disadvantages and handicaps not within its control. First and foremost is the existing and wide-spread prejudice in favor of New York as a landing place. It will take many years before it can be hoped to remove this. Furthermore, the competition between Galveston and New York is an unfair one. Granted that Galveston can convince the intending immigrant that it is for his best welfare that he elect to enter America via that port, the fact still remains that Galveston does not as yet hold out to him the allurements of swift ocean greyhounds upon which he can travel in comparative comfort even in the despised steerage. In short, Galveston does not offer adequate transportation facilities. Only one steamship line from Europe makes the port regularly, and then only once in three weeks, and because of the absence of competition the trip is very long and tedious and the steamers inferior to those crossing to New York.

The removal of these physical disadvantages will prove important factors in making Galveston more popular.

Then again, the ignorance of the immigrant of American geography in general and of Galveston in particular, will have to be counteracted by a well-defined programme of propaganda. The fixed idea in the minds of most intending immigrants that New York and America are synonymous, must be up-rooted by a campaign of enlightenment. In fact the entire distribution movement can be advanced through every dignified and legitimate means of publicity. The Industrial Removal Office has already adopted this method of propaganda in the form of press articles on conditions in the West, and pamphlets which have been distributed in the Jewish districts. This form of propaganda admits of further development, however. The Industrial Removal Office contemplates shortly to publish and to scatter a series of leaflets, descriptive of the industrial, social, religious and educational life of about two hundred and fifty cities and towns of the country. It is not intended thereby to encourage applicants, and therefore no specific mention of the Industrial Removal Office will be made in these leaflets. They are to serve as a means of educating the Jew of New York in American life and conditions, and to create in him a healthy desire, a pioneer spirit, to go forth and make his way in a new land. For new land it is indeed to him, who, in New York, is, to say the most, but geographically and not spiritually removed from his old European environment. Once this desire is created, the budding pioneer will find the way either with or without the assistance of the Industrial Removal Office. If without, so much the better. To supplement the work of press and pamphlet publicity, the illustrated lecture can be employed to good advantage. A beginning has already been made in that direction with an appreciable result. A remarkable feature of these lectures was the impression made on the audience when the map of the United States was thrown on the screen, and when many began to comprehend for the first time the immensity of our country in extent of territory.

Transportation facilities have contributed largely to the growth and development of every new settlement. But to aid in any movement which has for its object the emigration of large bodies

of people from the crowded sections to the as yet sparsely settled but promising territory, it is not sufficient that the person desiring to go westward merely have the choice of three or four or even five transportation lines. From New York to California, Washington, Oregon or even Colorado and Iowa the cost of transportation is the greatest obstacle and almost prohibitive to that class of pioneers who have the brain and the brawn so necessary to the development of the newer sections of our country. The railroad companies would do well to recognize the commercial value of a steady stream of immigration to the undeveloped sections through which their roads run. They might well foresee that an augmented western population will mean a larger productivity for that region, with the resultant increase in the freight and passenger business. A reduction in the rate of transportation would not only facilitate the work of the distributing of immigrants, but it would also enable workingmen of moderate means, who, by reason of their longer stay in this country, have acquired the language and have absorbed the spirit of American institutions, to take advantage of the improved opportunities which the West affords them. A movement westward on the part of such workingmen in large numbers would be of inestimable benefit to those sections of the country where an intelligent class of artisans is in great demand to aid in the development of industries and in the growth of trade and commerce. I venture to say that it would pay the railroads as a business proposition to offer a largely reduced rate of transportation, at least to points in the far West and Southwest, to which the present cost of transportation is a most serious drawback to an undoubtedly considerable number of sincere and earnest men and women who desire to throw in their lot with those newer sections of our country, whose praise they have heard sung for so long and whose opportunities they have seen described in glowing terms in both press and magazines. There are many who would undoubtedly be influenced to give their all to the land that beckons to them with hope and promise, and who, because of the prohibitive cost of transportation, must abandon their cherished dreams and must remain behind and accept the inevitable conclusion that the far West for them is but a visionary and impossible project.

I do not for a moment lose sight of the many difficulties which the adoption of such a scheme presents, nor am I unmindful of the fact that new legislation might have to be enacted to overcome certain present legal obstacles to the plan suggested. At all events the suggestions here thrown out are, in my humble opinion, worthy of consideration and thought, and even though they may be rejected as impracticable and impossible of accomplishment, yet it may be that as a result and out of the wisdom and far-sightedness of those who preside over the destinies of our transportation enterprises, the seed will be sown which will develop a more extensive and practical co-operation on the part of the railroads in the big problem of distribution of population.

The basis of all industrial life is the soil, and, if distribution of immigration is to be comprehensive, too much importance cannot be attached to any movement which seeks to attract the Jewish immigrant to the farm. While it is true that the pursuit of agriculture has been denied to the Jew by the governments of those countries in which he is to be found in the largest numbers, yet it is a fact that there are many immigrant Jews who come from Russian and Galician farm villages who are, by nature and instinct, adapted to farm life even though they are not especially adept in farm work. They may not be farmers, and the disappointments which Jewish societies for the encouragement of agriculture among Jews in this country have experienced in their highly laudable work, may be many. But it has been proven beyond a doubt, that to a reasonable extent, and with careful training and supervision during the initial period of their, so to speak, apprenticeship in farm work, they possess the material from which farmers can be made. Indeed, many government homesteads have been settled by sturdy Jewish farmers, and these farms have not only afforded a profitable living, but have contributed to the wealth and prosperity of the nation. From statistics, which are necessarily incomplete, we learn that there are listed on the books of the Jewish Agricultural and Industrial Aid Society alone over 3,000 farmers in this country, representing 15,000 souls, occupying over 2,700 farms. These figures probably do not represent more than 50 per cent. of the actual total number of Jewish farmers in this country. Here, again, it is well to remember that the Jew

is not unlike his fellowman. He, too, feels the lure of the city, and in this age, when many of our farms are being abandoned by families who for generations have lived on the soil and who are being drawn irresistibly to the large cities, it is not at all remarkable that it is difficult to attract those who have been accustomed to urban life, to rural occupations. But, perhaps, just because of this, namely, the fact that he has been forced to city life for so many generations, his reluctance to take up farming as a means of livelihood should be viewed tolerantly. But I would urge, as I have upon previous occasions, that every effort be made to instill in the children of our people a love for the soil when they are still in the period of training, and when agricultural education will do much to influence their future avocation. Even here the natural preferences of the American youth must be reckoned with, and in the light of this it would be idle to say that Jewish farming can ever assume a dominant place in the large work of distribution. Even the most ardent exponents of the idea of agriculture do not claim this for it, but if by reason of increased activities the number of farmers be increased perceptibly, a valuable contribution will be made to the solution of the problem of Jewish distribution.

Our country is destined in the course of years to absorb millions of immigrants from European lands. The drift to America will persist as long as America spells opportunity, and there is a surplus of population in the old world. Among these millions there will be many of our co-religionists, even though persecution will cease to be a special reason for Jewish immigration. It would be a short-sighted policy that would counsel that we do not look beyond the immediate problems at hand, but a wise statesmanship will lead us to look beyond the present, that we prepare for the future, so that our successors of the generations to come will be able to meet the problem of Jewish immigration with intelligence, with discretion and with zeal, and, above all, with the heritage of our experience.

**Resumé of Work of the Industrial Removal Office,
1901-1909.**

Showing the Distribution of 45,711 Persons in 1,278 Cities and Towns in the United States and Canada, also giving the Total Number of Persons Sent to Each State, and the Total Number of Cities Covered in Each State.

