

THE BALKAN WARS AND THE JEWS¹

The Balkan Wars form the most significant event affecting the Jews during the past year. The war waged by Montenegro, Servia, Greece, and Bulgaria against Turkey resulted in the separation of 120,000 Jews from an empire under whose tolerant sway they had lived for four centuries. The subsequent conflict among the Balkan States, in which Servia, Greece, and Roumania fought against Bulgaria, served to create new political affiliations for the Jews in the greater part of what had been Turkey in Europe. This change, incident upon the shifting of boundaries in the Balkans, was effected through wars exhausting the resources of the states actively engaged, and inflicting untold misery on the unfortunate inhabitants in the field of hostilities. The Jews in Turkey and in the states involved suffered in common with the rest of the population. The outcome, however, means more for the Jews than for the other inhabitants who lived under Turkish rule. Owing to their religion and their economic and general position in the Ottoman Empire, the elimination of the Turkish power carries

¹ The article on the Balkan Wars here presented is in the main a summary of the reports of the Union des Associations Israélites, an international organization of Jewish societies, formed for the purpose of unifying the work of relief in the Balkan countries, of which the American Jewish Committee is a constituent society. These reports were made by the representatives of the Union dispatched to the scene of hostilities to supervise the work. The last part, depicting the general situation of the Jews in the Balkans and their outlook, is a free translation of the report as published by the Hilfsverein der Deutschen Juden.

H. G. F.

with it radical changes for the Jews in the conquered territory, and brings them face to face with a new situation, economic, social, and political.

The Treaty of London, signed May 30, 1913, closed a war that had been waged since the middle of October, 1912. Under its terms Turkey ceded to the Balkan allies all territory west of a line drawn from Enos on the Aegean Sea to Midia on the Black Sea. Albania was made autonomous, and Crete was ceded to Greece. The allies, unable to agree upon the division of the conquered territory, resorted to arms. During May and June there had been fighting, in July war was formally declared. Roumania joined Greece and Servia against Bulgaria. The war was short, and resulted disastrously for Bulgaria. Servia and Greece captured a number of the cities which Bulgaria had taken from Turkey. Roumania occupied Silistria, to which she laid claim as the price of neutrality in the first war. Turkish troops possessed themselves again of Adrianople. Peace was restored in August, when a treaty was signed at Bucharest.

Under its terms, so far as known, Roumania receives Silistria. In the territory assigned to Servia there are about 10,000 Jews, in the new Bulgarian domain about 30,000, in that of Greece about 80,000. In what remains of Turkey in Europe there are 75,000 Jews.

The wars were fought with wanton brutality. Though not so ruthlessly massacred as the Mohammedans, the Jews went through all the horrors of war. Plundering, burning of houses and shops were the common accompaniments of the occupation of cities. Extortion and murder were not infrequent.

More widespread, if less acute, was the suffering due to the total cessation of ordinary industrial activity. In consequence

the masses were left destitute. In centres of population like Constantinople and Salonica, the distress was rendered more intense by the influx of refugees from the scene of hostilities, who herded together, idle and poverty-stricken. Jews in better circumstances, representing largely the commercial class, suffered particularly from army requisitions for supplies, for which receipts were not always given, and from the extermination or emigration of the Mohammedan population, among whom their capital was invested, and with whom they had been in intimate business relations. The situation was made still harder when the allies enforced upon Jews the closing of shops on non-Jewish holidays, and changed the market-day from Monday to Saturday, thereby excluding Jews from participation.

The wars meant suffering also in the territory beyond the scene of active military operations. In Bulgaria, out of a total Jewish population of 45,000, more than 4200 served in the army during the first war alone. The percentage of all adult males that went to the war was very great. Moreover, the majority were married men. As a result, one-fifth of the Jewish population was left in want. In Servia, more than 800 soldiers were furnished by a Jewish population of about 7000. The proportion was thus even greater than in Bulgaria. In Greece, where the Jewish population is smaller than in Servia, more than 400 Jews served in the war. With the assistance rendered to all citizens alike by the government, the Servian and Greek Jews were fortunately able to care for those rendered destitute by the absence of breadwinners. The Bulgarian Jewry, less prosperous, soon found its resources exhausted, and was obliged to appeal to the generosity of the Jews in Europe and America.

The greatest distress prevailed in Constantinople. After the battles of Kirk-Kilisse, Luli Burgas, and Tchaldaia, refugees from Adrianople, Burgas, Rodosto, Silivria, Kirk-Kilisse, Tchorlu, and other towns fled to the Turkish capital. Between three and four thousand persons, men, women, and children, sought safety there, while the war lasted. Shelter, food, clothing, and fuel had to be provided. They were housed in vacant dwellings and factory buildings. Enforced idleness and the danger of disease in a cholera-stricken city added to the horror of the situation. Along the Sea of Marmora, the misfortunes of war came to communities like Gallipoli, Tchorlu, and Rodosto, which had not yet recovered from the serious earthquake in August. Everywhere the war left behind a legacy of disabled soldiers, widows, and orphans.

As there are few Jews in Montenegro and in the new principality of Albania, attention may be concentrated on Servia, Greece, and Bulgaria.

Servian activities were confined to comparatively few towns inhabited largely by Jews. Of these the most important were Uskub and Monastir in the war against Turkey, and Itchip and Strumitza in the conflict with Bulgaria. The Greeks, in the war against Turkey, occupied Salonica, for centuries the centre of the Spanish-speaking Jewry and relatively the most Jewish city in the world. Janina, Kalaferia, Kastoria, and Prevesa were also taken from the Turks. In the second war they took a number of towns which the Bulgarians had wrested from the Turks, among which Kavala, Serres, and Drama have considerable Jewish communities. Bulgarian operations covered a territory that for the most part was fought over twice. Adrianople, the chief city in the Bulgarian area, underwent siege for four months, and was re-occupied by the Turkish troops during the

second war. Kavala, Serres, Kirk-Kilisse, Luli Burgas, Drama, Itchip, and Strumitza, taken from the Turks in the first war, were for the most part re-occupied by Bulgaria's enemies in the second conflict.

Below are given the details of the war, and its effects on various communities in the Balkans.

SERVIAN OPERATIONS.—The entry of Servian troops in Monastir (Nov. 19) was accompanied by much looting. Similarly Jewish shops in the villages near Monastir were robbed and burned. The war here, as in Uskub (taken Oct. 26), meant the cessation of industrial activity. To add to the suffering in the latter city, Jews from the neighboring villages and from Kumanovo, Bojanovtsche, Mitrovitza, Prishtina, and Novi Bazar sought refuge here, many without means of support. The Jews suffered also from Turkish requisition for supplies, for which in many cases no receipts were given.

