AGRICULTURAL ACTIVITIES OF THE JEWS IN AMERICA

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INTRODUCTION

There is a tendency to go far afield in the discussion of agriculture as a vocation. This tendency is specially evident in the treatment of the Jew as an agriculturist. It is argued by some that the Jews, having been originally an agricultural people, should go back to the calling of their forefathers. Others, on the contrary, maintain that since they have not been tillers of the soil for nearly two thousand years, it is folly to expect Jews to make a success at it at this late date. Both sides seem to overlook the fact that the only inducement to engage in agriculture or, indeed, in any other occupation, is the individual profit and satisfaction expected therefrom. If a man can improve his condition—not necessarily financial—on a farm, it is a good reason for his becoming a farmer. If not, there is every reason for his staying away. As for the Jewish farmer, it does not always occur to either side that he is a human being and is actuated by the same motives, and must be judged by the same standards, as the average human being.

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Judging from the discussions frequently seen on the subject it might be supposed that the movement of the Jew toward the farm is very recent; that there is a great hiatus between the Jewish farmer of Biblical times and of the present day; and that the Jewish farmer of to-day is a hothouse plant carefully nurtured by the money and efforts of his philanthropic co-religionists. As a matter of fact, there never was a time when Jews did not engage in agriculture, and this notwithstanding the vexatious restrictions designed to uproot them from the soil and force them into industrial and commercial life. The present-day movement toward the soil is merely the result of the removal of the restrictions that made agriculture to the Jew a forbidden or a hazardous occupation.

It is true that expulsions and pogroms have necessitated the establishment of philanthropic organizations without which it would have been impossible to deal with the exceptional conditions affecting the lives of so many distracted and uprooted human beings. But these organizations are now constantly engaged in eliminating the eleemosynary element, and are acting merely as guides, directing and encouraging those who are anxious, of their own initiative, to take up farming for a livelihood.

For the most part, this article endeavors to relate the story of the activities of the Jews in agriculture on the American continent. By reason of the traditional ties that bind the Jews of the world to Palestine; the direct relations of a varied character that the Jews of the United States have with Palestine; and the extent to which resettlement there may in the future have effect in diverting the stream pouring out of Russia, it has been deemed appropriate to open with a sketch of the colonizing undertakings in Palestine.

The close interrelation between the Russian exodus and the growth of agricultural activities in America has also made it appropriate that an account should be given of Russian-Jewish agriculture.

Palestine

In all likelihood the dispersion of the Children of Israel after the taking of Jerusalem by the Romans was not as thorough as is generally believed. Many Jews must have remained in their own country, and not a few doubtless followed their customary vocations. It is therefore not only possible but quite probable that some Jews have always been farming in Palestine. Benjamin of Tudela records the finding of Jewish farming settlements in the Holy Land in 1170, and in 1481 Volterra found a settlement of about sixty Jewish farmers at Gaza. Other travellers tell of similar discoveries from time to time.

But the rehabilitation of Jewish agriculture in Palestine had its beginning only in the latter part of the nineteenth century. In the early fifties considerable agitation was set on foot throughout Europe, aiming at the return of the Jews to the Holy Land. Crémieux, Sir Moses Montefiore, and others, devoted much time and attention to the furtherance of this idea. In his "Diaries" Sir Moses speaks of colonizing some thirty-five families from Safed. But whether a beginning was actually made, where this colony was located, or what became of it, is not clear.

Nothing of a tangible nature seems to have been accomplished until the Alliance Israélite Universelle was induced to take an interest in the movement. This organization was founded in Paris in 1860, as a result of the persecutions to which the

Jews of Eastern Europe and other Eastern countries were subjected. Its object was to promote the general moral progress of the Jews and to protect those suffering from persecution. In 1868, at the solicitation of several Rabbis, the Alliance sent Charles Netter, one of its organizers, to Palestine to investigate the possibility of locating Jews upon farms. The result of Netter's visit was the founding, in 1870, of the Agricultural School of Mikweh-Israel, for which purpose the Sultan donated 650 acres of land, east of Jaffa, on the road from Jaffa to Jerusalem. The object of this school was to train Jewish youths as agriculturists, to form nuclei of Jewish colonies eventually to be established in Palestine. Up to October 31, 1908, the number of pupils that had attended the school was 857, of whom 405 were graduated after taking the full course of seven years. The school's equipment is modern, and the instruction is practical as well as scientific. The number of pupils registered in 1908-1909 was seventy-eight. Graduates of the school are to be found on their own farms in Palestine and elsewhere. Some are employed as agricultural instructors in the colonies and in Turkish provinces other than Palestine, while those who show exceptional promise are sent to pursue post-graduate work in the agricultural schools of France.

Contrary to the general belief, which makes Petach-Tikwah the oldest colony, this distinction seems to belong to Mozah, a suburb of Jerusalem. Rabbi Hirsch Kalischer, of Thorn, Prussia, and other Rabbis in Europe sent out an appeal urging the establishment of agricultural colonies in Palestine, with a view to improving the condition of the Jews living in that country. Funds were collected, 127 acres of land were bought, and in 1873 several families were placed thereon. These pioneers had a hard struggle for existence, but to-day the little

settlement is in a flourishing condition, and its members are chiefly engaged in viticulture, and in truck farming for the Jerusalem market.

The year 1878 saw the founding of the largest and the most prosperous of the Palestinian colonies. Several Jewish residents of Jerusalem bought a tract of land of 767 acres, about six miles north of Jaffa, and named the settlement Petach-Tikwah. A part of the land was low, marshy, and malarial, and most of the colonists were attacked by fever, and obliged to leave. But in 1883 the Society Hovevei Zion of Odessa placed a few Russian immigrants from Bielistock on the abandoned land. Profiting by the experience of the former colonists, the houses of the new settlers were built on higher and healthier ground. This proved more successful, and many of these settlers, or their children, are still cultivating their original holdings.

Thus far the motives for Jewish colonization in Palestine were, on the one hand, economic—the encouragement of the poverty-stricken and dependent Jews in the cities of Palestine to become self-supporting and self-respecting—and, on the other, religious. Neither of these motives seems to have been sufficiently strong to exercise a perceptible influence on Jewish agriculture in the Holy Land. The impetus to Jewish colonization in Palestine and elsewhere was given by the renewed outbreak of persecution and lawlessness that raged in Russia in the early eighties. A general exodus took place. The bordering countries were overrun with destitute refugees having no objective point. Soon a wave of nationalism swept over European Jewry, and the cry went forth that the only salvation for the Jew was to return to the land of his forefathers. Dr. Pinsker's " Auto Emancipation " and other books and articles favoring that course made their appearance. The agitation

gained momentum. Committees were organized in nearly every centre in Europe, and funds were collected for the cause. The Alliance Israélite Universelle had no faith in the movement, and showed little interest in it. Yet the tide was strong, and many refugees, with or without assistance or encouragement from their more fortunate brethren, emigrated to Palestine with the object of establishing themselves as tillers of the soil. But the greatest impetus to Palestinian colonization has arisen as the result of the modern Zionist movement organized by Dr. Theodor Herzl in 1896.

The first of the colonies to be founded as a result of the conditions just described was Rishon-le-Zion. In 1882 several Russian refugees from Moghileff, led by Hirsch Leventin, bought land about six miles south of Jaffa, on the road from Jaffa to Gaza. The same year saw the founding of the colony Wady-el-Chanin two miles away, also by Russian Jews, and of the colonies of Sammarin (Zichron-Jakob) in Samaria and of Rosh-Pina in Galilee by Roumanian Jews. About one hundred students from Russian universities came the same year to work as farm laborers. These students were members of an organization called "Bilu," which word is made up of the initial letters of the Hebrew phrase meaning "come let us go to the house of Jacob." They eventually founded the colony of Hedera.

In 1883 some Russian immigrants founded the colony of Yessod-Hamaaleh in Galilee. These colonists, like those who preceded them, were chiefly merchants and mechanics. They had no knowledge of agriculture, and what little money they had was soon lost in their venture. The economic situation of this settlement as well as that of the other Palestinian colonies at that time became extremely precarious. But the

colonists of Yessod-Hamaaleh enlisted the interest of the Hovevei Zion of Russia, and a committee of two was sent to Paris, who induced Baron Edmond de Rothschild to come to the assistance of this colony.

The first step taken by Baron Rothschild was to build an irrigation plant in Yessod-Hamaaleh, using Lake Huleh as a reservoir. He also planted a nursery garden, and encouraged the cultivation of roses, which has since become its chief industry. These are distilled into attar of roses in a perfume distillery Baron Rothschild erected. He also came to the assistance of the other colonies, and it was due largely to his generosity that they survived. In Rishon-le-Zion he undertook the development of viticulture on a large scale. To prevent phylloxera, American vine stocks were imported, on which French shoots were grafted. A large wine cellar was erected, modern equipment was installed for the manufacture of wine, and experts from France were sent to assist in the development of Palestinian wine growing and the making of wines and cognacs. It took ten years, and it cost Baron Rothschild millions of francs, to bring Palestinian viticulture to its present state of development. Mulberry trees for the culture of the silk-worm and fruit trees, such as almonds, figs, and citrus fruit, were also planted in this and other colonies.

Baron Rothschild also took the colony Sammarin under his protection, and renamed it Zichron-Jakob, after his father. There, too, he planted a nursery garden, erected a wine cellar, and a steam flour mill. Expert agriculturists were also sent to Rosh-Pina to plant fruit trees, especially of the citrus variety, besides olives and almonds. In 1884 Baron Rothschild bought a tract of land in Ekron, and named the colony Mazkeret-Bathya, after his mother. Petach-Tikwah was taken in hand in

1887. He planted eucalyptus trees around the marshes to eradicate the malaria, and with the improvement of sanitary conditions, this colony grew rapidly, and is now the largest and most flourishing of Palestinian colonies.

Baron Rothschild's effective interest in Palestine served to preserve the existing colonies. But the influence of his activity extended beyond the colonies which he had founded or assisted. Newly established organizations, having as their object the development of Palestinian agriculture, began to buy land for colonization. Hedera and Kefar-Saba were established by the Ezra, a German society founded in 1884 with the object of establishing Jewish farm laborers in the colonies upon farms of their own. Kinneret was founded by the Palestine Land Development Company of England, and Merhawya by the Erez Yisroel Siedlungsgesellschaft of Cologne. Colonies were also established by immigrants independently and without assistance from any source. Rehobot, for example, was founded by immigrants from Warsaw, and Artuf by Bulgarians. A measure of the interest in Palestinian colonization may be gathered from the fact that between the years 1883 and 1896 twenty-two colonies were founded.

In 1896 the Jewish Colonization Association (ICA), upon the urgent solicitation of Baron Rothschild, began loaning money to colonists in Palestine. The following year it bought 4400 acres of land in Galilee, on which the colony of Sedjera was founded, and farm laborers from other colonies were placed thereon as tenants. In 1910 Baron Rothschild, wishing to perpetuate his work through a permanent organization, turned over the affairs of his colonies in Palestine to the ICA.

From the very first, this organization gradually withdrew paternal supervision from the colonies, and used every effort to

place their affairs in the hands of local bodies and make the individual colonists self-governing and independent. A striking illustration of the effect of this action was the organization, in 1906, of the Société Cooperative de Vignerons (Wine Growers Association) to which organization the ICA turned over the wine-cellars of Rishon-le-Zion and Zichron-Jakob. These cellars had been conducted by Baron Rothschild at a considerable annual loss. The cooperative association not only brought better net results to the wine growers, but was able in 1911 to pay to Baron Rothschild 450,000 francs on account of its indebtedness to him. The Jewish Colonization Association, besides lending its moral and financial assistance in the way of loans to the existing colonies, owns considerable land in various parts of Palestine, on which it employs Jewish farm laborers. After a period of probation farms are rented to them, and they are subsequently established upon farms of their own.

In accordance with the figures given by the Zionist organization, the number of Jewish agricultural colonies in Palestine in 1911, was forty-one, comprising a population of about 9500 souls and occupying 79,072 acres of land. Following is a table giving the names of the colonies, date of foundation, area, and population; also the gross income of each colony for the year 1910, when obtainable. (For Table, see p. 30.)

In addition to these colonies, considerable land is held by Baron Rothschild, the Jewish Colonization Association, the Palestine Land Development Company of London, the Geulah Society of Odessa, the Agudath Netaim of Jaffa, the Hoachooza Society of St. Louis, and a number of public-spirited individuals, with a view to future settlement.

The economic situation of the Jewish colonies in Palestine has improved from year to year. The figures given in the

Name	Year	Area	Population	Gross income
I. JUDEA		*Hectares**		*Francs†*
Mikweh-Israel	1870	225	150	.....
Mozah	1873	59	28	.....
Petach-Tikwah	1878	2275	1500	466,971
Katra	1882	500	150	76,415
Rishon-le-Zion	1882	1180	1000	121,213
Wady-el-Chanin	1882	285	200	.....
Jehudie	1883	12	15	.....
Ekron (Mazkeret-Bathya)	1884	1275	300	144,918
Kastinieh	1888	550	150	.....
Rehobot	1890	1300	600	128,415
Artuf	1896	460	50	.....
Ben-Schamen	1906	210	100	.....
Bir-Jakob	1907	200	70	.....
Ain-Ganim	1908	65	100	.....
Hulda	1909	182	40	.....
II. SAMARIA				
Zichron-Jakob	1882	1850	1000	183,210
Um-el-Dschemal	1889	253	80	.....
Schweja	1891	851	50	.....
Hedera	1891	2750	200	121,915
Kefar-Saba	1894	635	30	.....
Atlit	1897	460	50	18,950
Hefzibah	1905	200	8	.....
Tantura	....	40	16	.....
III. GALILEE				
Rosh-Pina	1882	3800	800	48,096
Yessod-Hamaaleh	1883	910	300	29,913
Mishmar-Hayarden	1890	230	100	27,453
Ain-Seitun	1891	509	20	.....
Metula	1896	1350	310	69,685
Sedjera	1899	1850	200	.....
Mahanayim	1899	100	100	.....
Milhamie	1902	1350	100	74,000
Mes'cha	1902	900	200	70,122
Yamma	1902	2750	400	91,027
Kinneret	1908	550	80	13,300
Delakai	....	....	....	.....
Mizpah	1908	360	40	.....
Dagania	1909	320	30	.....
Migdal	1910	450	100	.....
Merhawya	1911	900	100	.....
Poreah	1911	350	30	.....
IV. TRANSJORDANIA				
Bene Jehuda	1888	315	83	.....

* A hectare is equivalent to 2.471 acres.
† These figures were taken from the ICA report for 1910.

preceding table, showing the gross income of some of the colonies, do not truly represent the exact situation. The year 1910, besides being one of severe drought, was also a sabbatical year, and not a few of the colonists observed it as of yore. In Yessod-Hamaaleh, for example, out of thirty-two colonists, twenty-one observed the sabbatical year, and not only did they not cultivate their lands, but even neglected harvesting their fruits.

Many of the colonists have liquidated their debts to Baron Rothschild and are prosperous. A colonist in Rishon-le-Zion, by the name of Levine, sold 5500 cases of oranges in 1910, from which he realized 16,000 francs; another, by the name of Abramovitz, distilled 20 kilos of attar of roses, which he sold at 35 francs per kilo. The area planted with oranges in the colonies of Judea alone is about 1750 acres, representing an investment of over 5,000,000 francs. The grapes taken in 1910 by the Wine Growers Association from the colonists in Judea and Samaria amounted to about 1000 tons. However, viticulture appears to have been overdone, and the Wine Growers Association has paid the cost of replacing the vineyards with fruit trees in some of the colonies, where the grapes are not of a high quality. The Pardess (Orange Growers Association) is doing among the fruit growers what the first named association does for the wine growers. Improved farming methods are being adopted constantly, and wherever possible irrigation plants are constructed. Besides the cultivation of fruit, such as oranges, as well as almonds and olives, the raising of cereals, wheat, barley, and so on, is engaged in to a constantly increasing extent. Some cotton is raised in Petach-Tikwah and Milhamie, but with indifferent success. In Metula, the summer boarding industry adds considerably to the income of the

colony. In all the colonies each settler usually has a stone house, a kitchen, and flower garden, besides a horse or other beast of burden, a cow or goat, and some poultry.

The municipal affairs of the colonies are gradually being assumed by local elective boards. In many of the colonies the public utilities are owned and controlled by the colonists co-operatively. Each colony has one or more synagogues, a school building, and some a town hall, a hospital, and other public or communal buildings. In the schools the teaching is conducted, as a rule, in Arabic and Hebrew. Most of the colonies also have kindergartens. The religious schools (Talmud Torahs) in many of them are conducted by the Freie Vereinigung, a German society. As to agricultural education, besides Mikweh-Israel, the Jewish National Fund established, in 1911, in the colony Ben-Schamen, an agricultural school in connection with the industrial school Bezalel. A number of other societies also conduct in the colonies educational work of various kinds.

