ROOSEVELT SPEAKS TOJEWISH DELEGATES

A Thousand Diners at the Astor Cheer His Praise of Former Subordinates of Their Race.

TAFT TELEGRAPHS GREETINGS

Mayor Gaynor's Speech Read for Him -Oscar S. Straus Tells How Men of His Faith Helped Discover America.

The sixth day of the ewenty-second Council of the Union of the American Hebrew Congregations ended last night with a dinner at the Hotel Astor which was attended by more than 1,000 delegates and their friends, and at which Theodore Roosevelt was the guest of honor.

Col. Roosevelt sat between Jacob H. Schiff, who was the toastmaster, and Oscar S. Straus. He told the delegates several anecdotes of his treatment of Jews in his political career, and pleased the diners by saying that, although he had promoted and directed a number of Jewish subordinates, he had never been influenced in any way by the fact that these men were Jews, but merely by the fact that they were brave and competent men. Col. Roosevelt said with particular emphasis that he believed that a few hundred years from now the Americans would look back with amusement at the "reluctance which one set of their ancestors had manifested at mingling with another set of their ancestors."

"I became acquainted with the east side, the greater part of the population of which is Jews, when I was Police Commissioner," Mr. Roosevelt said. "I earnestly wish that every American, for his own sake, could have the same experience. It taught me that the differences that seem to keep asunder the different peoples of this city are due to ignorance and misapprehension more than to any other cause. If we can only grow to sympathize with one another, we will quickly see that the things that divide us are superficial and the things that unite us are fundamental." The Colonel's remarks were cheered with enthusiasm.

The guests who occupied seats at the head table, the hundred other tables, and in the two tiers of galleries, made the big dinner an unusually notable gathering. At the speakers' table were Mayor Gaynor, Solomon Sulzberger, Lucius L. Solomons, the Rev. Dr. David Philipson, Bernard Bettman, the Rev. Dr. Jonah Wise, Adolf Kraus, the Rev. Dr. Joseph Silverman, Jacob H. Schiff, Oscar S. Straus, the Rev. Dr. Kaufman Kohler, Judge Josiah Cohen, the Rev. Dr. Francis Brown, Leo Wise, the Rev. Dr. Maurice H. Harris, the Rev. Dr. Max Heller, and the Rev. Dr. Samuel Schulman.

Even Russia's Flag Displayed.

The big ball room and the two tiers of boxes were draped with the flags of all nations, including that of Russia. At the head of the room, in a red, white and blue electric transparency was the word "Pax" and, above, the motto "Peace with all Nations," and also a flag on which was represented a rainbow. Souvenirs in the form of black leatherbound, ninety five-page histories of the Union had been prepared by the Rev. Dr. Samuel Schulman. The frontispiece was a photogravure of the late Rev. Dr. Isaac Mayer Wise, one of the Union's chief organizers. The widow of Dr. Wise sat at one of the tables. One thousand copies of Lucius L. Solomons's oration. "Ourselves and Our Neighbors," were also distributed. Before Mr. Schiff introduced Mr. Roosevelt he called for the reading of the following telegram from President Taft:

I greatly regret my inability to attend the banquet which marks the close of the present important convention of the American Hebrew Congregations. I would like to be able to testify in speech to my admiration for the Jewish people and my conviction that they constitute a most valuable element in our American citizenship, and make most effectively for artistic improvement. education, progress, the extension of charity, and the maintenance of law and order. WILLIAM H. TAFT.

This telegram from Gov. Dix was read:

Albany, N. Y., Jan. 18, 1911. May I send a word of greeting to the Union of American Hebrew Congregations? Greatly to my regret the pressure of official business prevents my attendance at your dinner and deprives me of the pleasure of personally extending a heartfelt welcome to the delegates to your council. The glory of the Jews is that from the dawn of history they have revealed and manifested to the world the genius and essence of true religion, the religion based upon the worship of the one God, and on that inner spiritual life upon which depends the reality of the eternal and the hope and uplift of humanity. I wish you godspeed in the transcendent work you are doing for the good of man-JOHN A. DIX.

Schiff Talks of Reform. In introducing Mr. Roosevelt, Mr.

Governor.

