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Vol.
XXXI

Whole No
182



THE MENORAH

A MONTHLY
MAGAZINE
FOR THE
JEWISH HOME

EDITED BY

F. de SOLA MENDES, Ph. D.

Official Publication of I. O. O. B
and Jewish Chautauqua.

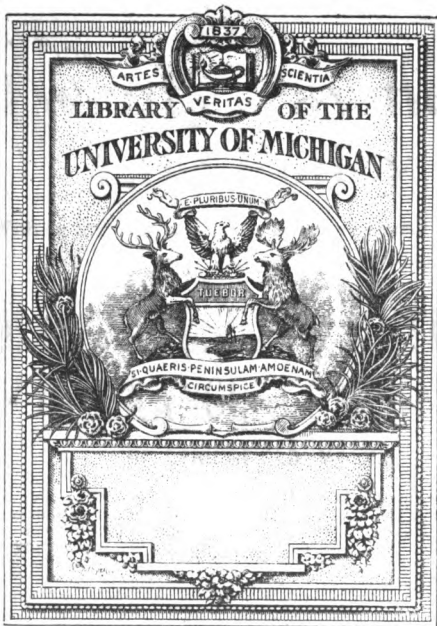
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Vol. XXXI

Whole No 182

THE
MENORAH
A MONTHLY
MAGAZINE
FOR THE
JEWISH HOME

EDITED BY
F. de SOLA MENDES, Ph. D.
Official Publication of I. O. O. B
and Jewish Chautauqua.
\$3 00 PER YEAR.

489 FIFTH AV
NEW YORK

The illustration shows a menorah with seven lit branches, radiating light, positioned on a shelf above an arched doorway. Two women in traditional Jewish attire are kneeling on either side of the doorway. The woman on the left is reaching up towards the menorah, while the woman on the right is looking down. The background is filled with fine lines, creating a textured effect.

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The American Jewish Year Book

5662

September 14, 1901, TO October 1, 1902

Edited by

CYRUS ADLER



PHILADELPHIA

THE JEWISH PUBLICATION SOCIETY OF AMERICA

1901

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THE JEWISH PUBLICATION SOCIETY OF AMERICA

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PREFACE

The third issue of the American Jewish Year Book has, in common with its predecessors, a calendar and certain statistical matter. It differs from that of previous years in devoting no space whatever to directories, and in laying special stress upon the history of the Jews in Roumania, whose unremitting persecution by the Government has produced a condition of affairs which will inevitably bring about a considerable migration to the United States, unless the signatories to the Berlin Treaty will exercise their right under the Treaty, and compel Roumania to deal fairly by her Jewish subjects.

Readers of the Year Book who desire to consult a directory are referred to the volume for 5661, and in the first issue they will find a bibliography of Jewish periodicals published in the United States, which has not since been repeated.

The list of references to Jewish books and articles published during the year is on a larger scale than that in the last issue, and it is hoped that its usefulness has been increased by the addition of explanatory and descriptive notes. The statistical material gathered last year has been condensed into summaries which show the communal activities of the various States in the Union.

Little progress has been made in arriving at correct figures

for the Jewish population of the United States, and the plan of sending out circulars and securing estimates seems well-nigh hopeless. Within the next year it is expected that a series of investigations will be entered upon which promise to yield more accurate results with regard to the Jewish population of this country than have heretofore been obtained.

To Miss Henrietta Szold, Secretary to the Publication Committee, I wish to express my profound thanks for her valued aid.

CYRUS ADLER

WASHINGTON, AUGUST 27, 1901

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5662

is called 662 (תרסב) according to the short system (לפ"ק). It is a defective Leap Year of 13 months, 55 Sabbaths, 383 days, beginning on Saturday, the seventh day of the week, with the first day of Passover on Tuesday, the third day of the week; therefore its sign is זחג. It is the last year of the 298th lunar cycle of 19 years, and the 6th of the 203d solar cycle of 28 years, since the Creation.