The Jewish Agricultural Experiment Station at Haifa

The growth of the Jewish colonies has opened the eyes of the world to the needs and the possibilities of Palestinian agriculture. Men of science also have become interested in the country as the probable birthplace of our cultivated cereals, wheat and barley. In 1906, Aaron Aaronsohn, the son of one of the Roumanian pioneers of Zichron-Jakob, found, after painstaking investigation, a few ears of wild wheat growing on the declivities of Mount Hermon. The scientific world hailed the discovery as epoch-making, because of its relation to the possibilities of dry farming in arid regions.

Meantime, the Jewish National Fund of the Zionist organization charged itself, in consequence of a resolution taken by the International Congress held at Basle in 1903, with the collection of moneys for the foundation of an agricultural experiment station in Palestine. Aaronsohn was commissioned to study the question of the hybridization of wild wheat. He travelled extensively in Northern Africa and Southern Europe, and came to America in 1910. While here, he established relations with the United States Department of Agriculture, which took a keen interest in his discoveries, and published a Bulletin by him entitled "Agricultural and Botanical Explorations in Palestine."

Through the United States Department of Agriculture, Aaronsohn and his work were brought to the notice of a number of prominent American Jews, who at his initiative established, February 18, 1910, the Jewish Agricultural Experiment Station, a New York corporation, with Julius Rosenwald, of Chicago, president; Morris Loeb, of New York, vice-president; Paul M. Warburg, of New York, treasurer; and Henrietta Szold, of New York, secretary. The objects of the corporation, to quote from its by-laws, "are the establishment, maintenance, and support of Agricultural Experiment Stations in Palestine and other countries; the development and improvement of cereals, fruits, and vegetables indigenous to Palestine and neighboring lands, the production of new species therefrom and their distribution elsewhere; the advancement of agriculture throughout the world, and the giving of instruction in new and improved methods of farming." The by-laws provide further that "the activities of the corporation shall be conducted exclusively on a scientific and educational basis, without religious, national, or political tendency of any kind."

Funds were raised by the corporation for installation and the running expenses for a period of five years. The demonstration fields are situated at Atlit, at the foot of Mount Carmel, on land belonging to Baron Rothschild. A sub-station, chiefly for fruit culture, is situated in the Jewish colony of Hedera, on land offered by the colonists for the purpose. A second sub-station is being established on land donated by J. Kremenetsky of Vienna in the neighborhood of the colony of Petach-Tikwah, and other demonstration fields will be planted at Marrah, where a twenty-five acre plot has been put at the disposal of the Station by colonists. Recently Mr. Nathan Straus, of New York, enlarged the available territory of the Station by purchasing for it one of the foothills of Mount Carmel, adjoining the demonstration field at Atlit, on which pomological and reforestation experiments are to be instituted. Through his generosity a health bureau was also established in connection with the Station.

The Station has occupied itself since its establishment with the hybridization of wild cereals. At the same time plantations on a large scale have been made of fruit trees, vines, mulberry trees, various sorts of fodder, and ornamental plants. For the purpose of experimentation with species adapted to the many varieties of soil and climatic conditions that characterize Palestine, plants have been imported from America, from France, and elsewhere.

The Station has already won the confidence of the Palestinian public. The Jewish colonists, to the north and the south, resort to it for advice and information, both with regard to their plantings, and with regard to the introduction and use of modern machinery. Even the old-established German Templar colonies, which have long claimed their grapes as the best

grown in Palestine, have enlisted the services of the Station to aid in the solution of difficult agricultural problems.

The Orient

Outside of Palestine Jewish agriculture in the Eastern countries is relatively of little importance. The first of the Jewish agricultural activities in these countries was the founding of the Agricultural School of Djedeida in Tunis, in 1895, by the Alliance Israélite Universelle. This school is located on a tract of 4500 acres of land near the city of Tunis. The pupils are mainly drawn from the native Jewish inhabitants, and usually number about a hundred. The ICA contributes toward the maintenance of the school by paying for a certain number of pupils each year, as it does at the school of Mikweh-Israel.

Another agricultural school, Or-Jehouda, was founded by the Jewish Colonization Association in 1899 in the vicinity of Smyrna, in Asia Minor. The school is located on a tract of about 7500 acres.

In 1901 Otto Warburg, of Berlin, was instrumental in founding two small colonies of Roumanian Jews in Asia Minor, Sazilar and Karaya. Some of the original colonists having left, they were, in 1910, replaced by Russian immigrants with means of their own, who are making good progress.

On the Island of Cyprus the Ahavath Zion Society of London, composed largely of Russian Jews from Minsk and Warsaw, started three small colonies in 1897, Margo, Cholmakchi, and Kouklia. The total population of these colonies in 1910 was 110.

Russia

The first movement in the direction of placing the Jew upon the soil in Russia was initiated by Emperor Alexander I. In 1802 he appointed a commission to study the Jewish question, and upon the recommendation of that commission a plan was outlined for the colonization of Jews in the western and southwestern provinces. The first seven colonies of Jewish farmers were founded in 1806 in the Province of Kherson in New (Southern) Russia. Permission was given to Jews to buy or rent land. For the assistance of those without means the Government contributed some 80,000 acres of land, besides promising its financial and moral support to the enterprise. Aside from the vexatious restrictions which tended to hamper the new colonists, they were placed upon land suitable only for extensive cultivation, for which they had neither the financial means nor sufficient land. The Government, too, had not kept its pledges, and many of the colonists, finding the situation hopeless, became discouraged and left. Nevertheless, by 1810, some 1690 families were to be found in these colonies. With the exception of 443 additional families settled in 1823, colonization was practically at a standstill. An Imperial edict issued in 1810, and another in 1823, put an end to Jewish colonization for the time.

In 1835 Alexander's successor, Emperor Nicholas I, made an effort to revive the movement of colonizing Jews in New Russia on much more liberal terms. As a further inducement colonists were relieved from taxation and from military service for a certain number of years, and wealthy Jews who founded a colony of one hundred persons were to be raised to the nobility. But the experience of those who had returned from the old colonies in Kherson was not yet forgotten, and the scheme did

not arouse much interest. The following year a commission was appointed by the Emperor, which recommended the fertile plains of the Siberian provinces as more suitable for Jewish colonization. About 40,000 acres of land were appropriated by the Government for this purpose. The new project was hailed with enthusiasm by Jewish leaders as well as by Jews in general. But in 1837, before any of the plans could be carried into effect, another edict of the Czar recalled his former edict, and Jewish colonization in Siberia ended before it began.

Meanwhile, applications from Jews throughout Russia for permission to settle in Siberia had grown to a considerable volume. Many of the would-be colonists, accepting the Government plan in good faith, did not wait for final arrangements to be completed, and started on their way to Siberia. On reaching their destination, after travelling over two thousand miles, upon orders from St. Petersburg, they were seized and transported to Kherson, where the former colonies were established, a distance of about twenty-five hundred miles. Considering the mode of transportation at the time, it is easy to see what suffering and hardships these helpless would-be colonists must have undergone. Many of them died on the way; others were too ill to continue their journey, and were placed in hospitals en route. Those that reached their destination were too exhausted and too ill to be fit for anything. Several thousand men, women, and children were left by the Government without food or shelter, and the ravages of famine and disease were appalling. Not the least of their troubles was the maltreatment the colonists had received at the hands of the Russian officials in whose charge they had been placed.

By 1841, however, four new colonies were started, and in 1845 there were in all, in the province of Kherson, fifteen

Jewish colonies, comprising 1661 families, with a population of 12,779 souls. After 1849 Jewish colonists were chiefly directed to the province of Ekaterinoslaff. By 1856, fifteen colonies were founded in this province, comprising 766 families. In the province of Bessarabia, nine colonies were founded between the years 1836 and 1853. Despite the many obstacles encountered, Jewish colonization made much headway. Colonies grew up everywhere, and Jews in large numbers also settled on individual farms in nearly every part of the Russian Empire. In the northwestern provinces the colonization of Jews on Government as well as on private lands proceeded simultaneously. But in 1859 the further settlement of Jews on Government land was stopped, and in 1864 they were prohibited from settling even on private lands. Jewish colonization ceased, and the May Laws of 1881 served not only to restrict the growth of Jewish agriculture in Russia, but actually to decrease it.

According to official figures for the year 1870, there were in the nine northwestern provinces a total of 216 Jewish farming settlements, covering over 90,000 acres and comprising a population of 34,475. A canvass made by the Jewish Colonization Association in 1898 shows the number of Jewish farming colonies in the northwestern, southwestern, and southern provinces to be 296, as follows:

Region	Colonies	Families	Persons	Acres
Northwestern Provinces.....	188	2,731	18,504	66,012.5
Southwestern Provinces.....	60	2,227	12,155	31,975.5
Southern (New) Russia.....	48	5,592	32,683	171,390.6
	296	10,550	63,342	269,378.6

These figures do not include the settlements in the ten Polish provinces and elsewhere, nor the individual farmers scattered

through the Empire. The first general census of the Russian Empire, which appeared in 1897, gives the number of Jews engaged in agricultural pursuits as 40,611, and the number of souls dependent upon them for support as over 150,000, making the Jewish farming population in Russia approximately 200,000. The acreage owned by Jews in the Empire is given as 6,422,684.

The economic position of the Jewish farmers in Russia is doubtless growing more precarious from year to year. Bad as is the condition of the Russian peasant farmer, that of the Jew is infinitely worse. Beginning as they did with 81.1 acres per family, which, with the agricultural methods pursued at that time, was hardly sufficient to give a family of fair size an opportunity to make a respectable living, the holdings of the Jewish farmers constantly decreased, until the average in 1898 for the entire country was as low as 23.4 acres. In the southern provinces (New Russia) the average is 30.6 acres; in the northwestern provinces 24.2 acres; while in the southwestern provinces it is only 14.3 acres. This reduction was caused, in the first place, by the natural increase in the number of families in these colonies, who had to be provided for from the scanty holdings, which could not be increased either by purchase or lease, but chiefly through the action of the Government, which from time to time deprived Jewish colonists of their holdings of large tracts of Government land, on which they had been previously induced to settle. In the middle of the seventies, for example, more than 89,166 acres of land, or more than fifty per cent, was taken away from the Jewish colonists in the four provinces of Volhynia, Kieff, Podolia, and Tchernigoff. Even as late as 1910, some of the colonists of Kherson were deprived of considerable state land which they had occupied for three-

quarters of a century. Many Jewish farmers in the Russian Empire are perforce obliged to seek other occupations, or other countries for their agricultural activities. Not a few of the colonists have increased their cultivable area by rental, but inasmuch as it is done without sanction of law, they are, of course, entirely at the mercy of their non-Jewish lessors.

Had it not been for the activity of the Jewish Colonization Association, which, in cooperation with the Central Emigration Committee of St. Petersburg, organized by Baron Horace Günzburg, has exerted every effort to ameliorate the condition of the Jewish farmers in Russia, their condition would have been intolerable. By reason of the inadequacy of the land at the disposal of the colonists, that organization put forth every effort to transform the agriculture of the Jewish farmers to suit the conditions. The ICA encourages a more intensive form of cultivation, to develop the holdings to the best advantage. In the northwestern provinces it has aided the farmers to go into fruit and truck farming; in the southern provinces into viticulture and stock breeding; and in Bessarabia and Podolia into the culture of tobacco, although the sale of tobacco by the colonists is hedged about with many restrictions. In Kherson, for example, with the help of the ICA, sixty-two new vineyards were set out in 1910, and in Bessarabia the number of grapevines planted the same year was 240,725. In some of the colonies of Ekaterinoslaff, the ICA also erected irrigation systems. The ICA likewise established nursery gardens to supply the necessary nursery stock for the colonies, and has in its employ a number of expert agriculturists, who constantly travel about to teach the farmers the most modern methods and to assist them in improving their condition.

The colonists are further granted loans for the purchase of live stock and modern tools and farming implements. These loans are advanced, as a rule, through the Cooperative Credit Associations, of which there are eighteen in operation, which act as fiscal agents of the ICA in their respective localities, and do various forms of cooperative work among their members. The ICA also maintains five agricultural schools. Children of Jewish farmers are especially given every facility to attend these schools. In the year 1910, the school at Minsk had eighteen pupils, that of Novopoltavka fifty pupils, Czenstonieff nineteen, and Czenstochowa fifteen. The last-named gives special attention to fruit growing, horticulture, and floriculture. Another school, at Orscha, consists merely of an experimental farm worked by the inmates of one of the orphan asylums.

With all this, the economic situation of the Jewish farmer in Russia could not be more deplorable, and unless a radical change in the attitude of the Government takes place, Jewish agriculture in the Russian empire is doomed.

Western Europe

Jewish agriculture in the countries of Western Europe has little significance. There are no reports of Jews engaged in agriculture in France, Holland, or England. In Germany there were, in 1907, according to the official census, 3746 Jews engaged in agricultural occupations, farming, forestry, hunting, and fishing. The number of Jewish landowners in Germany is small, and they are mainly owners of large estates. Jewish farmers in Germany are to be found only occasionally in the West Prussian provinces and in South Germany. In

Austria, in the provinces of Galicia and Bukovina, many Jews live in rural districts, and some own a cow or two and a garden patch; but an actual Jewish farmer depending upon the farm for a livelihood is extremely rare. Considerable land is owned and farmed by Jews in these provinces, but they are chiefly large estates. The small Jewish landowner does not work his farm, but as a rule rents it out on shares. The same is true of Hungary and Roumania.

In addition to the five agricultural schools in Russia, the ICA, in 1899, founded a school at Slobodka-Lesna, near Kolomea, in Galicia. It is located on about 2200 acres of land, and its courses are thoroughly practical in character. Besides agriculture, blacksmithing is one of the most important courses. The school also established a large distillery for the manufacture of spirituous liquors. The school had fifty-five pupils in 1910.

Another Jewish agricultural school in Europe is the Israelitische Erziehungsanstalt at Ahlem, in the vicinity of Hanover, Germany, founded in 1893 by Moritz A. Simon, a banker of Hanover, with an endowment of $750,000. The aim of the school is to teach "agriculture and handicraft—two occupations from which Jews, through circumstances, have been excluded for centuries." The ICA contributes to its support by maintaining a number of pupils from Russia at the school, which up to 1905 had graduated 170 pupils.

The Jewish Colonization Association

The revival of persecutions and expulsions in Russia in 1890, and the urgent appeals to him from prominent members of European Jewry to aid in lifting the burden put upon them by

the large emigration from the affected provinces across the Russian frontier, caused Baron Maurice de Hirsch to take prompt measures to carry out his long-considered plan of relieving the Jewish situation in Russia by transplanting a large part of its population to countries where it could live untrammeled by religious bigotry and political oppression. Having concluded that a new country like the Argentine Republic might furnish a favorable field for his ambitious philanthropy, he had sent, in 1890, a commission consisting of William Loewenthal, a German physician, C. E. Cullen, an English engineer, and Vanvinckeroy, a Belgian colonel, to study the agricultural opportunities afforded by that country. Their favorable report and the hearty approval and promise of moral support of the Argentine Government led him to enter upon the statesmanlike undertaking that has established his fame for all time. To prepare the way for an orderly emigration, a Central Emigration Committee of prominent Jews, under the presidency of Baron Horace Günzburg, of St. Petersburg, was soon formed, and the sanction of the Russian Government for the project was obtained.

Stress of circumstances had compelled Baron de Hirsch to embark upon Argentinian colonization before his plans were fully matured. He soon saw that the many difficulties to be overcome in order permanently to carry out a scheme of such magnitude were beyond the capabilities of any individual, and that the responsibility must be shared with other Jews of prominence and public spirit. Accordingly, in September, 1891, the Jewish Colonization Association (ICA) was organized as an English corporation, with a capital of 2,000,000 pounds sterling, Baron de Hirsch furnishing the entire capital.

Later on he donated to this organization a much larger amount as a trust fund, of which the income alone was to be used, and upon his death he made that corporation his principal legatee. The shares of this corporation he distributed to the Jewish communities of Berlin, Frankfort, Brussels, Paris, and London, who were to name the directors of the organization. However, responsibility for the work of the ICA rested upon the shoulders of its founder until his death in 1896. The first meeting of the Trustees, or Council, of the ICA convened that year, and comprehensive plans were prepared, aiming at the relief of the persecuted Jews in Russia and other countries, so as to ameliorate their condition, economic, social, as well as political.