States.	Cities.	1901	1902	1903	1904	1905	1906	1907	1908	1909	Totals.
Alabama.....	35	52	37	47	88	115	136	88	88	19	670
Arizona.....	7	...	1	1	2	3	11	7	1	...	26
Arkansas.....	16	66	14	9	8	34	28	20	6	...	185
California.....	32	36	67	260	429	233	403	369	323	294	2,414
Colorado.....	37	104	218	214	189	216	380	383	283	141	2,128
Connecticut.....	24	23	67	139	15	26	12	1	27	10	320
Delaware.....	5	...	2	...	5	...	1	2	2	2	14
Dist. of Columbia.....	1	5	1	...	...	2	9	11	7	1	36
Florida.....	7	17	23	38	29	24	14	22	52	24	243
Georgia.....	22	15	32	45	65	114	103	115	133	59	681
Idaho.....	1	...	...	1	3	1	...	4	...	...	9
Illinois.....	67	131	302	412	528	640	585	588	612	489	4,287
Indiana.....	35	100	166	183	188	234	259	315	184	113	1,742
Iowa.....	52	18	76	113	157	96	147	200	177	68	1,052
Kansas.....	37	42	66	39	36	28	36	38	42	22	349
Kentucky.....	17	46	32	33	84	98	137	110	89	57	688
Louisiana.....	17	29	107	69	53	75	45	57	66	10	511
Maine.....	14	...	...	9	5	7	8	5	19	2	55
Maryland.....	12	9	6	13	53	53	31	32	23	6	226
Massachusetts.....	19	5	9	122	81	42	40	18	22	18	357
Michigan.....	50	104	75	162	137	239	290	450	180	191	1,878
Minnesota.....	28	58	79	147	211	235	248	308	227	163	1,676
Mississippi.....	37	35	41	17	28	40	95	20	13	7	296
Missouri.....	39	73	300	765	980	608	620	671	426	370	4,813
Montana.....	7	1	7	11	5	4	6	...	21	6	61
Nebraska.....	18	15	105	326	184	180	263	366	209	84	1,732
Nevada.....	2	...	...	...	...	1	5	...	...	...	6
New Hampshire.....	6	...	1	...	1	...	3	6	2	...	13
New Jersey.....	19	151	85	112	121	91	102	123	75	18	878
New Mexico.....	11	4	25	...	1	...	5	11	1	2	49
New York.....	107	20	90	240	479	454	425	475	238	247	2,668
North Carolina.....	12	...	2	7	1	9	9	4	18	14	64
North Dakota.....	30	5	6	33	22	18	79	95	84	28	370
Ohio.....	64	152	350	726	622	765	1,020	1,065	352	419	5,477
Oklahoma.....	32	12	44	4	35	6	20	24	15	7	161
Oregon.....	3	11	30	19	53	51	117	110	55	100	546
Pennsylvania.....	101	155	265	346	225	362	362	375	194	83	2,367
Rhode Island.....	1	...	1	2	21	1	...	6	3	...	34
South Carolina.....	17	3	7	...	4	21	8	19	56	11	129
South Dakota.....	9	7	8	1	6	9	2	5	19	7	64
Tennessee.....	16	72	26	45	92	152	192	136	91	43	849
Texas.....	45	113	121	121	110	149	89	83	121	60	967
Utah.....	5	...	1	1	13	10	5	8	5	12	55
Vermont.....	11	...	17	...	8	7	11	5	11	...	59
Virginia.....	13	32	10	11	16	41	35	21	36	30	232
Washington.....	7	10	8	9	21	27	64	127	52	123	441
West Virginia.....	19	42	32	22	8	16	3	11	16	14	164
Wisconsin.....	56	35	207	482	364	314	274	371	201	112	2,360
Wyoming.....	3	...	4	...	1	4	...	4	...	...	15
Canada.....	53	22	35	169	186	150	185	308	228	13	1,296
Grand Totals	1,278	1,830	3,208	5,525	6,023	6,005	6,922	7,586	5,108	3,504	45,711

Total number distributed by the Philadelphia Branch during a period of 9 years..... 2,459
 Total number distributed by the Boston Branch during a period of 6 years..... 2,068
 Total number distributed by the I. R. O. and its branches..... 50,238

Showing the Occupations of 24,123 Wage Earners Distributed During a Period of 8 Years (1902-9), Representing 221 Occupations and Divided According to Groups, Manufacturing and Non-Manufacturing.

MANUFACTURING		Lathers.....		6
WOODWORKING—Per Cent. 9.97		Locksmiths.....	440	
Cabinet-makers.....	289	Marble Polishers.....	2	
Carpenters.....	1,822	Marble-workers.....	1	
Carriage Painters.....	4	Masons and Plasterers.....	73	
Carriage Trimmers.....	3	Painters and Paperhangers...	1,033	
Coach Striper.....	1	Plumbers.....	161	
Coopers.....	97	Shinglers.....	6	
Varnishers and Polishers.....	22	Stone Cutters.....	4	
Veneer-workers.....	1	Tile-layers.....	1	
Wheelwrights.....	13	Tilemakers.....	1	
Wagon-makers.....	9	Total.....	1,937	
Wood-carvers.....	56			
Wood-turners.....	87			
Total.....	2,404			
		PRINTING & LITHOGRAPHY—		
		Per Cent. .93		
		Bookbinders.....	116	
		Compositors.....	13	
		Electro Platers.....	1	
		Engravers.....	1	
		Feeders.....	7	
		Lithographers.....	5	
		Printers.....	83	
		Total.....	226	
		LEATHER—Per Cent. 6.99		
		Assembler.....	1	
		Dress Suit Case-maker.....	8	
		Harness-maker.....	147	
		Lasters.....	6	
		Leather-workers.....	10	
		Pocketbook-makers.....	26	
		Pocketbook-cutters.....	7	
		Saddle-makers.....	1	
		Shoe Cutters.....	6	
		Shoe Finishers.....	2	
		Shoe Fitters.....	5	
		Shoemakers and Repairers...	1,105	
		Shoe Operators.....	3	
		Tanners.....	331	
		Upper-makers.....	29	
		Total.....	1,687	
		BUILDING—Per Cent. 8.03		
Bricklayers.....	135			
Framers.....	4			
Gas Fitters.....	2			
Glaziers.....	68			

NEEDLE INDUSTRIES, CLOTHING and MILLINERY SUPPLIES, ETC.—Per Cent. 20.86

Bed-robe-makers.....	1
Beltmakers.....	1
Buttonhole-makers.....	22
Button-makers.....	10
Cap Blocker.....	1
Cap Cutter.....	2
Cap Finisher.....	5
Capmakers.....	56
Corset-makers.....	2
Collar-makers.....	1
Cutters.....	56
Dressmakers.....	91
Embroiderers.....	11
Feather-workers.....	1
Finishers (men's clothing)....	134
Flower-makers.....	7
Fur Dyer.....	1
Furriers.....	127
Fur Nailer.....	1
Glovemakers.....	6
Hat Finisher.....	1
Hatmakers.....	7
Hat-band-maker.....	1
Hemstitcher.....	1
Knitters.....	11
Lacemakers.....	1
Mantle-makers.....	1
Milliners.....	25
Neck-tie-makers.....	1
Operators (men's clothing) ...	1,456
Overall-makers.....	2
Passementerie-workers.....	6
Pattern-makers.....	1
Pleaters.....	12
Pressers.....	564
Shirt-cutters.....	1
Shirt-folders.....	2
Shirtmakers.....	96
Shirt-pressers.....	3
Suspender-makers.....	7
Shirt Examiner.....	1
Tailors:	
Ladies Tailors, Bushelmen,	
Helpers, Basters, etc.....	2,129
Tucker.....	1

Waistmakers.....	31
Waist-trimmers.....	1
Weavers.....	116
Wire Framers.....	14
Wrapper-makers.....	2

Total..... 5,030

TOBACCO—Per Cent. .77

Cigar-makers.....	136
Cigarette-makers.....	49
Strippers.....	1

Total..... 186

MISCELLANEOUS—Per Cent. 1.95

Album-makers.....	1
Bed-spring-makers.....	1
Bristle-workers.....	2
Brushmakers.....	31
Candle-makers.....	6
Chair Caners.....	1
Combmakers.....	2
Comb Setters.....	1
Cork-workers.....	1
Diamond Setters.....	1
Frame Gilders.....	3
Goldsmiths.....	6
Jewelers.....	27
Jewelry-box-makers.....	2
Mattress-makers.....	11
Paper-box-makers.....	24
Parquet-layers.....	1
Picture-frame-makers.....	4
Ropemakers.....	2
Sign Painter.....	1
Silversmiths.....	5
Smoking Pipe Polisher.....	1
Soapmakers.....	4
Trunkmakers.....	64
Umbrella-makers.....	2
Umbrella-stick-makers.....	1
Upholsterers.....	152
Watchmakers.....	109
Wigmakers.....	2
Watchcase-maker.....	1

Total..... 469

**MEN WITHOUT TRADES—
Per Cent. 31.65**

Unskilled laborers.....	7,328
Peddlers.....	309

Total..... 7,637

FARMING—Per Cent. 1.74

Farmers.....	419
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**SMALL DEALERS IN FOOD
STUFFS—Per Cent. 3.36**

Bakers.....	308
Brewers.....	2
Butchers.....	455
Confectioners.....	8
Distillers.....	10
Egg Candles.....	7
Fishermen.....	2
Fruit Packers.....	1
Ice Cream Wafer-makers.....	1
Millers.....	12
Syrup-makers.....	1
Wurstmakers.....	2

Total..... 809

**OFFICE HELP PROFESSIONALS,
ETC.—Per Cent. 3.06**

Architects.....	1
Artists.....	2
Bookkeepers.....	25
Cantors.....	4
Chemists.....	4
Chiropodists.....	1
Civil Engineers.....	2
Clerks.....	375
Dentists.....	5
Designers.....	2
Draftsmen.....	10
Druggists.....	26
Electricians.....	91
Gardeners.....	1
Hebrew Teachers.....	62

Journalists.....	3
Mechanics.....	1
Mechanical Dentists.....	4
Mechanical Engineers.....	1
Midwives.....	2
Musicians.....	16
Nurses.....	7
Opticians.....	2
Physicians.....	2
Photographers.....	27
Pianists.....	1
Reporters.....	1
Sculptors.....	2
Schochetim.....	50
Stenographers.....	6
Telegrapher.....	1
Telephone Operator.....	1

Total..... 738

NON-MANUFACTURING

MISCELLANEOUS—Per Cent. 1.52

Barbers.....	111
Bartenders.....	1
Bottlers.....	1
Canvassers.....	1
Cleaners and Dyers.....	10
Cooks.....	5
Domestics.....	18
Firemen.....	2
Florists.....	2
Junk Sorters.....	2
Junk Dealers.....	2
Laundrymen and women.....	11
Miners.....	2
Motorman.....	1
Packers.....	8
Porters.....	23
Salesmen and women.....	33
Stationers.....	1
Waiters.....	38
Wagon Drivers.....	94
Window-cleaners.....	1
Window-dressers.....	2

Total..... 369

Being a Summary of Nine Years' Work of the Removal Office and Its Branches in Philadelphia and Boston.

