

THE ALLIANCE ISRAÉLITE UNIVERSELLE

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The time has not yet come to give a detailed history of the *Alliance Israélite*, of its origin, its development, the influence it exerts on the Jewish world, and its rôle as educator and emancipator. It is difficult to describe completely and impartially its activities up to the present time. Events are still too close to us, and of the men concerned in them many are still living. These conditions are unfavorable to the calm, sure appreciation demanded by history.

The sphere of action of the *Alliance* is in a manner two-fold. On the one hand, it is, as a rule, intimately connected with the great events that have affected Jewish life for forty years, its history thus being in general the history of Judaism. On the other hand, it has consummated a complete work in education, which now absorbs the greater part of its resources and activities, and which will certainly remain an incontestable title to the gratitude of posterity. The results already obtained justify the attachment which it inspires in the Jewish world, and this article, limited though its compass be, allows sufficient room to show the part which it has taken and still takes in the moral and material progress of Jews in the quarters where its work is carried on.

I

Some time before 1860, thoughtful Jews had been pre-occupied with the idea of creating a society to undertake the defense of the rights of the Jews wherever attacked or de-

nied. As early as 1840, when Crémieux and Sir Moses Montefiore in the name of Occidental Judaism went to Egypt to obtain from Mehemet Ali the lives of the Jews of Damascus accused of having killed Father Thomas, the few Jewish journals of the time discussed the project of a creation of this kind. Later, in 1858, when the child Mortara was taken from its parents by the agents of the Pope, the lack of such an organization in Judaism was still more perceptible. The necessity for the *Alliance* was felt, but the men of action were wanting who should realize the desires of the Jewish community. In May, 1860, some Jews of Paris, resolutely disregarding the difficulties in the way of their enterprise, decided to create the *Alliance Israélite Universelle*. The province of the Association is clearly outlined in the first article of the statutes:

Article I. The Society of the *Alliance Israélite Universelle* has for its aim:

1st. To work everywhere for the emancipation and moral progress of the Jews.

2nd. To lend effectual support to those who suffer through being Jews.

3rd. To encourage every publication intended to bring about this result.

The enthusiasm in certain circles of Jews and the resistance in others, aroused by this preliminary step, can hardly be described. The Jewish journals of 1860 echoed these two tendencies, and brilliant, polemical articles, violent in tone, which make odd reading nowadays, called public attention to the new society. It could have desired nothing better. The noise at its birth spread knowledge of it abroad, and it soon gained adherents. Naturally, it obtained its first

subscriptions at Paris and in France; gradually other countries followed, and in 1869, the number of members was already 11,500; in 1884, it was nearly 30,000. Since then it has slightly diminished.

The minimum annual dues are six francs.

The *Alliance* is governed by a Central Committee which meets at Paris, and consists of 23 members from Paris and 39 from outside of France, of whom 17 are from Germany, 1 from Austria, 2 from Hungary, 3 from Holland, 1 from London, 1 from Switzerland, 1 from Belgium, 6 from the United States, 4 from Italy, 1 from Denmark, 1 from Curaçoa, and 1 from Turkey. The members outside of France send written opinions on the questions discussed at the sessions of the Central Committee.

The Central Committee is elected by a majority vote of the members at large. Since 1893, however, there have been no public elections, and the places of members that have died or resigned have been filled by the method of co-optation—a method of voting preferred on account of the trying events through which Judaism in France and Germany is passing.

From the creation of the *Alliance* up to 1881 general public meetings had been held annually, sometimes at Paris, sometimes in other capitals of Europe. But unfortunately, anti-Semitism and national susceptibilities caused these annual celebrations to be relinquished, though they were interesting, and were followed with much pleasure by the members of the Society.

The Central Committee keeps in touch with the members through local or district committees. In France, Italy, and the United States, the local committees are in direct connection with the Central Committee. In the other countries,

Germany, Hungary, and Holland, district committees are placed over the local committees, and their authority extends over areas sometimes extremely wide. But the function of each is, except in unusual cases, to carry out the resolutions of the Central Committee, to obtain new members, and to supply means for the *Alliance*. They exert but feeble influence on the society, which the Central Committee governs in complete independence.

