ARTICLE X.

NOTES.

WHAT WILL AMERICA MAKE OF HER JEWISH IMMIGRANTS?

THEY are too numerous to be considered a negligible quantity. Already they constitute nearly or quite one-fifth of the population of New York City, the number there being not less than six hundred thousand, and according to some authorities seven hundred thousand. Arriving at that port, they find close at hand congenial association with those of like faith and language. They have become so large an element in the streets south of Grand Street, and east of the Bowery, that this district of the city is currently called "The Ghetto." Few districts anywhere in the world hold so many people to the acre. The six-story tenement-house is common, subdivided into very small apartments. There is almost no yard room. The two or three parks made in recent years by the city are crowded with people, as the school-yards are crowded with children when opened as summer playgrounds. But most of the children seem to find their principal playground in the street in front of their tenements. Indeed, a large part of the people's life is enacted on the sidewalk and street before their tenement door, as in all crowded city districts.

Most of the Jews on their arrival are very poor. They largely come from countries where persecution and disabilities have shut them out from the ordinary chances of life. The "May laws" promulgated in Russia in 1885 sent them thronging to America. They have found this a land where the law recognizes no disabilities, and are eager to improve the better chance offered them. But their religious scruples are a serious handicap to entering our general industrial life. The occupations are few that offer employment to hands who will not work on Saturday. The scruple about food is also a serious limitation. The strict Jew refuses beef that has not been certi-

fied by a rabbi almost as earnestly as he abhors pork. This not only makes him afraid of a Gentile hospital, but it circumscribes his possibilities of residence when in health. He must live where a Jewish butcher is within reach. These scruples go far to explain their crowding into cities, and their proneness to occupy themselves in the manufacture of clothing in their own tenements and in the lines of trade where each can be his own master.

They are not inclined to be idle, and their frugality is almost incredible. Dr. Blaustein, whose many years in the superintendency of the Educational Alliance on East Broadway have made him thoroughly acquainted with the conditions of life in "The Ghetto," says that few of the immigrants remain in that district more than five years. They are not contented to accept as permanent the crowded conditions of Rivington Street, but strenuously save out of even their first small earnings until they can remove to a better quarter.

These Jewish immigrants have a high appreciation of the opportunities for education which they find in America. One of their bitterest complaints against Russia is that her schools are in large measure closed against them. The "May laws" forbade admitting Jews to high schools and universities beyond five per cent of the population. Not a few have sought America for the sake of educational opportunities. Many Jews are in our higher institutions, and they are winning many prizes for scholarship. Their children are eager attendants on public schools and night schools and settlement clubs for study. The Educational Alliance in New York, organized by American Jews to help the immigrants adjust themselves to our conditions of life, devotes its forenoons to the children who have recently arrived, working with them to prepare them for the public schools by teaching them English and instructing them in American ways. The Alliance gathers some three thousand such children at a time, and in the course of the year passes nearly six thousand on into the public schools. Not satisfied with this encouragement of the public schools, the Alliance limits the offers of some of its attractive afternoon and

evening privileges to those who are attending the public schools in the earlier part of the day.

The Alliance has also a Legal Aid Bureau, "primarily devised to give advice to people of the neighborhood regarding legal difficulties, where their lack of knowledge of the laws and customs of this country might otherwise render them helpless. The Bureau aims to discourage litigation by giving timely counsel to those who would probably be able to obtain no legal redress for their grievances. Where possible, it arbitrates and settles differences and disputes out of court without expense to the parties concerned." This Bureau also names among its functions aid in getting naturalization papers, and instruction in the constitution and fundamental laws of the country.

The maintenance of such an organization as this Educational Alliance by the Jews who have been longer in the United States shows how quickly and how thoroughly they have become Americanized, and how wisely earnest they are in helping forward the same process in the new-comers. Probably no other people have shown themselves capable of as rapid assimilation to new conditions as the Jews. The liberty they find in America proves no check on their natural capacity of adjustment. It is not strange that this unwonted freedom sometimes produces disagreeable assertiveness and arrogance, which some one has styled the faults of the *parvenu*. But who of us does not feel a glow of patriotic pride when we read these words which Leroy-Beaulieu, the French author of "Israel among the Nations," quotes from a New York letter: "No one can form an idea of the delight of the Russian Jews in seeing themselves treated like free men, at liberty to come and go as they please. They are so happy at this that as soon as they have landed on our wharves, and while still unable to speak any language but their clumsy jargon, they already feel themselves Americans, full of affection for our land and of enthusiasm for our institutions." This passage recalls to me the group of little Jewish children I saw in the street early one morning in Boston singing with the utmost zest, "My country, 'tis of thee," and the debating club of Jewish lads in their teens, not

yet five years in the United States, I heard discuss with great intelligence and interest one of the national political problems of the day. Remote from our ideals as many of these Jewish immigrants are when they come to our shores, they become assimilated to our life with astonishing rapidity.