English Month	Day of the Week	Hebrew Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Sept.		Tishri			
14	S	1	New Year א' דר' השנה	{ Gen. 21 Num. 29: 1-6	I Sam. 1: 1-2: 10
15	S	2	New Year ב' דר' השנה	{ Gen. 22 Num. 29: 1-6	Jer. 81: 2-20
16	M	3	Fast of Gedaliah צום גדליה	Ex. 32: 11-14; 34: 1-10	{ Is. 55: 6-56: 8 Seph. none
17	T	4			
18	W	5			
19	Th	6			
20	F	7			{ Hos. 14: 2-10 Joel 2: 15-27 Seph. Hos. 14: 2-10
21	S	8	האינו, שבת שובה	Deut. 32	Micah 7: 18-20
22	S	9			
23	M	10	Day of Atonement יום כפור	{ Lev. 16 Num. 29: 7-11 Afternoon, Lev. 18	{ Is. 57: 14-58: 14 Afternoon, Jonah. Seph. add Micah 7: 18-20
24	T	11			
25	W	12			
26	Th	13			
27	F	14			
28	S	15	Tabernacles א' דסוכות	{ Lev. 22: 26-23: 44 Num. 29: 12-16	Zech. 14
29	S	16	Tabernacles ב' דסוכות	{ Lev. 22: 26-23: 44 Num. 29: 12-16	I Kings 8: 2-21
30	M	17		Num. 29: 17-25	
Oct.	T	18		Num. 29: 20-28	
1	W	19	חול המועד	Num. 29: 23-28	
2	Th	20		Num. 29: 26-34	
3	F	21	The Great Hosanna הושענא רבא	Num. 29: 26-34	
4	S	22	Eighth Day of the Feast שמיני עצרת	{ Deut. 14: 22-16: 17 Num. 29: 35-30: 1	I Kings 8: 54-66
5	S	23	Rejoicing of the Law שמחת תורה	{ Deut. 33: 1-34: 12 Gen. 1: 1-2: 3 Num. 29: 35-30: 1	{ Josh. 1: 1-18 Seph. 1: 1-9
6	M	24	אסרו הנג		
7	T	25			
8	W	26			
9	Th	27			
10	F	28			
11	S	29	בראשית [מב' החדש]	Gen. 1: 1-6: 8	I Sam. 20: 18-42
12	S	30	New Moon א' דר' חדש	Num. 28: 1-15	

1901, Oct. 14—Nov. 11]

HESHVAN 29 DAYS

[חשוון 5662]

English Month	Day of the Week	Hebrew Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Oct.		Hehvan			
14	M	1	New Moon	ב' דר' חדש	
15	T	2		Num. 28: 1-15	
16	W	3			
17	Th	4			
18	F	5			
19	S	6		נח	Gen. 6: 9—11: 32 } Is. 54: 1—55: 5 } Seph. 54: 1-10
20	S	7			
21	M	8			
22	T	9			
23	W	10			
24	Th	11			
25	F	12			
26	S	13		לך לך	Gen. 12: 1—17: 27 Is. 40: 27—41: 16
27	S	14			
28	M	15			
29	T	16			
30	W	17			
31	Th	18			
Nov					
1	F	19			
2	S	20		וירא	Gen. 18: 1—22: 24 } II Kings 4: 1-37 } Seph. 4: 1-23
3	S	21			
4	M	22			
5	T	23			
6	W	24			
7	Th	25			
8	F	26			
9	S	27		חיי ישרה [מב' החדש]	Gen. 23: 1—25: 18 I Kings 1: 1-31
10	S	28			
11	M	29			