Besides continuing and developing the work in Argentine, which Baron de Hirsch began in 1891, the ICA, in 1896, as we have seen, came to the assistance of the Jewish colonies in Palestine. It also entered upon a multiplicity of activities of relief and education in the towns of that country. The same year the ICA, with the cooperation of the St. Petersburg Committee, gave attention to the unfortunate Jewish farmers of Russia. It also initiated other work of a constructive and educational character in the congested cities of the Pale and other Jewish centres. Almost simultaneously it extended its activities to Canada and to the United States, in which country Jewish immigration from Russia had assumed large proportions, and where Baron de Hirsch had already created an agency for his philanthropic activities by the establishment of the Baron de Hirsch Fund. The liberality of the ICA alone made possible many educational institutions in the United States working for the economic independence and Americanization of the Jewish immigrant. It was due also to the coopera-

tion of the two Baron de Hirsch organizations—the ICA and the Baron de Hirsch Fund—that the Jewish Agricultural and Industrial Aid Society, which has wielded such strong influence upon the agricultural activities of the Jews in the United States, was created. In fact there is hardly a country where Jews are to be found to which the philanthropic activities of the Jewish Colonization Association do not extend.

ARGENTINE

The Jewish Encyclopedia (article, "Agricultural Colonies in the Argentine Republic") is authority for the statement that Russian Jews had attempted to establish colonies in Argentine in 1889 and 1890, before Baron de Hirsch commenced his great undertaking. But whatever their extent, these colonies were soon absorbed by the elaborate projects of Baron de Hirsch, which, for the reasons already given, were hastily put in operation with the purchase, early in 1891, of about 62,000 acres of land in the province of Buenos-Ayres, and the founding of the colony of Mauricio. On July 5, 1891, several hundred immigrants were sent by way of Hamburg, and eight hundred more were selected from some four thousand refugees who were stranded in Constantinople. By the end of the year twenty-two hundred persons had been despatched to Argentine.

Strict orders had been given to the local committees to choose only experienced agriculturists, but this was not found practicable. The hastily formed local committees which had the selection in charge were not in a position to learn much of the qualifications of the men they were selecting, and besides were anxious to relieve the situation and send out the unfortunate refugees as quickly as possible. As a consequence, many errors of judgment were necessarily made, and Argentinian coloniza-

tion suffered numerous setbacks because of the inability or disinclination of many of the immigrants to adjust themselves to a new economic life. However, Baron de Hirsch was not discouraged. He continued adding to his holdings in Buenos-Ayres, and also acquired large tracts of land in the provinces of Santa Fé and Entre-Rios. The second colony to be founded by Baron de Hirsch was that of Moïseville in the province of Santa Fé, also in 1891.

In 1894, the colony of Clara, named after the Baroness de Hirsch, was founded in the province of Entre-Rios. Profiting by former experience, a change was made in the mode of selecting the colonists, the selection being made in Russia from those who were actual agriculturists. Ten groups of about forty families each were sent direct from Russia to Argentine, where everything had been prepared for them. This brought better results.

The growth of Argentinian colonies, however, was slow and during the early period numerous difficulties and obstacles were encountered. Many of the colonists, knowing nothing of farming, unprepared to bear the hardships of pioneers, and not receiving the support from the administrators of the colonies they thought they were entitled to, created considerable trouble, and eventually left. Of the 1333 families established upon farms in 1891, but 1023 remained at the end of the year. Between 1892 and 1894 inclusive, 768 new families were located, but there were so many defections that at the end of 1895 only 1021 colonists were left, and in 1893 the number was reduced to 833. From that time on their number increased from year to year, so that by September 30, 1910, there were 2103 families, aggregating 14,289 souls, besides 1205 other families numbering 6826 souls, who came upon their own initiative, to

work as farm laborers. The total population, therefore, of the Argentine colonies in 1910 was 3777 families, aggregating 21,115 souls.

The following table gives the names of the colonies, the provinces in which they are located, and their population, as of 1910:

Colonies	Province	Population	
		Families	Souls
Moïseville	Santa Fé	785	4,565
Clara	Entre-Rios	980	5,530
San Antonio	Entre-Rios	198	1,117
Santa Isabel	Entre-Rios	58	335
Lucienville	Entre-Rios	573	3,329
Mauricio	Buenos-Ayres	613	3,097
Baron de Hirsch	Buenos-Ayres	333	1,753
Bernasconi	Pampa	237	1,389
		3,777	21,115

The colonies in Argentine, as we have seen, are located in the three provinces of Buenos-Ayres, Entre-Rios, and Santa Fé, and cover an area of over 500,000 hectares, or about 1,250,000 acres. The system of settlement is a combination of the farm homestead system which prevails in America and the village system of Continental Europe. Clara, for example, is made up of some twenty villages. The total area under cultivation in 1910 was 462,873 acres. One of the most important agricultural industries engaged in by the colonists in Argentine is cattle raising. This was made possible through the foresight of the Jewish Colonization Association, which put a very large part of its land into alfalfa. This not only provides excellent fodder as well as pasture for the live stock of the colonists, but it is otherwise a profitable crop, as it sells at an average of $15 (silver) a ton. The colony of Moïseville alone sold 20,000 tons of baled alfalfa in 1910, besides the seed, which

is sold as high as 60 cents a pound. The colonists also raise wheat, flax, barley, corn, oats, tobacco, and vegetables. Dairying is conducted on an extensive scale. One of the early colonists, who is also conducting a creamery, owns seven hundred milch cows. Creameries are conducted in all the colonies. The cattle raising industry received a severe blow in 1909 from the droughts prevailing that year, some of the colonies losing as much as 25 per cent of their live stock. Nevertheless, their stock in 1910 numbered 181,070 head, of which 98,335 was cattle, 35,380 sheep, and 47,355 horses and other beasts of burden. They also suffered severely from a plague of locusts, which devastated entire fields of some of the colonists. Still, the damage was not irreparable, the total gross income of all the colonies for 1909 amounting to $3,686,046.

With constant improvement in the methods of cultivation, and the experience gained by the colonists, their economic position has steadily improved. A fair index to their sound position is the fact that during 1910 they paid back to the ICA $538,429.43. Another proof of the vast improvement that has taken place in these colonies is the fact that land values have almost doubled.

In most of the colonies the homes of the settlers, in addition to the dwelling, have all the necessary outbuildings, and are surrounded by shade and fruit trees. Educational facilities in the colonies are excellent. In 1910 there were fifty schools, with 155 teachers and 3538 pupils. In these schools, agriculture is one of the most important courses. In addition to the established colonists, there is a class of immigrants who came to the colonies upon their own initiative, with the intention of working as farm laborers among their farm-owning coreligionists. During the season their earnings are as high as $5 a day,

although in the winter many of them are obliged to go to Buenos-Ayres or other cities to earn a living. The ICA has looked after the interests of these immigrants and in the colonies has built houses for them, which are rented at a nominal price. Those who show satisfactory progress and prove to be capable workers are eventually placed as independent colonists on the same terms as the older ones.

The colonists have imbibed the spirit of cooperation and self-help. Loan societies, which are also engaged in cooperative purchasing and other forms of self-help, have accomplished much for the advancement of the colonists. The purchases made through the Mutua Agricola, the cooperative society of Moïseville, amounted in 1910 to $297,090. This colony also has a Ladies' Aid Society and a library. The Fondo Communal, a similar society, of the colony Clara, had in 1910 a membership of 748. Similar organizations exist in all the colonies, and there are in addition numerous societies of a purely literary or social nature.

Brazil

In South America the Jewish Colonization Association has extended its activities to the southern provinces of the Republic of Brazil. In 1904 it purchased a tract of about fifteen thousand acres in the Province of Rio Grande do Sul, and founded the colony of Philippson. The settlement started with forty families, Bessarabian colonists, and it numbered, in 1910, fifty-two families, aggregating a population of 295. The agricultural conditions are about the same as in the Argentine colonies.

In 1909, the ICA acquired about 225,000 acres at Quatro Irmaos, in the Province of Passo-Fundo. Of this land about 100,000 acres is in timber, and it is the intention of the ICA

to make forestry an important part of the work of colonization on that land.

Canada

The first Jewish agricultural colony in Canada was founded in 1884 by the Mansion House Committee of London with funds contributed by popular subscription. A tract of land was bought in the district of Moosomin, 220 miles west of Winnipeg, the capital of Manitoba, and thirty families were settled on it. Sir Alexander Galt, Canadian High Commissioner in London, acted as trustee. The colony, however, had but a brief existence.

In 1892, when another wave of emigration from Russia swept toward Canada, Baron de Hirsch desired to assist some of the immigrants to settle upon farms in the Northwest Territories. The Young Men's Hebrew Benevolent Society, of Montreal, agreed to act as agent for Baron de Hirsch in this undertaking. Government land was located in the south of the Province of Saskatchewan (formerly Assiniboia) near the United States boundary line, and forty-nine families were settled on free homesteads of one-quarter section (160 acres) each. Friends and relatives soon joined them, and the colony grew to seventy-three families. The settlement was named Hirsch after its founder. All the settlers were provided with houses, live stock, farming implements, and provisions for three years, at a total expenditure of about $50,000. When the three years had passed, and the colonists saw that they would thenceforth not only have to rely upon their own resources, but that they would be expected to repay what they had received, they sold out all their chattels, and abandoned the settlement. However, other settlers came in, and this colony, with Oxbow, 24 miles to the

eastward, which was founded about the same time and is virtually a branch settlement, contains, according to a canvass made in 1911, forty families owning 9760 acres of land. The value of their real and personal property has been appraised at $248,050.

The next colony to be founded was Wapella, 120 miles east of Regina, on the Canadian Pacific Railroad. This settlement was started in 1894 by twenty Jewish families, with their own means and without assistance from any source. But in 1901 severe crop failures involved the colonists in serious difficulties, and an appeal for help was made to the Jewish Agricultural and Industrial Aid Society of New York, which granted these settlers twenty-one loans aggregating about $10,000, practically all of which has been repaid. While most of the earlier settlers have left, those that remained have become excellent farmers and are well-to-do. Some of the younger men in the colony are graduates of Canadian agricultural schools, and are farming according to the most scientific methods. This colony is on the site of a former settlement, started in 1886 by John Hepner.

Apparently little was done in the way of further settlement in Canada until 1901, when the colony of Lipton was established in Saskatchewan, sixty miles northeast of Regina. In 1904 another colony, Cupar, was founded. This colony is practically an extension of the Lipton colony, and the two are jointly known as the Qu'appelle Colony. In the same year was founded the colony of Bender, in Manitoba, 56 miles north of Winnipeg. This is the only settlement in Canada where the village system of farming prevails, similar to that in Continental Europe. These settlers are largely engaged in mixed farming. The settlement of New Herman, in the province of

Saskatchewan, was founded the following year. This colony is considered one of the most successful of the Canadian Jewish colonies. Most of the settlers are young men, graduates of the ICA Agricultural School at Slobodka-Lesna in Galicia.

In 1906 two new settlements were established, Trochu in Alberta and Edenbridge in Saskatchewan. Trochu is the largest of the Jewish settlements in Canada. It is composed of 89 families and 238 souls, owning an acreage of 19,520. The appraised valuation of both real and personal property belonging to these settlers in 1911 was $318,925. Edenbridge derives its name from the fact that the settlement is located on two sides of a river connected by a bridge, which is almost exclusively used by the Jewish settlers, hence Edenbridge (Yiddenbridge), or Jewish bridge. Most of the first settlers came from South Africa, where they worked in the mines. They are energetic and successful farmers, and imbued with public spirit. They built a synagogue and established a library, and the Edenbridge Jewish Cooperative Society, which was recently organized, has already rendered valuable service to its members.

In 1908 a group of seven families settled south of Morse, in the Province of Saskatchewan. In 1911 five other new settlements came into existence, Alsask South, Alsask North, and Rosetown in Saskatchewan, and New Hirsch and Springfield in Manitoba. Some of the settlers in Alsask North had farmed on Government homesteads in North Dakota, while the settlers of New Hirsch were members of the Israeloffka colony in Kherson, Russia. Springfield consists of four distinct settlements, namely, Springfield, Kilvanan, Birdshill, and Pine Ridge. It is situated about fifteen miles northeast of

Winnipeg. The farmers in this settlement are chiefly engaged in truck gardening and dairying for the Winnipeg market.

The type of farming pursued by the Jewish farmers in Canada naturally varies with the locality. They raise wheat in Saskatchewan, and are engaged in mixed farming in Alberta. Gardening is the chief farming industry in Manitoba and dairying in the eastern provinces. The problems encountered by the Jewish farmers in the Canadian Northwest are similar to those which the farmers in the Northwest of the United States have to meet. The severe droughts of the last two years created a serious situation among the Jewish farmers in Canada, but with the help of the ICA they were able to overcome this handicap. On the whole, the economic situation of the Jewish farmers in Canada is on a sound foundation. According to the census of 1911, for the nine settlements under the supervision of the ICA the assets of the 390 farmers aggregate a total of $1,297,531. Their liabilities at the same time were $344,106, making the net assets $953,425, or an average of $2445 per farmer.

The educational and communal life in the Canadian settlements is fairly satisfactory. The Government provides rural schools in any settlement having twelve children of school age, and school districts cannot exceed five miles square. Easy access to schools for the children of Jewish settlers is therefore the rule. Religious education is looked after by a Hebrew teacher, who is usually also a Shohet and general ritual practitioner. In the rural districts where the farmers are unable to provide their own Hebrew education, they are subsidized in part by the ICA. Some of the colonies have built synagogues in which provision has been made for libraries and recreation halls for lectures and debates.

With the exception of the first two or three colonies, the Jewish settlements in Canada are not colonies in the same sense as those, for example, in Palestine, Argentine, or Russia. Most of the settlements were created by the settlers themselves, who of their own initiative took up Government land, and whatever assistance they may have received from outside sources came after they had already established themselves. Besides these groups of Government homesteaders there are a number of Jewish farmers on purchased individual farms in the eastern provinces of the Dominion.

Until 1901 the affairs of the Jewish Colonization Association in Canada were in the hands of the Young Men's Hebrew Benevolent Society, of Montreal. They were then turned over to the Jewish Agricultural and Industrial Aid Society of New York, which was in charge of the ICA's Canadian agricultural work until 1907. Educational and other work continued to be conducted by the Benevolent Society. To consolidate the work under Canadian auspices a new committee was formed in Montreal, known as the Jewish Colonization Association Committee, which has since been in charge of all the activities—including the agricultural—of the Jewish Colonization Association in Canada.

Following are the statistics of the Jewish farmers in Canada for the year 1911:

	No. of families	No. of souls	Acreage	Assets	Liabilities
Colonies under supervision of the ICA:					
Western Canada	390	1281	77,994	$1,297,531	$344,106
Eastern Canada	53	341	6,440	76,720	32,000
Colonies not under ICA's supervision	385	1860	51,900	.....	.....
Total	828	3482	136,334	$1,374,251	$376,106

The United States

The Jewish population in the United States has been estimated as in excess of two millions. In this it stands second only to Russia, which has a Jewish population of more than six millions. However important and extensive Jewish immigration to other lands may be, it cannot soon compare with that to the United States. This country presents to the Jewish immigrant far greater opportunities in every field of human endeavor—professional, industrial, commercial, and, last but not least, agricultural—than any other place to which fate has as yet directed his steps. It is, therefore, meet and proper that the discussion of the Jewish agricultural movement in the United States should be detailed at length, since its importance is quite out of keeping with the numbers engaged in it. Its significance is mainly due to the potentialities presented and to the spontaneity of its remarkable growth during the last decade. Organized and artificial stimulus ceased at an early period, and the movement has become one by the people. Such organizations as are engaged in fostering it are only acting in the capacity of advisers; merely lending assistance and giving direction to it. The movement of the Jews in the United States toward the farm has gone beyond the capacity of any organization or any number of organizations to control. The most that these organizations can accomplish is to follow the lead set by the immigrants themselves and to cooperate with them as far as the means at their command will permit.

EARLIEST AGRICULTURAL EFFORTS

In the very earliest period of American history, and even as far back as colonial days, Jews were known to have engaged in agriculture in various parts of the country. Abraham de Lyon

brought the wine and silk culture from Portugal to Georgia. Other Jews in that State were engaged in the production of indigo, rice, corn, tobacco, and cotton. In many parts of the South the cotton plantations were largely in the hands of Jews. To-day the number of Jews engaged in agriculture as a pastime—gentlemen farmers—and those engaged in it commercially, such as the planters and ranchers in the South and West, runs into the thousands. However, they are entirely outside of the scope of the present discussion, and we shall, therefore, confine ourselves exclusively to the early history, trials, failures, and successes of the Jewish farmers who have taken up farming as their life's vocation, who perform all the manual labor, and who depend upon the farm as their sole means of gaining their livelihood, and look upon it as their permanent home.