Schiff said: "Reform in Judaism started the day after the law was proclaimed on Sinai's heights, but the never-changing essence of our religion remains for all times. Its forms may change and adapt themselves to the demands of varying conditions and surroundings; what Judaism has ever stood for and continues to proclaim, the Unity of God and the right of every human being to approach his Creator without any intermediary, as adhered to by Reform Judaism as firmly as in the most rigid orthodoxy.
"Not for a moment do I want to cast the slightest aspersion upon those who, for the time being, probably constitute the large majority of our coreligionists in this

country, and who still cling to the orthodoxy they have brought from their distant native lands, but I maintain that, if we want to make certain that the offspring of the great multitude of our coreligionists, who have come into our midst during the past three decades, are to grow into worthy Americans of the Jewish faith, we shall have vigorously and consistently to continue our efforts to develop the Reform Judaism, for which the basis has so farsightedly been laid on this continent by Isaac M. Wise, Elnhorn, Samuel Hirsch, and Lilienthal. "It is our proud and justified claim that in this city of a million people of the

Jewish faith-and this is no doubt the

case elsewhere in the United States-it is

the Reform Jew who has, in the main, created and looks after the proper management not only of Jewish charity institutions, but also after the maintenance of the educational and cultural efforts within the Jewish community, and we truly can say of Reform Judaism, with its existence in this country of six or seven decades: By its fruits ye shall know it.'

"When we go apart on the morrow let the impress remain upon us from this council of American Hebrew Congregations that even if it is our aim to imbue Indaism with a healthy liberalism. Judaism with a healthy liberalism, we deeply respect our faith, and that we shall be ever mindful that our religion commands us, that ahead of anything comes the weal of the country of which we have become part and parcel. We shall then not be wanting in the precious things which are the heritage of every good citizen of this great Republic.

"Our guest of honor to-night is one who, more than any other American, living or dead, has taught the world the lesson that equally with any other citizen of this country the Jew is entitled to a square deal, and who, while Chief of this mighty Nation, raised his voice in no uncertain tone in protest of the atrocities and persecution which have forced so large a multitude of our people to abandon their homes in the countries of their birth and seek the hospitality of our shores. Moreover, he called one of our coreligionists into the Cabinet of the President of the

United States, the highest office within his gift. We Jews owe him a debt of

gratitude which I earnestly hope will never be fergotten."

Cheer as Roosevelt Rises. All the diners sprang up from their tables and cheered when Mr. Roosevelt rose to speak. Mr. Roosevelt said: "I come here to-night to speak to you a few words of greeting, and to speak to you as fellow-Americans. I don't feel that in acting as I always have to my fellow-Americans of Jewish faith I deserved any praise. I would have deserved blame if I hadn't always treated them the way I have. I've met good Jews and bad Jews, good Christians and bad Christians. Whenever I have met a good man I have always tried to stand by him.

Whenever I have met a bad man I've always cinched him. In both cases it would have been waste of time to have asked me to alter my course. "I have been thrown much with my fellow-citizens of the Jewish faith. When I worked with them I didn't know and didn't ask their faith. As I once said to a former member of my Cabinet-Straus, here—'One of my favorite books is the Book of Maccabees.' While I wish most earnestly to do all I can to bring about the reign of peace, and wish the United States to do this, too, I wish to see peace with justice, and not weakness or timidity. I don't want to see the spirit of the Maccabees to die out. In my regiment at Santiago, after one of the fights, I promoted some men for gallantry. I knew nothing about them. Two I found out after were Catholics, two were Protestants, and one was a Jew.' One of the diners let out a shrill whoop, and Col. Roosevelt raised a laugh by exclaiming, "That's a real Rough Rider

"I didn't know or care what their religious faith was, all I wanted to know was whether, in a crisis, they'd stay put," Mr. Roosevelt went on when the laugh subsided, "Mr. Schiff probably remembers my visiting the Montefiore Home two years ago and meeting a member of my old regiment. That man was a Jew. He had been wounded in the first day's fighting at Santiago. I had sent him to the hospital. A few days later a rumor went out that we were going to assault the enemy's line next morning "That Jewish soldier of mine left the hospital and came back to fight under me. I think he acted in an unconstitutional manner. You can imagine how that shocked me. When I was Police Com-

on the force, but I never asked their religious faith. 'An English clergyman came over here to start an anti-semitic crusade. Some worty Jews asked me to stop his meetings. I refused because I am against stopping anyone from pitching into anyone else. Soon after, the clergyman himself came to me and asked me to protect his anti-semitic meetings from interruptions by Jews. I sent thirty Jew policemen to protect him.
"In making the future American to be the highest possible type, it is our duty to accentuate the good qualities of each race and to reward each individ-