BULGARIAN OPERATIONS.—At Mustapha Pasha (Oct. 18) most of the Jewish houses were destroyed. More than one-half of the population fled to Adrianople. A series of fires in May helped further to ruin the Jewish community. The hostility of the rest of the population, not sufficiently held in check by the Bulgarian authorities, added to the hardships of the wars.

From Itchip (Oct. 27) practically the entire Jewish community (710) fled to Salonica before the arrival of the Bulgarians. Only six old men and two youths remained behind. Two of the old men were killed. All the Jewish homes were plundered and demolished. The synagogues were desecrated and burned, and likewise twenty-four Jewish houses and six stores. In the conflict between the allies the city was taken by the Servians.

At Strumitza, two Jews were murdered, nearly all the stores and houses were plundered, and the Jews lost property valued at \$100,000. The entire Jewish community was ruined. To add to its plight, the market-day was changed from Monday to Saturday, practically excluding the Jews from business. This town, too, was occupied by the Servians in the war between the allies. Doiran was likewise the scene of plunder.

The occupation of Kavala (Nov. 15) was attended by the robbery of many Jews. Seven of the most prominent were carried off by Bulgarian bandits and released only after they had paid a ransom of \$43,000. Assistance was rendered by the Khedive of Egypt to Jews as well as to the rest of the population. As a result of the war, nearly 1000 of the community were left in want, and some

forty families emigrated in May to Smyrna, Salonica, and Dardanelles.

At Serres (Nov. 20), the Jews were saved from excesses by their coreligionists in the Bulgarian army. In the second conflict (June) four-fifths of the city was burned, including 117 Jewish houses, synagogues, and schools. The entire community was ruined.

The greatest suffering fell to the lot of Adrianople. From October 26 to March 26 the city underwent a siege. Twenty were killed during the bombardment. Five hundred families were reduced to poverty by the war. Not only the poor, but those moderately well-to-do were ruined. Three thousand Jews were obliged to seek refuge in the schools, and 9200 persons were in a helpless situation while the siege lasted. With the co-operation of the Turkish authorities, the Union des Associations Israélites (see pp. 194-195) sent monetary relief by wireless during the siege. In anticipation of the fall of the city a depot of food supplies, clothing, fuel, and medicine was established outside, and a physician and two nurses held in readiness. The prompt assistance and the efforts of the representatives of the Brussels committee served also to save the Jews from threatened outrages.

In Drama (Oct. 28), Kavala, and other places, Bulgarian occupation enforced the closing of Jewish shops on Christian holidays, a change that wrought serious injury to Jewish tradesmen.

GREEK OPERATIONS.—The taking of Salonica (Nov. 9) was accompanied by plunder, extortion, and in a few cases even murder. The cessation of all business activity naturally brought suffering to the large Jewish community. Five thousand two hundred persons were made destitute by the war. To add to the suffering, Salonica became a centre for refugees from Itchip and other towns in the path of the armies. Assistance had to be rendered to Salonica to the extent of \$20,000.

Kastoria was plundered, and a loss inflicted upon the Jewish community amounting to \$100,000. Similar depredation was visited upon the Jews in neighboring villages.

Janina underwent siege from November 4 to March 6. As in the case of Adrianople, arrangements were made by the Union des Associations Israélites for the relief of the inhabitants in advance of the fall of the city. Prompt assistance was made possible through the co-operation of the Greek authorities.

In the territory occupied by the Greeks, the market-day was transferred from Monday to Saturday, to the great injury of the Jews, whom it excluded from participation.

The committee in audience with King George of Greece requested that Jewish religious observances be kept in mind in framing business regulations, as the failure to do so in transferring the market-day from Monday to Saturday had worked great hardship. The

king promised relief. The king also promised consideration of the request that in the settlement of the war arrangements be made to honor the receipts for the requisitions made on Jews for supplies by the Turkish authorities.

In the war among the Balkan allies, Greek troops occupied Kavala (2500), Serres (1800), and Xanti (200), and other towns, in a territory with a Jewish population numbering between four and five thousand.

TURKEY.—From Tchorlu (taken Nov. 7) eighty Jewish families fled to Constantinople. The Bulgarian authorities confiscated the property of fugitives. In one instance, merchandise valued at \$32,000 was taken, and in another goods to the amount of \$20,000. From Rodosto (occupied Nov. 12) sixty families sought safety at Constantinople. The Jews of Silivria suffered from bandits, who plundered and destroyed many Jewish shops. The greatest suffering was among the refugees concentrated in Constantinople.

RELIEF WORK AND THE BALKAN WAR

The distress entailed by the war brought an urgent appeal to the Jewry of the world on November 14, signed by the Chief Rabbi of Turkey, the President of the Regional Committee of the Alliance Israélite Universelle, the representative of the Hilfsverein, and the President of the Orient Grand Lodge of the B'nai B'rith. On December 16, there was organized at Brussels the Union des Associations Israélites for centralizing relief activity in the Balkans. The societies associated were the Alliance Israélite Universelle, the Israelitische Allianz of Vienna, the Anglo-Jewish Association, the Board of Deputies of England, the American Jewish Committee, the German Lodges of the Independent Order B'nai B'rith, the Hilfsverein der Deutschen Juden, the Comité für die Notleidenden Ost-europäischen Juden of Frankfort-on-Main, Germany, and the Jewish Colonization Association. Dr. Franz Philippson, vice-president of the Jewish Colonization Association, was elected chairman.

Under the auspices of the associated organizations, a committee consisting of Paul Nathan, of Berlin, Elkan N. Adler, of London, and Bernard Kahn, of Berlin, went to the Balkans. During January and February they visited the chief cities and towns affected by the war, and also Servia and Bulgaria. Under their direction, central committees were organized in Constantinople, Sofia, Salonica, and Belgrade, to carry on the work of relief and rehabilitation. Local committees were also formed in the various cities and towns, like Uskub, Monastir, Kavala, Serres, Adrianople, Gallipoli, etc.

The representatives of the Brussels committee interviewed the King and Queen of Bulgaria, the King of Greece, the Governor-General of Macedonia, and secured the co-operation and active assistance of the Greek, Servian, Bulgarian, and Turkish authorities for the relief work.