This opinion is not overthrown by finding that the east side of New York supports six daily papers in the Yiddish language, as well as several theaters and music halls in which the same language is used. The Yiddish is a corrupt German written in Hebrew characters, and freely incorporating local words and phrases. Its original formation testifies to the readiness of Jews to adopt what they found current around them. Its survival through generations of hardship in Russia shows the tenacity of the Jews under persecution. The dialect will hardly continue for generations in our atmosphere of liberty. Meanwhile how prompt is the Jewish use of the liberty of the press, and how skillful are the Yiddish tracts which the Jews longer in America distribute freely among the fresh immigrants, to inform them on the best methods of living, and point out to them the comparative advantages of different parts of the United States.

Many of the older immigrants make little change in their speech or their way of life. It is unfortunate for the development of this class to be crowded together in such numbers in New York and three or four other cities, instead of being distributed over the country. But the city life does not prevent the rapid transformation of the younger generation. Indeed, the children change so rapidly as to cause many a household tragedy through their alienation from their parents. Too often, in abandoning customs and forms that we rightly consider unessential, they at the same time abandon all religion. The parents make this lament to their Gentile neighbors: "Our children have no longer our beliefs; they do not say our prayers; nor have they your beliefs; no more do they say your prayers; they do not pray at all, and they believe in nothing."[1]

[1] Leroy-Beaulieu, Israel among the Nations, p. 65.

Some of their ablest men say the Jews lose their idealism, and become materialistic, in the freedom of America; that under persecution they struggled to maintain their religion, but here, where religion has full toleration, they have no occasion for any other struggle except to make a living; and thus they lose all spiritual energy. There is no doubt danger that for a time the Jews will furnish many recruits to our agnostics in religion, and to our socialists or even to our anarchists in politics. But this is a passing phase in the results of liberty. Not in one generation can the stamp of centuries in the Ghetto be effaced. Liberty is an essential condition of ever effacing it. Already we have Jews among us who belong in the same class of great world-benefactors with Montefiore and Baron de Hirsch. This century shall see many more such on this side of the Atlantic.

There have been enthusiastic rabbis who have styled Columbus a second Moses, and called America the true Promised Land of the Jews. We hope even better things. Under the genial sunshine of liberty, may we not expect that the cloak of exclusiveness which the Jewish world has wrapped more firmly about itself in centuries of persecution will be voluntarily thrown aside, and the truth of Christianity find entrance into Jewish life? It has been said that "every country has the Jews it deserves to have." If our American Christianity shows a genuinely universal spirit, and manifests toward our Jewish fellow-citizens the persistent warmth and gentleness of genuine love, we shall deserve to see the branches long severed from the olive-tree here grafted in again.

Olivet, Mich. W. E. C. WRIGHT.

THE HUMANIZATION OF POLITICAL ECONOMY.

"MEN, not things," is peculiarly the watchword of the hour. The spirit of the time does not accept art for art's sake, nor science for the sake of science, nor government for the sake of the nation in the abstract. All things for humanity's sake. In no sphere is this tendency more marked than in economics.

What a change, for example, from the crude mediæval conception of value as something inherent in the material thing! That notion led economic thought in a wrong direction. It brought the monks to the logical conclusion that the merchant must cheat at one end or the other of every transaction, for he asks more for every article than he has paid for it. They did not perceive that the value of an object is enhanced by being in the right place at the right time to meet some human need. The mistake was in considering material things solely in themselves, when the actual concern is their relation to the desires and welfare of human beings. Only in such relation can value exist at all.

How far we have come to our present recognition of human desires as the motive force in economic activity! The latest text-book at hand[1] devotes an early chapter to "Psychic Income," in which he rightly traces value back to its source in gratification.

The Manchester school recognized certain human desires; but how meager a creature was their "economic man"! He was characterized by two desires: to buy in the cheapest market, and to sell in the dearest market. If he had other desires, they were so nearly rudimentary as to be powerless before the dominant two. The chief end of this imaginary creature was the production of goods. The wealth of nations came to be thought of apart from the welfare of the human individuals that make up the nation, and whose ambitions and sentiments, hopes and fears, joys and trials, are incomparably more important that the material goods they produce. The Manchester school developed a needed, but after all a partial and incomplete, truth, in its *laissez-faire* doctrine. Taken alone, it could almost be called inhuman. It ruled sympathy out of human relations in the business world, and gave occasion for calling Political Economy "the dismal science." It bade us look on our fellow human beings, in the struggles of industrial life, as impassively as on the pawns of a game of chess. The "let-alone" theory became more sacred in the eyes of econo-

[1] **The Principles of Economics. By Frank A. Fetter, Ph. D.**

mists than even the welfare of little children, and these theorists generally opposed legislation to limit the hours of work in factory and mine, and to forbid confining children to long days of toil. The poets like Mrs. Browning in her "Cry of the Children," were wiser in that generation than the economists.

