RUSSIA IN AMERICA.

DEVELOPMENT OF THE CONDITION OF IMMIGRANTS IN BALTIMORE.

SYMPATHY FOR THEM ALL.

Practice with which the Newcomers are assimilated—Literary and Educational Advantages—Peddling as a Means of Learning—Industrial Pursuits.

A lady devoted to the education and improvement of the condition of Jewish immigrants writes as follows in The Sun:

"The success of the movement is such as to warrant the belief that American Jewry is a race of youthful and healthy growth. The idea of dressing our business methods, our social habits, and their children play our games and sing our songs, frequent our schools and speak with readiness our language. This is a text for which abundant explanatory and illustrative can be found. And what I have noticed for the above reflections are really American brothers.

The surprising thing is that in whose process of assimilation begins at once. The moment when the immigrant steps on this soil, he is already among us. The Jewish people who have preceded him have done good. The large body of people is already organized for the reception of new arrivals. A new home is set up for them, and they are made welcome. The place of the old home is taken by the new, and the native American becomes the friend of the newcomer."
PEDDLING TO LEARN ENGLISH.

That should be sufficient to insure them a welcome. But in a community of practice, even one must have in readiness practical reasons for a measure or a view, in spite of one's best efforts. In the end also most fruitful of practical good. Those who know the Russian tin-peddler as a familiar figure, and are conversant with the stock argument of the anti-Semitic merchant that the pedlar is not a producer, only a sorter of goods, are inclined to shrug their shoulders and impatiently dismiss from their minds any moral or social consequence of the practice. [Missing text]

Advantages of Night Schools.

As a consequence of the fact that many of our city's foreign immigrants are here at the present time, the chief aim of the evening classes is the teaching of the English language for all practical purposes, and the chief subject dwelt upon is United States citizenship. Among the reasons for this are the fact that the pupils have been living in this country for some time, and the desire to make them comfortable parents. In addition, the pupils are able to understand the English language better than in the daytime, and are therefore better able to communicate with the teachers.

Since a number of years have passed since New England was known as a land of small farms, the rural population of New England has produced a great deal of walling discussion. The Russian Jews, therefore, can bring no more than the simple fact that they are settling upon abandoned farms, that they are making a new home for themselves, and that they are succeeding in establishing themselves beyond their own dreams. Their colonies, Vineland, Carmel, Rosedale, and others, will not adduce as a reason for the success of the Jewish communities that were established in those places.
A FRIENDLY INN.

Besides maintaining one of these schools, the Russian Jewish community has also opened a Friendly Inn, where strangers are received upon their arrival, a large school for the religious instruction of their children, and a number of synagogues. I am confining myself to the mention of the institutions which they have established with their own means. It is impossible to gain an idea of their private charities. Before the establishment of the Friendly Inn, and even now, when it is taxed to its utmost capacity, it is a very usual thing to find that one family, not too-richly endowed with the gifts of this world, makes room in its own narrow domicile for weeks for another newly arrived and destitute of means. In short, their communal life is rich and varied, and their homelife fair from unlively.

Jewish communities had to be enlisted before they arrived at their present prosperous independence. Yet surely they, too, illustrate the Russian Jew's willingness to act not only, the part of an intermediate agent in the exchange of finished products, but also that of a producer—to exercise in happy surroundings the skill which he has acquired under untoward circumstances, or to submit to try the good and bad experiences of all kinds in order to lead the honored life of an independent tiller of the American soil. This stubbornness and determination in the face of a hard fate have been shown by the isolated Jewish farmers who have rented farms in the counties adjoining Baltimore city. Most of those arrived in America with some remnants of their former wealth, and unhesitatingly applied them to the renting of land. At first their ignorance of American products, American methods, and the climate operated against them, and some were reduced to the extremity of seeking help from their city brethren. But the fact that this required aid was cheerfully extended, and that many of those giving the aid have expressed the determination to imitate the example of their farmer friends, speak volumes. Only a few days ago I ran across one of these more venturesome immigrants, who had had the pluck to invest his all in land, live stock and scanty implements. He had just sold a wagon-load of green stuff, and was apparently satisfied with his day's work. He refused to dwell upon the sickness, the poverty and the misery that had threatened to bring ruin upon himself, his delicately-reared wife, and his three sturdy, hard-working boys during the bitterness of the winter. He was hopeful and quite sure that a year and a-half's experience with American farming had taught him how to work the next hard season. At all events even a severer tug than the last would find him unwilling to give up a venture that had been his ideal in a country where the Jew may be a lessee of land for a limited term of years, but not its owner in any but a few districts.

READINESS TO BECOME ASSIMILATED.

The Russian Jew's readiness to become assimilated with his new surroundings springs from practical and also idealistic considerations. It is advantageous for him from a utilitarian point of view to become Americanized as rapidly as possible. But even if it were not useful, gratitude would make it meet for him to imitate in all respects consistent with morality and the biddings of conscience those who have treated him with generosity and humanity. His first educator, therefore, is to acquire the language of the land. In this he is aided by circumstances peculiar to his case. The linguistic talent of his race is matter of universal commendation. But the Jew in Russia has had this faculty still more highly developed by living among various peoples with different languages. Some of them thus have a knowledge of both Russian and Polish. Of course, it goes without saying that all, with perhaps the exception of a very small percentage of country people, have had a very thorough training in Hebrew, many being able understandingly to recite chapter after chapter of the Bible and by preference reading novels, magazines and daily papers in the language of the ancient prophets and poets. Curiously enough, the language habitually spoken by most of them is a barbaric mix-