missioner I wanted the right kind of men

ual according to the high quality of

citizenship he shows, no matter what his

"Infamous Patriotism." "There are countries where patriotism is shown by persecution. It takes the form of terrible outrages by Christians on Jews or by non-Christians on Christians. But this is an infamous form of patriotism and it is a source of degradation to the nation that does the wrong. No nation nowadays can rise by trampling down another. The motto on which we act here is 'All men up.' It is a much safer motto than 'Some men down,' "Mr. Schiff alluded to my having Straus in my Cabinet. You'd have had to bring strong pressure to bear on me to keep him out. Perhaps I shouldn't compromise him by saying so, but he has always been a strong friend of mine. I must ask Mr. Schiff not to make this public in Wall Street, however. I'd have put Straus in my Cabinet anyway. "But it was an additional pleasure to have him there because he was a Jew. The one prime lesson which should be taught to every man in this country is that if he acts like a good citizen the highest rewards are open to him. "It has always seemed to me that the Jewish race possesses two qualities inherent in the old native American. The Jew is eminently practical, and at the same time he is an idealist. But although both the Jews and the native Americans have both these qualities in common, the mustn't keep them in sep-don't want to see developed in this Nation is the quality which applauds the loftlest sentiments provided they don't have to be lived up to. "There is just one matter in which I want to see each race which composes this Nation show a separate identity. When I deal with a crook, I don't care whether he is a Republican crook or a Democratic crook. But I will always tend to hit the Republican crook a little harder because I feel a little responsible for him. It is the duty for all Americans to protest against dishonest public servants But when a public servant of one nationality is dishonest his fellow-members in that race should especially punish him.' Ex-President Roosevelt raised a little commotion toward the end of his speech by alluding to his controversy with George F. Baer, President of the Reading Railroad, in the last anthracite coal strike. "I have had more than one encounter with financial men of my own religion, he said. "I once had quite an encounter with one man who thought he was a vice regent of God. I told him frankly I didn't agree with him. All the diners laughed and shouted "Baer! Baer!" at this. Mr. Roosevelt concluded by saying that he was "only radical in trying to apply old moralities to new conditions. "I believe in using any expedient the new condition warrants." he said. "I preach the old fundamental verities. My critics say I preach platitudes. The Decalogue is platitudinous-in theory, but not in practice. While we in this country need intellectual development, we need

character more.' Secretary Reads Gaynor's Speech. At the conclusion of Colonel Roosevelt's speech, the audience arose and gave with one Rough Rider yell the Chautauqua

The address of Mayor Gaynor, who followed Mr. Roosevelt, was read by his Secretary, Robert Adamson, owing to the condition of the Mayor's throat. While Mayor Gaynor stood beside him, Mr. Adamson read:

"You are representatives from the reformed congregations of Israel throughout the whole country. Israel has always been a growing and advancing religious force. The history of the Jewish race discloses no period in which mere non-essential regulations and forms were not being gradually changed or abandoned in order to keep pace with the teachings of experience or to conform to just local or national manners and usages. "But not so in the fundamental tenets

of your belief. To them you have re-

mained steadfast through all the ages and

dispersed throughout all the different

climes and peoples of the earth. You have

brought down to us in an unbroken line from even before the time of Abrahamyea, from that border line where fable scarcely ceases and history hardly begins the one great lineage and tradition of the world—a pure belief in the one true and ever-living God. "God the Father and his Providence over all you have given to us as a living fact. And from it we realize the universal brotherhood of man, through which the long and inexplicable persecution of the Jews by Christian nations is drawing to a close even in the one remaining Christian nation where it still has a foothold. The Christians inherit from the Jews their belief in the one God. Jesus was born of the Jewish race. We have appropriated to ourselves the entire Jewish Sacred Scriptures, the Old Testament, as we call it. And all of the Scriptures of our New Testament were written by Jews. O brother through a common God! We have only to realize these things that there may linger in our hearts no feeling. against thee." Again the audience rose to cheer the speaker. The Rev. Dr. Philipson of Cincinnati spoke next, saying in part: "European Jews of international fame have said on various occasions that the hope of the future of Judaism lies in this country. If this prophecy is to come true, then must the reform congregations of this country here assembled in convention remain falthful and loyal to the cause wherein they are enlisted. But the cry has arisen in some quarters of late that Reform Judalsm has failed, and that therefore we must retrace our steps. Such extol the past at the expense of the present.