An annual report or bulletin addressed to the members gives an account of the work of the society, and a monthly bulletin is published for the use of the committees and principal collaborators. Both bulletins appear in German and French, and a summary of the annual bulletin is published nearly every year in English. In 1885, on the occasion of the twenty-fifth anniversary of the society, there appeared a sketch of its work, which has been translated into German, English, Arabic, Dutch, and Ladino.

II

The above is a brief description of the organization of the *Alliance*.

How has the program planned in the first article of the statutes been carried out? It would take too long to tell the struggles of the *Alliance* in promoting the emancipation of the Jews, and in obtaining for them participation in the rights of their fellow-citizens. By courting publicity, work of this character runs the risk of resulting in nothing and of offending prejudice. It was often in the cabinets of diplomacy that the ends of the society were reached, by measures issuing in practical achievement only after long years.

In 1860, the political situation in Europe apparently

favoured the aims of the *Alliance*. In all the old countries of Europe the spirit of liberalism and tolerance seemed to have reached all classes of society, and the upholders of equality appeared to be seconded in their efforts by statesmen and by the press. From the first the *Alliance* could reckon upon this fortunate disposition.

The affair of the child Mortara, stolen from its parents in 1858 by the agents of the Pope, had not yet been settled, and it was taken in hand by the *Alliance*. The *Alliance* received a sympathetic letter on the subject from Count Cavour, prime minister of Italy, encouraging it to persevere in its efforts, and assuring it of the co-operation of the Italian government. It did not succeed, however, in snatching their prey from the fanatical priests of Pius IX.

In 1860 various Swiss cantons still refused Jews the right of sojourn and rights in property. The *Alliance* undertook to have this shocking inequality done away with, and succeeded, thanks to the help of France, Italy, Belgium, and Holland, which, on the point of renewing their commercial treaty with Switzerland in 1867, demanded that Jewish subjects in Switzerland enjoy absolute equality with Christian subjects.

But chiefly in Eastern Europe and in Africa did the *Alliance* have to struggle for the emancipation and protection of the Jews. It directed its efforts to Roumania first and above all. This little country contains about 250,000 Jews, who are treated as aliens by the Roumanian laws, though they are subject to all the duties of citizens, even to military service. Within a few years regulations were passed which, in a measure, placed all the Jews outside of the law. They were forbidden to dwell in villages, to possess houses or land

in village or country, to sell liquor, to exercise electoral rights, to hold public offices or salaried positions under the State, to peddle, and, more recently, to place their children in the public schools of all grades. These laws, chiefly the last, have been more murderous than the riots, the noyades, and the expulsions which preceded them.

Daily, for thirty years, the *Alliance* called attention to the bad faith and intolerance of the Roumanian government. It brought influence to bear on the European Powers by various proceedings, memorials, and interpellations in the French and English parliaments; it published hundreds of documents establishing the rights of the Jews and the perfidy of the Roumanian government. Under its auspices the first conference between delegates of European and American Jews was held at Brussels, October, 1872. It was decided to continue the struggle and aid Roumanian Jews in obtaining justice. Another conference was held at Paris, December 11, 1875, at which a resolution was passed that the *Alliance*, acting in the name of all Jews, should solemnly address the Powers in behalf of their Roumanian brethren. The memorial was presented at the conference at Constantinople that preceded the war between Russia and Turkey in 1877. The Congress of Berlin was, in turn, solicited, through three members of the *Alliance* delegated to the Congress, to take up the question. It was a unique moment in the history of the Society. The great of Europe, assembled at Berlin, gave a kind reception to the solicitations of the *Alliance*, and the Treaty of Berlin contains special articles which proclaim that in Roumania, Servia, and Bulgaria, "The difference of religious creeds and confessions shall not be alleged against any person as a ground for exclusion or incapacity in matters relating to the enjoyment of civil and political rights."