ARARAT.—The first effort at planting a Jewish agricultural colony in the United States was made by Major Mordecai Manuel Noah. In 1820 Major Noah, a Philadelphian by birth, who as Revolutionary soldier and later as Consul General at Tunis had rendered signal service to his country, interested a number of public-spirited men in a project to found a Jewish colony on Grand Island in the Niagara River. About 17,000 acres of land were purchased, and the proposed colony was appropriately named Ararat, "a City of Refuge for the Jews." This movement, however, was premature. Jewish immigration at that time from Eastern Europe was insignificant, and the movement died a natural death. Its remains, in the shape of the corner-stone of a monument placed in 1825, now repose in the Buffalo Historical Museum.

SHALOM.—In 1837 an attempt was made by several Russian Jewish immigrants living in New York, to take up farming of

their own initiative under the leadership of Moses Cohen. Individual farms were purchased at Wawarsing, Ulster County, New York, and the little settlement was named Shalom. It grew until it had thirteen families. With no knowledge of farming, with very little funds of their own, and no encouragement from outside, these pioneers found it impossible to exist on their farms, and in 1842 the settlement came to an end. The time was not yet ripe, but the seed was not sown in vain, for Wawarsing now has a number of thriving Jewish farmers.

THE BEGINNING OF THE PRESENT MOVEMENT

The real beginning of the Jewish agricultural movement in the United States is contemporaneous with the influx of Jewish immigration which was set in motion by the reign of lawlessness and persecution that swept over Eastern Europe in the early eighties of the last century. In 1881 a pogrom took place in Kieff and vicinity in Russia, and many of our coreligionists were obliged to abandon everything and flee for their lives. With the little ready money they had, the most they could do was to cross the Austrian frontier, and thousands of families were left stranded in the city of Brody, in the province of Galicia. The Austrian Government threatened to send the starving refugees back unless the situation was relieved immediately. The Alliance Israélite Universelle came to the rescue, and assisted about fifteen hundred of the refugees to emigrate to the United States. They landed without money and without any visible means of support, and the Russo-Jewish Committee was hastily formed to look after them. Similar committees were organized in Vienna, Berlin, Frankfort, and other European cities, the best known and the most active of which was the Mansion House Committee of London.

The American Jews were ill prepared for such an influx, and it was found advisable to organize a society to take the matter in charge. The Hebrew Emigrant Aid Society of the United States was therefore organized, with Henry S. Henry, president; D. L. Einstein and Frederick Nathan, vice-presidents; Joseph Reckendorfer, treasurer, and Julius Goldman, secretary. Among the other trustees were included many of the leading Jews of New York and other cities. The Articles of Incorporation of this society stated the purpose of the organization to be in part "to afford aid and advice to emigrants of the Hebrew faith coming to the United States from countries where they have suffered by reason of oppressive laws or hostile populace, to afford aid and advice to emigrants desiring the help of the society in settling in the United States upon lands of the society, or otherwise."

"Many of these people," states the report of the Hebrew Emigrant Aid Society for 1882, "desired to become agriculturists on their own land, but the funds at our disposal were altogether inadequate to provide largely for such colonization. In a tentative way and desirous of meeting the earnest entreaties of some anxious to be placed, we have ventured on founding a colony in Cotopaxi, Colorado, composed now of about seventeen families, at an expense of $10,233.57." The same year that society started another colony of sixty-seven families at Vineland, New Jersey, involving an expenditure of about $400 per family. This is the well-known colony of Alliance. The society also had under consideration a number of plans for other settlements of the refugees on Government land or on land to be acquired from the great railway corporations. The society, however, was unable to carry all its plans into effect for the lack of funds.

A number of the immigrants came from agricultural districts, and it was only natural that "back to the soil" should have become their motto as well as that of their wellwishers. A period of feverish colonization activity ensued. Colonies were started throughout the country, from the Dakotas in the North to Louisiana in the South, and from New Jersey in the East to California in the West, without any well-conceived plan or forethought. Merchants, professional men, and students of the universities, sacrificed wealth, station, and friends, to return to a more primitive and more simple life. The result was a foregone conclusion.

It is needless to go into the detailed histories of the numberless colonies that enjoyed a shortlived existence during that period. They all went through the same experience—a premature birth, a brief struggle, and a more or less violent death. However, it is only fair to those early, though unsuccessful, pioneers to give a brief sketch of the most important of these abortive colonies in order to discover, if possible, the reasons for their failures.

LOUISIANA.—The first agricultural colony of Russian Jews in the United States settled in 1881 on Sicily Island, Louisiana. This colony comprised a total of sixty families who came direct from Russia under the leadership of Herman Rosenthal, a merchant of considerable means who had preceded them. The Alliance Israélite Universelle assisted the undertaking by granting a loan of $2800 through a New York Committee consisting of Myer S. Isaacs, Julius Goldman, M. Ellinger, Charles L. Bernheim, and Henry S. Henry. A tract of land, of about 5000 acres, was purchased at $8 an acre. The colony was in charge of a local committee of New Orleans Jews, of which Julius Weiss was chairman. Houses were built, live stock and

farm implements purchased, and the work of cultivating the land began. Others came in, and the colonists numbered 173. The settlers worked with enthusiasm and with every promise of success. But in the spring of 1882 one of the Mississippi floods swept everything away, including houses, cattle, implements, and crops, and the colony became a matter of history.

SOUTH DAKOTA.—Undaunted by the experience on Sicily Island, Herman Rosenthal took some of these colonists with him to South Dakota, where they located on Government land. The settlement, which was in Davison County, was named Crémieux, after Adolphe Crémieux, president of the Alliance Israélite Universelle. It was started with some twenty families, all of them with means of their own. Land was broken and seeded to wheat, barley, oats, rye, and flax. The first year the land yielded good crops, and the situation looked promising. The second year the hessian fly destroyed the wheat crop. Then came the drought, which played havoc with the live stock. The settlers were obliged to mortgage their farms at excessive rates of interest. Most of them became discouraged and left. A few persevered. The third year the standing crops were destroyed by the hail. Continued drought and terrible hardships drove the remaining settlers away, and in 1885 the colony went to pieces.

COLORADO.—In 1882 the Hebrew Emigrant Aid Society of New York started a colony of thirteen families, numbering fifty persons, on Government land in Cotopaxi, Fremont County, Colorado, thirty-five miles west of Canon City. Julius Schwarz, the superintendent of the colony, in his report (October 23, 1882) said among other things, "I pronounce the agricultural colony in the Rocky Mountains a full and complete success, and the question whether Jews are fit to become

farmers, solved and answered in the affirmative." But the colony was located in the arid region, and the cultivation of the land without irrigation was not possible. Except in the spring, when the mountain torrents became a menace to life and property, there was little or no water to be had. After many privations the settlers dispersed, and the colony met the same fate as the others.

OREGON.—The same year the socialist colony of New Odessa was founded in Douglas County, Oregon. The settlers, who called themselves "Sons of the Free," came from southwestern Russia. The colony was located in the midst of a virgin forest. The settlers planned to make a living from the sale of ties and firewood to the railroad, which was then in process of construction, until they could clear enough land to put under cultivation. While the work on the railroad continued, some of the colonists were employed on the road. They also received high prices for whatever they could raise. But when the road was finished, the colonists not only could find no work, but also lost their market. By 1888 nothing was left of this colony.

NORTH DAKOTA.—In 1882 some twenty families settled on free Government homesteads in Burleigh County, North Dakota, near Painted Woods, on the Missouri River. The colony grew to seventy-one families, numbering over two hundred souls. But here, too, continued droughts, coupled with prairie fires in the winter of 1884-1885, wiped out everything the colonists possessed. The Jewish community of St. Paul came to their relief, but another severe crop failure in 1886 made the situation hopeless. The colonists were unable to hold out any longer and eventually gave up the struggle. Some of them, however, went farther north, and founded the Iola settlement at Devil's Lake in Ramsey County, which is to-day the oldest Jewish farming settlement in the Northwest.

KANSAS.—The Jewish community of Cincinnati founded a colony in Hodgeman County, Kansas, which they named Beersheba. About the same time the Montefiore Agricultural Aid Society of New York founded three colonies in the same State —Moses Montefiore, Lasker, and Hebron. In 1886 three other settlements—Gilead, Touro, and Leeser—were started by immigrants from Russia and Roumania. The conditions in the Kansas colonies differed little from those founded in the other States, and they very naturally fared no better.

SOUTH JERSEY COLONIES.—These brief sketches of the colonies whose histories can be written only in the past tense in no way exhaust the number of unsuccessful, though earnest, efforts at Jewish colonization during the period. Numerous other colonies were started in the same and other States only to meet a like fate. The only survivors of that period of "storm and stress" are the colonies founded in the southern part of New Jersey—Alliance, Rosenhayn, and Carmel—better known as the South Jersey Colonies. These colonies are located in the counties of Salem and Cumberland within a triangle formed by the cities of Vineland, Millville, and Bridgeton, about thirty-five miles south of Philadelphia.

A comparison between the colonies that survived and those that met with disaster sheds considerable light on the causes of the failures Jewish colonization has to record. The most obvious cause is the injudicious selection of the land. It seems to have made little difference where the colonies were located—in a virgin forest, a malarial swamp, or an arid desert. Add to this inadequate financing and the lack of agricultural knowledge and of transportation and marketing facilities, and it is easy to see that, barring miracles, success was an impossibility. The South Jersey Colonies succeeded because the soil, climate,

and other conditions, though far from perfect, were superior to those of the other colonies. Moreover, their proximity to Philadelphia and New York provided them not only with a market for their products but also tended to keep them before the Jewish public, and thus obtained for them the necessary financial support to tide them over the trying periods.

We shall confine ourselves here to the early history of these colonies, leaving their later history and present conditions to be treated together with the general condition of the Jewish farmers throughout the United States.

Alliance.—The first of the South Jersey Colonies was founded on May 10, 1882, by the Hebrew Emigrant Aid Society. It was named Alliance in honor of the Alliance Israélite Universelle, which contributed the sum of $3000 toward the founding of the colony. The first group of colonists comprised sixty-seven families, numbering about three hundred souls. These settlers hailed from almost every city in southern Russia, but mainly from Odessa, Kieff, and Elizabetgrad. An option was secured on a tract of about eleven hundred acres of land, which was surveyed and divided into plots of ten acres. The land was completely covered by a dense growth of scrub oak and pine. The work of clearing the land and cultivating the soil began at once under the guidance of an experienced native farmer. They also proceeded with the erection of houses, and the colonists were meanwhile lodged in three large buildings, which they humorously named Castle Garden, erected to provide temporary shelter. The total cost of this, the Vineland Colony, as it was then called, was $41,960.42, of which $12,129.92 was for land and equipment, $9,897.77 for houses, and the balance for maintenance and relief.

Meanwhile, in 1883, there was a lull in the arrival of refugees, and the Hebrew Emigrant Aid Society dissolved. It was succeeded by the Alliance Land Trust, which was formed for the purpose of taking over and conserving the property and the funds of the dissolved corporation, and to look after the interests of the Alliance Colony. Among the trustees were Henry S. Henry, Isaac Eppinger, Leopold Gershell, M. Mendel, Leonard Lewisohn, and the Rev. F. de Sola Mendes. The Alliance Land Trust is still in existence, and retains its interests in the Alliance Colony, although it has done no active work for a number of years.

After the houses were completed, two of the barracks were torn down. The remaining one was converted into a cigar factory in order to provide the new settlers with an opportunity of earning a living until they could see some returns from their land. This infant industry, established in what was practically a wilderness, did not enjoy a long existence. It was replaced by a shirt factory, which lasted less than a year. The hardships suffered by these colonists would be difficult to depict. Some of them had to travel with their wives and children several miles on foot to find work with non-Jewish farmers. After toiling all day they returned home as late as midnight, only to start out again in the small hours of the morning. This was the critical period in the history of the Alliance Colony, and it was mainly through the energetic efforts of public-spirited Jews from New York and Philadelphia, notably Alfred T. Jones and Simon Muhr of the latter city, that the colony was rescued from the fate that befell its contemporaries. The timely aid eventually bore fruit, and many of the colonists were enabled to make considerable progress on their farms. This brought the colony to the favorable attention of the Mansion House

Committee of London, which placed the sum of $10,000 in the hands of the Alliance Land Trust, making it possible to secure for the colonists deeds to their farms, which theretofore they had only held under contract.

Following are the statistics of the Alliance Colony for the year 1889:

Population (souls)	529
Land owned (acres)	1400
Under cultivation (acres)	889
Houses	92
Barns	63
Horses	32
Cows	59

Rosenhayn.—The history of the Rosenhayn Colony likewise began in 1882, when six families were settled by the Hebrew Emigrant Aid Society. They set to work clearing the land and erecting houses. But in addition to suffering the many hardships attendant upon pioneering, the colonists soon found themselves without funds. Their appeals for aid did not meet with success, and they were compelled to abandon their project and leave the place. In 1887, however, when the success of the Alliance Colony became known, several other families repaired to Rosenhayn and contracted for some land. They continued to live and work in the city until they could earn enough to pay for their land and start farming operations. The following year thirty-seven other families bought land under similar conditions. A large building, called "The Hotel," near the railroad station was rented and converted into a shirt factory, where many of the colonists found employment. As the colonists were obliged to work away from their farms, progress was necessarily slow. But the colonists worked assiduously, and gave as much attention to their farms as they could.

The condition of the colony in 1889, as it appears from the statistics for that year, shows some progress even at that early date:

Number of families	67
Population (souls)	294
Land (acres)	1912
Under cultivation (acres)	261
Houses	23
Barns	12
Horses	12
Cows	14

Carmel.—In 1882, Michael Heilprin, aided by sympathetic friends in New York, among them Jacob H. Schiff, Jesse Seligman, and Julius Hallgarten, settled seventeen families at Carmel on lands previously occupied by a number of German families, who had abandoned their holdings and returned to Philadelphia. Some of the new settlers succumbed to the ordeal of the first two years' privations. But these were soon replaced by more vigorous settlers from among later comers among the Russian refugees. When these had become fairly established, new arrivals began to swell the number of settlers.

The sudden death of Michael Heilprin deprived the colonists of their best friend. Such organized support as remained was devoted to fostering the growth of Alliance. To avoid the imminent danger of the settlement's failing for want of a temporary helping hand, an appeal was made through the Rev. Sabato Morais of Philadelphia to Baron de Hirsch, who sent $5000 for distribution among the colonists. The money was allotted to the settlers in various amounts, in accordance with recommendations made by Moses Klein, the agent of the Jewish Emigration Society, of Philadelphia, who had been detailed to make a thorough investigation of the needs of each individual colonist. The timely aid thus obtained prevented the disintegration of the Carmel Colony.

The statistics of Carmel for the year 1889, as contained in a report made by Moses Klein, on February 17 of that year, were as follows:

Population (souls)	286
Land (acres)	848
Under cultivation (acres)	247
Houses	30
Barns	25
Horses	11
Cows	11

The same year fifteen hundred acres of land were added to the original tract of 848, and thirty-six new houses were erected, making the total acreage owned by the colonists 2348 and the number of houses 66. A sidelight on the economic progress of the colonists in 1889 is their contribution of $47 for the sufferers of the Johnstown Flood.

The Baron de Hirsch Fund

The failures attending the many well-meant but not too well-directed efforts at colonization had a most depressing effect, and general interest in the agricultural movement began to decline. The ease with which our country was able to absorb the thousands of immigrants and the capacity of these immigrants to adapt themselves to new conditions likewise served to chill the enthusiasm of those who looked upon the land as the only solution of the immigration problem.

In 1889 a renewal of persecution of the Jews in Russia caused immigration from that country to the United States to assume larger proportions. Through the good offices of Oscar S. Straus, Baron de Hirsch, foreseeing the important rôle the United States was destined to play in the regeneration of his people, offered to establish a special fund of $2,400,000, the

income of which was to be applied to improving the condition of Jewish immigrants driven from their homes through political and religious oppression. On February 12, 1891, the Baron de Hirsch Fund was incorporated under the laws of the State of New York, with Meyer S. Isaacs, president; Jacob H. Schiff, vice-president; Jesse Seligman, treasurer; Julius Goldman, secretary, and Henry Rice, James H. Hoffman, Oscar S. Straus, of New York, and Mayer Sulzberger and William B. Hackenburg, of Philadelphia, as the other trustees. The aims of this new organization were broad and comprehensive. They covered almost every field of human activity tending to make the Jewish immigrants in this country self-supporting and self-respecting American citizens.