recognize that the present state of affairs in Jewry is far from perfection. We may even agree in part with their diagnosis of the ills, but we do not agree at all with them in the claim that healing will be found for these ills by setting our faces backward toward an outgrown past. American Reform Judaism will solve the issues of the future as it has worked out the problems that have arisen during the past century, the problems of the adjustment of our religious views and practices

"We, as well as our reactionary friends,

to the need and the outlook of modernity. Whatever will be the line that the future will take we, the adherents of the prophetic universalistic interpretation of our religion, feel convinced that it will not be the surrender of the high hopes of our reform pioneers, the heralds of our liberal faith, it will not be the despair of the ultimate triumph of the American spirit of progress, it will not be the reversal of ism, nationalism.

our belief in the forward march of our religion and a substitution therefor of the cry, 'Backward to mediaevalism, ghetto-"Yes, in all truth, here with us in America lies the hope for the future. Let us not lose heart nor be panic-stricken because we, the followers of liberal progressive Judaism, are now in the minority, owing to the great immigration of our orthodox Russian brethren during the past quarter of a century. Time and the American spirit are fighting on our side." Judge Josiah Cohen of Pittsburg, who followed Dr. Philipson, declared that he had come without any prepared speech, but that at the risk of "giving his beloved sleep," he would speak briefly.

Praise for Women of Israel.

said, "I would impress on you that we

"Condensed in a single sentence," he

Jews should find a home for the glorious doctrines of our faith not only in the synagogues, but that also in the hearts of the mothers and women of Israel rests the future of Israel. You have eulogized the leaders of Israel, the men of Israel, but sadly forgotten the women of Israel. In the darkest days of our national history, the only place where the men of our race could find the teachings of Israel was at the side of Israel's mothers and women. "I would draw my inspiration, too, from what has been said by the leader of the nation [turning to Col. Roosevelt] who, if anything, is a practical man." Col. Roosevelt, amid a gathering laugh all around, turned to Mr. Schiff at his left and mouthed, with a smile, something that looked like "practical man!" "He has told you," continued Judge Cohen, "that the morality of the old and of the new are identical, what was right 2,000 years ago is right to-day. This we must ever bear in mind. Whether the principles are those of Moses on the Mount or of Christ under dispensation, the teachings were the same, the principles were identical." Judge Cohen concluded by saying that the fight going on in Israel was not for dogmas, but a fight of American Jews who desire to wipe out of existence ceremonies born of persecution, which should have died when that persecution ceased. The event was hopeful, he said; he did not agree with the sentiment that "mankind has its country, and Israel but the grave," but rather with the higher hone. "The Guardian of Israel neither slumbers nor sleeps." Mr. Schiff then introduced Oscar S. Straus, the last speaker of the evening. Mr. Straus declared that the spirit of American Judaism first asserted itself when Asser Levy, a citizen of New Amsterdam, refused to pay taxes unless allowed his right of standing guard, with

rades, said Mr. Straus. Jews Were with Columbus.

the other citizens, for the protection of their homes. The spirit of Americanism and that of Judaism had ever been com-

"It was Luis Sentangel, the Beaconsfield of his time, and his kinsman, Gabrief Sanches, the Royal Treasurer of Arragon, who advanced out of his own purse 17,000 floring which made the voyage of Columbus possible," he said. "Luis de Torres, the interpreter as well as the surgeon of the little fleat, besides several of the sailors who were with Columbus, were Jews. The royal patrons were finally won over by the hope that Columbus might find new treasures, but his Jewish patrons advanced the money out of their caravels without security and without interest, as they saw, as by divine inspiration, the promise of the discovery of another world that would afford to the quickening principles of human liberty a temple reared to the God of enfranchised and redeemed conscience, and a home for the ideals of progress. "If the Pilgrims, the Puritans and the Huguenots brought with them, as they certainly did, the remembrance of suffering for ideals and the spirit of sacrifice, how much longer was that remembrance, and with how much greater intensity did that spirit glow in the souls of the Jews, whose whole history is a record of martyrdom, of suffering and of sacrifice for the ideals of civil and religious liberty, of whom it is said: 'Of all the races and nations of mankind which quarter the arms of liberty on the shields of their honor, none has a better title to that decoration than the Jews.' "The spirit of Judaism became the mother spirit of Puritanism in old England, and the history of Israel and its democratic model under the Judges in-spired and guided the Pilgrims and Puritans in their wandering hither and in laying the foundations of their commonwealths in New England. "While Zionism is a child of despair in countries where the victims of oppression are still counted by millions, the Republicanism of the United States is the nearest approach to the ideals of the prophets of Israel that has ever been incorporated in the form of a State. The founders of our Government converted the dreams of philosophers into a political system, a government by the people for the people, whereunder the rights of man became the rights of men secured and guaranteed under a written Constitution. America is peculiarly a promised land wherein the spirit of the teachings of the ancient prophets inspired the work of the fathers of our country.