The *Alliance* might well have thought its object attained, but its hope was deceived; the Roumanian government duped the Powers, and refused to grant Jews political rights. To this very day the struggle continues, and the *Alliance* is constantly urging the Powers to bring pressure to bear upon Roumania, and insist that she execute the injunctions of the Treaty of Berlin.

In Servia the *Alliance* had to combat equally great obstacles, but the result was different, inasmuch as Servia conformed to the stipulations of the Treaty of Berlin.

In Bulgaria, likewise, Jews obtained all the rights of citizens, and they now exercise them with entire liberty.

III

It is difficult to tell in a few lines what the *Alliance* has done for the Jews of Russia. The ministers of Nicholas II would be greatly astonished, were it proved to them that between 1860 and 1870 Russia viewed the action of the *Alliance* with sympathy, and was apparently inclined to appeal to it for assistance in the relief of the Jews of the Empire. In 1862 a memorial in favor of some Jews of Saratof unjustly condemned on the charge of ritual murder was cordially received by Emperor Alexander II. In several other cases, the advances made by the *Alliance* were treated with the same sympathy. In 1869 the *Alliance* had to intervene in Poland in order to save thousands of Jewish families from famine. It called a conference for the purpose at Berlin, at which steps were taken for the safety of the unfortunate people, and an appeal was made to the generosity of all Jews. Eight hundred emigrants were helped to New York, where the Board of Delegates received them, and aided them to estab-

lish themselves; besides, three hundred orphans were taken care of by the *Alliance*, and relief committees were instituted at Berlin, Posen, and Königsberg.

The great persecutions of 1881-82 are well known. The *Alliance* took the initiative in the subscriptions started at the time, assuming as well the task of systematizing the emigration to the United States. The American Jews accepted the duty imposed on them with admirable devotion, a devotion that has not flagged; for they are still active in behalf of that immense Jewish population which came to the United States in search of a new home, of security, and means of subsistence.

The interior of Russia is the chief sphere of the work of the *Alliance*. Here it continues to aid victims of expulsion and incendiarism, to assist agricultural colonies wasted by famine, and to subsidize schools and support students. Sums employed in this beneficent way are counted by the millions. At the very moment these lines are being written, the *Alliance* is opening a new subscription for the famine-stricken in southwest Russia. The severity of the Russian government limits the action of the *Alliance* to purely charitable enterprises. In this line there is still so much to be done that the *Alliance* will have to devote its efforts and resources to it for many years.

IV

In Christian countries, such as those of which we have hitherto spoken, the inferior position of the Jew is the result of legislation designedly unjust; in Moslem countries it is not due to law, but to custom, to the economic situation, and to the cupidity of officials. In Turkey, Egypt, and

Tunis Jews are happy, and, if acts of violence against them do sometimes occur, they can be attributed only to special circumstances, to excitement, or to the barbarism of the inhabitants. In Turkey and Tunis the *Alliance* has frequently had to intervene to aid Jews in obtaining justice. Many a time has it come to the rescue of Jewish communities tried by accidental disasters—famine in Asiatic Turkey in 1880, fire at Constantinople in 1874 and in 1883, earthquake on Chios in 1881, war in 1878-79, etc.

In Morocco and Persia the situation has remained precarious. The bulletins of the *Alliance* are filled with tales of violence towards the Jews in Morocco—murders, robberies, innumerable exactions—and one may say that the *Alliance* has been intervening there daily for forty years. It is due to the measures taken and the agitation carried on by the *Alliance* that a Congress of the Powers assembled at Madrid in 1880 endorsed the protection accorded the Jews by the governments of Europe and America. Two members of the committee of the *Alliance* had repaired to Madrid to plead the cause of humanity before the diplomats in session.

In Persia the Mussulman population belongs to the particularly fanatical sect of Shiites. The *Alliance* for a long time sought to establish the safety of the Jews in that country. As the central government is feeble and its authority not far-reaching, it was thought the best method to found schools. The first was opened at Teheran in 1898, and more recently another at Hamadan. The directors of the schools are held by the Persian authorities to be veritable representatives of Occidental Judaism, and their presence constitutes a weighty moral guarantee against the assaults of the fanatical population.