After the pressure for immediate relief had been lifted, the Baron de Hirsch Fund was in a position to develop its plans for work of a constructive character. With the creation of the Fund, the agricultural movement gained a new lease of life. It took hold of the remnants of the work of its predecessors and kept them from disintegration. The encouragement of agriculture was one of its most important activities. Under its guidance, Jewish agriculture has made considerable progress. The Woodbine Colony was founded in 1891. Individual Jewish farmers were also assisted to locate upon abandoned farms in Connecticut and other States.

The Jewish Agricultural and Industrial Aid Society

The object of the Baron de Hirsch Fund, we have seen, was the improvement of the condition of the Jewish immigrant by helping him to adjust himself to his new environment. The attainment of this end necessitated a multiplicity of activities. While the encouragement of agriculture was one of them, the

field of the Baron de Hirsch Fund was more comprehensive. In order, therefore, to bring the agricultural work to a higher state of efficiency, it was deemed advisable to entrust this very important task to a distinct organization. Accordingly, on February 19, 1900, the Jewish Agricultural and Industrial Aid Society was incorporated, with Julius Goldman, president; Morris Loeb, vice-president; Sigmund Neustadt, treasurer; and Eugene S. Benjamin, secretary. All agricultural matters in charge of the Baron de Hirsch Fund were immediately turned over to the newly-organized Society. The funds of the Society are contributed in part by the Jewish Colonization Association and in part by the Baron de Hirsch Fund. In the contribution of the latter is included a legacy of the Baroness de Hirsch.

The objects of the new Society, as expressed in its Articles of Incorporation, were:

1. The encouragement and direction of agriculture among Jews, residents of the United States, principally immigrants from Russia, Roumania, and Galicia, the removal of such persons dwelling in the crowded sections of cities to agricultural and industrial districts, and provision for their temporary support.
2. The grant of loans to mechanics, artisans, and tradesmen, to enable them to secure larger earnings and accumulate savings for the acquisition of homes in suburban, agricultural, and industrial districts.
3. The removal of industries now pursued in tenements or shops in crowded sections of the cities, by aiding manufacturers and contractors to transfer their shops and business to agricultural and industrial districts where their employees may continue to labor and acquire individual homes.
4. The encouragement of cooperative creameries and factories and of storage houses for canning and preserving fruit and vegetables and making wine.

It can, therefore, be seen that the purpose of the Jewish Agricultural and Industrial Aid Society at its inception was not solely agricultural. In the course of time, however, industrial

and other matters, which had at the beginning received considerable attention, assumed secondary importance. The Industrial Removal Office, which was organized in 1901 as a branch of the Society, and to which was entrusted the work of the removal of immigrants from the congested cities of the eastern sea-board to interior towns, was in 1903 placed under separate management under the direction of a special committee, and in 1907 it became an entirely separate and distinct organization. Since then the work of the Jewish Agricultural and Industrial Aid Society has been essentially agricultural, and the Society has become the strongest influence in the development of Jewish agriculture in the United States.

LOANS.—The fundamental activity of the Jewish Agricultural and Industrial Aid Society is the rendering of financial assistance to those desiring to become farmers and to enable those who are already on the farm to maintain their foothold. This financial assistance consists of the granting of loans for the purchase of the farm, for equipment, or other urgent needs. The rate of interest charged is 4 per cent, and the principal is repayable in easy installments. In its essentials the credit system of the Jewish Agricultural and Industrial Aid Society differs little, if at all, from that of the Crédit Foncier of France and other agrarian banks—purely business institutions—which have met with so much success in Continental Europe. But here the difference becomes marked. The Society's funds being limited, it does not as a rule make a loan where the funds are elsewhere obtainable. It rarely, therefore, makes loans on first mortgage. Most of its loans are on second mortgage, and not a few on third and occasionally even on fourth mortgages, supplemented sometimes by chattel mortgage or other collateral. The Society loans up to 75 per cent of the value of the farm, although

in special cases it has loaned even beyond the farm value. According to its report for the year 1911 it had granted during the twelve years of its existence 2178 loans, amounting to $1,256,-114.05. These loans were made to 1950 families, occupying 1675 farms, in 27 States and Canada. The loans average $500. Considering that the security taken by the Society is mainly substandard, it speaks well for the Jewish farmer as a debtor when it is shown that the repayments during the same period amounted to 26 per cent of the total loaned, and the losses to less than 3 per cent. The total loans of this Society outstanding in 1911 amounted to $686,657.13.

The assistance rendered by the Jewish Agricultural and Industrial Aid Society to the Jewish farmer is not confined to the granting of loans. Its most difficult task is to locate the new farmer on a farm that is suitable to his means, and answers his other requirements. It also buys desirable farms in selected localities, which it sells at cost and on easy terms. The new farmer is frequently assisted in selecting his horses, cows, implements, and other equipment. A plan of work is then outlined for him, and he is shown how to utilize each plot of land to the best advantage. Again, in order to bring within the reach of the Jewish farmer a knowledge of at least the rudiments of his vocation, the Society entered upon a comprehensive educational campaign, which has aided considerably in placing the Jewish farmer in the United States upon a solid foundation. In fact, the non-financial assistance rendered to the Jewish farmer, whether he has had any business dealings with the Society or not, is in some respects of greater importance than the financial.

"THE JEWISH FARMER."—The first of the educational activities of the Society was the publication of the Jewish

Farmer, which has the distinction of being the only agricultural paper in Yiddish in the world. It is an illustrated magazine, and is published monthly. It made its first appearance in May, 1908. The aim of this paper is, to quote from the report of the Society for 1908, "to provide for the non-English reading Jewish farmer expert advice on agricultural subjects not otherwise available; to supply him with a publication to which he can turn for sympathy and encouragement; to furnish him with a medium for the expression of his feelings and aspirations; and to bring him inspiration through keeping him in touch with his fellow tillers of the soil." The circulation of the paper is about 5000 and covers every State of the Union and fifteen foreign countries.

ITINERANT INSTRUCTION.—A system of itinerant instruction was inaugurated the same year. At the head of the system is the editor of the Jewish Farmer. The most important Jewish farming communities are visited periodically, and lectures on timely topics are delivered by the staff of the Jewish Farmer and others. Personal visits are also made to the farmers and instruction is thus supplemented by what might properly be called individual laboratory or field work conducted under competent supervision by the farmer on his own farm. This corresponds in a measure to the system of Wanderlehrer in Germany and other countries of Continental Europe. It also corresponds to the Farmers' Institutes conducted by the American Agricultural Colleges, and the "Good Farming Trains" inaugurated by some of the railroads.

FREE SCHOLARSHIPS.—To make the child of the Jewish farmer an important factor in the economy of the parental farm and to implant in him a love for the soil, the Jewish Agricultural and Industrial Aid Society instituted in 1908 a sys-

tem of free scholarships, by aid of which the children of Jewish farmers are enabled to attend the special short courses offered by the agricultural colleges of their respective States. These courses are given during the winter months when the absence of the children from the farm does not materially interfere with farming operations. The duration of the courses is from six to twelve weeks, and the stipend carried by the scholarship covers all the necessary expenses of the scholar. The scholarships are awarded by competition. In 1911 the number of scholarships awarded was twenty-two, of which fourteen were won by boys and eight by girls. Not a year passes that the scholars do not carry off some of the most coveted prizes offered by the colleges which they attend. In the New Jersey College, for example, out of five prizes awarded in 1911 for poultry judging, three were carried off by holders of the Society's free scholarships. The influence of these scholars on their home farms and on the communities in which they live is considerable.

Farm Labor Bureau.—The Jewish Agricultural and Industrial Aid Society also organized a Farm Labor Bureau in 1908. In 1911 this bureau secured positions as farm hands for 612 Jewish young men in seventeen States of the Union. The total number placed since the inception of this activity is over two thousand. The purpose of the Farm Labor Bureau is primarily educational. Its object is to give the Jewish young man an opportunity of learning something at least of practical farming and incidentally to find out for himself whether he is fit for it by inclination or otherwise. The advantages of such a preliminary trial to those contemplating becoming farmers are obvious and this is the object of not a few of those who seek such employment. Some of them have some capital which

they are ready to invest in farms of their own as soon as they gain the desired experience.

The Jewish farm laborer is very much in demand. Whatever deficiencies may be his on account of his inexperience, he apparently more than makes them up by his intelligence, steadiness, and sobriety. He saves his money with a view to getting a little farm of his own in time. He does not drink, is not quarrelsome, and attends strictly to business. To the American farmer, who has had some very unfortunate experiences with the average quality of farm labor, the Jewish farm laborer is somewhat of a pleasant anomaly.

The Jewish Agriculturists' Aid Society of America

Another Society established to encourage agriculture among Jews in the United States is the Jewish Agriculturists' Aid Society of America, with headquarters in Chicago. Although this Society was not incorporated until 1900, its organization dates back to October 28, 1888, when, through the efforts of Rabbi A. R. Levy, a committee was formed with the object of helping poor Jews to locate upon farms. The committee consisted of Adolph Loeb, president; Rabbi Emil G. Hirsch, vice-president; Herman Felsenthal, treasurer; and Rabbi A. R. Levy, secretary. The committee had no permanent funds at its disposal. It depended entirely upon its friends to furnish the money in each specific case when needed. In this manner some seventy families were assisted in settling upon farms in the Middle Western States and in North Dakota, and the amount thus loaned aggregated over $35,000.

The work of looking to individuals to make the loan in each instance was a rather slow and difficult process. The number of applicants for assistance also kept on increasing. It was,

therefore, decided to have a permanent loan fund, and in 1900 the Jewish Agriculturists' Aid Society of America was incorporated. To create the loan fund "Certificates of Credit," something like debenture bonds, were offered for subscription to the friends of the cause. These certificates are issued in denominations of $10 and upwards, and are redeemable after ten years. They bear interest at the rate of 3 per cent. The "Loan Fund" can be used only for the granting of loans to Jewish farmers. The expenses of carrying on the work of the Society is defrayed from its General Fund, consisting of voluntary contributions, or donations, and membership dues. The annual membership payment is $10.

The membership of the Society in 1901 numbered 67, and the outstanding Certificates amounted to $4700. During the same year twenty-three loans were made, amounting to $9500. Of these thirteen, amounting to $3770, were made by individuals; seven, amounting to $2930, by the Society from its loan fund; and three, amounting to $2800, by the Jewish Agricultural and Industrial Aid Society of New York. From the very outset this Society received the hearty cooperation of the New York Society, which took over, between the years 1900 and 1909, a total of sixty-three loans, aggregating $30,703.15, so as to provide it with ready funds for carrying on its work. The New York Society also placed various amounts at its disposal for the granting of loans as the agent of that Society.

According to the last published report (1908) of the Jewish Agriculturists' Aid Society of America, it had a membership that year of 413, and the Credit Certificates in circulation amounted to $47,215. Since 1888 it has assisted financially or otherwise over four hundred Jewish families to settle on farms, most of them on free Government homesteads in North Dakota.

Recently, however, the Society has been laboring under the disadvantages of the lack of funds, and has, as a result, not been very active.

Growth of Jewish Farming in the United States

Most of the early efforts at Jewish colonization having proved abortive, Jewish farming in the United States was, as a consequence, practically at a standstill for a time. With the exception of Woodbine, the Baron de Hirsch Fund made no attempt at founding new colonies. It confined its agricultural activity to the preservation of the South Jersey Colonies and to assisting a handful of individual farmers who located in the eastern part of Connecticut. With the creation of a Society devoting itself almost exclusively to agricultural work a new era was ushered in. The field of agricultural activity became national in scope, and to-day there is not a State in which Jews cannot be found as tillers of the soil.

To state with any degree of accuracy how many Jewish farmers there are in the United States is not possible. The vast extent of the country and the settling of many enterprising Jewish pioneers in the remotest sections makes the compilation of an adequate census physically impossible. However, the Jewish Agricultural and Industrial Aid Society has, according to its latest statistics, come in touch with 3718 Jewish farming families, comprising an estimated population of 18,590 souls. These figures, though accurate as far as they go, are far from complete and, I believe, represent not much more than half of the Jewish farming population in the United States. The following table will no doubt prove interesting:

States	Families	Persons Estimated	Farms	Acreage Estimated	Value of Land Estimated	Value of Equipment Estimated
Alabama	7	35	7	552	$ 7,672	$ 2,184
Arizona	1	5	1	135	5,125	3,017
Arkansas	3	15	3	243	4,320	1,272
California	17	85	17	5,384	279,616	31,637
Colorado	18	90	16	4,690	141,568	28,752
Connecticut	617	3,085	587	47,841	3,028,333	461,382
Delaware	3	15	3	288	14,715	2,775
Florida	3	15	3	315	7,086	1,503
Georgia,	11	55	11	1,019	18,117	3,828
Idaho	2	10	2	343	15,910	3,912
Illinois	41	205	38	4,906	531,506	57,722
Indiana	34	170	33	3,260	244,167	32,901
Iowa	29	145	26	4,064	390,208	58,526
Kansas	2	10	2	488	19,540	3,396
Kentucky	3	15	3	257	7,356	1,599
Louisiana	25	125	18	1,559	35,478	9,504
Maine	1	5	1	105	2,660	660
Maryland	24	120	22	2,275	108,702	19,976
Massachusetts	189	945	158	12,308	831,080	138,250
Michigan	84	420	82	7,603	357,028	74,374
Minnesota	13	65	13	2,305	105,105	17,810
Mississippi	3	15	3	203	3,654	1,008
Missouri	12	60	10	1,248	61,910	12,140
Montana	5	25	5	2,584	47,995	18,350
Nebraska	27	135	27	8,041	377,541	55,485
New Hampshire	12	60	10	1,201	31,760	6,570
New Jersey	758	3,790	715	54,984	4,638,060	804,375
New York	1,092	5,460	976	99,747	5,363,129	1,207,312
North Carolina	1	5	1	88	1,799	320
North Dakota	231	1,155	225	86,018	2,489,175	460,350
Ohio	99	495	92	8,151	559,452	83,996
Oklahoma	9	45	9	1,365	34,956	8,847
Oregon	7	35	6	1,541	60,072	9,582
Pennsylvania	113	565	106	8,989	503,288	102,608
Rhode Island	2	10	2	168	10,556	1,912
South Carolina	10	50	10	766	18,860	3,360
South Dakota	73	365	69	23,122	893,205	143,106
Tennessee	2	10	2	163	3,908	1,074
Texas	17	85	17	4,575	75,004	15,283
Utah	12	60	12	1,880	65,076	18,408
Vermont	1	5	1	143	2,442	1,003
Virginia	5	25	5	452	49,501	3,150
Washington	26	130	26	5,418	264,654	30,342
West Virginia	1	5	1	104	2,735	521
Wisconsin	35	175	33	3,924	223,872	39,402
Wyoming	38	190	29	22,550	258,448	182,845
Totals	3,718	18,590	3,438	437,265	$22,194,335	$4,166,329

These figures are sufficient to give a fair idea of the extent of the progress made by Jewish farmers in the United States. The estimate of persons is made on the basis of five to the

family, which is a fraction below the average of the families assisted by the Jewish Agricultural and Industrial Aid Society. The estimate of acreage and value are based on the averages given in the United States Census of 1910. In some States the acreage owned by Jewish farmers and the value of their farms will doubtless fall below the averages given in the Census. On the other hand, in some States they will exceed the average. On the whole, authentic data in possession of the Jewish Agricultural and Industrial Aid Society indicate that the figures given in the footings are about correct. Of course, only Jewish farmers doing their own work, to whom the farm is both a home and a means of livelihood, are included in the figures.

The number of Jewish farming families given here comprises only those with whom the Jewish Agricultural and Industrial Aid Society has come in touch in one way or another, and, according to the opinion of the United States Immigration Commission, represents only about 75 per cent of the Jewish farmers in the country. A fair estimate of the extent of Jewish farming in the United States would therefore be about 5000 families, comprising a population of about 25,000 souls. To carry this estimate further, the number of farms occupied by these farmers would be about 4600, with an acreage of about 600,000 and a value in real and personal property of about $33,000,000. That Jewish agriculture in the United States does not depend entirely on philanthropy is indicated by the fact that the total outstanding loans of the two philanthropic organizations engaged in this work is about $730,000, or 2.2 per cent of the total valuation of the property owned by Jewish farmers. It should likewise not be overlooked that the actual growth of Jewish farming has taken place only during the latter part of the last decade.