Year.	Families removed with head.	Families removed to join head.	Married men whose families remained in New York.	Married men with families in Europe.	Unmarried men (All wage-earners.)
1901	89	104	179	269	628
1902	118	237	249	545	1,053
1903	345	346	318	983	1,328
1904	327	400	222	2,081	1,082
1905	374	406	144	1,706	1,354
1906	604	423	167	1,264	1,628
1907	635	424	243	1,369	2,178
1908	451	428	202	511	1,195
1909	321	311	96	292	689
Total.	3,264	3,079	1,820	9,020	11,135

Families removed with head.....	3,264
Families removed to join head.....	3,079
Total number of families removed.....	6,343
Number of individuals represented by above.....	23,736
Married men with families remaining in New York or in Europe.....	10,840
Unmarried men.....	11,135
Total number of individuals.....	45,711
Of these there were adult wage-earners.....	25,239
Total number distributed by I. R. O. during a period of 9 years.....	45,711
Total number distributed by the Philadelphia Branch.....	2,459
Total number distributed by the Boston Branch.....	2,068
Grand Total.....	50,238

Report of Jewish Immigrants' Information Bureau from June 10th, 1907, to March 10th, 1910.

DISTRIBUTION BY STATES.

Arizona.....	3
Texas.....	342
Missouri.....	247
Iowa.....	224
Minnesota.....	172
Colorado.....	93
Louisiana.....	57
Nebraska.....	87
Kansas.....	62
Tennessee.....	45
Arkansas.....	48
Illinois.....	27
Oklahoma.....	42
Mississippi.....	15
California.....	30
North Dakota.....	14
Georgia.....	12
Oregon.....	6
Washington.....	6
Wisconsin.....	6
Connecticut.....	5
Kentucky.....	5
Utah.....	3
Ohio.....	1
Total.....	1,552

DISTRIBUTION BY CITIES.

MISSOURI.	
Carthage.....	1
Hannibal.....	7
Joplin.....	9
Kansas City.....	143
Moberly.....	5
St. Joseph.....	54
St. Louis.....	25
Webb City.....	1
Sedalia.....	2
Total.....	247

TEXAS.

Beaumont.....	7
Brenham.....	1
Corsicana.....	1
Dallas.....	67
El Paso.....	5
Fort Worth.....	56
Gainesville.....	6
Galveston.....	26
Houston.....	37
Marshall.....	5
Palestine.....	10
San Antonio.....	46
Texarkana.....	16
Tyler.....	18
Taylor.....	1
Waco.....	40
Total.....	342

IOWA.

Burlington.....	17
Cedar Rapids.....	16
Chariton.....	1
Clinton.....	3
Council Bluff.....	17
Davenport.....	31
Des Moines.....	64
Dubuque.....	26
Fort Dodge.....	6
Muscatine.....	3
Sioux City.....	11
Ottumwa.....	29
Total.....	224

MINNESOTA.

Chisholm.....	2
Duluth.....	25
Eveleth.....	3
Hibbing.....	1
Minneapolis.....	100
St. Paul.....	39
Virginia.....	1
Total.....	171

TENNESSEE.	
Memphis.....	40
Nashville.....	5
Total.....	45

COLORADO.	
Boulder.....	5
Colorado Springs.....	20
Denver.....	35
Pueblo.....	31
Trinidad.....	2
Total.....	93

LOUISIANA.	
Alexandria.....	1
Baton Rouge.....	3
Lake Charles.....	2
Lafayette.....	3
New Orleans.....	48
Total.....	57

NEBRASKA.	
Grand Island.....	3
Hastings.....	4
Lincoln.....	45
Omaha.....	36
Total.....	88

KANSAS.	
Atchison.....	3
Fort Scott.....	3
Galena.....	1
Hutchinson.....	5
Iola.....	1
Independence.....	2
Leavenworth.....	24
Pittsburg.....	3
Topeka.....	12
Wichita.....	7
Total.....	61

ARKANSAS.	
Fort Smith.....	8
Little Rock.....	23
Pine Bluff.....	16
Total.....	47

ILLINOIS.	
Quincy.....	13
Rock Island.....	14
Total.....	27

MISSISSIPPI.	
Natchez.....	6
Vicksburg.....	9
Total.....	15

OKLAHOMA.	
Ardmore.....	5
Chickasha.....	1
El Reno.....	1
Guthrie.....	4
Lawton.....	2
McAlester.....	2
Oklahoma City.....	25
Shawnee.....	1
Tulsa.....	1
Total.....	42

NORTH DAKOTA.	
Ashley.....	11
Fargo.....	3
Total.....	14

CALIFORNIA.	
Los Angeles.....	22
San Francisco.....	8
Total.....	30

GEORGIA.	
Atlanta.....	12
Total.....	12

OREGON.	
Portland.....	6
Total.....	6

WISCONSIN.	
Milwaukee.....	4
Superior.....	2
Total.....	6

CONNECTICUT.	
Bridgeport.....	4
Hartford.....	1
Total.....	5

ARIZONA.	
Douglass.....	1
Tucson.....	2
Total.....	3

WASHINGTON.	
Seattle.....	6
Total.....	6

KENTUCKY.	
Louisville.....	5
Total.....	5

UTAH.	
Salt Lake City.....	3
Total.....	3

OHIO.	
Cleveland.....	1
Total.....	1

Occupations of Immigrants Handled by the Jewish Immigrants' Information Bureau of Galveston, Texas.

86 OCCUPATIONS REPRESENTED.

Shoemakers.....	122	Sashmakers.....	2
Tailors.....	103	Shirtmakers.....	3
Carpenters.....	68	Upper-makers.....	3
Blacksmiths.....	36	Soda-water-makers.....	2
Tinsmiths.....	35	Clerks.....	2
Butchers.....	35	Paperhangers.....	2
Locksmiths.....	35	Smelter.....	1
Cabinetmakers.....	26	Teacher.....	1
Dressmakers.....	25	Salesman.....	1
Bakers.....	21	Horse Shoer.....	1
Painters.....	21	Button-makers.....	1
Tanners.....	23	Buttonhole-makers.....	1
Weavers.....	19	Baby-carriage-makers.....	1
Farmers.....	16	Boxmakers.....	1
Watchmakers.....	15	Cooks.....	1
Bookbinders.....	13	Cutters.....	1
Capmakers.....	10	Coppersmiths.....	1
Cigarette-makers.....	10	Decorators.....	1
Leather-workers.....	10	Dentists.....	1
Soapmakers.....	8	Druggists.....	1
Millers.....	8	Engravers.....	1
Ironworkers.....	8	Iron-bedmakers.....	1
Pressers.....	8	Macaroni-makers.....	1
Barbers.....	8	Motormen.....	1
Electricians.....	6	Plumbers.....	1
Wood-turners.....	5	Ropemakers.....	1
Printers.....	5	Sausage-makers.....	1
Confectioners.....	6	Stenographers.....	1
Brushmakers.....	6	Sewing-machine-repairers.....	1
Glaziers.....	6	Trimmers.....	1
Harness-makers.....	6	Wagon-makers.....	1
Coopers.....	6	Glovemakers.....	1
Furriers.....	5	Capmakers.....	1
Machinists.....	4	Egg Packers.....	1
Stonemasons.....	5	Boiler-makers.....	1
Wheelwrights.....	5	Shingler.....	1
Upholsterers.....	4	Drivers.....	1
Brewers.....	3	Dyers.....	1
Chairmakers.....	3	Goldsmith.....	1
Bookkeepers.....	3		
Bricklayers.....	3	Persons representing 86 occu-	
Embroiderers.....	2	pations.....	825
Gardeners.....	3	Without Occupations.....	432
Hatters.....	3	Women and Children.....	296
Milliners.....	2		
Roofers.....	2	Grand Total.....	1,553
Stone-engravers.....	2		

DISCUSSION.

By JONAS WEIL,
MINNEAPOLIS, MINN.

I am called a little out of the regular order, but still I trust that I shall be able to give you the experience of the Removal Office from the receiving standpoint.

It is with a great deal of fear and trepidation that I shall attempt to discuss a paper so comprehensive, a report by a man who has had the experience in this work that Mr. Bressler has had. He has told us that for the past nine years he has been engaged in that work and he has studied every angle of the question.

There are two sides to that question. We know that work of administration is necessary, and we know and admit the necessity of removal work; that is elemental. We see in removal work one of the great arguments against the anti-immigrationists.

To discuss this paper and point out criticisms or faults in a paper by a man who has made a life study of this work is indeed a difficult task, so I will not attempt to supplement that part of the paper which deals with the work from the New York standpoint. However, when a question of this kind reduces itself, when many communities are interested, communities of different character and of different size; communities in this broad land of ours, where industrial, climatic and other conditions differ in every respect, where men are sent to the South, where it is continual summer, and to the North, where it is mostly winter, conditions are different, and must be differently handled, and even those in charge of the work in New York cannot put out and cannot lay down rules which will govern every community.

For instance, in this paper, Mr. Bressler refers to the fact that from certain communities the local committees had informed him that there was no need for men, and still, at the same time, the superintendents of certain factories had written for men. That is perfectly natural. The local committee could see further than the superintendents of certain factories, for, in Minneapolis, where we have six months winter, when snow is on the ground, and all outside work is stopped, we are getting men now from Galveston and New York. We have discovered that the superintendent had been placing these men to a great number very easily, and the committee undertook to investigate and found that he had placed

twenty-one men in a sash and screen factory. There at that plant the superintendent will take 21 more. But what is the result? When the flies disappear and the screens are taken off we will have all these men on our hands for the winter. So the office in New York must remember this: The superintendents of factories may need men, but they don't guarantee always to keep them.