English Month	Day of the Week	Hebrew Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Nov.		Kislev			
12	T	1	New Moon ר' חדש	Num. 28: 1-15	
13	W	2			
14	Th	3			
15	F	4			
16	S	5	תולדות	Gen. 25: 19—28: 9	Mal. 1: 1—2: 7
17	S	6			
18	M	7			
19	T	8			
20	W	9			
21	Th	10			
22	F	11			{ Hos. 12: 13—14: 10; or 11: 7—12: 12; or 11: 7—14: 10
23	S	12	ויצא	Gen. 28: 10—32: 3	
24	S	13			
25	M	14			
26	T	15			
27	W	16			
28	Th	17			
29	F	18			{ Hos. 11: 7—12: 12; or 12: 13—14: 10; or Obad. 1: 1-21
30	S	19	וישלח	Gen. 32: 4—36: 43	{ Seph. Obad. 1: 1-21
Dec.					
1	S	20			
2	M	21			
3	T	22			
4	W	23			
5	Th	24			
6	F	25	{ Hanukah, Feast of Dedication חנוכה	Num. 7: 1-17	
7	S	26	{ וישב [מב' החדש]	{ Gen. 37: 1—40: 23 Num. 7: 18-29	Zech. 2: 14—4: 7
8	S	27		Num. 7: 24-35	
9	M	28		Num. 7: 30-41	
10	T	29		Num. 7: 36-47	

1901, Dec. 11—1902, Jan. 8]

TEBET 29 DAYS

[טבת 5662

English Month	Day of the Week	Hebrew Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Dec.		Tebet			
11	W	1	New Moon ר' חדרש	{ Num. 28: 1-15 Num. 7: 42-53	
12	Th	2		Num. 7: 48-59	
13	F	3	Eighth Day of Hanukah	Num. 7: 54-89	
14	S	4	מקץ	Gen. 41: 1-44: 17	I Kings 3: 15-4: 1
15	S	5			
16	M	6			
17	T	7			
18	W	8			
19	Th	9			
20	F	10	{ Fast of Tebet צום עשרה בטבת	Ex. 32: 11-14; 34: 1-10	{ Is. 55: 6-56: 8 Seph. none
21	S	11	ויגש	Gen. 44: 18-47: 27	Ezek. 37: 15-28
22	S	12			
23	M	13			
24	T	14			
25	W	15			
26	Th	16			
27	F	17			
28	S	18	ויחי	Gen. 47: 28-50: 26	I Kings 2: 1-12
29	S	19			
30	M	20			
31	T	21			
Jan.					
1	W	22			
2	Th	23			
3	F	24			
4	S	25	שמות [מב' החדש]	Ex. 1: 1-6: 1	[23 { Is. 27: 6-28: 13; 29: 22, Seph. Jer. 1: 1-2: 3
5	S	26			
6	M	27			
7	T	28			
8	W	29			

English Month	Day of the Week	Hebrew Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פְּרָשִׁיּוֹת	PROPHETICAL PORTIONS הַפְּטוּרוֹת
Jan.		Shebat			
9	Th	1	New Moon ר' חֲדָשׁ	Num. 28: 1-15	
10	F	2			
11	S	3	וַאֲרָא	Ex. 6: 2-9: 35	Ezek. 28: 25-29: 21
12	S	4			
13	M	5			
14	T	6			
15	W	7			
16	Th	8			
17	F	9			
18	S	10	בֵּא	Ex. 10: 1-13: 16	Jer. 46: 13-28
19	S	11			
20	M	12			
21	T	13			
22	W	14			
23	Th	15	{ New Year for Trees חֹמֵ עֵשֶׂר, ר"ה לְאֵילָנוֹת		
24	F	16			
25	S	17	בִּשְׁלַח	Ex. 13: 17-17: 16	{ Judges 4: 4-5: 31 { Sept. 5: 1-31
26	S	18			
27	M	19			
28	T	20			
29	W	21			
30	Th	22			
31	F	23			
Feb.					
1	S	24	יִתְרוֹ [מב' הַחֲדָשׁ]	Ex. 18: 1-20: 26	{ Is. 6: 1-7: 6; 9: 5, 6 { Sept. 6: 1-13
2	S	25			
3	M	26			
4	T	27			
5	W	28			
6	Th	29			
7	F	30	New Moon א' דר' חֲדָשׁ	Num. 28: 1-15	