V

Some thirty years ago the accusation of ritual murder was the privilege of followers of the Greek Church, the Slavs, the Greeks, and the Bulgarians. From Christian it passed to Moslem countries, and within the last fifteen years it has re-appeared in Occidental Europe. This is not the place to discuss the thousand incidents and legal processes that this stupid accusation has provoked since the creation of the *Alliance*. I simply wish to say that no prejudice, no superstition has been battled with so continuously and with so much perseverance as this silly charge. It can be safely alleged that the accusation has been made in no country without the direct or indirect intervention of the *Alliance*, either to save the accused, indemnify the Jewish victims, or enlighten judges and populace on the inanity of the prejudice. It has called forth expressions of opinion from scholars, ecclesiastics and others, and has brought about the publication of numerous books and monographs on the subject. At this very hour it is helping the Jews of Austria and Germany in their struggle against this shameful remnant of a past age.

Besides modifying public opinion, in a measure permanently, and protecting Jewish interests, the *Alliance*, by virtue of its title and patent to occupy itself with the affairs of the Jewish community at large, has always had the obligation of intervening when a catastrophe, an accidental persecution, has threatened, or actually fallen upon, the Jews. It has very often, for instance, opened subscriptions for Jewish victims of famine, inundation, and incendiarism, and hardly a year has passed that it has not had to appeal to the generosity of Jews in consequence of calamities of this kind. This

very year, in 1900, it undertook to help the starving Jews of Bessarabia (Russia), Roumania, and Galicia. The Jewish public has always received its appeals with favor, and large sums have been placed at its disposal and employed for the relief of unfortunate Jews.

VI

The *Alliance* which, according to the idea of the founders, ought to have existed chiefly for the defense and emancipation of Jews suffering from persecution or as victims of social and legal inequality, has been led by force of circumstances to enter educational work, which absorbs the larger part of its regular income, and takes foremost place in its functions. The success obtained shows that to take this road was a happy inspiration.

From the creation of the *Alliance* the conviction grew that the relief of African and Oriental Jews could be accomplished only through instruction and manual labor. In 1860 these Jews had intellectually and morally fallen below the Jews of Russia and Roumania; no traces were left of those scholars who in past centuries had rendered African and Oriental Judaism illustrious. The depressing Ghetto life which they led had stunted their very physique. As soon as the *Alliance* had funds at its disposal, it resolved to employ them for establishing schools. In 1862 the first was established at Tetuan in Morocco; others followed, in 1864 at Tangiers, in 1865 at Bagdad. Thereafter the erection of new schools kept pace with the increase of funds, and from 1875 on, progress has been rapid. In 1880, the number of schools was 34, in 1890, 54, in 1900 it is 95, of which 59 are boys' schools and 36 girls'. The number of pupils reaches 24,000.

The educational work of the *Alliance* affects a Jewish population of nearly 500,000. It extends over Morocco, Tunis, Egypt, Tripoli, Africa, Bulgaria, European Turkey and Asiatic Turkey as far as Bagdad, penetrates into Persia, and enters Roumania and Algeria.

Since the Russian government affects to regard the *Alliance* as a political society, forbidding all its publications in Russian territory, the *Alliance* can there exert but indirect influence. Its very correspondence is sometimes seized and suppressed. In Roumania, Jews had up to recent years been able to attend the public schools. Since the bad faith of Roumania has driven Jewish children from public institutions, the *Alliance* and chiefly the Jewish Colonization Association have been aiding Roumanian communities to organize Jewish schools. In Galicia Baron de Hirsch established an educational institution which renders the intervention of the *Alliance* needless. In Algeria Jews send their children to the public schools, but the instruction, too dry and technical, does not satisfy their needs, and moral education, of which there is great necessity among Algerian Jews, is wholly lacking. To supply this want the *Alliance* has decided to give them the benefit of its experience and its moral guidance. It began the work in the city of Algiers. It has there recently organized moral and religious instruction, improved the manual instruction of boys, and started rooms for girls to teach them sewing and for other purposes. It is estimated that to render the work useful and lasting it will be necessary to spend nearly 30,000 francs a year. Little by little other Jewish centres in Algeria will be enriched with similar institutions.