Approximately \$175,000 was contributed by the Jews in Europe and America. Of this amount \$58,000 came from the United States. The greatest distress was in Constantinople. Here \$65,000 had to be expended for relief and the repatriation of the refugees. Though not the scene of conflict in the first war, Bulgaria required assistance to the extent of \$25,000. Even more was needed to meet the distress in Adrianople during and after the siege. Salonica, Janina, and Serres together required the expenditure of \$25,000. In Itchip and other places occupied by the Bulgarians \$10,000 was spent. In Monastir, Uskub, and other places taken by Servia, a little less than \$2000 was used. These amounts were expended before the war broke out among the allies. The distress following the second conflict exhausted the funds of the Brussels committee, and made necessary a further appeal to the generosity of the Jewry.

CIVIL RIGHTS OF THE JEWS

In connection with the Balkan Wars, the Jewry, mindful of conditions in Roumania, has felt most deeply concerned about the civil rights of the Jews transferred from Turkey to Servia, Greece, and Bulgaria. It should be observed that in these three countries civil and religious freedom and equality are secured by constitutional provisions. In the course of the war, King George of Greece assured the representatives of the associated Jewish organizations (Union des Association Israélites) that he had always championed the rights of the Jews in his country, and that full rights of citizenship would as a matter of course be accorded to the Jews in the conquered territory. Czar Ferdinand of Bulgaria stated to the representatives of the Union, whom he received in audience, that the Jews in his dominion could count upon his good-will, that they had hitherto enjoyed all rights of citizenship, and that they would so continue. The Minister of Foreign Affairs, Geshow, promised them that, in the event territory was ceded to Roumania, Bulgaria would stipulate that the full civil rights of the Jews of the ceded territory would be respected by Roumania. In a communication to the English Foreign Office, Roumania, too, announced that the Jews in the annexed territory would continue to enjoy all rights which they had had as citizens of Bulgaria.

During the negotiations leading to the Treaty of London, efforts were made to have a clause inserted in the treaty to safeguard the complete civil and religious liberty and equality of the Jews. The rivalries of the Balkan allies, it would seem, gave little opportunity for the consideration of Jewish rights in framing the Treaty of London. While the Treaty of Bucha-

rest was being negotiated, the United States Government expressed the wish that a provision be included that should assure to all inhabitants, without distinction of race or creed, the full enjoyment of civil and religious liberty. Majoresco, Premier of Roumania and President of the Peace Conference, stated that such liberty was the law in every country participating in the Conference, and under the provisions of international law citizens of ceded territory ipso facto become citizens of the country to which they are annexed. The heads of the various delegations agreed that a special clause in the treaty would be superfluous.

THE RESULTS OF THE WAR

The extension of the boundaries of Servia, Greece, and Bulgaria necessarily involves important changes for the Balkan Jewish communities. In all, they had before the war a Jewish population of 60,000; to-day their rule extends over 180,000. For the first time in history, Greece has in its domains a very large Jewish community, including Salonica. Similarly for the first time Servian territory embraces a considerable Jewish population. The number of Jews in Bulgaria is also very materially increased. As these states were originally provinces of Turkey, the Jews within their former limits are of the same type as those in the newly-conquered territory. They are alike Spanish-speaking Jews chiefly, the descendants of those exiled from Spain and Portugal in 1492. The extent of the Jewish community in each state before the wars, the position of the Jews, and the population in each as constituted after the wars, may be noted briefly.

SERVIA.—In Servia, before the war, the Jews numbered approximately 7000 in a population of about 2,900,000. Over

four-fifths of the total number (5600) were in Belgrade, the Servian capital, where they form six per cent of the entire population. In the main, the Jews of Servia are prosperous. They are active as merchants and bankers, they engage in the export and import trade, deal in grain and other agricultural produce, and are shopkeepers and mechanics. With Monastir, Uskub, Itchip, and other towns assigned to Servia, it will have a Jewish population of about 17,000.

BULGARIA.—The Jewish population of Bulgaria, before the war, was 45,000 out of a total of 4,035,575, according to the census of 1905. Sofia (17,000), Philippopolis (6000), and Rustchuk (4000) are the leading Jewish centres. In them are found sixty per cent of the total number of Jews. As elsewhere, the Jews live mainly in the cities, and they constitute about eight per cent of the urban population. Only two per cent are found in the country.

Jewish employments may be seen from the occupations given by the recruits for the war. Out of 1421 Jewish soldiers from Sofia, 44 were professional men, 254 merchants and tradesmen including bankers, 326 petty tradesmen and employees in commercial establishments, 374 skilled mechanics or craftsmen, 371 unskilled laborers. The economic position of the Jews is apparently not so favorable as in Servia or in Greece. This is indicated by the large number of unskilled laborers and the inability of the community to meet the distress due to the war with its own resources.

With the territory annexed as a result of the war, the Jewish population under Bulgarian rule will be about 75,000. The most important addition is Adrianople, with 19,000 Jews in a total population of 80,000.¹ Other towns in the conquered

¹ This city is, however, still occupied by the Turks.

territory in which the Jewish population is considerable are Demotica (900), Kirk-Kilisse (1200), Gumuldjina (1000), Strumitza (650), and Mustapha Pasha (500).

GREECE.—In Greece, the Jews numbered about 6830 among a total of 2,630,000 inhabitants. They are found in a few cities and towns, chiefly in the northern part of Greece. The leading communities are Corfu with 2800 Jews (in a total population of 19,000), Larissa (1250), Volo (1000), Trikala (600), and Athens (500). On the whole, the Jews in Greece are prosperous. They are bankers, wholesale and retail merchants, importers and exporters, and skilled mechanics. Volo and Trikala have few who are poor. Larissa is less prosperous.

Legally the Jews enjoy all rights of citizenship. In Corfu, there are Jews in the City Council and Jewish notaries. Volo had at one time a Jewish councilman. In Athens, a Jewish judge sits in the highest court, and there is a Jewish professor at the University. There are Jewish officials in the postal and telegraph service, and Jews are employed in the railroads and in the hospitals. The head of the accounting department and the assistant manager of the Thessalian Railroad are Jews. On the other hand, there has been repeated evidence of anti-Jewish fanaticism among the Greeks even in recent times.

With Salonica and its 70,000 Jews, Janina (3000), Serres (1800), Kavala (2500), Kalaferia (800), and the other towns conquered by Greece, there are in Greek territory, as constituted after the wars, about 85,000 Jews.

TURKEY IN EUROPE.—In what remains of Turkey in Europe, 75,000 Jews are left. The most important centres of Jewish population are Constantinople with 65,000, Gallipoli (2560), Silivria (2000), Rodosto (1600), and Tchorlu (1300).