Now as to the work the way it is conducted in our city, not a city the size of St. Louis, nor a city of 100,000 inhabitants. We have perhaps 300,000 inhabitants. Our population is composed largely of foreigners, Scandinavians, honest, hard-working people, but who still have a prejudice against the Jew, not born of any intimate relations with him, but from hearsay, because they don't know him as he is. They still harbor that prejudice on account of the tragedy which happened some two thousand years ago. Now we cannot get these men in a great many of our factories. Our flour mills, for instance; there seems to be an unwritten law that a Jew cannot be placed in a flour mill. Also, for instance, plumbers. A Jewish plumber is not taken as an apprentice even, and the Jewish artisans in that trade are those who have already served their apprenticeship in other places. Labor is strongly organized in our community, and when a skilled artisan comes it is one of our first duties to see that he joins the union, and does not antagonize it. When a man comes from New York or Galveston the only difference I find is that the Galveston product comes there to work—he comes to this country for the purpose of earning a living and sending for his family; while at times those sent from New York come from other motives, perhaps some want to travel and see the country.

We have established what we call an immigrant house, where we place the immigrant. Theoretically that is not a good plan; according to Mr. Bressler, we should not segregate them. But we find that we must have some place where we can keep these men together, at least until we get them to work, because we cannot separate them, although in a small city that covers a great deal of territory; we must have them where we can look after them and take care of them. We find an agent must meet them, so they do not come unlooked for and unwelcomed. They are taken to

the immigrant house, a family supplies them room and board for a nominal sum—four dollars a week. After we place them in the immigration house we take them to the bathhouse, where they are given a bath and cleaned up, and we also have a storeroom, where clothes are kept, and the first thing we do is to take away their foreign apparel and give them American clothes. We allow them to rest a day and become accustomed to their environment. The following day we seek to give them employment. We tell the employer frankly they are Jews and also explain to them under what conditions they come to this country, and we appeal to the employer to treat them with more consideration than they would give to others, and we find that has a good effect upon the employers. They take a personal interest in the men and overlook a great many of their shortcomings, whereas if the information had not been given beforehand they would not have tolerated them at all. We keep them three weeks and give them board and room. For the reason that many of these men are desirous of sending home their earnings, we permit them to send their earnings home for two weeks and after they are well and thoroughly located we turn them adrift.

If a man through no fault of his own loses his position we get him another; we give him three trials. After the third trial we investigate, and if we find it is his fault we turn him adrift and tell him to shift for himself. Of course, a good many times we have a man whose characteristic is really best expressed in this well-known Hebrew word, "Schlemiel," and we have trouble with him. How easy it would be if we could give them at least a pack or a horse and wagon, but we can't and won't. The B'nai B'rith has been the prime mover in this movement in our community. The B'nai B'rith has instituted in the past two years two night schools, especially for these men—those especially from Galveston. We are especially fortunate in having the University of Minnesota in Minneapolis, and the students, young men and young women, give their services to the B'nai B'rith and conduct night schools for immigrants, and in these night schools we prepare them for citizenship, we teach them the language, to read and write, and when we see a man has special ability and that he will take hold we even take

him away from the position that he has and give him a better one and give his position to some newcomer. In that way we endeavor to perfect the work. We endeavor to conduct the work in such a manner that it will create the least trouble in the community.

Of course, we have our disappointments. These must be expected, of course. Many times we criticise the New York office, but I will say, during the last year, since the work has been properly systematized by us, the offices in New York and in Galveston have acceded to our requests and sought to remedy the defects called to their attention, and so work in harmony to eliminate the little troubles between the offices.

Now, the New York office makes mistakes, and, as Mr. Bressler told you, will continue to make mistakes. So if we do make mistakes we will accomplish something, and we find throughout the country that the majority of the criticism of removal work comes because of selfish reasons.

Having that in mind, we are trying our best in our community to assist New York. I believe in this way we can better combat the adverse legislation against immigration than in any other manner.

DISCUSSION—(Continued).

By RABBI EPHRAIM FRISCH,
PINE BLUFF, ARK.

If a rabbi of Midrashic times had had the opportunity to discuss Mr. Bressler's paper and had been asked for his opinion of the great movements he and his assistants in New York and his co-workers in Galveston are directing, as the fruits of the munificence of that late prince of philanthropists, Baron de Hirsch, who, when death took away his only child, exclaimed: "My son I have lost, but humanity is my heir," and the munificence, too, of that equally great living prince and seer, Jacob H. Schiff—if, to repeat, the rabbi of those blissful homiletical days had been asked for his opinion, he would have answered in his own Maggid fashion: "Of their work Scripture spoke when it said: 'I will lead them by a way they know not; I will make darkness light and crooked paths straight for them.'" With rare ability have the directors of this

movement, already respectable in its achievements and still more significant in its potentialities, sent streams of strangers at the gate and homeless within the gate from places where they were not needed, or where needed not wanted, to cities and towns where the native population welcomed them cordially, and where the newcomers if they could not in accordance with the pretty ancient vision each "dwell under his own vine and fig tree," they could at least dwell in comfortable homes, reasonably free from material anxiety, with none to disturb them and they disturbing none. When it is remembered that these same people might have had to live four in a room on Broome Street, and that, too, in a dark and dingy room over a hot bakery, or on the fifth floor of a "yardhouse" on Essex Street, and work in an unsanitary shop at starvation wages, their children subject to the demoralizing influences of the streets, getting a chance to enjoy the sight and scent of flowers and grass and trees only a few days a year, when some kindly "Fresh-air" Society took them under its merciful wings—when one compares the life which they might have led with the free and healthy life they are now actually enjoying in their three or four room cottages, with their expanse of lawn and the rosebushes and the fruit trees that people them, one may indeed express his admiration at the wisdom that conceived the plan of distribution, at the generosity that furnished the sinews of war for the campaign and the patience and perseverance of the leaders, yes, even the humble workers in the ranks, who rose superior to criticism, disappointments and mishaps.

Situated at the heart of the movement, with the Industrial Removal Office, as the right lobe and the Galveston Bureau as the left lobe, of the heart, those that superintend the diffusion of the stream of Jewish removals are, nevertheless, as is seen from Mr. Bressler's splendid paper, thoroughly conversant with the conditions that prevail and the needs that exist at the periphery points. They have neither pumped too fast nor too slow; neither caused congestion at the receiving places nor suffered anemia to set in there. Under present conditions the quantity has been just about adequate. The quality, too, has been, generally speaking, of a pure and healthy grade. The writer of the paper is un-

questionably right when he states that a higher and more skilled class of Jewish immigrants are now coming to our country than was the case some time back. Six years ago, when I first became interested in receiving and placing immigrants, the workingmen that came to us were considerably less skilled and less manageable, too.

In order to indicate how the removal work operates at a small receiving point of the size and the resources that Mr. Bressler considers most desirable as channels for the Bureau's proteges, I shall recount our experiences with this work in my own town. Pine Bluff is a city of nearly 30,000 population, with a Jewish community of about 700 souls. Except the Cotton Belt Railroad shops, from which, however, for several reasons, we have derived very little benefit for the Jewish immigrant, and except possibly also for a larger lumber industry than usual, we have the same opportunities and the same limitations, too, as regards employment as in other cities of this size. From the Jewish point of view, the conditions are very adequate to receive immigrants from Eastern Europe. Besides the Reform Congregation, we have a Chevrah which meets for service at the holidays and occasionally for Sabbath worship. We have a *Shochet* and *Melammed*, in short, all the prerequisites for bringing up a generation of "Frumme Yidden."

When the Galveston Bureau was established, our town was taken in its territory, and Mr. Waldman, who visited us then, was given a cordial hearing and promised co-operation by several of our business men. We received our first arrivals from Galveston in September, 1907, but, though we have been receiving them theoretically now two and a half years, in reality the time is but one and a half years, as the Bureau did not send us any people during the year of the panic. Altogether, since then, 21 people were sent us—15 men, 4 women and 2 children; 3 children have been born in Pine Bluff, and 1 man was brought over by his married sister on her own account, and he secured a job himself, without our aid. Total "arrivals" due to the Bureau 25. Of these, 16 have remained in Pine Bluff, 3 went to Little Rock, 2 to Vicksburg, 1 to Kansas City, 2 to unknown regions, and 1, a half-witted dreamer, to his

home in Russia. There were 16 wage-earners; of these all but one had occupations—6 being tailors, 2 shoemakers, 2 blacksmiths, 1 ironmoulder, 1 ringmaker, 1 tinner, 1 carpenter and 1 barber. As for wages, the lowest commenced at \$3.50 a week, the highest at \$20.50. They invariably got raised in their wages in a very short while. They average between \$13 and \$15 a week now. All but the ironmoulder, ringmaker and barber are working at their own occupations. They like the city, and want to remain there. Those that moved away did so either because they could obtain no work at their own occupation there, or because of temporary unemployment or in order to join relatives elsewhere. We have had some very gratifying experiences. We have also had some trouble, chiefly in connection with securing work at the beginning. One exploitation of an immigrant by his Jewish employer (which we prosecuted successfully) and 2 wife-desertions may also be numbered among our troubles. The native Jewish people are very friendly to them, and in many cases helpful in giving employment and aid; nearly all of them contribute to the Relief Association, most of the funds of which are now used for the immigrants; a few are ready to give extra sums whenever needed. The orthodox Jews, except the tailors and shoemakers, with whom the newcomers compete, are delighted to receive them, and occasionally help them with jobs. Several of them have become members of the Temple recently, because pleased with our work.