"I do not wish to be misunderstood as claiming any special merit for the Jews as American citizens which is not equally possessed by the Americans of other creeds. They have the good as well as the bad among them, the noble and the ignoble, the worthy and the unworthy. They have the qualities as well as the defects of their fellow-citizen. In a word, they are not any less patriotic Americans because they are Jews, nor any less loyal Jews because they are primarily patriotic Americans."

PROBLEMS OF IMMIGRATION.

Charges Against Officials by Lawyer Kohler Answered by Secretary Nagel.

The morning session of the Hebrew Union's Council at the Hotel Astor yesterday was devoted to a discussion of immigration. Max J. Kohler, a lawyer of this city, read a paper denouncing as unjust and unfair what he termed the restrictionist policy recommended by the recent Immigration Commission, and condemning what he considered discrimination against certain aliens by the present immigration officials at the various stations. Secretary Nagel of the Department of Commerce and Labor replied,

giving the attitude of his department. "We must recognize that we are in the midst of a new 'know nothing era,'" Mr. Kohler said, "and only a campaign of education can safeguard the best interests of the country and maintain the 'open door' to continued National prosperity. With respect to the enforcement of the immigration laws, as in all other respects, the Jews of the United States want the laws enforced. But we demand fair administration and justice to each

and all. "We do not want aliens admitted of any race or creed suffering from loathsome or contagious diseases, mentally or morally defective, contract laborers or paupers or persons likely to become public charges, in fact. Besides our general interest in our beleved country, we Jews realize that we will be the chief sufferers if such properly debarred aliens of our faith are admitted. Let me content myself by merely pointing out that the percentage of Jewish exclusions to Jewish admissions has increased as follows during late years: During the fiscal year ended June 30, 1907. it was .84 per cent., for 1908 it was .65 per cent., for 1909 it was 1.06 per cent., and it has now increased, for the past fiscal year, to 1.86 per cent. more than three times as great as in 1908, 1,567 Jews having been excluded this year out of having been excluded this year out of an army of 24,270 debarred of all races. During the past few weeks even these figures have greatly increased. The general percentage of exclusions is even greater, having been during the past year 2.32 per cent. of exclusions to admissions of all races, showing that the Jews constitute an appreciably better class of immigrants than the average. In these figures an appreciable number of deportations after admissions are not included, amounting to 232 during the past fiscal amounting to 232 during the past fiscal year. Seventy-seven per cent. of all our immigrants land at Ellis Island.

Says the Law is Misconstrued. "As regards the Jewish exclusions of the past year, 1,057, more than two-thirds, took place on the score of 'likelihood to become a public charge,' and this number has been constantly increasing because of ever newer misconstructions of the

law, furtively forced upon inspectors at Ellis Island day by day, breaking don a their judicial attitude and creating an atmosphere of uncertainty and anarchy and cowed timidity. "As to exclusions on moral grounds we Jews have an enviable record. There have been only twelve criminals excluded during the past year out of 580 of all races, only eleven prostitutes out of 316 of all races, and five procurers out of 179 of all races, despite unwarranted charges concerning Jewish participation in the socalled 'white slave traffic.'