For purpose of reference there is printed below a table giving the leading Jewish communities in Serbia, Greece, Bulgaria, and Turkey in Europe.

IMPORTANT JEWISH COMMUNITIES IN THE BALKANS ¹

SERVIA ²

	Population			Population	
	Total	Jewish		Total	Jewish
Original Territory:					
Belgrade	92,000	5,600	Pirot	30,000	350
New Territory:					
Monastir	60,000	6,000	Itchip	25,000	750
Uskub	60,000	2,000	Prishtina	10,000	450

BULGARIA ³

	Population			Population	
	Total	Jewish		Total	Jewish
Original Territory:					
Sofia	82,621	17,000	Schumla	22,275	1,200
Philippopolis	45,707	6,000	Samcoff	10,205	1,000
Rustchuk	33,632	4,000	Bourgas	12,046	900
Varna	37,417	1,615	Sliven	25,011	684
Yamboli	15,741	1,600	Stara Zagora	20,788	600
Dubnitzza	11,230	1,500	Haskovo	15,015	550
Kustendil	12,334	1,500	Karnabat	6,580	550
Widdin	16,387	1,225	Plevna	21,145	500
New Territory:					
Adrianople	80,000	19,000	Strumitza	15,000	650
Kirk-Kilisse	17,000	1,200	Mustapha Pasha	9,000	530
Gumuldjina	16,000	970	Luli Burgas	8,000	425
Demotika	16,000	900			

¹ The assignment of towns in the following table rests on information available at present; the final adjustment may be different.

² Minor Communities: Original Territory—Shabatz, 250; Leskovatz, 200; Passarowitz, 200. New Territory—Ferisovitch, 80; Kumanovo, 50; Mitrovitza, 50; Novi Bazar, 220.

³ Minor Communities: Original Territory—Berkowatz, 275 Dobritch, 100; Ferdinand, 175; Kazanlik, 424; Lom, 400; Nicopolis, 170; Novi Zagora, 80; Provadia, 440; Rasgrad, 200; Sistova, 140; Stanimaka, 150; Tatar Bazardjik, 150; Tchirpan, 275; Vratza, 80. New Territory—Dedeagatch, 250; Gornaja Djumaja, 260; Kurdjali, 110; Kuleli Burgas, 70; Nevrokop, 350; Sufli, 70; Usun Kopru, 195; Xanthi, 200; Ziljahova, 50.

GREECE⁴

	Population			Population	
	Total	Jewish		Total	Jewish
Original Territory:					
Corfu	18,978	2,800	Trikala	17,809	600
Larissa	18,041	1,250	Athens	167,479	500
Volo	23,563	1,000			
New Territory:					
Salonica	140,000	70,000	Kalaferia	15,000	800
Janina	30,000	3,000	Kastoria	15,000	700
Kavala	30,000	2,500	Drama	8,000	650
Crete	310,000	2,000	Prevesa	7,000	450
Serres	40,000	1,800			

TURKEY IN EUROPE

	Population			Population	
	Total	Jewish		Total	Jewish
Constanti- nople	1,200,000	65,000	Silivria	5,000	2,000
Gallipoli	13,000	2,560	Rodosto	40,000	1,600
			Tchorlu	18,000	1,300

POVERTY OF THE JEWISH POPULATION

In what was until recently European Turkey, there are approximately 200,000 Jews. The great majority of them are more poverty-stricken and more wretched than the Jews in Eastern Europe generally. The Jewish quarters in the cities, the hundreds of dwellings in which they were, left an impression of indescribable poverty on the visiting relief committee of the associated Jewish organizations. The wretched hovels can scarcely be called dwellings. A small frame shack, a few yards square, poorly nailed together, constitutes the home of one and often of more than one family.

These hovels are bare of furniture or household utensils. An old iron pot serves as both stove and kitchen. The smoke from

⁴ Minor Communities: Original Territory—Arta, 250; Chalcis, 280; Zante, 150. New Territory—Doiran, 100; Katerina, 200; Langaza, 65.

the charcoal mingles with the other noisome smells in the house. The floor is at the same time the bed. A small pillow, filled with straw or hay for the head, is the bedding. Meals are served on the floor. In some houses a board is set on a few logs, and around this table, six to eight inches high, the inmates squat at meals. One other bit of equipment is seldom wanting in the homes, an old cloth fastened to the ceiling in hammock fashion, which serves as a cradle for one or two children. Ropes attached to the rafters hold the scanty articles of clothing and the still scantier cooking utensils and dishes. There are thousands of such dwellings.

The Balkan Jew is a man without needs. He lacks the energy and the intense ambition which animates even the poorest of the Eastern Jews. The striving to better his lot is not so powerful. For this reason, emigration is comparatively slight. Only Monastir, Kastoria, and several other cities of the Western Balkans are affected by any extensive movement of emigration.

The middle class lives more in accord with European style, but it too has few wants. There are Jews of wealth only in a few of the large cities. Most striking is the absence of what may be called an "intelligenza," a professional class. There are very few attorneys, physicians, and men in the liberal professions generally, in comparison with the number and proportion among Jews in other lands. This is true also of Salonica and Constantinople, as well as Adrianople and Monastir. Similarly there are few skilled workers in any trade. On the other hand the unskilled are very numerous in the large cities, and particularly in Salonica.

In spite of the poverty and misery in which the mass of Balkan Jews live, they have seldom sought assistance from their

more fortunate brothers in Europe. Having few needs, they are content with a hand-to-mouth existence. Only in great disasters, like the Russo-Turkish War of 1878, the earthquake last year, and great conflagrations, have they made appeals to the charity of the European Jewry.

The Jews in general are merchants and tradesmen; the poorer among them follow the street trades, deal in second-hand clothing, or own little shops or stands. Few of the Jews are mechanics. The wealthier were army contractors under the Turkish régime, or catered to the Turkish officers. The poorer plied their trade with the soldiers and peasants, peddled in the villages, stood in the markets, or sold knickknacks in the streets. In this way they managed to eke out an existence.

The occupations in the leading cities of the Balkans illustrate economic conditions among the Jewish population.

In Salonica, 430 persons are engaged in the liberal professions, among them 300 teachers, 40 druggists, 30 attorneys, 20 physicians, 25 dentists, 10 journalists, 5 engineers. There are 1105 merchants (including bankers) carrying on business independently on a more or less considerable scale; 1200 owners of shops and stands; 2000 mechanics in various trades; 8000 employees in commercial establishments, commissionaires, etc.; 8000 male and female workers in tobacco factories and in the tobacco industry generally; 500 drivers of cabs and other vehicles; 600 porters (hamals); 400 employees on boats and docks; 150 employees in the customs service; 2000 employees in coffee houses, restaurants, and in the street trades.