In the 95 schools of the *Alliance* the curriculum necessarily

differs according to the country, and the needs and the customs of each region. The aim is not to turn out little scholars, but to let a ray of civilization penetrate souls closed to Occidental ideas, arouse notions of personal dignity, and give general knowledge of the progress of humanity. Naturally, in all primary schools, the ordinary elementary instruction is given—arithmetic, a little geography, some science and drawing, and the history of the country. Particular importance is attached to the study of European languages according to the needs of each group of pupils.

At Bagdad, in Egypt, and in Morocco, stress is laid on the study of English; in Turkey, German is beginning to take an important place, and everywhere special attention is paid to Hebrew and religious instruction. In the teaching of history, the highest importance is attached to Jewish history. The committee of the *Alliance* is convinced that no study is at once more interesting or more elevating morally. This history, stirring, sad, and at the same time fortifying, shows what qualities and virtues have enabled the Jewish race to resist so many destructive agencies, and inspires in children invincible attachment to a people at once unfortunate and courageous.

The schools of the *Alliance* are not absolutely free. Poor children alone are taken without pay; the well-to-do and the rich pay in proportion to their means. Not only is instruction free for the poor, but once or twice a year they receive books and clothes, and every day at noon a warm dinner—a nourishing plate of soup, or vegetables and bread. This is a particularly acceptable benefaction. Thousands of children, who formerly at noon ate a few olives or an onion, now satisfy their hunger. The health and appearance of the children

show better than anything that can be said the happy results of the well-conceived charity due to the generosity of Baroness de Hirsch.

The *Alliance* schools are open to children of all sects. In 1899, they were attended by nearly three hundred pupils belonging to religions other than the Jewish—Catholic, Protestant, Greek, Armenian, and Mussulman. Among the teachers, too, especially the instructors in the language of the country, there are non-Jews.

The influence of the school would not be effectual if it did not keep track of the child after it left the institution. Besides, a number of children never attend school, and arrived at manhood, they pay dear for their ignorance. To remedy this fault, evening classes for adults, led by the teachers of the school, have been formed in the larger number of great Oriental and African centres, and they have been highly successful. They are attended by many workmen, petty tradesmen, and day-laborers, who there obtain wholesome instruction, elementary though it be.

VII

At the beginning of its educational work the *Alliance* recruited its teachers from any source. Soon it became apparent that to ensure the existence of a corps of teachers devoted to their difficult mission and prepared for it, it would be necessary to train the instructors specially, keeping the end to be accomplished in view. Therefore, as early as 1868, the *Alliance* started at Paris a preparatory school for boys and one for girls. The students are selected from among the best pupils of the Oriental and African schools, and go to Paris to complete their education. The length of their stay

in Paris is about four years. The boys' school occupies a very fine piece of property acquired by the *Alliance* in 1899, adjacent to the *Bois de Boulogne*, in the healthiest and most agreeable part of Paris. At first there were only 20 to 30 pupils, but as the number of primary pupils has increased, the number of advanced pupils has grown in proportion, and on December 31, 1899, there were 90. Among them are 15 from Roumania, who will return to their native country in order to direct the Jewish schools founded there.

The *Alliance* has also placed in the school ten young men who acquired the rudiments of agriculture at the farm school at Jaffa, and who attend the higher agricultural schools at Paris, in order to become overseers, administrators, or teachers in the farm schools of the *Alliance* or in the colonies of the Jewish Colonization Association.

The girls, now numbering 42, are placed in two institutions specially intended for them; but their studies are nearly the same as those of the boys.

Nearly 200 teachers in the *Alliance* schools come from the preparatory school at Paris.