The Board of Delegates appointed by the union to investigate, he said, had found 15 to 25 per cent. of Jewish exclusions in some months unjustified, and the Immi-gration Commission itself pointed out that nearly 50 per cent. of the appeals taken to the Secretary of Commerce and Labor were sustained. "With the advent, in the past two years, of one or two opinionated doctrin-

aircs into office," he said, "their own

narrow and erroneous opinions and be-

liefs of what is best for the country have been substituted for law, and conditions of despotism have been built up heretofore unknown in the National history, the extent of which Secretary Nagel and Assistant Secretary Cable themselves do not realize. The Immigration Inspectors seek now-almost to a man-merely to reach the results which they think their superior requires under penalty of removal.
"Naturally enough, under these conditions, the vague and indefinite phrase 'likely to become a public charge,' has become the cover for most of the unwarranted exclusions. Originally, as defined by the courts and intended by Congress, those words were construed as barring only persons under affirmative physical disabilities, preventing their earning a living, and it was repeatedly held, both by the courts and the head of the Treasury Department, that possession of money on arrival was not necessary on the part of healthy aliens having relatives or friends here ready to aid "In 1907 Congress was asked to establish a \$25 cash qualification on entrance, but refused, but a new self-constituted lawmaker arose in June, 1909, in the person of the Commissioner at Ellis Island, who reversed Congress and ordained that in most cases \$25 was necessary, no matter what relatives and friends the immigrant might have here. When objection was taken to the usurpation of such legislative authority by an administrative official, the circular itself was withdrawn, but non-observance of its principles became 'incapacity' and 'insubordination ' on the part of all subordi-The new and even more dangerous doctrine was simultaneously promulgated, as a new dispensation, that proffers of assistance after arrival in finding work and caring for immigrants meantime were to be disregarded on the

ously opposed, in conjunction with others, various recommendations to make the immigration law still more drastic. The chief of these proposed amendments, as outlined by the Immigration Commission, are to require as tests of admission ability to read or write in some language, the exclusion of unskilled laborers unaccompanied by wives or families, increases of head tax and amount of money in possession of immigrants, with gradations in favor of families coming over here together, limitation of numbers of each race to an arbitrary percentage for each year, limitation of numbers of aliens annually admissible at any port, and exaction of certificates of good character from certain countries of origin. "The chief reasons for these proposed

issue of 'likely to become a public charge,' unless extended by persons

legally obligated to support the alien.

such as husband to wife, parent to

Speaks Up for Other Races.

"The Board of Delegates has also vigor-

minor child.

restrictions are the supposed lower standards of immigrants now arriving, coming to-day chiefly from Italy, Austria, and Russia; their supposed disposition to return to their original homes, where they leave their families, and supposed unwillingness to become Americanized, the supposed unfavorable effects upon wages-though the commission's investigations show affirmatively that wages have not increased—and the evils of congestion in large cities. As applied to Jewish immigrants, these grounds are sub-stantially all fallacious."

The same arguments, he said, were formerly used against the German and Irish immigrants. He denied the possibility of declaring that the "race value" of the 81 per cent. of immigrants that now come from Southern and Eastern Europe was lower than that of the carlier immigration, and that they could not be so easily assimilated. Even the physical racial characteristics of the children of immigrants, he said, soon merged into the new National type. "It is well occasionally to remind such doctrinaries that an Italian named Christopher Columbus, with a South European crew, paved the way even for their Anglo-Saxon ancestors to come to this land of promise, and that already in our revolutionary war Kosciusko and Pulaski attested to their love of liberty in a trying hour, as did also the Polish Jew Haym Calomon, the associate of Robert Morris and friend of Hamilton and Madison. We have had appreciable numbers of Italians, Slavs, Austrians and Jews here since the organization of our government, and they have proved valuable citizens and are directing their compatriots in the same channels who are arriving in larger numbers in our own day, and we need not, a priori, speculate as to their assimilability and race value. Secondly, it should never be forgotten that a machinery for the Americanization and assimilation of these foreign elements has been established in our day, heretofore unheard of, and which hastens this process beyond anything available to the immigrant of former days,

"The extraordinary suggestion is also made by the Immigration Commission that a limitation be considered of the number of immigrants of each race arriving per annum, to a certain percentage of the average of that race arriving during a given period of years. It is difficult to understand how such an un-American suggestion could even be penned. Besides its probably unconstitutional character and its grave violation of treaty faithsince our treaties and statutes now ex-pressly invite immigration of all races except the Mongolian-no expedient could be devised tending more strongly to develop race prejudice and race feeling than this. 'The so-called "race values" of different nationalities are based upon pure. unwarranted assumption as to which no two authorities could agree, even if one could satisfactorily ascertain the average characteristics of any one race. "President Roosevelt very ably phrased the correct American position in his message of 1906 in which he said: 'Not only must we treat all nations fairly, but we must treat with justice and good will all immigrants who come here under the law. Whether they are Catholic or Protestant, Jew or Gentile, whether they come from England or Germany, Russia, Japan, or Italy, matters nothing. All we have a right to question is a

man's conduct'".