Agricultural Settlements

With the exception of the South Jersey Colonies and Woodbine, Jewish farming colonies similar to those in Palestine, Russia, and Argentine are not to be found in the United States. The brief period of feverish colonization activity once over, concerted effort ceased, and the Jewish agricultural movement assumed an individualistic character. After the disruption of some of the early colonies the settlers scattered all over the country, and some of these pioneers located on isolated farms in various States. Here and there also, a Jewish immigrant or two, tired of the city, on their own initiative purchased a farm or settled on free Government land. Subsequently, relatives, friends, and others were attracted to the same neighborhood. Thus the isolated spots that these daring spirits selected, wisely or unwisely, mark the foundation of most of the Jewish farming settlements in the United States.

Beginning as they did, the growth of the settlements was necessarily slow. It was not always possible for the newcomers to find farms contiguous to those of their friends who preceded them, and consequently the Jewish farmers, even in the same vicinity, were more or less scattered. Gradually, however, through the process of elimination gaps were closed up, and many of the groups reached a sufficient degree of compactness to be properly classed as settlements.

While Jewish farmers are to be found in every part of the United States, the most important settlements are those in New York, New Jersey, Connecticut, and Massachusetts in the East; Ohio and Michigan in the Middle West; and North Dakota in the Northwest. Jewish farming settlements are also to be found in many other States and scattered individual farmers in every State of the Union.

NEW YORK.—The bulk of the Jewish farmers in New York is to be found in the counties of Sullivan, Ulster, and Rensselaer. The earliest attempt to settle in this State, as we have seen, was made in 1837, when two or three Jewish families from New York City bought farms in Wawarsing, Ulster County. But only within the last few years has the Jewish immigrant again turned his eyes to the foothills of the Catskills.

The counties of Sullivan and Ulster, because of their salubrious climate, have always had a special attraction for the Jew. The farms are chiefly of large acreage, and the land, as a rule, is somewhat stony and hilly. It affords very good pasturage, and is capitally adapted to dairying. When the Jewish farmer began his invasion of this section, the markets were poor and the keeping of boarders was an economic necessity. This worked both ways. The farmer had to keep boarders to provide a market for his products and to raise more products to feed his boarders. However, the coming of large hotels and boarding houses, and the increase in the urban population in these counties, have provided a good market for all kinds of farm products, and the need of keeping boarders is becoming less urgent. There are, consequently, many farmers who keep no boarders, and there is a decided movement on the part of those who do, to devote more attention to their farms. It might be said in passing that the keeping of boarders is in no wise an exclusively Jewish institution. There is more farming and less boarding-house keeping done on some Jewish farms than on those of their neighbors.

Dairying is the most important branch of farming pursued. Poultry and vegetables are also favorites with these farmers. The demand for these products during the summer season by

hotels and boarding-houses exceeds the supply. As will be seen later, the Jewish farmers in these counties are grouped chiefly around Livingston Manor, Parksville, Ferndale, Hurleyville, Monticello, Centerville, Mountaindale, Ellenville, Greenfield, and Kerhonkson. The village population is another element that is rapidly increasing in these two counties. Some of the bustling villages, such as Centerville and Parksville, have a population almost exclusively Jewish. Each settlement has its Jewish physician, lawyer, dentist, and druggist. In some of them the municipal government and school affairs are almost entirely in Jewish hands.

The Jewish farming settlement in Rensselaer County is grouped around the village of Nassau, about twelve miles east of Albany. This settlement has the advantage of being connected by trolley with the large cities of Albany and Troy, besides being within comparatively easy reach of New York City by boat. The first Jewish farmer settled in this section in 1894, but the actual movement of Jewish farmers thither began some ten years ago. The land is well adapted to the raising of cereals, fruit, berries, and vegetables. The market and transportation facilities are excellent. The Jewish farmers are largely engaged in the raising of grain and in dairying, in which they have met with a fair measure of success. Most of the farmers in Rensselaer County started with little or no assistance from any source, and some of them are now well-to-do. The settlement has a live local farmers' association, and was one of the first to organize a cooperative credit union.

Another and more recent settlement in this State is that in Onondaga County, about twelve miles from Syracuse. This settlement had its inception in 1907 through the purchase of a farm by one of the Jewish immigrants living in Syracuse. As

usual, relatives and friends followed, and the settlement now comprises some twenty families. The section is in the alfalfa belt, and is one of the best farming sections in the State. The farms are rather large and expensive. The principal branch of farming pursued is dairying, some of the Jewish farmers having as many as forty or fifty cows.

There is also a large number of scattered Jewish farmers in various parts of the State. Besides, there are on Long Island two settlements of dairymen, at New Lots, in the outskirts of Brooklyn, and at Queens, near Long Island City. These dairymen have little land. But they have large dairy herds, and do a profitable business selling their milk in Greater New York.

NEW JERSEY.—Jewish farming in New Jersey began with the founding of the South Jersey Colonies in 1882. Sporadic attempts in this direction were also made in other parts of the State, but they were of no particular importance or significance.

South Jersey Colonies.—In 1891, when the Baron de Hirsch Fund was organized, it assumed the care of the South Jersey Colonies. Besides loaning money to the farmers, it established industries to provide employment for the non-agricultural element as well as for the farmers and their children in off seasons. The Baron de Hirsch Fund, with the financial cooperation of the Jewish Colonization Association, continued to look after the Colonies until 1900, when all agricultural matters were transferred to the newly organized Jewish Agricultural and Industrial Aid Society. This Society continued the policy of its predecessor by extending financial aid to the farmers, building factories, and subsidizing industries. It also endeavored to raise the agricultural standards of the Colonies, to improve their educational facilities and to provide for their communal and social needs. Under its management, the

paternal supervision of the Colonies has been gradually curtailed; industrial subventions have been systematically reduced, and the colonists have been encouraged, as far as possible, to be less dependent upon philanthropic aid both in their communal and their private life. These efforts have borne fruit, and the economic independence of the older Colonies is practically established.

The soil around Vineland is a light sandy loam, and is well adapted for the raising of vegetables, berries, and grapes. The early season's crop is strawberries. Some of the Jewish farmers have as many as five or six acres in this crop, and realize as much as $300 per acre. Tomatoes are raised extensively, and are sold by the ton to the local canneries. The farmers find in the Vineland Grape Juice Company a good customer for their grapes, although many farmers make their own wine, which they sell in New York and other cities for the Passover and other holidays. The staple crop in the Colonies is sweet potatoes, which are shipped in carload lots to nearly every part of the United States, and which, when properly packed, command higher prices than the same product from other parts of the country.

The Alliance Colony consists of three settlements—Alliance proper, which is purely agricultural, and the villages of Norma and Brotmanville, which are largely industrial. Rosenhayn and Carmel are also more or less industrial, but are surrounded by a number of flourishing farms. The Alliance farmers are perhaps the most prosperous of any in the Colonies. They emerged from their experimental stage ahead of those in the sister Colonies, due probably to their earlier start and to the fact that greater effort was expended on Alliance in its early career. The progress of this colony is also doubtless due in a

measure to the object lesson furnished by the Allivine Farm, owned by Maurice Fels, of Philadelphia. This farm is conducted on business lines according to the most approved scientific methods.

Another institution which serves to promote the progress of Alliance is the cannery conducted by the Allivine Canning Company. It was built in 1901 by Maurice Fels in cooperation with the Jewish Agricultural and Industrial Aid Society. This cannery affords a ready market for various products, and has been an important factor in increasing the quantity and improving the quality of the products raised. Another cannery was built this year (1912) by the Jewish Agricultural and Industrial Aid Society, on the turnpike and trolley line running between Bridgeton and Millville, in the immediate vicinity of Carmel. It provides the Jewish farmers of Carmel and Rosenhayn with a nearer market for their products. This cannery has been leased to an experienced canner, who conducts it as a private enterprise.

Two other settlements which are virtually a part of these Colonies are Garton Road and Six Points. Garton Road is two and a half miles west of Rosenhayn. It was started by a Russian immigrant in 1888, who purchased twenty acres of bush land near Woodruff on the Central Railroad of New Jersey. He was joined by some of his friends from the Colonies as well as from the neighboring city of Bridgeton. This settlement gradually grew, and now numbers about twenty-four Jewish farmers. It is entirely agricultural. The soil is somewhat better than in the Colonies, and the farmers have been successful almost from the start. Six Points was started in 1907 by the Jewish Agricultural and Industrial Aid Society. It bought several large farms about two miles from Brotman-

ville, and subdivided them into farms of twenty-five acres. The settlement numbers fifteen families.

The educational and social advantages in the South Jersey Colonies, because of their comparative compactness and because of the interest taken in them by the Baron de Hirsch Fund and the Jewish Agricultural and Industrial Aid Society, are probably superior to those of any of the Jewish farming settlements in the United States. The latter Society established an educational bureau in 1901, which is under the supervision of a competent director. Columbia Hall in Carmel and Franklin Hall in Rosenhayn, which were built by the Society in 1902, are the centres of the social and educational life in these settlements. The halls are supplied with libraries, which are conducted by the residents, and with auditoriums for lectures, theatricals, dances, and other social functions. A similar hall, Washington Hall, was built in Garton Road, and the Norma Athletic Association, with the cooperation of the Society, is now building a club house at a cost of about $6000. In addition to the primary schools, a well-equipped intermediate school was built in Norma through the generous efforts of Maurice Fels, in which mental instruction is supplemented by manual training for the boys and domestic education for the girls. Children's gardens are also conducted by Maurice Fels in Alliance and by the Jewish Agricultural and Industrial Aid Society in the other colonies.

Religious life in the Colonies is well provided for. One or more synagogues are to be found in each, and Carmel recently completed a handsome brick synagogue which cost about $5000. In addition to the local private teachers of Hebrew, the Jewish Chautauqua Society, in 1910, inaugurated a system of religious education in the Colonies, under a competent Rabbi.

On the whole, it may be said that the situation of the South Jersey Colonies is satisfactory from every point of view. "This colony, or group of colonies," states the report of the United States Immigration Commission, "presents Hebrew agriculture in America at its best. Of the several colonies of Hebrews studied none shows greater apparent material prosperity, a more general dependence on agriculture for a livelihood, a more intelligent, resourceful husbandry, or a more wholesome community life, educationally, socially, or politically, in a large sense. There is no doubt that a great deal of material encouragement has been given, that many of the social and educational enterprises were conceived, organized, and supported by leaders without the community, and that cooperative business associations and marketing facilities were promoted by leaders who do not live in the settlements; but once established the colonists have entered into all these enterprises with some degree of interest and are beginning to support them. To all appearances the colonies near Vineland, N. J., are permanently established on the basis of a commercial agriculture adapted to the soil, climate, and demands of the market."

Woodbine.—One of the first constructive acts of the Baron de Hirsch Fund was the founding of the well-known Jewish settlement of Woodbine in 1891. After investigating sites in various parts of the country, the choice of the Trustees fell upon a tract of land in the northern part of Cape May County, New Jersey, fifty-six miles from Philadelphia and twenty-two miles south of Vineland. A tract of 5300 acres of land was purchased at a cost of $37,500. Of this area about 275 acres were laid out for a town site, and about 2000 acres surveyed into thirty acre farms.

Woodbine, like most of that part of New Jersey, was covered with a dense growth of scrub oak and pine. During the first year the families of the settlers were left in New York until some land could be cleared and buildings erected. The families arrived in 1892 and planting began. The work done by these pioneers was paid for by the Baron de Hirsch Fund and charged to the cost of the farms. In this way the settlers were enabled to earn a living while improving the farms allotted to them. The cost of the farms with the improvements amounted on the average to about $1000. As was to have been expected, not all of the fifty families remained. The hardships were enough to discourage the most optimistic and persevering. Agriculturally Woodbine has not made very great progress. The soil is rather sandy and poor and requires a large quantity of fertilizer to make it productive. There are now about thirty farmers in Woodbine, cultivating about five hundred acres.

Woodbine might be classed as an agricultural-industrial colony. During the early period, when farming to any extent was a physical impossibility, it was found necessary, in order to enable the farmers and their children to make ends meet, to establish some industries where the surplus farming population could find employment. The industrial activities have made better progress than the agricultural, and Woodbine's industrial enterprises comprise a machine-shop employing about one hundred persons, two clothing-factories employing two hundred and fifty persons, a knitting-mill employing one hundred persons, besides a hat-factory and a box-factory. These industries are housed in brick buildings and equipped with the most modern machinery.

In 1903 Woodbine was, by act of the legislature, separated from the township of Dennis and made a separate borough.

Woodbine is unique in being the only municipality in the country in which all the offices are filled by Jews. It controls its own school system and has four schools, one of which, the central school, was built in 1906 at a cost of $15,000. This borough has the distinction of having had the first kindergarten in the county. Among other public buildings there are two synagogues, a Hebrew School (Talmud Torah), a public bath house, a hotel, a meeting hall, and the fire-house of the Volunteer Fire Brigade. Here also is located the Baron de Hirsch Agricultural School.

The false assumption sometimes made that the industrial element of the Woodbine settlement exists by the bounty of the Baron de Hirsch Fund, extended in order to hide the failure of a great colonizing undertaking, is not borne out by the facts. The Baron de Hirsch Fund has performed the functions usually undertaken by a real estate development company, in laying out streets, building factories, power-house, water-works, etc.; but it has sedulously refrained from eleemosynary gifts, its altruistic purpose being expressed in the elimination of profit to itself, and in bearing all risks and administrative expenses.

Woodbine is a prosperous town with sanitary factories, successfully conducted by business men as private enterprises, while paying good wages. There are now about three hundred comfortable homes, representing an investment of some $300,000, practically owned by their occupants, through the operations of the five local building and loan associations. The many lodges, clubs, and societies for religious and intellectual improvement which flourish there, testify to the belief of the inhabitants in the permanency of the settlement.

Northern New Jersey.—There are a number of scattered Jewish farmers in the northern part of New Jersey, but the

most important settlements are to be found in the counties of Middlesex, Monmouth, and Hunterdon. These are grouped chiefly around New Brunswick, Lakewood, Freehold, and Flemington. They are comparatively new, having grown up within the last ten years. With the exception of the Flemington settlement, which was started by the Jewish Agricultural and Industrial Aid Society, the growth of Jewish farming in Northern New Jersey has been spontaneous and gradual. The Flemington settlement was started in 1906 with three families. These farmers were graduates of the experimental farm (Test Farm) the Society was then conducting on Long Island. The Society continued adding to its holdings and by 1910 it acquired thirty-eight farms, aggregating 3262 acres, at a cost of $100,423.77. These were sold under contract to desirable candidates on easy terms. Practically all the farms in this vicinity occupied by Jews are, or were at one time, owned by the Society.

The soil in Northern New Jersey is specially adapted to general farming. The farms, as a rule, are fairly large, and dairying is therefore one of the principal branches of farming conducted. There are a number of creameries and milk depots in the vicinity, where the farmers market their dairy products. Cereals, such as oats, rye, corn, and buckwheat, are the principal crops raised. Some of these sections are also adapted to peach growing, and have been for a number of years the leading peach producing localities in the State. In the Freehold district round potatoes are one of its staple products. The local markets in Northern New Jersey are good, and the farmers also have easy access to the New York market. The proximity of these sections to New York City, and their desirability as country homes, have tended to raise farm values. The farmers

in this part of the State are progressive, and almost every settlement has an active, wideawake local farmers' association.

CONNECTICUT.—In 1891 three Jewish families were sent by the United Hebrew Charities of New York City to work in one of the woolen mills in Norwich. Before the year was up they had saved a little money and, with the assistance of the Baron de Hirsch Fund, bought abandoned farms in the neighborhood. The following year another immigrant, Hayim Pankin, who was working in a mill in New London, bought a farm in Chesterfield, eight miles away, also with the assistance of the Baron de Hirsch Fund. Several Jewish immigrants were attracted to the neighborhood, and within a few months a settlement of twenty-eight Jewish families had sprung up. The Jewish farming settlement of Colchester also had its beginning in 1891. A number of Russian Jews who were working in the rubber mill in Colchester bought farms in the neighborhood. In the fall of that year several well-to-do immigrants from southern Russia, among them Alexis Pincus, also purchased farms in the vicinity. The settlement in the Hartford section was started in 1905. Most of the farmers are located near the town of Ellington, twelve miles from Hartford, with which it is connected by trolley. These settlers came from southern Russia, and were well supplied with means of their own. They bought more or less expensive farms, some costing as much as $10,000.