However, by the middle of the nineteenth century, economists came to see that the producing activities of human beings are crippled by conditions that dwarf their human nature. On this ground, if there were no higher, we can justify police regulations to prevent men working in mines not properly guarded against accident, and against their working so many hours in the locomotive cab that they lose the power to notice danger-signals, or working on indefinitely under any conditions that crush out hope and vigor.

Even the current vogue of "the economic interpretation of history" does not refute this contention. That phrase at first suggests the materializing of human interests. Shall a man's life be measured by the abundance of the things which he possesseth? Shall idealism be made secondary to houses and lands, and profit and loss? Are men controlled by affection for the things that perish in the using? Is not the life more than meat, and the body more than raiment? When we ask these questions, it is to insist that man shall be estimated by the spirit that is in him, not by the appurtenances attached to him.

But "the economic interpretation of history" has another meaning. When John Hampden refused to pay ship money the issue was not a few shillings more or less. The fight begun in form about a small tax was in reality a struggle for a great principle. So material things may be symbols of spiritual things. A man's property may be the materialization of his personality. The most remarkable sign of the humanization of Political Economy is the fact that studies in the economic interpretation of history are rapidly enriching economics with all human and historic interests. The simplest economic reasons justify, also, large expense from public taxation to educate and train the young to efficiency. The material product-

iveness of Massachusetts, under its elaborate and costly school system, compared with the production of Louisiana, or any other State that spends as little on schools, will show this at a glance. And even economists are rapidly coming to the higher ground, and justify the education of children and the protection of laborers because the welfare of the people is the best thing a nation can secure. The humanizing of economics appears in the recognition of the whole man as worth attention, with all the experiences and activities of his soul. Along with this goes the recognition of all men as entitled to consideration in the development of economic theory. It is a great gain to society to have this science sharing so promptly in the genuine democratic spirit of the time. The danger of economics losing itself in sociology is after all only an academic danger.

W. E. C. W.

NOTES ON BRITISH THEOLOGY AND PHILOSOPHY.

A WORK of more than ordinary range and merit is "History of European Thought in the Nineteenth Century," by John Theodore Merz.[1] Indeed, in its range and amplitude it may be said to be quite extraordinary. For the range and amplitude of European thought in the nineteenth century were so vast, and the complexity of its intellectual activities was so great, that large powers will be required of him who would be historian of its thought, in the widest sense of that term. But Dr. Merz has, so far, shown himself possessed of such powers, and in these two volumes has attained a high and rare degree of success in his elaborate undertaking. For these volumes, concerned as they are with the scientific thought of the nineteenth century, are but the first part of the entire work, the second part of which will be awaited with interest as continuing the discussion within more strictly philosophical territories. I say "more strictly," because even these two volumes

[1] Edinburgh: William Blackwood and Sons. Vol I. Pp. xiv, 458. Price, 10s. 6d., *net*. 1896. Vol. II. Pp. xiii, 807. Price, 15s., *net*. 1903.

contain many points of discussion relative to philosophers like Kant, Fichte, Hegel, Herbart, Locke, Lotze, Spencer, and others, but the next part of the work will be of more purely philosophical character.

In these volumes, then, it must be said, we find the most comprehensive and illuminating account of the historic processes of nineteenth-century science that has yet been given us, and it is given us in so clear, intelligible, and sympathetic a style as to make us feel that the author's work has been excellently done even in its more detailed aspects. Would that our scientific specialists shared more largely in this comprehensiveness of outlook! In the first volume, the author first of all traces the growth of the scientific spirit in the great nations of Western Europe. The account of the rise of German research is particularly interesting and useful, as is also the notice of Britain's contribution to germinal ideas in Science. Chapters on the Astronomical and the Atomic views of Nature follow, and in these the work of Newton and Dalton, respectively, receives careful and appreciative attention. The Atomic view is, in the view of Dr. Merz, "still in a somewhat unstable condition" (vol. i. p. 386).

Passing from these astronomical and chemical discussions at the close of the first volume, we turn to the second instalment of this important work. This new volume presents a wide array of subjects and points of view. We have the kinetic or mechanical view of Nature, the physical view, the morphological view, the genetic view, the vitalistic view, the psycho-physical view, the statistical view, and the development of mathematical thought during the century. Of this last, the author makes the significant remark that "it is the first attempt to give to this abstract region of thought a place in a general history of intellectual progress" (vol. ii. p. vi).