The immigrants become Americanized very rapidly. They learn to speak English quickly, even the older ones. We ran a night school, with four classes, at the Temple, from October to March. One little girl was on the honor roll of the public schools in her first month after landing. The children come to our Sunday-school and all the adults come to our Chanukah and Purim entertainments, and some to our congregational *Seder*, and even to the regular services.

The non-Jewish population is very friendly, and even helpful. More than once, when I missed the immigrants at the station upon their arrival, a policeman guided them to my house. The conductor on the train that brought in a young barber boy asked me

the next day how my young deaf and dumb boy was getting along. He thought he was deaf and dumb because he didn't answer him when he addressed him, so he wrote on his consignment card: "Sit here until I come for you," without getting any further response. The Gentile merchants voluntarily give me discounts on tools purchased for the immigrants. Many were the inquiries the other day when the newspapers published the fact that Leib Kaufman and his wife, our latest arrivals, traveled for 28½ hours without food on their initial ride in America, because of failure on the part of the Dallas representative of the Bureau to bring them food at that point. Ten days ago I accepted an invitation to deliver an address on the "Jewish Industrial and Agricultural Immigrant" before the Jefferson County Land Congress. The Federal agricultural experts and the representatives of the Iron Mountain and Cotton Belt Railroads present expressed their interest in the movement, and Mr. John Gracie, one of the largest, if not the largest individual planter in the Southwest, invited me to visit his plantations, with a view to settling Jewish immigrants there, on the renting or crop-sharing arrangement. The South, and especially the Southwest, is doing its utmost to attract immigrants, and, while it is true that it is chiefly eager to get the Iowa, or Illinois, or Canada farmer, it also bids welcome to the Jew from foreign lands. Herein, as Mr. Bressler ably pointed out, lies the timeliness of the Galveston movement.

The *vade mecum* set up by the author for the receiving city, *i. e.*, that the essential considerations are (1) making the immigrant self-reliant instead of a charity problem, (2) putting him to work at his own occupation and (3) providing him with congenial association and a respectable social status, is a correct one. But it serves better as an ideal than as an actual working program. Taking up the last point first, that is, giving the immigrant a congenial social life, no difficulty need be experienced on this score, if the Bureau will carefully choose only such receiving cities as have a fair nucleus of Eastern Jews already. As for making the immigrant self-reliant, it is easy to do this when you succeed in obtaining employment for him at once and at a living wage. But when no job is available, or the wages are, at the beginning

at least, too small, the local society must either pay for the board and lodging entirely or supplement the wages. For my part I believe in being generous with the money allowances. I have encouraged husbands and sons to send some money to their wives or mothers in Europe long before they made enough to support themselves, and we cheerfully made up the difference. A money order sent to his wife during the first month may prevent a desertion in the sixth month, and five roubles sent to a mother for Pesach may forestall a sundering of domestic relations and even a lapse to irreligion. While it would be more desirable for the immigrants not to receive any financial aid as outright gifts at all, it is better to make them a little dependent than a good deal demoralized or deeply discontented. As to the third essential, *i. e.*, finding them work at their old occupations, that, of course, will be done as far as possible by any sensible local representative. But the Bureau should attempt to make this more feasible than it has done thus far. Much avoidable worry and loss of prestige with employers, and expense, too, have been caused by inaccuracies in the reports sent by the Bureau as to what the specific occupations were. For instance, one man who was described in the consignment as a carpenter proved to be nothing of the kind; but I didn't know that until after I had spent a considerable sum of money in purchasing tools for him and lost my reputation with two contractors. Another man was described as "Jeweler," but he could do only a specialized form of that work. He was really a ringmaker; another, as locksmith, who was really an iron-moulder; another, as shoemaker, who in reality was a factory shoehand, belonging in a larger city where shoe factories are found.

The remedy I would suggest for this by no means slight defect in the machinery of proper distribution is the establishment of a test-shop in Galveston, or at least an arrangement for the privilege of testing the immigrants' occupations in already existing private shops, so as to establish definitely just what each immigrant is capable of doing, without depending entirely on his word, as is more or less the case now. It is perfectly natural for a man in sore need of work to say he is skilled in an occupation that will command respect when he really knows little or nothing about it.

It should be the business of the Bureau to verify or disprove his claim. The receiving committee would rather take unskilled laborers as such than waste a lot of time and money and lose local standing in securing positions for the immigrants for which they are not fitted. My plan is not as impracticable nor as expensive as it seems at first blush. About one-third of the arrivals at Galveston being unskilled workingmen, they would need no testing at all. Tailors and shoemakers and carpenters, who form the next largest percentages, could easily be tried out in some private shop by agreement, or in an improvised shop established by the Bureau. These four classes, together with the women and children who, of course, need not be tested, constitute 1,021 of the 1,553 persons distributed by the Galveston Bureau, or over 60%. The occupations of the rest, with few exceptions, could be tested with equal ease.

One additional suggestion. According to even the most sanguine promoters of the two Bureaus, the scope of distribution will always remain more or less restricted under the present limited resources for employment. At best, the number of newcomers distributed may be tripled or quadrupled; the possibility of providing work for and assimilating the immigrants through the present channels will hardly admit of a distribution exceeding 20,000 a year. Granting that these will form a nucleus for larger voluntary immigration, what does this slight deflection amount to in changing the channel of the vast stream of Jewish immigration? It is like attempting to put out a big fire with the old-fashioned barrel and squirter. That is better than nothing, it is true, but best of all is a quick, up-to-date and adequate fire-extinguishing system. It seems to me the time has arrived for the Jews of America to do something more than to pass indignant resolutions on Russian atrocities and utter pious wishes in favor of the "Back-to-the Soil" movement. It is time to do something really serious and on a large scale to turn the Jewish immigrant to agricultural pursuits. Now I am saying this in full knowledge of the many past failures in that direction and perfectly aware that my opinion is both that of a theorist and a young man. It seems to me, however, that the failures thus far have been due to the *specific*

forms that the experiments have taken, and not to any inherent weakness in the plan. No wonder Jewish agricultural colonies have almost invariably failed thus far. Either poor land or sickly regions were chosen; or crop failures were not figured on and no arrangement was established for immediate returns, which the tiller, like all other human beings, desires; there was either too much supervision and paternalism or none at all. It is still in place to try other methods. Suppose, for instance, a series of training farms for single and family men be established in various regions of the country, chiefly in the sparsely settled but rich lands of the South, where fodder is available ten months in the year, and where more than a dozen kinds are found; where stock and poultry can be raised at the minimum cost; where the rice and other new industries are now bringing enormous profits; where everything can be grown from vegetables to cotton and corn, with but comparatively little labor, nature being so prolific and mild there. Supposing all the immigrants without specific occupations and as many more as cannot be placed to advantage in industrial positions be put to work there and be paid \$1 a day, besides board and lodging, and that they be put under the direction of such an unknown but able scientific farmer like Mr. Cobb, the superintendent of the Chickasha, Miss., County Agricultural High School, who probably gets a much smaller salary than the graduates of the Doylestown Farm School want; supposing the immigrants were limited in their stay at the training farms to one season, so as to make room for the new immigrants that would ever keep on arriving; supposing that when they leave the training farm, the superintendent assist them in purchasing a tract of land nearby from their savings?

What would be the results? (1) The Bureaus could send an almost unlimited number of people direct to the training farms without being dependent as at present on the limited resources of the receiving cities. Each training farm would be capable of expansion or contraction as the need may be; (2) there would be created a powerful and yet natural tendency for the immigrants to turn to agriculture as a permanent pursuit, a condition good for the immigrant, desired by us city Jews and highly pleasing

to the American people; (3) it would save the immigrant from exploitation, from falling into lawless habits and from being jerked out of his faith suddenly and violently; (4) it would be a flexible system—those who feel independent enough to leave the training farm before the year is over and start on their own account in other lines of work might do so with the full approval, yes, with the encouragement of the Bureaus; (5) the expense would be great only at the beginning; at the end of the season the training farm will probably have been found to be an institution that paid its own way. It cost our town on an average of \$15 to start an immigrant. We would be willing to pay that much to the training farm and more. This winter three tracts of good land were offered to me free of rent for several years. The Board of Trade of nearly every smaller city offers large tracts of land free for such purposes. Besides, it must not be forgotten that a good deal of money spent by the Bureaus for transportation needlessly, because not free to choose the objective point or because of ill-chosen consignments, could be economized. And there are always a good many private citizens who are willing to contribute materially for such a humanitarian purpose. I leave this suggestion to your kindly consideration.

MR. CYRUS L. SULZBERGER, New York: About three years ago, during the time that I was president of the Jewish Agricultural and Industrial Aid Society, we instituted a training farm. We had all the ideas which Rabbi Frisch has explained to you with such eloquence.