In Adrianople, Jewish employments are as follows: 12 bankers; 10 army contractors; 100 army subcontractors; 20 wholesale merchants; 30 money changers (sarafs); 25 clothiers; 120 dealers in manufactured articles of all kinds; 120 dealers in hardware; 30 wholesale dealers in groceries and drugs; 50 retail dealers in groceries and drugs; 60 grocers; 50 colporteurs; 20 barbers; 40 shoemakers; 120 tailors; 20 tanners; 20 cabinet makers; 60 blacksmiths; 10 moulders; 30 wheelwrights; 30 dealers in glass and crockery; 50 dealers in grain; 50 saloonists and distillers; 25 cap (fez) dealers; 25 laundrymen; 30 employees in cheese factories; 10 confectioners; 200 porters; 500 peddlers; 150 master masons and helpers; 150

butchers; 60 vegetable dealers; 30 old clothes men; 40 brokers; 120 petty tradesmen; 500 employees in commercial establishments; 200 dependents; 30 "batlanim"; 40 rabbis; 10 apothecaries; 10 physicians and dentists; 100 manual laborers in various trades.

In Bulgaria, the occupations of the 1421 recruits from Sofia are indicative of the employments in the Jewish population generally. There were 7 attorneys, 6 physicians; 4 dentists; 4 teachers; 3 officials; 1 journalist; 8 druggists; 1 captain; 12 students; 9 bankers; 1 factory proprietor; 169 merchants; 21 petty tradesmen; 12 dealers in grain; 21 in fruit; 6 in eggs; 5 in leather; 3 in iron; 2 in brushes; 1 wine merchant; 2 collectors; 1 clothier; 1 coal dealer; 35 agents; 2 commissionaires; 192 clerical and other employees in stores; 49 peddlers; 29 restaurant keepers; 6 colporteurs; 5 newspaper sellers; 3 old clothes men; 3 inn keepers; 57 shoemakers; 53 tailors; 45 tinsmiths; 31 cabinet makers; 47 whitewashers; 2 painters; 29 glaziers; 26 butchers; 23 printers; 8 upholsterers; 12 barbers; 6 bakers; 6 plumbers; 6 harness makers; 5 bookbinders; 5 technologists; 2 leather workers; 1 shohet; 1 boot-black; 1 musician; 2 photographers; 2 cooks; 2 medical assistants; 1 waiter; 1 interpreter; 152 unskilled laborers; 156 in domestic service; 35 porters and hamals; 28 drivers. The remaining few were without occupations.

OUTLOOK FOR THE JEWS IN THE BALKANS

Will the Jews be able to go on living in this way under the new conditions, as Bulgarian, Servian, and Greek citizens? Conditions have been so radically transformed as to compel the Jews to establish themselves on a new basis. The representatives of the Brussels committee have been assured in audiences with Czar Ferdinand of Bulgaria, and King George of Greece, and many ministers, that the Jews need have no fear of the new régime; their legal and political status will be safeguarded, and they will enjoy full rights of citizenship.

Commercial and industrial conditions will be changed basically. The Jewish merchant and tradesman will find himself face to face with new demands and a new class of consumers. The Turkish Government, the Turkish official, and the Turkish

army have disappeared. Many of the Turks and Albanians have been exterminated, many have abandoned the country. Thousands of dollars owed by them to Jews can never be collected. What is more, it will henceforth be impossible to carry on business in the old-fashioned way.

Entire callings followed by numerous Jews will disappear; to cite only one example, the money-changer's trade. Many Jews in the Balkans were occupied as money-changers, the so-called sarafs. The trade was based on the paucity of small coins in circulation. Every exchange of coins or bills of large denomination for smaller denominations afforded some profit to the money-changer. There will henceforth be no lack of money in small denominations, and therefore there will be no further need for the trade of the money-changer. Petty trade with the soldiers will shrink in importance, and the trade with the peasantry will decline; many other pursuits will disappear altogether. Moreover, Jewish tradesmen will face competition from Bulgarians, Servians, and Greeks more intense than ever before.

The outlook for the Jews in the Balkans is thus very gloomy. They will be confronted with a new world. What must be done to help them?

LOAN BANKS

The representatives of the Union were convinced that one thing absolutely necessary is the establishment of loan banks to make advances to the Balkan Jews and tide them over until they can adjust themselves to the new situation. A beginning has been made in Adrianople, Salonica, Monastir, and Constantinople, but the available funds are far from adequate.

PROVISION FOR WIDOWS, ORPHANS, AND CRIPPLES

Next, provision must be made for the direct victims of the war. The war leaves a legacy of helpless, disabled soldiers, of widows, and of orphans. Among the Bulgarians alone four hundred Jews died in the first war. More than half of those called to arms were married. A large number of widows and orphans will be dependent for a long time. Among the Turkish Jews no small number of the war's victims leave behind widows and orphans.

SCHOOLS AND OTHER INSTITUTIONS

More than ever it will be necessary to establish and extend a system of schools which will afford an education for Jewish children and give them a preparation that will make for economic independence. In the comparative absence of skilled workmen in the western part of the Balkans, the need is particularly for trade schools. For years to come the Balkan Jewry will require moral support and financial help in maintaining charitable organizations.

It is most essential that the work of reconstruction be undertaken for the 200,000 Jews in the Balkans, to make them self-supporting and economically independent and obviate a permanent problem of poor relief in the Balkans similar to that among the Jews in Russia, Galicia, and Roumania. If the work of rehabilitation is successful, and the Jews in the Balkans are enabled to resume their former pursuits or adopt new occupations, a development may be hoped for which will make them independent of outside charity—an outcome most sincerely desired by all Jews.

THE LEVANTINE JEWS IN THE UNITED STATES ¹

BY THE REVEREND D. DE SOLA POOL, PH. D.

The Balkan wars lend special interest to the latest element in Jewish immigration to the United States, the Jewish immigrant from the Balkan States, more particularly from Turkey in Europe and in Asia. The coming of the Levantine Jews, using the term to designate the Jews of the countries bordering on the eastern half of the Mediterranean, first became noticeable nearly a decade ago. In the last five years the movement has assumed such proportions as to make it comparable with Jewish immigration from Roumania. We may well expect that the wars and the ensuing disturbed conditions will stimulate an exodus to the United States.