The discussion of the kinetic view of nature in the first chapter makes exceedingly interesting reading, the discussion being illumined, as usual with our author, by valuable notes. The next chapter, dealing with the physical view of nature, sets out more perfectly the growth and development of the

conception of energy. The views already dealt with—whether astronomic or atomic or kinetic—are shown to have been in no case all-embracing. The conclusion is come to that "a certain character of artificiality" (vol. ii. p. 199) adheres to modern dynamical explanations. The tendency is also noted of "purely scientific thought" to run up into "philosophical problems."

We are next ushered upon the morphological study of nature. The morphological and genetic aspects are dealt with in separate chapters, and set forth in their relations to the statical and dynamical aspects of the abstract sciences. Noteworthy is the sympathetic treatment of the morphological studies of Goethe and of Cuvier. The morphological period is set down as from 1800 to 1860. Particularly timely is the treatment of the vitalistic view of nature in the succeeding chapter. The bearing of Darwin's principle of natural selection on final causes is therein treated (vol ii. pp. 411–414, 434–437), and we are told "there is a natural result in development, but there need not be a purpose" (p. 413), the "apparent end and purpose" being the result of a "process of natural choice, of automatic adjustment" (p. 435). Now, it seems to me there is a certain smallness and unsatisfactoriness in teleological discussions that end thus. Of course, the difficulties or objections to end or purpose arising out of the physical or biological order must have due weight attached to them, so far as they carry us. But we simply cannot delude ourselves into thinking teleology can be overthrown in this easy way. A less partial and limited way must be taken, inclusive of the ends of man's life and spirit—which far outreach the physical order, by which they are neither determined nor measured—and then it will be seen how far the teleological character of man's development is from being disproved. From matter up to mind and spirit, there is end, and there is purpose, and, mind and spirit once reached, man is borne onwards into the realm of the unseen, where he shares the teleological ends and purposes of that eternal Spirit who worketh hitherto, and

also works in us. This higher teleology is not less surely felt among us to-day than it ever was.

Space-limits forbid me to follow out in detailed comment chapters that succeed on psycho-physical, statistical, and mathematical, modes of viewing Nature. It is only possible now to remark that the work closes by emphasizing how the word "order" underlies all scientific thought, and the idea of "unity" stands at its end. "It may even be held that the scientific mind advances from the idea of Order or arrangement to that of Unity through the idea of Continuity" (vol. ii. p. 747).

The second volume closes by the announcement that the second part of this massive work will pass into the realm of the purely philosophical problems of the nineteenth century, and relate these to the discussions of scientific thought given in these two volumes.

A welcome addition to theological literature is found in "Selections from the Literature of Theism," edited by Professor Alfred Caldecott, D.D., King's College, London, and Dr. H. R. Mackintosh, Aberdeen.[1] The choice of editors has been a fortunate one. Professor Caldecott has already made a name for himself in the sphere of the Philosophy of Religion, and Professor Mackintosh has not left us without some good signs of promise. The Introductory Notes and Explanations are, consequently, very well done, and the work will be of great service to students entering upon their theological studies. The Selections are taken, historically, from the great theistic writers, with the view of stimulating students to think for themselves. They are not meant to do the student's thinking for him, but to raise his thinking to higher power. The subjects undertaken by Professor Caldecott are, Anselm, Aquinas, Descartes, Spinoza, the Cambridge Platonists, Berkeley, Cousin, Comte, and Janet, while those by Dr. Mackintosh are, Kant, Schleiermacher, Mansel, Lotze, Martineau, and Ritschl. The Notes and Bibliographies are open to detailed criticism at many points, but, as I have illustrated many of these else-

[1] Edinburgh: T. and T. Clark, 1904. Pp. xiii, 472.

where, I shall here forbear. The kind of selective work involved in such editing is more difficult than it looks, and the editors must have allowance for this. Taken in whole, their notes and comments are scholarly, fresh, and up-to-date in character. And it is a great boon to the theological beginner to have such a book as this put into his hand, where he can make early acquaintance with the great roll of theistic writers by means of the biographical notices and the extracts here supplied. Some objection might very well be taken to the exclusion of certain names, and the insertion of others, such as Comte. Still, though not without some regrets in the matter, we think the editors have, on the whole, pretty well justified their choices and determinations, alike of writers and extracts. It is a pity that Dr. Mackintosh, or some one else, does not give us a better book on Lotze—more appreciative and just—than any we have in English. The appearance of such a work as the present, quickening the interest of theological students at the outset in the great theistic problems, is a hopeful sign for theological study in the immediate future. The problems are always there—of profound and perennial interest—and one can only rejoice at every fresh endeavor to foster interest in their solution.

I therefore heartily commend this book to readers of the BIBLIOTHECA SACRA who are interested in the discussion of Theism.

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