Assimilative Process Quicker To-day The assimilative process to-day, said Mr. Kohler, was even quicker than that of the "old immigration." The census of 1900, he said, established the remarkable fact that the percentage of illiteracy was smaller among children of immigrants than among those of native-born white parents. An illiteracy test for immigrants, he declared, would keep out the much-needed laborers to do the manual work of the country-work that would never be done by more literate persons. As for the danger of congestion of immigrants in the large cities, the Jewish Industrial Removal Office and the Galveston Information Bureau were already bending every effort to distribute Jewish immigrants in the communities and farm lands far from the Eastern seaports, despite govern-mental hindrance put in their way re-cently under a wrong interpretation of the "contract labor" clause. Representatives of the crowded cities in Congress, he said, had in the main expressed themselves against restrictive legislation, the opposition coming chiefly from sections which needed immigrant labor most and were as yet unfamiliar with it and dependent upon such labor to check the depopulation of the farm and the lure of the city. He concluded with a quotation from Edward Everett concerning the National history: "Let me remind you that its first inci-

dent is Columbus begging bread for his child at the gate of a convent. Its last finds you the stewards of this immense abundance, the almoners of this more than imperial charity, providing employment and food for starving nations and a home for fugilive races."

Secretary Nagel Speaks Out. Secretary Nagel said he had come unprepared to speak on immigration, but would reply with unreserved frankness to Mr. Kohler in view of the charges his

paper contained. "I do not share the opinion that immigration to-day is in all respects different from that of earlier years," he said, "though I do believe that more and more people are coming here for motives temporary and other than the strong desire of living under a free government, which animated the earlier immigrants. On the other hand, in some countries it is only to-day that people find their first opportunity to break away from oppression and come to a country where they can breathe freedom and enjoy justice. We must admit, too, that conditions in our country have changed so as to make this more a political and social question than in other "I wish to put myself on record as unqualifiedly opposed to an illiteracy test. care more for the sound body and mind, a straight look in the eyes, and ability to work than for any test you can give. I say unqualifiedly that illiteracy does not stand in the way of assimilation. "I am not here to seek applause," he

added as the delegates broke into en-thusiastic applause, "This is too serious a matter for speaking to the gallery. 1 do not want to say what I would not carry out. I realize you are an audience representing one phase, but to me you represent the whole question. 'I do not want you to understand me as joining in the words of condemnation you have just heard in the preceding paper. I do not. But though I do not blame the men-hardworking and each day on the point of giving up their heavy task-I do think that the system under which we work is at fault and not equal to the "Immigration is but one of the twelve bureaus under my department, but it is the bureau of intensely human concernthe live wire of my department-and as such receives most careful attention. believe that instead of having us sit at Washington to hear a large number of appealed cases the right policy would be to have at the inception of those cases as competent and well paid a force of men as we can obtain. At present, oddly enough, the ablest and highest paid men occupy our civil courts instead of our police and criminal courts and places where actual human life is being threshed out. The situation should be re-"I do not think your speaker has told you all the difficulties or given our side as much attention as he might. Aliens come, often 3,000 a day. We have a limited force and only limited compensa-

into the rut of merely asking the specified questions. I would rather have such a relief measure enacted than any of those recommended. "I do not believe in the letter of the law, but its spirit. I try to read into the whole act its essential purpose and enforcing it as I see it. There are two essential clauses in the act: One excluding all aliens likely to become public charges, and the other excluding such as are certified after medical examination to be mentally or physically defective. Under the first clause, there is but one meaning left, for we have refined matters so far that even those dependent on private charity are no longer considered public charges. Certainly if the interpretation of the clause has been strained then it is not strained against the alien. There is no money requirement—let us be right about that; money is considered only in conjuncton with other facts. Of course, we are bound to make some mistakes. But you have no right to come before us with individual cases as typical examples. You should try to help us in the work.