There are now over a dozen well-defined groups of Jewish farmers in this State. The farms vary from very cheap abandoned farms costing in the neighborhood of $1000, to farms in a high state of cultivation with expensive buildings. The poorest farms are in the Berkshire region, while the best farms are in the fertile Connecticut River Valley. In all the settlements dairying is the most general branch of farming pursued.

The Hartford settlement is probably the most prosperous in the United States. In addition to the large dairy herds which some of the farmers keep, tobacco growing is carried on rather extensively. It is not uncommon for a Jewish farmer to realize as high as $6000 in one year from the sale of tobacco alone.

Professor Alexander E. Cance, of the Massachusetts Agricultural College, in a recent article in the Survey on the Jewish farmers around Hartford says:

> The successful founding of the Ellington community and its continued prosperity may be ascribed to several causes. In the first place The Jewish Agricultural and Industrial Aid Society has greatly assisted the newcomers, not so much by actual loans as by practical advice both in the purchase of farms and in farm practice. In fact, several farms were chosen and the price and terms of purchase determined upon through the instrumentality of the Society. Owing to this timely assistance, few men paid too dearly for their land or made serious cultural mistakes at the outset.

The Jewish farmers in this section, according to Professor Cance, do not suffer by comparison with their German, Swiss, or American neighbors. Their substantial buildings, modern equipment, and large dairy herds impress him that they are "commercial farmers and look for no mere subsistence only; they expect handsome returns." He adds that it does not appear "that the Jewish farmers produce less pounds per acre of tobacco or that, on the whole, the quality of the cured leaf is inferior to the average of the vicinity." He found the investment of the average Jewish farmer in horses, tools, implements, and farm machinery larger and the equipment more modern and complete, than those of many non-Jewish farmers.

MASSACHUSETTS.—Jewish farming in Massachusetts has been a matter of less than ten years. The Jewish farmers in this State are settled around Medway and Millis, about twenty miles from Boston, and in the Berkshire Hills, in the extreme western part.

Most of the farmers around Medway were residents of Boston, who, after saving up some money from their industrial earnings, decided to locate upon farms. This section, which comprises the settlements of Medway, Millis, and Holliston, contains about seventy-five Jewish families. The soil in this region is productive, and the markets and transportation facilities are excellent. The farmers are chiefly engaged in general farming. Poultry raising and truck-gardening for the Boston market are also developing rapidly. The Jewish farmers in Berkshire County are chiefly grouped around Great Barrington and Lee. Their farms are large, some of them having an area of three hundred acres or more, but a comparatively small portion of them is fit for cultivation. They are stony and hilly, and dairying is practically the only branch of farming pursued. The markets are poor, and most of the farms are a considerable distance from the railroad stations. The steep roads make many of these farms difficult of access. A good many of the farmers are compelled to add to their income by working through the winter in the city or by cutting and hauling firewood; most of the farms are fortunately well-wooded.

MICHIGAN.—The beginning of Jewish farming in the State of Michigan was made at a very early period. In 1882 Lazarus Silberman, a Chicago banker, assisted twelve families to settle at Carp Lake, in Emmet County, about six miles south of Mackinac Straits. Like the other experiments made during that period, it had but a brief existence. In 1890 Isaac Berliner was assisted by the Jewish Agriculturists' Aid Society of Chicago to settle at Twelve Corners in Berrien County, on Lake Michigan, in the neighborhood of Benton Harbor.

The following year an attempt at founding a colony in this State was made by sixteen families who settled in Badaxe in

Huron County. They called their settlement Palestine. The land was heavily timbered, and little farming could therefore be done. The settlers were soon in dire straits, and in 1892 the Baron de Hirsch Fund came to their aid to keep them from starving, but in the summer forest fires devastated the entire region, and this colony was swept out of existence.

The same year, several other Jewish families were assisted by the Chicago Society to settle near Benton Harbor; the settlement has continued to grow, and now numbers about fifty families. These farmers settled on worn-out farms, and they had for a time an uphill struggle; but Benton Harbor is one of the most important shipping centres for fruit in the State and most of them proceeded at once with the setting out of fruit trees, which are now coming into bearing, and are bringing good returns. Besides the growing of fruit, the Jewish farmers are engaged in dairying, poultry raising, and vegetable gardening, for which the many summer resorts near the Lake furnish excellent markets.

North Dakota.—North Dakota appears to have been a particular favorite with Jewish settlers, as shown by the number of efforts at colonization and by the growth of Jewish farming in that State. The tendency of the Jewish immigrant to take up Government land seems to be on the increase, although some of the best and most favorably located homesteads have long since been pre-empted.

The oldest existing Jewish settlement in this State was founded in 1887 at Devil's Lake, in Ramsey County, by members of the defunct Painted Woods Colony. Here they met with better success. Many of these early pioneers acquired considerable land and, with the growth of the country, became well-to-do. Most of them, however, have sold their land at a

profit, and are now engaged in various kinds of business in the neighborhood.

Burleigh County.—The Jewish settlement in Burleigh County, which is the most firmly established of the North Dakota settlements, was started in 1901. It is located about twenty miles from the town of Wilton in McLean County, twenty-seven miles north of Bismarck on the Minneapolis, St. Paul and Sault Ste. Marie Railroad. In 1902 the Jewish Agriculturists' Aid Society, of Chicago, aided a number of residents from that city to settle on Government homesteads in the same neighborhood. None of these pioneers had any funds of his own, and few had farming experience of any kind. But with the aid given by the Chicago Society and also by the Jewish Agricultural and Industrial Aid Society of New York, they were enabled to make satisfactory progress. Some of the settlers and their sons during the early period worked in the neighboring coal mines to earn money toward the equipment of their farms and toward making the necessary improvements. At first the settlers here, as elsewhere in these regions, lived in sod-houses or in dug-outs. Later they built frame dwellings and other farm buildings. This settlement numbers about fifty families.

Sulzberger Colony.—The largest Jewish settlement in this state is that in McIntosh County, near the town of Ashley, about seven miles north from the South Dakota line. It was founded in 1904 by the settlement upon Government land of a number of Jewish families from Minneapolis, who were led to settle there by some of their Russo-German friends who preceded them. It was named the Sulzberger Colony in honor of Cyrus L. Sulzberger, who, at the time, was president of the Jewish Agricultural and Industrial Aid Society of New York.

Some of these settlers also came from New York, and were assisted to their destination by the Industrial Removal Office. The settlement now comprises about sixty families. The climate in this settlement is milder than that prevailing in Burleigh County, but the land is not so rich, and it is somewhat stony. The first settlers, however, were able to locate on some very good claims, but the late comers had to content themselves with what was left. Though this colony has made considerable progress, it suffered a severe setback owing to two successive crop failures. The settlers became heavily involved in debt, and the Jewish Agricultural and Industrial Aid Society was called upon on several occasions for assistance to relieve them of their heavy burdens by refunding their debts. Still, most of the settlers have turned the corner, and the prospects, on the whole, are bright.

There are also several Jewish settlements in various parts of North Dakota. The newest and at the same time the largest is Bowman, in Bowman County, in the extreme southwestern part of the State. Although the settlement is only about four years old, it numbers some fifty families. The other settlements are Stroud, in McKenzie County; Dogden, in McLean County; Leipzig, in Morton County, and Velva, in Ward County. Besides, there are a number of scattered farmers throughout the State. All told, there are about 250 Jewish farming families in North Dakota, comprising an approximate population of 1200.

It is generally believed that when the land is free, little or no money is needed to establish oneself. The new settlers found this far from being the case. Aside from the expensive equipment required to cultivate virgin soil, they had to have something to live on for two or three years until they could get

sufficient returns from their crops. Those, therefore, who were not well supplied with funds soon found themselves in debt. Considering that the prevailing interest rate is 12 per cent, they eventually became so involved that it was difficult for them to extricate themselves. The recent crop failures brought home to the Jewish farmers, who like the other farmers depended largely upon the wheat crop, that they must diversify their farming operations. With the help of the Jewish Agricultural and Industrial Aid Society most of them are going into dairying, which yields them an assured income throughout the year, and a failure of their wheat crops cannot affect them as seriously as heretofore. This helps to improve the economic condition of the Jewish settlers in this and other States in the Northwest.

Scattered as the Jewish farmers in North Dakota of necessity must be owing to the great distances, they nevertheless try to maintain a certain degree of social intercourse among themselves. This is shown by the organization of farmers' associations in the three largest settlements in the state—Burleigh County, Sulzberger Colony, and Bowman. This year the Jewish Chautauqua Society undertook to look after the religious interests of the Jewish farmers in this State by sending a Rabbi, who visits the most important settlements and ministers to all their religious needs.

MISCELLANEOUS.—There are Jewish farming settlements of greater or less importance in many other States of the Union. In Pennsylvania there are about one hundred Jewish farmers, most of them located in Bucks County, not far from the Delaware River. Ohio has two distinct settlements, one in the northern part of the State near Cleveland, and the other in the southern part, in the vicinity of Cincinnati, from which cities the settlers were recruited.

In Wisconsin the Milwaukee Agricultural Association, of which A. W. Rich of that city was the organizer, enlisted the interest of the Jewish Agricultural and Industrial Aid Society, of New York, and with funds furnished by the latter bought in 640 acres of cut-over timber land in Arpin, Wood County. This was divided up into sixteen farms of forty acres each, and several families from Milwaukee were settled. Because of the character of the land the settlers were not successful and left. About six of them, however, returned last year, and reports indicate that they are now likely to remain.

In 1910 the St. Louis Prospective Farmers' Association, an organization of immigrant Jews in St. Louis, bought an eight hundred acre farm in Flora, Clay County, Illinois, at a cost of $48,000. Some of the members had considerable means. They paid down $8500, the balance remaining on mortgage. At first the settlers worked the land together, but subsequently divided it up into eight farms in proportion to the investment of the individual members of the association. In 1911 the Jewish Agricultural and Industrial Aid Society made them loans aggregating $14,500 toward paying off a mortgage.

A number of Jewish immigrants settled on Government land in Perkins County, South Dakota, thirty miles from Lemmon, the nearest railroad station on the Puget Sound Railroad, in 1908. After locating, they were financially assisted by the Jewish Agricultural and Industrial Aid Society, but two successive years of severe drought caused a number of the settlers in that country, both Jews and non-Jews, to abandon their homesteads. A few, however, remained, and many of those who left did so only temporarily in order to work during the winter, with the intention of returning in the spring.

In Nebraska some fifteen Jewish families also filed on Government land in 1910 in Cherry County, forty miles from Hyannis, the nearest railroad station on the Burlington Railroad. This land is in the arid belt, and is suitable only for grazing. Settlement was made under the Kinkaid (Desert Land) Act, and each settler has a whole section, that is, 640 acres.

Two small Jewish settlements are to be found in the State of Washington, one in Republic, in Ferry County, in the northeastern part of the State, and the other in Lakebay, Pierce County, about fifteen miles west of Tacoma. The first-named settlement is in a former mining district. The land is not especially adapted to farming, and when the mines closed and the market for farm products disappeared, most of the settlers left. In the other settlement, Lakebay, the marketing and transportation facilities are good, and the farmers are doing well. They are chiefly engaged in trucking and fruit growing. The settlement started in 1906, and numbers about twenty families.

The Jewish settlement in Wyoming is located in the eastern part of the State, about twenty miles northwest of Mitchell, Nebraska. The settlement started in 1907 when about fifteen Jewish families from Pittsburg filed on Government land in that State. The interest of the Jewish Agricultural and Industrial Aid Society was enlisted in their behalf by Rabbi J. Leonard Levy, of Pittsburg, and the Society loaned money to these settlers to equip their farms. The settlement is in the semi-arid zone. The settlers expected that a Government irrigation project would soon be carried out, but thus far their hopes have not materialized. The settlers are doing whatever dry farming they can, and most of them are working on the irrigated farms in the neighborhood in order to subsist. They

have displayed a great deal of tenacity, and are holding on to their homesteads in the hope that the United States Reclamation Service will in time construct the " ditch " and make their farms valuable.

A Jewish farming settlement is also to be found in the Sacramento Valley, California, in Placer County, about six miles from the town of Lincoln. In 1909 a tract of land was bought and divided up into small parcels of from six to eighteen acres. The little colony is run partly on the community basis. The settlers planted orange trees on most of their land, and fruit growing and poultry raising are mainly carried on.

An experiment is being made in Sanpete County, on the Sevier River, Utah, by the Jewish Agricultural and Colonial Association, an organization of Jewish immigrants largely residents of Philadelphia. The association purchased in 1911 about six thousand acres of plateau land directly from the State of Utah. Under the leadership of Benjamin Brown and Joseph Miller, the latter a graduate of the National Farm School, fifteen pioneers took possession of this land, and during the fall and winter of 1911 broke up and planted fifteen hundred acres in wheat, oats, and alfalfa. The plan calls for the settlement of 150 families. The entire tract is to be cultivated on a cooperative basis until the settlement is completed, when it will be parcelled off into forty acres for each family. It is intended to bring over the first group of thirty families after the harvesting of the first crop. Through the instrumentality of Rabbi Isaac Landman, of Philadelphia, a number of prominent Jews of Salt Lake City were interested, and the Utah Colonization Fund was incorporated to finance the individual members who may settle on the land of the association.

The latest Jewish farming settlement is the Ida Straus Colony, named in memory of Ida Straus, who, with her husband, Isidor Straus, lost her life in the Titanic disaster. About twenty Jewish families of St. Louis, who formed the Jewish Farmers' Association, of St. Louis, of which Michael Wittals is president, bought in the spring of 1912 a five thousand acre tract of land near Houston, Texas, and some of the members have already left St. Louis to take possession of the land, erect buildings, and begin farming operations.

Cooperation and Self-help

The most remarkable feature in the evolution of the agricultural movement among the Jews in the United States is the development of the spirit of self-help and cooperation. The Jewish farmers have learned the advantages of organized endeavor, and their efforts at mutual self-help and social and educational betterment are being well repaid.

Farmers' Associations.—The establishment of a system of intercommunication among the Jewish farmers through the medium of the Jewish Farmer created in them a natural desire to learn something of one another. This resulted in the formation of farmers' associations in many localities. From four in 1908 their number has steadily increased, until there are to-day forty-eight active and enterprising associations. These local associations supply the cohesive force whereby the Jewish farmers in each section are drawn and held together. Though the associations are primarily agricultural, they enter into every phase of the life of the Jewish farmer. Their meetings are made occasions for picnics, festivals, and other social gatherings for the wives and children of the farmers. They are looked upon as models by the non-Jewish farmers in the vicinity.

FEDERATION OF JEWISH FARMERS.—With a number of organizations composed of men of the same blood, having suffered the same hardships, possessing the same ideals, with interests in common, and the same problems to solve, it was but a natural step that they should wish to get into closer relations with one another. Samuel P. Becker, a retired Jewish farmer of Hartford, Connecticut, started an agitation for a union of these associations. A meeting was held in New York City in January, 1909, at which the thirteen associations then existing were represented. This resulted in the formation of the Federation of Jewish Farmers of America, with Samuel P. Becker, president; Samuel Hein, of Nassau, N. Y., vice-president; Samuel Kleinfeld, of Vineland, N. J., treasurer; and Joseph W. Pincus, of New York City, secretary.

In pursuance of a resolution adopted at this meeting—the first annual convention of Jewish farmers—an agricultural fair and exhibition was held during the Succoth week of 1909, at the Educational Alliance, New York City, under the auspices of the newly-formed Federation. The exhibits came from many States, and included fruits, vegetables, grains, grasses, flowers, butter, cheese, preserves, bread, pastry, honey, and so on. There were also educational exhibits from the Agricultural Colleges of New York, New Jersey, Connecticut, and Massachusetts. The exhibit that attracted most attention was that of the Baron de Hirsch Agricultural School, of Woodbine, New Jersey. Exhibits were also made by the National Farm School, of Doylestown, Pennsylvania, the children's gardens in the South Jersey Colonies, and the patients of the Country Sanitarium of the Montefiore Home at Bedford, New York. The interest created by the fair was widespread, and not less than fifty thousand persons came to view the exhibits.

The Federation holds a convention annually in the fall, generally during Succoth week, attended by delegates from all constituent associations. The place of meeting is usually the Educational Alliance in New York City. The opening session is devoted to a public mass meeting, at which addresses are made by men prominent in public life. The rest of the sessions are chiefly taken up with business matters and with the discussion of problems of importance to the Jewish farmers. Marketing, improvement of social and educational facilities, and the advantages of cooperation are the main topics under discussion. The Federation's influence on the economic improvement of the Jewish farmer and his general betterment has been marked. Among other activities it conducts a purchasing bureau, through whose agency the farmer is enabled to buy seeds, fertilizers, implements, and other supplies at a considerable saving. Another advantage is that by dealing through the Federation he receives liberal credit. During the spring of 1912 the purchasing bureau did $45,000 worth of business.