The teachers needed in the schools of the Jewish colonies in the Argentine Republic also are provided by the *Alliance*. There are already ten such teachers holding positions there. They were specially prepared for the work by the study of Spanish, the language of the Republic.

The transformation quietly effected by the schools in the backward communities that constitute the sphere of their activity, has been pronounced worthy of admiration by all travelers and inspectors. The sentiment of human dignity has been inspired in thousands of persons who would otherwise not have dared lift their heads, but would have bowed

their necks to injury and shameful treatment. A new generation is arising conscious of its rights and dignities, knowing how to struggle and eager to struggle for its proper position in society. In a great number of Oriental and African schools, there have been formed "Associations of the Former Pupils of the *Alliance*." They are animated by an excellent spirit, and form, as it were, a second *Alliance*, which will gradually complete the work begun by the older society.

VIII

Since in poor countries the school can provide its pupils with a livelihood only by preparing them for some trade, the *Alliance* has from the beginning had the idea of directing their activities to handicrafts and agriculture. With this object in view, it has gradually, in 30 places in the Orient and in Africa, apprenticed 700 boys. The trades chosen for them are principally those not yet practiced by the Jews, and demanding a certain amount of physical strength—the trades that alone can make robust workmen, fit to earn their living. This work cannot develop with the same rapidity as the schools, for various reasons: poverty of the country and consequently limited needs of the inhabitants; absence of industries; overcrowding of certain trades; and hostility of non-Jewish patrons, who, in order not to create competition, are unwilling to accept Jewish apprentices.

The apprentices are placed with free patrons, and receive small wages, varying from 4 to 8 francs a month, of which a part is retained to buy implements when their apprenticeship is completed.

At Jerusalem the work is differently organized. There the *Alliance* has started workshops carried on and directed

by itself: a smithy, a foundry, and a copper-smithy, and shops for cabinet-making, stone-working, and carving. There are 120 apprentices, of whom 50 are residents supported at the expense of the institution.

Side by side with the girls' schools, the *Alliance* has established work-rooms for poor young girls who wish to learn a trade. Such work-rooms exist in 18 cities. The girls are taught chiefly sewing—white sewing, embroidery, dressmaking—and two rooms are devoted to carpet-weaving. This work is of great material and moral benefit. It furnishes a livelihood to poor girls, and urges to useful occupations a people little disposed to manual trades.

IX

In agricultural work the *Alliance* took the initiative. As early as 1870 it opened an agricultural school, with resident pupils only, at Jaffa, the gate to Palestine, in the midst of the most fanatical and most backward people. At that time the movement that is now impelling Jews to agricultural work was not yet born, and it is to the credit of certain far-seeing intellectual men that they anticipated this impulse and provided for it. After many trials the school succeeded beyond all hope. It is called *Mikweh Israel* ("Hope of Israel"), and it has justified the name. It led the steps of the first Russian and Roumanian colonists who established themselves in Palestine; it furnished them guides and examples, and still aids them with the valuable counsel of its teachers in agriculture. At the present time there are 220 resident pupils, originally from Turkey, Bulgaria, Roumania, Russia, and Egypt. The agriculturists it has turned out are to-day the best colonists in Palestine, and, thanks to the generous

support of the Jewish Colonization Association, all its pupils find work. The pupils remain at the school for five years. Three or four of the best are every year sent to Europe to complete their studies in agricultural institutions. The best proof of the success of the school is the eagerness of the most orthodox families in Palestine and elsewhere to place their children in it.

At the time when the most perspicacious saw in agriculture one of the best solutions of the problem of pauperism among the Jews, and even of anti-Semitism, the *Alliance* thought it its duty without loss of time to urge as many children as possible to enter upon an agricultural career. To that end it established in Tunis a new agricultural school, meant chiefly for the Jewish children of Morocco, Algeria, Tunis, Egypt, and Tripoli. In 1895 it acquired, at Djédéida near Tunis a large piece of property of nearly 4000 hectares, the value of which, together with the value of the buildings needed, represents a great sum of money. The number of children, at first fixed at 25, is now 110, and will be raised to 250. On leaving the school, children from Algeria, Tunis, and Egypt will easily find employment in their respective countries. The first pupils, who left in 1899, have already been engaged both by Jews that own farming estates and by Christians. Moreover, the *Alliance* will itself establish, on the property of the school, which is designedly very large, those of its pupils who give the best assurance of success, and it will be seconded in this project by the Jewish Colonization Association.