tions to pay. We need competent boards

and enough boards, who can, as a good

Judge should, be appealed to by the indi-

viduality of every alien instead of falling

Law to Help the Alien Broken. "If I break the law, it is in behalf of the alien, not against him, to prevent hardship, not to accentuate hardship, and bring tears of sorrow. If the alien is assisted, he shall be excluded, according to the law, unless he can affirmatively show himself not to be liable to become a public charge. If the wife or family of a resident immigrant comes over, this clause has no effect. But if they have only remote relatives or friends upon whom they have no right to depend for maintenance, what will you do about it? "Shall I in that case disregard the law altogether? It will only lead to a more stringent law. After all, I am here to enforce the law, and this I shall do as reasonably and as justly as I can.' Secretary Nagel said it was dangerous to examine a record superficially, and mentioned the case of the two Schwartz boys, who were at first detained at Ellis Island, and about whom much clamor was made. It turned out, he said, that the boys had lied in making their preliminary statement, saying that they had only an uncle here, whereas they had also a father and brothers here, none of whom was in a position to take care of them. "We are entitled to know the truth, said Secretary Nagel. "The first condition of admission of any allen to the United States should be a truthful statement to United States officials in the beginning. The strongest point in any immigrant's case is to state his weakness truthfully first. I do not like lies, nor to admit persons who do. Nevertheless, he said, he decided to admit the Schwartz boys because they were strong, healthy lads. "Are such cases proper bases for a charge of maladministration, or an unjust

attack on hard-worked employes?" he asked. "After all, we're all human; when a man is unjustly assailed, he puts his back against the wall and hits back. "Not a case is perfunctorily passed on by subordinates. Every record is passed on by me. Under the law I have a right to hear the appeal only on the record. If had not the right to go beyond the record, however, to get the atmosphere of each individual case, yes, and to get Brother Simon Wolf, here, to hurry up a bondsman for some one destined for unreachable kinsmen in the Far West, it wouldn't take more than half an hour to sign all the cases before me! I advise you not to go tinkering with that phase of the question. "I don't like to establish a bonding business, however. I want to know whether the guarantee is in the kinsman's heart, not in his pocket, and if he is or is not the man to let his kinsmen suffer or starve. I have little use for a perfunctory bond.

Where Sentiment Ceases.

"I concede that you are governed by sentiment in this matter, and I do not deny that I, too, have some sentiment. Butthe steamship companies are not governed by sentiment at all; to them the immigrants are merely so much human freight. Every precedent established in the admission of improper aliens would at once be used by these companies as an excuse for bringinug more cases of the kind. "Intead of prodding, therefore, or permitting men in your rame to prod, I ask you to co-operate with me. I need your assistance. I have heard you say here: 'We're as much interested as any one else in not having the wrong kind of people here.' I know you are. But I've never had you come to me with the name of a wrong sort of person yet. After all, you are advocates in the matter; and I, too, am an advocate—an advocate of the United States, and it's a large corpora-"We all know this country doesn't belong to any particular race. We are making for one type; and it is our duty to include in that type as far as we can, all that's strong and virile in every race in the world, and, as far as we can, to exclude and keep out all that is not." , Secretary Nagel's address was received with frequent applause, and at its con-clusion the delegates to a man rose in token of their respect and appreciation, a

demonstration not witnessed before in the sessions of the Council A motion of thanks to Secretary Nagel was offered by Jacob H. Schiff, who said also: "We want to emphasize that whatever may be the case with other races, the Jew who comes to the United States has never gone back and will never go back.
"The same, the very same, purpose that brought here the Pilgrims and the Huguenots, brings here the present Jew from Russia; and if he is sent back there, no matter on what pretext, he is sent back to hell. The Jaw can never become a public charge, for, fortunately, every Jew here knows it is his duty to take his brother by the hand. Only he becomes a public charge who falls upon the tax-payer, and the Jew will never permit

that to happen to his own." Simon Wolf of Washington spoke briefly, paying tribute to the "kindness, justice, and humane treatment" he had ever found in Secretary Nagel and the Government officials, and the Council thereupon again rose as a token of thanks. The afternoon was devoted to the reading of committee reports and miscellaneous business. >

At 10 o'clock this morning a paper dealing with the question of the Jewish pass-port, now not recognized by Russia, which excludes the Jew, will be read by Louis Marshall. To-night a reception will be given the delegates and their wives by the District Grand Lodge No. 1 of the Order of B'nai B'rith of Temple Beth-El, and addresses will be made by the Rev. Dr. Edward N. Calisch of Richmond on "The I. O. B. B. and a Square Deal for the Jew," and by the Rev. Dr. Samuel Schulman on "The Jewish Situation in Russia and the Conscience of Christendom." Sermons by visiting rabbis will be made at local temples to-morrow.