Cooperative Credit.—The need of an adequate system of agricultural credit in the United States has long been felt. This is especially true in the case of the new farmer. He must have seasonal credit in order to work his farm properly. A moderate loan to tide him over until he can market his crops, obtainable with little difficulty and at no expense, is what he requires.

The Jewish Agricultural and Industrial Aid Society recognized the need for this form of credit by Jewish farmers, but was in no position to meet it. It cannot keep in sufficiently close touch with the farming communities to warrant its making loans of this nature. Accordingly, in 1911, it set about organizing cooperative credit unions among the various Jewish

farming settlements. As a result, ten such associations are now in active operation. Each of these credit unions raised $500 through the sale of shares to members, and the Society loaned them, at two per cent, $1000—two dollars for every dollar of their own.

The form of organization of these Credit Unions is similar to that of the Raiffeisen Banks in Germany, upon which most other credit banks throughout the world are modelled. They are controlled entirely by the members. Shares in these Credit Unions are $5 each, and the holder of one share has the same voice and the same rights as the holder of, say, one hundred shares. Membership in the Unions is open only to members in good standing of the local Jewish farmers' association. The entire membership of a Credit Union constitutes the General Assembly, which has the final decision on all questions. The direct management is in the hands of a board of directors consisting of the president, vice-president, secretary, and treasurer, who also constitute the Credit Committee, and are in complete charge of the granting of loans, and three other members who constitute the Supervisory Committee. The members of the board of directors are not eligible to borrow except by a two-thirds vote of the General Assembly in each instance. The loans are granted only for productive purposes or urgent needs. They are not granted for a period exceeding six months nor for an amount exceeding $100. Interest is charged at the rate of six per cent. The security is determined by the Credit Committee, and is generally a promissory note with one or more responsible endorsements. Initiation fees and other charges, also so much of the net profits as has not been distributed as dividends, constitute the Reserve Fund of the Credit Unions.

It is a little early at this stage to attempt a discussion of these pioneer credit banks on American soil. Some of the effects resulting from an adequate system of cooperative credit have even at this early date manifested themselves in the communities in which these Credit Unions were established. The pernicious activity of the local usurer has been largely curtailed. The arrogance of the local storekeeper is in evidence no longer, and the farmer is now treated as a respected customer. The Credit Unions have endowed their members with a high sense of mutual responsibility, and have stimulated them to further effort in the direction of cooperation and mutual self-help.

Jewish Agricultural Schools in the United States

Baron de Hirsch Agricultural School.—The Baron de Hirsch Agricultural School was founded in 1894. It is located in Woodbine, and had its beginning in the introduction of manual training into the public school curriculum in that colony. Later a series of lectures on agricultural topics was conducted for the benefit of the farmers in the vicinity. The interest in these lectures was so keen that the Baron de Hirsch Fund decided to erect a barn where the children of Jewish farmers could learn the care of dairy animals. The first class of fifteen boys was organized in the fall of 1894. Until the fall of 1898 the school developed slowly, as it was regarded only as an experiment. Most of the pupils were children of Woodbine settlers, but a few boys from the New York Orphan Asylum were admitted as resident pupils. The work accomplished in this way convinced the Trustees of the Baron de Hirsch Fund that an agricultural school of larger scope would prove of great benefit, and a dormitory was erected to accommodate eighty pupils. The school continued to make progress, both physi-

cally and otherwise. It is well equipped with the necessary buildings, including a brick school building, a dormitory, a modern cow barn, nurseries, greenhouses, poultry plant, and so on.

This school has the distinction of being the first school in the United States imparting secondary education in agriculture. The students are of mature years, and the aim of the school is to train them as practical farmers. The course is either one or two years, depending upon the aptitude of the pupil. The graduates, after leaving school, have work secured for them, upon modern, up-to-date farms in every part of the country, with a view to giving them further practical experience in the line of farming to which they are inclined and to which they have devoted most of their time while at school. The number of pupils registered at the school at this date is eighty, and there is a large waiting list for future registration. Between 1894 and 1912 the school sent out 891 students, of whom 429 completed the course and were graduated. Some of the former students have made their mark at teaching in agricultural schools, and in the service of the United States Department of Agriculture, and in similar Departments of the various States.

National Farm School.—Another Jewish agricultural school was founded in 1896 by Rabbi Joseph Krauskopf, of Philadelphia. This school was named the National Farm School, and is located at Doylestown, Bucks County, Pennsylvania, thirty miles from Philadelphia.

In the summer of 1897 the National Farm School began operations with a class of four students, on a 125-acre farm. This farm was purchased with money raised by Rabbi Krauskopf by delivering lectures throughout the country, in which he

solicited money for this purpose. The lands of the school have since grown to four hundred acres, with seventeen buildings of various kinds. The school is picturesquely located in one of the best farming sections in eastern Pennsylvania.

The National Farm School aims especially to afford agricultural training to young men who are not prepared to enter State agricultural colleges. Its course of study is outlined for young men of common school education. The institution is supported by private subscriptions from all parts of the country and by annual appropriations from the State of Pennsylvania, and from the Federation of Jewish Charities of Philadelphia, and other cities. It is national and non-sectarian. Its course covers a period of four years; tuition, board, lodging, and clothing are free. Since 1901 the school has graduated 107 students, besides it has taught a large number who attended for a year or more. Some of the graduates have made reputations for themselves as experts in various branches of agriculture, as instructors in agricultural colleges, and as managers of plantations in the South and of fruit farms in the West, and recently as leaders of the Clarion Colony in Utah.

The Jew in the Agricultural Profession

There has been of late an increasing tendency on the part of Jewish young men to enter the agricultural profession. This is evidenced by the increasing number of Jewish students at the agricultural colleges of the various States. The entrance of Jewish young men into a field in which there is plenty of elbow room is highly significant. Although they are new in a new calling, the records established by some of them are encouraging.

Jacob G. Lipman, a son of one of the first Woodbine colonists, a graduate of the Baron de Hirsch Agricultural School and later of the New Jersey State Agricultural College and of Cornell University, is Professor of Soil Chemistry in the New Jersey Agricultural College and Director of the State Experiment Station; his brother, Charles B. Lipman, is Associate Professor of Soil Chemistry and Bacteriology at the University of California. J. G. Levinson, a graduate of the Forestry School of Yale, is Chief Arboriculturist of the Brooklyn Park Department. Joseph A. Rosen, a graduate of the University of Michigan, is the Agricultural Representative in the United States of the Zemstvo of Ekaterinoslaff, Russia, with headquarters in Minneapolis. Jacob Kotinsky, a son of one of the early Woodbine settlers, a graduate of the Baron de Hirsch Agricultural School and of the New Jersey State College of Agriculture, was for several years Chief Entomologist and Assistant Director of the United States Experiment Station in Honolulu. Henry W. Geller, a graduate of the Michigan Agricultural College, was Superintendent of the Baron de Hirsch Agricultural School for six years. M. E. Jaffa, a Woodbine graduate, is Nutrition Expert of the California Agricultural Experiment Station. Bernhard Ostrolenk, a graduate of the National Farm School and of the Massachusetts Agricultural College, is Director of the Slayton High School in Slayton, Minnesota. Jacob G. Taubenhaus, another graduate of the National Farm School and of Cornell University, is Assistant Professor of Plant Pathology at the Delaware Agricultural College and Experiment Station. Maurice Mitzmain, also a graduate of the National Farm School and of the University of California, is Chief Entomologist of the United States Department of Agriculture in the Philippine Islands.

Joseph W. Pincus, a graduate of the Baron de Hirsch Agricultural School and of the Connecticut Agricultural College, is Editor of the Jewish Farmer, Secretary of the Federation of Jewish Farmers of America, and is at the head of the educational extension work of the Jewish Agricultural and Industrial Aid Society. These are by no means all the Jewish young men who have made their mark in the agricultural profession.

Among other Jews who, although not professional agriculturists, have nevertheless made their influence felt on the agriculture of the United States are: H. L. Sabsovich, an immigrant from Russia and a graduate of the Zurich Polytechnicum, who was Chemist at the California Agricultural Experiment Station, Superintendent of the Woodbine Colony at its inception, the first Superintendent and practically the organizer of the Agricultural School at Woodbine; and Bernhard Marks, an immigrant from Germany, who was the pioneer of irrigation in California and in introducing alfalfa into the United States. Probably the man whose influence upon the world's agriculture has been the greatest in modern times is David Lubin, the father of the International Institute of Agriculture in Rome and the American delegate to the Institute since its inception in 1905.

AFTERWORD

By Morris Loeb, Ph. D.

To those who have read with care Mr. Robinson's able review of the various Jewish agricultural settlements, it ought to be apparent that the Jew as a farmer is not a mere sporadic occurrence, and that his comparative rarity is due greatly to the conditions which for many years prevented his possessing arable lands in so many countries. If we seek a striking

historical contrast, we might compare the serf who was forcibly tied to the soil, and whose descendants form the body of the agricultural population of present Europe, with the mediæval Jew who was not allowed to possess any land outside the ghetto limit, and whose descendants are now seeking to gain a foothold among the farming population of America. There will be, in every country that does not impose arbitrary restrictions upon the freedom of motion of its inhabitants, a certain tendency toward the cities and a countervailing trend toward the open country. This freedom of exchange must be recognized as an inherent condition of personal liberty, and if, for economic or sociological reasons, a relative increase of rural population is desired, only such means can be adopted as will make agricultural life permanently attractive. No bonus system, no promises that cannot be kept, no attempt to stimulate an artificial sentiment will effect a permanent settlement, any more than it will be possible to keep a certain proportion of the children of the colonists from returning to the cities.

For this reason, those who try to foster agricultural tendencies among the Jews must seek means that do not differ in principle from those to be adopted in connection with any agricultural movement. Wherever this common-sense rule is neglected, wherever colonists are planted in localities not suitably chosen, wherever the colonists themselves are not selected with regard to their intellectual, physical, and moral fitness, wherever they are not sufficiently equipped with agricultural implements as well as agricultural knowledge, wherever they lack the means to await the harvesting of the first successful crop, the colonies are bound to fail; and it is the neglect of one or other of these essentials that has caused so many bitter disappointments in the past among the innumerable agricul-

tural settlements—Jewish and others—which have been placed in so many different parts of the world during the past fifty years. The worst mistake of all is that of placing paupers in an agricultural colony, with the idea that they must succeed there, when they have failed in industrial or financial pursuits. The true pauper lacks the essentials for the successful farmer in the same degree: namely, will-power and the capacity for sustained effort. An agricultural colony composed largely of industrial failures will be an agricultural failure as well. On the other hand, it must be remembered that paternal administration of a colony will certainly repel the ablest and most progressive settlers, and it is for this reason that the Alliance Israélite Universelle, the Jewish Colonization Association, as well as the American organizations dealing with the same problems, are endeavoring, as far as possible, to reduce the paternal system in the form of administrators dwelling within the colonies, and to substitute therefor local self-government, with the aid of travelling agricultural and administrative advisers. The results seem to have been most encouraging, and such colonies have not only succeeded in retaining their original membership, but have attracted additional energetic settlers. An artificially-planted colony, however, is, at best, a makeshift as compared with voluntary acquisition of land by the settler himself, and it is here that the greatest development must be expected in the future, inasmuch as this follows the natural course of events and is free from any artificial stimulus, whose removal might lead to a collapse of the enterprise. This is the chief field to which the Jewish Agricultural Societies are devoting their energies at the present moment. It might be well to summarize the means that are being employed as the result of the experience of a quarter of a century.

First: Financial.—Every form of gift must be avoided, and the relations between the settler and the Society must be upon an equitable commercial basis. Loans are to be made on fair security at low rates of interest and with the fullest regard for the real needs of the farmer, in contradistinction to the local usurers, who exact exorbitant rates of interest, and try to induce the borrower to make unnecessary expenditures in order that he shall forfeit his equity under the load of his debts; even the local bank is often not free from this reproach. The interest and capital must be paid as promptly as possible during good seasons, while no advantage is taken of misfortunes beyond the control of the settler, and the tendency to improve his land is always taken into full account in the extension of time or the granting of additional loans. To meet immediate wants of a temporary nature, for which the regular machinery of the mortgage department is too cumbersome, cooperative loan societies are to be encouraged among the farmers themselves, with some aid from the central organization. All shareholders are entitled to equal consideration in the granting of short loans, and the same machinery can be made available in the cooperative purchasing of seeds, fertilizers, and implements on the joint credit of the entire group of farmers.

Second: Agricultural Information.—The intending settler should be assisted to the fullest extent in the selection of his farm, and if it is impossible to maintain a regular staff of experts for such a purpose, connection should be sought with official agricultural stations, or other established institutions, for the purpose of securing such advice when needed. Farms already in operation should be frequently visited by agricultural advisers, who shall point out in a reasonable manner the defects of management which appear to them. These advisers must not

be the fiscal agents of the organization, in order that the farmer may feel that the advice given is entirely disinterested. This is only following the plan adopted by our western railroads, who desire to promote the productivity of the lands along their right of way. The printing of a special agricultural paper by the Jewish Agricultural and Industrial Aid Society was only due to the linguistic disability of so many of its protégés; but the use of good agricultural papers and, perhaps, the establishment of travelling agricultural libraries would be of the greatest importance in disseminating this knowledge.

Third: Instruction of the Young.—We must carefully differentiate between the teaching required by the children of farmers and that adapted to the wants of city dwellers who wish to take up agriculture. The former have a natural familiarity with farming conditions, and for them the best instruction is that which is given, in the United States, at least, by the various State Colleges of Agriculture in the so-called short winter courses. The Jewish Agricultural and Industrial Aid Society has for a number of years past provided stipends, to enable the children of Jewish farmers to attend these courses, and bring home knowledge which will enable them to assist their fathers to the greatest possible extent in the cultivation of the farm. For the boy or girl who desires to take up farming from a scientific standpoint, the State institutions afford the best possible opportunity, and limited assistance toward attending them would not be out of place, if it were not to be feared that even at the present time more students are crowding into these scientific courses than are likely to make a satisfactory showing in the careers to which they are expected to lead. But the farm school, as a means of educating for farm life city dwellers, still remains as an essential feature of the general agricultural

scheme. Those at Woodbine and Doylestown are now especially devoting their energies toward developing as far as possible a taste for agriculture and teaching as rapidly as possible the essentials which enable young men to obtain positions as agricultural laborers, with the promise that they will be assisted toward independent holdings as soon as they have acquired the necessary general experience, and proved their fitness to continue in agricultural pursuits.

Fourth: Artificial aid to agricultural colonists is sometimes necessary, where special conditions are to be overcome. Creameries and canneries will compensate for the absence of local markets; special harvesting machinery, grain elevators, etc., will enable a group of small cultivators to compete successfully with the owner of a large tract. If a benevolent society attempts to manage such establishments, it will commit a serious blunder. The only satisfactory arrangement can be that adopted by many American towns, of offering special inducements to independent operators to establish themselves in a particular locality. Subventions made for such a purpose will in the end prove no sacrifice at all, but it would be far better to avoid as far as possible the necessity for such enterprises, by seeking to deter settlers from placing themselves in positions where their future is dependent upon artificial aid.

Finally: The healthfulness of the region and enjoyment to be derived from the neighborhood, as well as the educational opportunities as compared with those in cities and towns, become more and more important conditions in determining the choice of location: farming communities which lack social, hygienic, and intellectual advantages will gradually lose their best inhabitants. It is for this reason that more and more attention will have to be paid to improving the schools, places of

worship, and places of amusement in agricultural centres, and it is fortunate that, in America, at least, there are societies like the Jewish Chautauqua which are devoting attention especially to questions of this kind, and whose cooperation will more and more overcome the arguments that keep families from settling upon the open land. The State will have to do its share, by providing better police protection, better means of communication, better medical supervision, in time, even better distribution of such utilities as are found in the urban community; but even now individual efforts in these directions are sure to bear ample fruit.

When the large number of families now established upon the soil, whose success is visible to so many of their acquaintances, is compared with the deterrent effect of the largely-advertised agricultural failures of a quarter of a century ago, the movement of the Jewish population to agricultural regions is bound to become increasingly important, and therefore the present AMERICAN JEWISH YEAR BOOK performs a useful office in publishing a survey of the conditions at a time that may be taken as the threshold of an era wherein the ratio between city and country-dwellers among the Jews will be that imposed by nature rather than by restrictive tyranny.

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