That farm is now upon the market. Well, now I don't intend to say how much money we used. We conducted the experiments in those three years, and we failed to produce satisfactory results, and it is now in the hands of a real estate broker for sale. I don't need to go into the details of the failure in that experiment, but we believed in the first instance that it should have worked out as Rabbi Frisch thinks it ought to work out. I think it ought, and so it should have.

I wish to say to you that Mr. Senior is in error: It is not a question of a man staying on the farm. None of them left the farm. I don't care to go into the reasons for our failure on that farm, but unwillingness to remain had no relation to it what-

ever. It might have been in the heart of California, or in the heart of New York, but this consideration did not enter into it in this instance in the slightest degree.

Now, ladies and gentlemen, I have so often at these conferences talked about this removal work that I find it difficult to find anything more to say; and yet a slip of the tongue made by Mr. Bressler in the opening of his paper gives me a text. He wanted to speak of the "systematic distribution," and he said—and corrected the mistake—"sympathetic distribution." He should have let it stand, for the key to the whole situation was in that slip of the tongue when he said "sympathetic distribution," because that is the kernel of the whole matter. In no sense or manner, as a matter of fact, should removal work make a part of charity, because in no sense is it true charity.

Was it not said in your presence last night that Jewish charity differs from ordinary charity? This is not true charity. This is a vast religious and social movement, of great importance to all people in the United States, Jewish and un-Jewish, along political and social lines.

The United States Government a few years ago established a Bureau of Distribution, and has failed with that bureau—failed so lamentably that propositions are now before Congress for its abolition. I shall not take any of your time in giving you statistics of the little work done by that bureau during the two years of its existence, but it has done less, with all the vast resources of the United States Government behind it, than the Removal Bureau in the same period, with only this organization behind it, and yet the work the Government is now contemplating abandoning is the most important work it could possibly continue, and because this work is so important—is so important for the United States Government—therefore it becomes more incumbent upon us—having successfully set the movement in motion, having successfully carried it on for nine years—to carry it on with renewed and increased effort so that we may teach the United States how distribution may be continued in order that the vast number of immigrants arriving with every steamship load of arrivals may not be diverted from us; in order that we may not lose the benefits

that come to us by that immigration. Our social movement must proceed intelligently along with every measure, and if we do not do this, this wild, unfounded cry, created by immigration restrictionists, and making headway through the ill-informed public, will eventually succeed in closing the doors at the ports of entry, resulting not alone in the horrors which that would mean to intending Jewish immigrants, but resulting further in the loss of the benefits which the Jewish immigrants would bring to the country at large.

Therefore, the work which we are now doing is not in any sense a charitable work. The work we are now engaged in is a vast social and economic movement, and it is our privilege as Jews to show the people of the United States and the United States Government how to continue with the work we have successfully launched.

Those of you who have had some experience by working in cooperation with the Industrial Removal Office say: "Oh, yes, but they are such difficult people that you ask us to deal with." Mr. Weil told us about the prejudices that he encountered, about the labor unions that make trouble and the trouble with suitable industries, and Rabbi Frisch told us that he is still suffering from the barber, yet I am not going to lie awake tonight about Rabbi Frisch's sufferings, because he has a panacea for all of those trials—he takes them laughingly. Now, you cannot imagine how many of the troubles and ills of life you can laugh away if you will only make up your mind.

If Rabbi Frisch had been like some people I know, he would have sat down and written Mr. Bressler a long letter about that barber and said: "Don't send me any more of your people."

RABBI FRISCH: It is only skin deep.

MR. SULZBERGER (continuing): It is not in the skin; it is in the brain; he knew how to take it.

Bear in mind, ladies and gentlemen, that no one comes to us in New York and says: "There is a steamer coming up the harbor, and there are a thousand Jewish immigrants on board of her." They don't usually come a thousand to a steamer. They don't say "There is a large number of Jewish immigrants, and some

are barbers who can't shave, and some are carpenters who can't carp. What do you want us to do with them, dump them into the bay or let them land?" And if they told us we would let them land; some of us would anyhow, but they don't even go through the formality of asking us; they let them land, and there they are. And, believe me, we have troubles, too, and, I venture to say, ladies and gentlemen, that if the order had gone out last week that the Jewish residents there get out; if that order had been that the New York residents get out; if we had gone to Kieff; don't you believe the Kieff people would have troubles, too?

We know what nice people we are; we know what vivacious people we are; we know how pleasant it is to associate with us; we know how people ought to like to have us come to them, and don't you believe the Kieff people would have all these troubles if we had come to them, even well equipped with worldly goods? But if, in addition to that, we had been stripped of our worldly goods before being sent out from New York instead of Kieff, don't you suppose they would have had their hands pretty full?

Because, after all, it is not that the barber doesn't know how to shave, or the carpenter doesn't know how to handle tools, but it is that you have violently wrenched the man away from the environment in which he belongs, in which he was born and in which he learned his trade, and violently thrust him into a new environment, which he cannot adequately understand, and the only wonder is that so many of them do in a wonderfully short time adjust themselves to the new environment.

We hear a lot, and a great deal more than the facts justify, about the misdeeds of the immigrant. Don't forget that decent living is done quietly. I have never yet encountered in a newspaper—and I read the newspapers with fair regularity—I never yet picked up a newspaper and read: "Brother Billikopf is supporting his wife and family." It is not that it is not of importance; of course, it is. But if he is not supporting his family, then you are apt to read about it. Bear in mind that the good going on in the land is going on unheralded, and when you read about this, that and the other malefactor, you are apt to think that this is the test of the whole. It is not.

The statistics to which Judge Mack referred last night show—and I know the statistics are correct, because I gathered them myself—that the percentage of wrongdoing on the part of the Jewish immigrant is less than that on the part of the native-born. That shows the percentage of illiteracy on the part of the foreign-born to be less than on the part of the native-born. Not only is that true where illiteracy is the greatest, in the South, but it is true even in the North, that theirs is a higher standard of education than that of the bulk of the native-born. I say this with no particular pride—being native-born myself—but it is the truth, and it is time the people of the United States knew these truths, because they have for so many years been misled in connection with immigration.

The work that has been done in Minneapolis, and in Kansas City, and in Pine Bluff, and in hundreds of other cities in the United States is work that can be duplicated in every city in which there is a Jewish community.

The appeal that we make to you is this: You have signified by the manner in which you received Judge Mack's appeal last night that you are in sympathy with the proposition that immigration will not be restricted in this country. Signalize that movement by carrying with you in your persons a willingness to co-operate in this work, and if you are willing to co-operate carry it to your neighboring communities, so that we may have throughout the United States ramifications, agencies, which, in a greater or smaller degree, aid in this vast problem of so much importance, not alone to the Jews, but to all the people of the United States.

PRESIDENT HOLLANDER: This completes the formal discussion of the topic, which will be now be discussed in a less formal manner on the floor, with strict regard to the five-minute rule.

Among those whose names appear on the program there is no one which represents the South, which is the center of the Galveston movement. I shall therefore exercise the arbitrary right of the chairman and call upon one who, when you have heard him, you will admit has not set his face against the problem so successfully as Rabbi Frisch, and you will be pleased to hear from our old friend, Rev. Leucht.

RABBI I. L. LEUCHT, New Orleans: I once attended a convention in Indianapolis, and we were called upon to give our report by States. By some lapse the secretary jumped Louisiana, and when I got the floor I told him that when I left my home I believed Louisiana yet belonged to the Union, and, therefore, I would like to be heard. And I am in a like position today. All the speakers so far that have been heard on this subject have come from the Northwest. I have also listened to Rabbi Frisch, who has resided in the South for a short time, but he is not a Southern man. Mr. Chairman, I have been living in New Orleans for the last forty years, and I will say that I was one of the first men in our section who came to the relief of New York when the request was sent out to take some Russian Jews off their hands. I do not know whether what I have to say will be in keeping with your views or with the remarks that have been made before us. Mr. President, we have all sorts of difficulties in the South. So far as Mississippi, Louisiana and Texas are concerned, we are co-operating with each other as to how we can take hold and assist in the great movement that confronts the United States today.

We are confronted in the first place by the negro question. The Southern man prefers having a negro laborer on his farm to one of our race, and we found out by experience that both cannot and will not work together.

The second thing, we have to battle against an uncomfortable climate in the months of June, July, August and September, which is not to the taste of the newcomer.

Third, we have hardly any factories to speak of.

So you see, Mr. Chairman, that we are met everywhere by great difficulties. Nevertheless, we are highly interested in this Galveston movement. But, I want to say here, it is perfectly useless, as far as we are concerned, to send us a great number of Russian Jews at one time. We are not able to place them. For instance, we took into one factory nineteen men and found work for them. Hardy had they been there three weeks before they were discharged.

We are notified by the New York Removal Office that a steamer is coming from Hamburg to New Orleans and we probably will

have a great many immigrants to care for and find occupations for and place them. Then what are we going to do? If such a shipload, say of about 300 Russian Jews, would arrive at one and the same time it would be utterly impossible to place them.

But I want to remind the man who has charge of the Galveston movement, and those of the city of New York as well, that New Orleans, while it is one of the main ports of the South, cannot do more than her geographic position—and further reasons which I have already mentioned—permits us to accomplish.

Mr. President, in order to show that we do not propose to shirk our duty, I want to make the statement that of all the Russians we have so far received there is not a single Russian Jew in our city who is on the charitable list of our societies.