Evidence is at hand. In spite of the obstacles to emigration imposed by active hostilities, and interference with travel in Turkey and the Balkans, the coming of eight hundred Jews from Turkey in Europe is recorded for the last fiscal year at the port of New York alone. This figure has been exceeded for European Turkey only once, and then by the total immigration. From Turkey in Asia, which suffered only from the incidental effects of the war, the arrivals at New York are nearly twice as great as in any previous year. Small as is the immigration from the other Balkan States, it is notably larger than ever before. In view of the steadily increasing stream of Jewish immigration from Turkey during the past decade, and with the conditions there compelling further emigration, it is

¹The writer wishes to acknowledge his indebtedness for many valuable suggestions to several friends, especially Mr. Joseph Gedalecia and Mr. M. S. Gadol.

evident that the American Jewry may count on a lasting movement of Levantine immigration.

To the complex of the American Jewry, this wave of immigration offers new elements. The immigrants from Turkey and the Balkans are the descendants of the exiles from Spain and Portugal. The newcomers have preserved the Sefardic tradition and liturgy and even the Spanish tongue. The latest movement in the Jewish migration to this country thus relates itself to the earliest. The Sefardic, Spanish-speaking Jews bring with them the possibility of a distinctive contribution in an American Jewry so largely constituted of original German and Yiddish-speaking Ashkenazim.

The official figures published by the immigration authorities indicate that, during the past decade, approximately eight thousand Jews have come to our shores from Turkey, Greece, Bulgaria, and Servia. The growth of the movement to the United States is shown below:

JEWISH IMMIGRATION FROM TURKEY AND BALKAN STATES

Year ¹	Turkey in Europe	Turkey in Asia	Bulgaria Servia Montenegro	Greece	Total
1899-1902.....	190	297	20	..	507
1903-1905.....	413	284	59	33	789
1906.....	252	209	20	23	504
1907.....	588	330	11	9	938
1908.....	379	256	25	15	675
1909.....	346	344	14	8	712
1910.....	953	435	14	19	1421
1911.....	723	454	13	35	1225
1912.....	760	621	15	31	1427
Total 14 years...	4,604	3230	191	173	8198

¹ Fiscal year ended June 30.

In all, the number of Levantine Jews in the United States may be estimated at 10,000.¹

This exodus from the Turkish Empire, it should be observed, corresponds with a general and rapid increase of migration to the United States from Turkey in Europe and Asia. The greatest stimulus to emigration for Levantine Jews was the revolution of the Young Turks in 1908. This movement aimed at securing constitutional government. Incidentally, however, it worked hardship for many Jews; it introduced compulsory military service, an innovation for our coreligionists in the East that increased the difficulties of supporting a family and interfered with religious observance. The insecurity of life and the disturbed business conditions

¹ The figures given here are possibly below the true number of Levantine Jews in the United States. To the figures in the Federal immigration statistics must be added over 600 Turkish Jews arriving at the port of New York between 1884 and 1899, and some allowance made for those who landed at other ports. Moreover, a number of Jews from Turkey and Greece have undoubtedly been passed as Turks or Greeks, because in name, language, and physical appearance they are not recognizable as Jews, except by those thoroughly familiar with Jewish conditions in the Orient. Others may have been included in the figures reported for Roumania and Austria, when their wanderings carried them to America through these neighboring lands. On the other hand, some of the immigrants have returned to their original homes; others have gone on to Cuba, Mexico, Panama, and elsewhere on the Western continent. As the immigrants are mostly young men, the mortality has in all likelihood been more than counterbalanced by the growth of population through births. Taking account of the various factors involved, we may estimate the number of Levantine Jews in the United States to be over 10,000.

This estimate is considerably below the one usually given. At the end of 1911, Mr. M. S. Gadol, editor of *La America*, estimated that there were twenty thousand Levantine Jews in the United States, of whom ten thousand were in New York City.

incident to revolutions and counter-revolutions, the Turko-Italian War, religious and racial strife, a series of disasters, such as the fire at Haskeui and the earthquake in August, 1912, together with the pervading poverty at home, have been the impelling forces for the increase of Jewish emigration. The movement has been further stimulated by the lure of the pictured fortunes to be made in peaceful America.

As is usual with the advance guard of a new wave in immigration, the first to come were, in the main, men, single or married, who went to America with the intention of returning after a short time to the land of their birth. The disturbed conditions of the Orient stood in the way, and, in keeping with the common tendency as immigration advances, the later-comers are represented in a growing measure by entire families arriving here with the intention of making this country their permanent home.

The most practical classification of these immigrants is by language rather than by country of origin. On this basis, they may be divided into three main classes, as their vernacular is Greek, Arabic, or Ladino.

Comparatively few of the Jews who speak Greek come from Greece proper. The majority of the Greek-speaking Jews are from Janina; others come from Prevesa. These districts were, until recently, part of Turkey. Arabic is the language of Jews coming from Aleppo, Damascus, Beirut, and Bagdad. It is also the vernacular of the few Jewish immigrants from the North African communities, such as Cairo, Tripoli, Tangier, etc. Ladino or Judaeo-Spanish is the language of most of the Jews from Bosnia, Bulgaria, the districts formerly part

of European Turkey (except the Greek-speaking sections), and the numerous communities in Western Asia Minor. A few of the Jews from Roumania speak Ladino, and a number of the Jews from Greek-speaking communities are able to speak this language. The chief centres for Ladino-speaking emigrants are Constantinople, Monastir, Kastoria, Kavala, Smyrna, Rhodes, Salonica, Gallipoli, Dardenelles, and Angora. Ladino is the language of by far the larger number of the immigrants from the Levant.

The immigrants from the Balkans and Turkey, regardless of their vernacular, are Sefardim. The Ashkenazim are very few, and come from cosmopolitan centres, like Constantinople.

DISTRIBUTION IN THE UNITED STATES

In keeping with the general tendency of immigrants to this country, to make New York and the Atlantic seaboard their immediate destination, we find that between eighty and ninety per cent of the arrivals have settled in New York. Nevertheless, communities of Levantine Jews have grown up in many scattered centres throughout the Union. Leaving the settlement in New York for future detailed attention, we note that the largest of these communities is in Seattle, Wash., where perhaps as many as six hundred of the newcomers have settled. San Francisco, where the first Levantine Jew arrived over twenty-five years ago, Los Angeles, Portland, Ore., Atlanta, Rochester, Cincinnati, and Chicago represent some of the larger communities towards which this new wave of Jewish immigration has converged.