Finally, a third agricultural school, to be called *D'Or Jehuda*, will be opened in October, 1900, near Smyrna, on land acquired by the Jewish Colonization Association.

The *Alliance*, then, it is seen, is preparing for large generations of agriculturists, and provides an effectual stimulus to the movement which is impelling Jews to devote themselves to agriculture.

X.

To complete, to crown, as it were, the educational work for the regeneration of African and Oriental Judaism, the *Alliance* in 1897 established at Constantinople a Rabbinical School, from which the communities of the countries about will draw educated and enlightened rabbis. Its graduates will be better able to work for the relief of the Jews, to assure them protection and defense, than the present rabbis, who are sometimes ignorant and narrow-minded. The school, established on the model of similar rabbinical colleges in the Occident, works under excellent conditions. It is directed by a rabbi who is known to possess wide religious and general knowledge. Three professors, one of whom was educated at the Rabbinical Seminary at Paris, aid him in instructing and directing. The *Alliance* is convinced that this work will render the greatest service to the Jewish population of Africa and the Orient.

XI

There remains to be said something about the last part of the program of the Society: "to encourage every publication which makes for the emancipation and relief of the Jews." The *Alliance* grants subventions to every publication, every truly scientific and original work, of interest to Jews and Judaism. For thirty years hardly one such important work has appeared that has not obtained the co-operation of the *Alliance* when solicited by author or editor; and the annual

expenditure for these purposes is as high as 4000 or 5000 francs. The subventions are most frequently turned to the acquisition of copies of the works, to be distributed among Jewish scientific institutions, seminaries, higher schools, etc., and among Jewish scholars lacking the means to buy them.

The *Alliance* possesses an important Jewish library, in which are collected all documents and works concerning Jewish history and science—statistics, history, anthropology, demography, legislation, literature, exegesis, theology, polemics, etc.; and a collection of the principal Jewish journals and periodicals of the world.

To this library every year are added all works appearing upon Judaism and Jewish science. It now contains nearly 22,000 volumes, and is certainly the most important and most complete Jewish library in existence. The books are at the service of all students, and are sent to them, whether in France or in foreign countries, if they need them for their studies, and do not possess the means to procure them.

XII

I have given a rapid sketch of the work of the *Alliance*, which shows how vast and diverse are the domains over which its activity extends. Some figures from the budget of 1899 will further enable one to judge of this.

The total expenditures amount to 1,250,000 francs, of which the principal items are:

For relief and various subventions.....	100,000	frs.
Preparatory schools for boys and girls.....	140,000	"
Secondary and high schools.....	15,000	"
Primary schools	500,000	"
Instruction of apprentices (boys).....	128,000	"
Instruction of apprentices (girls).....	21,000	"
Agricultural schools	220,000	"

The receipts were less than the disbursements by nearly 200,000 francs. They came from the following sources:

Member's dues and gifts.....	170,000 frs.
Interest on sinking fund and on the endowments of	
Baron de Hirsch	472,000 "
Subventions of the Jewish Colonization Association..	250,000 "
Various subventions	60,000 "
Balance on hand	100,000 "

The deficit of nearly 200,000 francs will have to be made up by drawing upon the capital. During the next few years it will be covered by the legacies of Baroness de Hirsch.

The present outlook is that the development of the schools and of trade instruction, and the help given the Jewish communities of Russia, Roumania, and Persia, will entail great expenditures, and that the *Alliance* will need new funds to cope with its manifold tasks. It can safely depend upon the generosity of its friends and all Jews to help on its mission, at once difficult, complex and great.