PRESIDENT HOLLANDER: I very much regret, for the sake of the admirable logic that was otherwise contained in Dr. Leucht's remarks, that he should have marred it by his last sentence.

DR. LEUCHT: On the contrary, I want to prove to you that my position is correct, and his is not. I say in the last sentence that New Orleans, in spite of all difficulties, has placed the Russian Jew in such position that today not one receives charity.

MR. S. H. FROHLICHSTEIN, St. Louis: On the line of the remarks made by Mr. Sulzberger there was a movement made that, in my judgment, will be of considerable help to the Removal Office.

Last week District Grand Lodge No. 2, of the B'nai B'rith, convened in this city, and a committee was appointed on removal work. This committee brought in a set of resolutions, which were adopted, which are not very long and which I would like to read to the convention.

The recommendations of the committee were as follows:

"We, therefore, recommend that a permanent district removal and employment bureau be established. The president shall appoint this committee, to be composed as follows: The chairman thereof shall be one of the members of the General Committee of District Grand Lodge No. 2; there shall be seven other members appointed, one member from each of the seven States comprising this district; these members to be known as State chairmen. The State chairmen shall see that each lodge of the B'nai B'rith in his State

appoints a committee, who shall look after this work in its locality; he shall also organize the chairmen of the local committees into a State committee, so that the entire State may be thoroughly looked after. This general committee shall work in thorough accord with the Industrial Removal Office of New York, and shall devise the best methods of carrying on this work in the various localities."

In connection with these resolutions, I want to make this statement: In appointing this committee the president appointed five gentlemen, all of whom were from large cities, and who are actively engaged in this work. I was among those first to find fault with sending people to the smaller cities, owing to the fact that a few years ago when these people began to think that they could take part in the work if they were permitted to do so. After taking a number of people from the Removal Office they permitted these people to leave their community after a very short time, and sent them to the larger cities, where they became a burden to the said cities to which they were sent. Mr. Sulzberger and Mr. Bressler will remember how some of the larger cities discontinued entirely sending for people on account of this drift that came to them from the smaller towns.

In the passing of these resolutions by the convention I distinctly stipulated that they were offered with the understanding that any city, be it ever so small, where there is a lodge, should not write the committee for any more removals than they could positively take care of, and before writing they should make sure that the one or two they call for would be made permanent residents and not allowed to drift to the larger cities, and if they permit them to go the lodge permitting it would be responsible for these persons or families.

So much for that. Now about our work here. Ever since the organization of the Removal Office St. Louis has taken more than its quota, and I think that it has taken from New York more than any one city in the United States. This work we started nine years ago. Two years ago Mr. Bressler made a trip here and we took a census. We found 83 per cent. of the people were here then. After nine years I think we can safely say that we

have now between 2,500 and 2,800 of these people, including men, women and children, who are permanent residents.

Here we have no kick against the Removal Office, except they don't send us enough people. Recently I wrote Mr. Bressler to send us some two or three people selected from the list he submitted to us, but finding that he could not send us these people I wrote him to send us anyone he could pick out, if it was a man with two arms, two legs, eyes, ears and a nose and under the age of sixty years.

Some two or three weeks ago I went over to our Labor Bureau Office and found our manager seated at his desk reading a paper at a time when he should be out looking for employment for applicants. When I put the question to him: "Is this the way you attend to your business?" he answered: "I have nothing to do. I have eighteen positions open and not an applicant for work, and have had no applicants for several days. Get the Removal Office to send us some people here as we have the positions."

As far as St. Louis is concerned we will take them from either New York or Galveston and will find work for them within forty-eight hours.

MR. JACOB BILLIKOPF, Kansas City: Mr. Bressler's paper was so very splendid, both from a practical and an academic point of view and the discussions that followed it have been so full of detail, that anything I may add to the subject may appear superfluous. The feature in Mr. Bressler's paper with which I am more or less thoroughly familiar and which interests me particularly, is the one pertaining to an analysis of the Galveston movement.

Kansas City, co-operating as it does with the Galveston Bureau in its distributive work, to a much larger extent than any other interior agency, it may not be amiss to detail in brief some of our experiences. From August 1, 1909, until May 1, this year, we received from Galveston about 125 men and women, some of whom drifted to our community from neighboring towns. They represented about 34 different trades, such as tailors, shoemakers, carpenters, tanners, butchers, blacksmiths, machinists, etc. In the great majority of instances we were successful in placing them

at their respective trades, and almost invariably work was procured for them within a week after their arrival in our city. During the above period we found, on the average, about three jobs for each individual.

In addition to finding them suitable employment at fairly remunerative wages, we aim to surround them, from the moment they land in our community, with such educational and cultural advantages as will equip them for citizenship. We maintain a night school, consisting of six classes, which meet four times a week, under the instruction of capable, paid teachers, and the progress the immigrants are making is truly remarkable. I may say, in this connection, that a great number of the married men have already sent for their families and others, again have fairly substantial bank accounts. What is truly significant about this movement is that some of our people have succeeded in inducing relatives and friends, who have been residents in the East for several years, to come to Kansas City, where better opportunities awaited them.

Now, in the discussion of so vital a problem as the diversion of immigration, we cannot lose sight of the fact that there are many difficulties, which present themselves from time to time, and some of the objections brought out by Mr. Jonas Weil and, particularly, by Rabbi Frisch deserve some consideration. And yet I feel that at a gathering of this nature, where people come from all parts of the country to study the larger questions effecting our people, we cannot afford to discuss individual cases, but we must view the various problems from the largest possible point of view. And it is for this reason that, at the suggestion of Mr. Bressler, I take the liberty to read a communication which I recently received from Mr. Jacob H. Schiff, the projector of the Galveston movement—a communication which deserves the most careful study and consideration on account of the great message he presents to the Jews of this country. Mr. Schiff writes:

"I am in receipt of your valued letter of the 28th ulto., with a summary of results obtained by a group of immigrants, consisting of 89 married and 23 unmarried men, who have come to Kansas City through the Port of Galveston, and of whom, between 80

and 90 per cent., as you state, are still in Kansas City, employed at their respective trades.

This is certainly a most satisfactory showing, and proves best the correctness of the contention of the promoters of the Galveston movement, that Russian-Jewish immigration, if only properly controlled and placed, is certain to result in advantage to our country. The great difficulty is that the seaport towns, more especially New York, are becoming so largely congested that problems result from the overpopulation thus created *in these towns*, and more particularly *in New York*, which are difficult of solution, and which unless solved, are becoming a menace to the standing of the Jew in our country. *Because* of this, it is important that every effort be made and supported by our co-religionists throughout the country to deflect Jewish immigration from the seaport towns, and rather make it to flow into the great American Hinterland, extending from the Mississippi to the Pacific, and from the Gulf to the Canadian Frontier and beyond, where the laborer is still more considerably needed, where dwelling conditions are far superior to the crowded seaport towns, and where there is room yet, with proper distribution, for large numbers of our co-religionists, so hard driven in the domain of the Russian Czar.

"There can be no doubt that the Russian Jew is a splendid stock. He not only makes it possible through his work that we maintain and extend our commercial supremacy, of which, with our materialistic tendencies, we stand in great need.

"It is therefore much of a satisfaction to those who have the Galveston movement in charge that you and others have given this movement such practical co-operation, and if we can only continue during the next decade to plant the seed for a larger Jewish population in the American Hinterland, I feel very certain that, in decades to come, the standing and influence of the Jew in this country will become such that our posterity will have no cause to regret the welcome their fathers have given to the persecuted Russian Jew.

"Very truly yours,

(Signed) "JACOB H. SCHIFF."

MR. JACOB FURTH, St. Louis: As a member of the Executive Committee of the Independent Order of the B'nai B'rith, I want to thank you, Mr. President, for giving me the opportunity to say just one word in connection with the distribution of immigrants.

I fully agree with Mr. Billikopf that the proper way to discuss a paper presented on the floor of this convention is to take a broad view rather than to go into details. We come to the Conference biennially to strengthen ourselves, receive information, and to thoroughly post ourselves so that we may be able to go through the length and breadth of the land and intelligently discuss questions pertaining to the welfare of the American Jew, as well as of the Jewish immigrant.

I want to discuss this question from a broad standpoint. I don't want to be personal. I don't want to find fault with the paper under discussion, but I would like to make this suggestion: When a program is made up for our conferences; when the subjects and topics are assigned, they should, in my judgment, be treated not from one viewpoint alone. There are two sides to every question, and each side should, in my judgment, be given the opportunity to be heard.

If the subject matter of Mr. Bressler's paper had been thus subdivided, we might have had the opportunity to hear it discussed not only from the standpoint of the New Yorker, but also from that of citizens of the interior. I listened very carefully to the wording of Mr. Bressler's paper, and intended to take down some objections, but, fortunately, I did not find that necessary. In every instance that I intended to take objection, he offered an apology for his view-point, and consequently I had nothing to object to. The paper presented was of imposing length and gave many details, but it was rather apologetic in its nature. What struck me as most disagreeable, and particularly so as coming from the gentlemen who offered the paper, was that when treating of the origin of the Removal Office he omitted to mention the name of that great man, whose wisdom evolved the plan of the institution.

We must always bear in mind that Leo N. Levi was the man whose genius suggested the formation of the organization to

remove immigrants from the congested districts in the Eastern seaport cities, so that they might find homes elsewhere. It was my proud privilege to co-operate with the late leader in this movement. While the underlying principle of the Removal Office was industrial in character, it was not altogether so. It was his idea to raise the moral and ethical level of the people and to use his own language—"to give the boys the opportunity to become decent men and to give the girls the opportunity to become virtuous women."