CENTRES OF LEVANTINE-JEWISH POPULATION OUTSIDE
OF NEW YORK CITY

<i>Locality</i>	<i>Estimated number Levantine Jews</i>	<i>District of Origin</i>
Seattle	600	Rhodes, Gallipoli
San Francisco	100	Aleppo, Bagdad, and Turkey in general
Atlanta	100	Rhodes, Budrun
Rochester	90	Monastir
Portland, Ore.	80	Rhodes, Gallipoli, Rodosto
Cincinnati	70	Dardanelles
Chicago	70	Morocco and Turkey
Los Angeles	75
Glenham, N. Y.....	70	Gallipoli, Salonica
Raritan, N. J.....	70	Gallipoli
Gary, Ind.	70	Rhodes, Marmora
Indianapolis	50	Monastir
Montgomery	50	Rhodes

The distribution of the newer immigrants from Turkey and the Balkans shows to some extent the effects of definite efforts to direct their settlement. The Industrial Removal Office has been active in this work. In 1907 it sent a number to Seattle, where they formed the nucleus of its large colony. More recently, it has sent Levantine Jews to Gary, Ind., and to various towns in Ohio, such as Cincinnati, Toledo, Columbus, and Cleveland. Under the auspices of the New York Kehillah, the communities in Glenham, N. Y., and Raritan, N. J., have been established.

Other centres where Levantine Jews are known to be in some number are Indianapolis, St. Louis, Baltimore, San Diego, Denver, Louisville, Cambridge, Mass., Buffalo, Detroit, Newport, R. I. Individual Ladino and Arabic Jews may be found as peddlers throughout the Union, particularly in the New England States and in Atlantic City and other summer and winter resorts of the country. In some States, such as Cali-

fornia and Texas, they are found in all the cities. Indicative of their wide distribution is the fact that they are to be met with as far afield as Honolulu. In passing, we may mention the existence of considerable colonies throughout Latin America. Havana, Buenos Ayres, Mexico City, and Colon are centres of importance. Latin America has naturally been attractive to Ladino or Spanish-speaking Jews.

Ignorant of English, and cut off from the rest of the Jewish community by their inability to speak Yiddish or German, coming to this country without any trade, the immigrants from Turkey and the Balkans throughout the Union have in general been obliged to content themselves so far with humble positions, at the foot of the economic ladder. Perhaps the larger number of them are engaged in peddling, selling fruit, candy, lace and embroidery, post-cards, flowers, and rugs; a considerable number are occupied in polishing shoes. They are to be found in a great variety of factories, working in different centres at the various garment trades, in woolen mills, in the steel mills of Pittsburg and Gary, in establishments producing phonographs, electrical apparatus, and cigarettes. The most prosperous have reached positions as storekeepers, many having opened shops for the sale of rugs and other Oriental wares. In California they own fruit stores; in Seattle they are engaged in the wholesale fish business; and everywhere they have opened boot-black parlors.

In the more important centres for Levantine Jews in the United States, communal life has reached the point of establishing some definite organization, usually a congregation. Below is a list of their organizations. The names are of interest, as indicative of their attachment to the districts of their origin and the language inherited from Spain.

COMMUNAL ORGANIZATIONS OF LEVANTINE JEWS OUTSIDE OF NEW YORK CITY

Locality	Organization and Date of Foundation
Seattle	Anshe Rhodes; Ahavath Shalom of Marmora.
Atlanta	Ahavath Shalom (and another name unknown).
Rochester	Or Israel Monastirlis, 1910.
Portland, Ore....	Chesed Israel Anshe Rhodes.
Cincinnati	La Hermandad, 1911.
Chicago	Union Israelita Portuguesa, 1910.
Los Angeles	Ahavath Shalom, 1912.
Raritan, N. J....	La Hermandad (disbanded).
Montgomery	Ez Hachayim.

COMMUNITY IN NEW YORK

By far the largest and most important settlement of Levantine Jews is, as we have noted, in New York City. Here we have representatives of the three branches of the newer immigration.

Greek.—The Greek-speaking Jews of the metropolis number several hundreds. The more prosperous of them are manufacturers of kimonos and aprons, with factories on Allen, Eldridge, and Canal Streets. The less prosperous are boot-blacks, peddlers of candy, cloak-room attendants, or laborers in kimono and apron works, or in cigarette factories.

They are organized in two societies: Downtown their organization is the Hebrat Ahava ve Achava Janina (Love and Brotherhood Society of Janina Jews), with a synagogue at 85 Forsyth Street, founded July 12, 1907. In Harlem, their organization is the Tikvah Tobah (Good Hope) Society with a synagogue, Shearith Israel Mitourkia (Remnant of Israel from Turkey). Most of the Greek Jews understand Hebrew and are Sabbath observers.

Arabic.—The Arabic-speaking Jews of New York City number not less than a thousand. Of these possibly eighty per cent

came originally from Aleppo. Two-thirds of the community are young men. Most of them are settled downtown. On Grand, Allen, and Orchard Streets they have stores for Oriental goods, imported laces, shawls, embroidery, etc., which are patronized largely by the itinerant peddlers, who form a considerable proportion of the community. Others manufacture curtains and table-cloths; some are exporters or importers. None are boot-blacks or fruit and candy peddlers. In this respect they differ from the Greek and Ladino-speaking Turkish Jews. The Syrian Jew is a keen business man, content with small profits, and thrifty. As a rule, however small be his income, he manages to save a part of it. Although there are many poor in the community, it is on the whole comparatively prosperous.

The Arabic-speaking Jews have the following congregations: Rodefè Tsedek (Followers of Righteousness, at 87 Eldridge Street), Agudath Achim (Band of Brothers, at 99 Hester Street), and Ahi-Ezer of Damascus (at 113 Delancey Street). They are all Sabbath observers, and are well versed in Hebrew. The Eldridge Street synagogue has a Talmud Torah attended by about fifty children. A philanthropic society of the Rodefè Tsedek was formed in 1911.

Ladino.—By far the larger number of Jews from the Levant in New York speak Ladino as their vernacular. To judge by the constituent elements of their earliest congregations, the oldest immigration of these Jews was largely from Constantinople; subsequently they came from Monastir, Kastoria, etc. In spite of the fact that many speak several languages, notably Ladino, Greek, Arabic, Turkish, French, and Italian, the standard of education among these immigrants, though higher than that in their native lands, is low according to American notions. Constantinople and Salonica Jews are

better educated than their brethren of other Turkish communities, and those who have attended the schools of the Alliance Israélite Universelle in Smyrna, Constantinople, and other cities, have received a good modern French education.

The distribution of their congregations indicates that about two-thirds of the community live downtown, and about one-third uptown. Downtown they occupy the district from Chrystie Street to Essex Street, between East Houston and Canal; the uptown colony is settling in the section bounded by 110th and 125th Streets, and First and Fifth Avenues. There is also a small community in Coney Island. Individuals are scattered throughout the city.

On the whole, the members of this large community are not as yet economically successful. The more prosperous are lessees of coat-rooms, or wholesale candy merchants, ice-cream cone manufacturers, etc. The others earn a poor living as coat-room attendants, candy or post-card peddlers, factory hands, boot-blacks, waiters, etc. The recent strikes revealed the fact that many of the girls are employed in kimono and similar factories. In the pursuits followed by the Ladino-speaking Jews, employment is often intermittent; hence poverty and sometimes complete destitution.

Housing conditions are those of the tenement in congested districts. These together with the street-trade pursued by many of these people, involving exposure in all weathers, have disastrous effect on health.

The Ladino-speaking Jew is not so staunchly observant religiously as either the Arabic or the Greek-speaking Jew, and his knowledge of Hebrew is not so good. During the fall holidays in 1912 there were twelve separate congregations attended by these Jews. Four were uptown and eight downtown, five of

the latter meeting in Forsyth Street. Most of the congregations were temporarily formed under the auspices of permanent societies, of which the following exist:

Society	Locality of Origin of its Members	Date of Organization
Union and Peace.....	Turkey and North Africa....	1899
Oriental Progressive..	Constantinople	1904
(Ashkenazic)		
Ahavath Shalom.....	Monastir	1907
(Love of Peace)		
Chesed Ve Emeth....	Kastoria	1910
(Love and Truth)		
Agudath Achim.....	Rhodes	1910
(Band of Brothers)		
Mekor Chayim.....	Dardanelles	1911
(Fount of Life)		
Chayem Ve Chesed...	Gallipoli	1911
(Life and Love)		
Ez Chayyim.....	Salonica, etc.....	1912
(Tree of Life)		
Keter Zion.....	Angora	1912
(Crown of Zion)		
Ezrath Achim.....	Rodosto, Silivria, Tchorlu...	1913
(Brotherly Help)		

Three have permanent synagogues, the Ahavath Shalom (at 98 Forsyth Street), the Mekor Chayim (at 73 Allen Street), and the Ez Chayyim (at 77 East 116th Street). Most of the societies tabulated above were organized originally for mutual benefit and to secure burial rights for their members.

Organizations have been formed also for educational, social, and philanthropic purposes. In April, 1913, the former pupils of the schools of the Alliance Israélite Universelle organized the Oriental Hebrew Educational Association (L'Association des Anciens Élèves de l'Alliance Israélite Universelle). A relief society, Ozer Dallim (Helper of the Poor), was founded in January, 1913. The Oriental Jewish Women's Club and a young men's musical society have been leading a precarious existence for several months.

The Turkish-Jewish coffee houses with their not altogether desirable influences have been social centres for the men of the community. Through the societies a better social life is being developed. Under their auspices, drama in Ladino has been attempted at least twice. In September, 1912, the Chesed ve Emeth Society of Kastoria acted a Ladino version of the story of Joseph and his brethren. In December, 1912, the Ahavath Shalom Society of Monastir presented *The Two Brothers*, and a Ladino version of "*Le médecin malgré lui.*"

A weekly newspaper, *La America*, published in Judaeo-Spanish (in Hebrew characters), is now in its third volume. It was founded November 11, 1910, for the purpose of helping to organize the community. It circulates in all the Ladino communities of the continent. A second newspaper, *La Aguila*, a daily, appeared from February 23 to March 22, 1912. It failed for lack of support.

The three communities of Levantine Jews, Greek, Arabic, and Ladino, are all insulated from the Yiddish Jewish or American Jewish life around them by their ignorance of both Yiddish and English. They are furthermore separated from the organized Jewish religious life of this country by their Sefardic religious tradition, differing from the Jewish traditions around them in synagogue liturgy, ritual, and ceremonial, and pronunciation of Hebrew. To a greater extent, therefore, they are thrown on their own resources. These three groups of Levantine Jews took the first step towards self-help in March, 1912, by organizing the Federation of Oriental Jews in America.

The objects of the Federation are to improve the material, intellectual, and civic status of the Levantine Jews in America and to better their religious conditions by the establishment of

Talmud Torahs. With limited means at its disposal, the Federation is attempting much in all these directions, especially in encouraging the societies and in maintaining a Talmud Torah downtown with a branch uptown. In April, 1913, the Federation held its first annual convention.

The general Jewish community has made attempts through its institutions to help the infant colony. The Hebrew Sheltering and Immigrant Aid Society has cared for those entering the country. The Educational Alliance, the Spanish and Portuguese Synagogue Shearith Israel, its Sisterhood and its Hebrew Relief Society, the United Hebrew Charities, the Employment Bureau for Handicapped Workers conducted by the Kehillah, and the Recreation Rooms in Chrystie Street have in their respective spheres attempted educational, religious, social, and relief work. But the growing problem has as yet been hardly touched.

Religious help is the first essential for safeguarding the young. The old Sefardic religious tradition should be preserved in this land because of its dignity, and because of the inspiration its glorious past gives to the present and to the future through memories of a Maimonides or a Jehuda Halevi. The colony itself is not in a position to meet adequately the religious needs, and the existing agencies in the general community, organized on an Ashkenazic or Russo-Polish basis, are unable to minister to the Sefardic element.

The new colony requires the guidance of the general community also in the Americanization of its older members. Stress should be laid on the teaching of English. This will help to break down the isolation of the Levantine Jews, and tend to raise their present low economic standing by fitting them to cope with American conditions. There is also

grave and immediate need for social work, in the prevention of tuberculosis and in forestalling physical degeneracy generally among immigrants transplanted from warmer climes, undernourished, poorly housed, and in general unadjusted to our conditions.

The need for systematic and far-sighted activity in behalf of Levantine Jews is the more urgent because their numbers are bound to grow rapidly. The attractive force of those now settled here and the devastation and political unrest in the Balkans and in Asia Minor resulting from Turkey's disastrous war will in all probability drive many more Jews from the Balkan States and the Ottoman Empire to seek a refuge in this country in the near future. It is therefore the imperative obligation of the general Jewish communities in New York City and other centres for Levantine immigrants to anticipate the evils and hardships to which all immigrants are subjected, and which are likely to bear even more heavily on immigrants isolated from other Jews by language and traditions. The aim should be to bring them under the best influences of American Jewish life.