The industrial part of the program was outlined by the great philanthropist, Baron de Hirsch. The name of the organization has been well selected and strictly in accordance with the Baron's ideas. The first two million dollars which he contributed were given absolutely for industrial purposes. He intended to give to the immigrants an opportunity to enlarge their views, improve their condition and scatter through the length and breadth of the land rather than remain in the tenement houses of the congested districts.

One word in Mr. Bressler's paper grated harshly on my ears. I had never heard it used in connection with any part of the United States, and I believe it never has been used in that way outside of Manhattan Island. It is the word "Hinterland." I didn't know there was a "Hinterland" in America. I don't believe anyone in the West or in the South knows of a "Hinterland." It is an un-American word and I regret that it was ever used either by Mr. Bressler or others in connection with the immigrant problem.

One more word before my time expires. I believe the subject matter of Mr. Bressler's paper should have been subdivided into two parts. The one might have treated of the removal work in general and the other of the Galveston movement. We should have separate and distinct reports on these great movements, and particularly of the Galveston movement. It seems that with all the means and the machinery at the command of the Removal Office not more than 3,500 people were handled throughout the entire country.

RABBI M. SAMFIELD, Memphis: I should have been derelict in my duty as the representative of the B'nai B'rith Chapter of Memphis—having lived for almost forty years in the South—if I did not add my testimony, and, at the same time, make a statement of the experience I have had like our friend, Dr. Leucht. I had the same experience as he had, only I had an agricultural experiment, and I wish to say, that in taking up the cause of the Jewish immigrant, which it is our solemn duty to do, and no community ought to shirk that duty, that we must come to the conclusion that the Russian Jew is more apt to succeed in the commercial pursuits than in any other pursuits that he can undertake. In various communities in the United States I have had the experience, and I know that we went about it practically and deliberately, and we selected only those who had been farmers already in Russia, and yet we failed. We failed in a colony that comprised about sixteen or eighteen families. These families went off after they had already succeeded, after three years of farming and getting a surplus profit of not less than \$2,000, but although they were financially successful it seems the invitations extended to them by relatives and friends to enter commercial pursuits instead of continuing farming were too much for them, and they all left that colony.

I have in Memphis a colony of about 600 families—I call it a colony because the newspapers often talk about it, and I wish to say to you that in the different courts of our city since the last six years the Russian Jew has come in contact with the law. We are educating their children; we propose establishing a kindergarten for the Russians down in our Temple. Ladies and gentlemen are engaged in teaching children at night school, and the number commencing with 12 we now have about 50 or 60 of these Russian Jews.

The success of the Russian Jew in the commercial pursuits is evident from the fact that in 1880 I had care of about 60 Russians. Forty of them resided in Memphis, and you will be surprised to hear that at least 10 of these have been successful merchants, and 6 of these 10 can go to New York and buy goods on credit in

amounts from \$15,000 to \$20,000, all made from 1880 to the present date.

Now one matter that I wish to mention, and that is that in the agricultural pursuits in the South, as Dr. Leucht has already stated, there are a great many difficulties, and one of them is the climate. I was instrumental in starting a colony in Texas, and there were many serious sacrifices, so that I take it that we have to take into consideration first of all that while it is not altogether a charitable function to assist the Russian immigrant, that is, beginning with the time he comes, it is in part a charitable proposition, and that all these communities to which Russian Jews are sent ought to be told to guard and put forth their time and energy and spend money in order to secure that they become good American citizens.

PRESIDENT HOLLANDER: Mr. Bressler will now take a very few minutes in summing up.

MR. BRESSLER: The discussion of this session's paper has brought out very clearly that there is practical unanimity regarding the importance for, and need of, carrying on the work of distribution. Therefore, it hardly seems necessary to avail myself of the privilege of the last word upon the subject. We are all agreed as to the principle, though we may differ occasionally as to the method and detail. These, to wit, method and detail, being altogether dependent upon judgment and experience, can easily be changed or adjusted to suit the particular needs of each community. I make no bones about the fact that we have made mistakes, and if our friends throughout the country will only do themselves justice by admitting that they too have made mistakes, they will show that they are as human as we are. So far as the home office is concerned, I might predict many things, but I can only promise one thing, which I am quite sure we can keep, and that is that we will continue to make mistakes—not deliberately or consciously, but those little mistakes and errors of judgment that are common to people who attempt to do things. There are many of you here who are at the head of large business enterprises, who deal in articles which can be appraised with absolute exactness, who employ high-salaried experts and specialists in every branch of

your business, whose duty it is, among other things, to minimize the possibilities of errors occurring, and yet despite this I don't believe that there is one here who has not at one time or another suffered materially as a result of mistake in judgment or misplaced confidence. And so, when sitting in judgment upon us for occasional lapse from infallibility, I ask that you bear in mind your own experience; and when you will remember that we have not the same facility for finding such eminent specialists in human souls as you have in your various businesses, then you will realize that we are doing the best we can.

REPORT OF COMMITTEE ON PRESIDENT'S MESSAGE AND SECRETARY'S REPORT.

MR. MARTIN A. MARKS, Cleveland: Mr. President, the Committee on President's Message and Secretary's Report begs to submit its report, as follows:

To the Members of the National Conference of Jewish Charities:

We, the Committee to whom was referred the message of the President of this Conference and the report of the Secretary, beg leave to report:

That we voice the sentiments of all the members of the Conference present, of appreciation of the splendid and instructive report submitted to us by the President. We are sure same will be read with much interest by all the constituent organizations that are connected with the Conference, also the subscribers to the Conference proceedings. The President's report will add a valuable contribution to the literature on the subject of Jewish philanthropy, and we recommend that the same be published in pamphlet form and widely distributed.

The thanks of this Conference are hereby tendered to President Jacob H. Hollander for his valuable and efficient services to the Conference.

We also wish to extend our thanks to the Secretary, Mr. Louis H. Levin, for the inestimable services he has gratuitously rendered to the Conference. We are pleased to state that the various recommendations embodied in his report have already met with the approval of the members of the Executive Committee, and same

will be embodied in the report of the Committee on Resolutions. We trust that they will meet with the hearty approval of the Conference.

Respectfully submitted,
 SAMUEL S. FLEISHER, Chairman;
 JACOB BILLIKOFF,
 MARTIN A. MARKS.

On motion, the report was unanimously adopted.

PRESIDENT HOLLANDER: The meeting stands adjourned.

Wednesday, May 18, 1910.

EVENING SESSION.

VICE-PRESIDENT MARTIN A. MARKS: The Conference will come to order.

I take pleasure in introducing to you Miss Minnie F. Low, of Chicago, who will read a paper on "Legal Aid."

The following paper on "Legal Aid" was read by Miss Low:

LEGAL AID

BY MINNIE F. LOW,
 Superintendent of the Bureau of Personal Service,
 CHICAGO, ILL.

The idea of Legal Aid, as a factor in the curriculum of Social Service, has received neither thought nor attention commensurate with its importance at the hands of social workers, nor has the charitably inclined public any clear conception of the nature and need of this, more or less complicated branch of the newer philanthropy. In the course of charitable evolution, the introduction of preventive and protective methods, has not progressed consistently with the general advance in the many other important affairs of our modern civilization. Whether it be timidity, a shirking of responsibility, or the fear of overburdening a community, cannot be definitely stated; but, it must be conceded that there is, and has been, retarded growth and expansion, along the lines of up-to-date, logical methods, ways and means of intelli-

gently meeting the issues of the day. It is the irresistible pressure of legitimate demands, that forces such issues, and generates the motor impulse stirring the responsive few to action.

When the Bureau of Personal Service first opened its doors, its objects were those employed by the Charity Organization Societies of our larger cities. However, from the very inception of the work, in the congested Jewish quarters, there came daily to our doors a large number of both men and women, asking for aid in legal matters, of every conceivable classification. There was manifestly evident, so far as our Jewish Charities were concerned, a well defined gap, with not the slightest provision for affording relief to a class of people, clearly deserving. Their mental anguish, and financial distress, owing to litigation in its various phases, were palpably evident. Hundreds upon hundreds of our co-religionists were suffering the disastrous effects, physically, mentally and financially of legal entanglement, without redress. Many of these were ignorant, ill-advised, or unadvised, and most of them were penniless. They were wholly at the mercy of a merciless, grinding legal machinery, slow, cumbersome, unjust. For, sad to say, it takes the poor, unsophisticated foreigners but a short time to appreciate, that legal justice is an attribute wholly incomprehensible, and inconsistent to their moral conception of fair adjudication.

After a careful investigation of the question of Legal Aid, in its various aspects, and a cautious analysis of the justice of the demands made upon us, we concluded that this, hitherto unexplored field of charitable endeavor, was not only practicable, but that it was necessary, and that the possibilities for good were without limit. The few Jewish workers, facing these problems in their daily routine, could no longer temporize with conscience, by refusing and rejecting the many piteous appeals; and thus unequipped and practically unprepared, our entire working plans were changed, to meet the demands made upon us. The appeals of our applicants presented not only the bitter cry of the harassed, occasioned through fear of arrest, imprisonment, or extended litigation and injustice, but in such appeals, as well, were expressed the hopelessness of poverty and defeat. Struggling