English Month	Day of the Week	Hebrew Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Feb. 8	S	Adar 1	New Moon משפטים, ב' דר' חדש	{ Ex. 21: 1—24: 18 Num. 28: 9-15	Is. 66
9	S	2			
10	M	3			
11	T	4			
12	W	5			
13	Th	6			
14	F	7			
15	S	8	תרומה	Ex. 25: 1—27: 19	I Kings 5: 26—6: 13
16	S	9			
17	M	10			
18	T	11			
19	W	12			
20	Th	13			
21	F	14	פורים קטן		
22	S	15	תצוה	Ex. 27: 20—30: 10	Ezek. 43: 10-27
23	S	16			
24	M	17			
25	T	18			
26	W	19			
27	Th	20			
28	F	21			
Mar. 1	S	22	כי תשא	Ex. 30: 11—34: 35	{ I Kings 18: 1-39 { <i>Seph.</i> 18: 20-39
2	S	23			
3	M	24			
4	T	25			
5	W	26			
6	Th	27			
7	F	28			
8	S	29	ויקהל, פ' שקלים [מב'ה]	{ Ex. 35: 1—38: 20 Ex. 30: 11-16	{ II Kings 12: 1-17 { <i>Seph.</i> 11: 17—12: 17
9	S	30	New Moon א' דר' חדש	Num. 28: 1-15	

1902, Mar. 10—Apr. 7]

ADAR SHENEE 29 DAYS

[5662 אדר שני]

English Month	Day of the Week	Hebrew Month.	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Mar.		Adar 2			
10	M	1	New Moon	ב' דר' חדש	
11	T	2		Num. 28: 1-15	
12	W	3			
13	Th	4			
14	F	5			
15	S	6		פקודי	
				Ex. 38: 21—40: 38	{ I Kings 7: 51—8: 21 { Seph. 7: 40-50
16	S	7			
17	M	8			
18	T	9			
19	W	10			
20	Th	11	{ Fast of Esther	יום אסתר	
21	F	12	{ [מוקדם]	[מוקדם]	{ Isa. 55: 6—56: 8 { Seph. none
22	S	13		ויקרא, פ' זכור	
				{ Lev. 1: 1—5: 26 { Deut. 25: 17-19	{ I Sam. 15: 2-34 { Seph. 15: 1-34
23	S	14	Purim, Feast of Esther	פורים	
24	M	15	Shushan Purim	שושן פורים	
25	T	16			
26	W	17			
27	Th	18			
28	F	19			
29	S	20		צו, פ' פרה	
				{ Lev. 6: 1—8: 36 { Num. 19	{ Ezek. 36: 16-38 { Seph. 36: 16-36
30	S	21			
31	M	22			
Apr.					
1	T	23			
2	W	24			
3	Th	25			
4	F	26			
5	S	27		שמיני, פ' החדש [מב"ה]	
				{ Lev. 9: 1—11: 47 { Ex. 12: 1-20	{ Ezek. 45: 16—46: 18 { Seph. 45: 18—46: 15
6	S	28			
7	M	29			

1902, Apr. 8—May 7]

NISAN 30 DAYS

[5662 ניסן]

English Month	Day of the Week	Hebrew Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Apr.		Nisan			
8	T	1	New Moon ר' חדש	Num. 28: 1-15	
9	W	2			
10	Th	3			
11	F	4			
12	S	5	תריע	Lev. 12: 1-13: 59	II Kings 4: 42-5: 19
13	S	6			
14	M	7			
15	T	8			
16	W	9			
17	Th	10			
18	F	11			
19	S	12	מצורע, שבת הנדול	Lev. 14: 1-15: 33	{ Mal. 3: 4-24; or II Kings 7: 3-20
20	S	13	{ Fast of the First-Born		
21	M	14	{ תענית בכורים		
22	T	15	Passover א' דפסה	{ Ex. 12: 21-51 Num. 28: 16-25	{ Josh. 3: 5-7: 5: 2-6: 1, Seph. 5: 2-15
23	W	16	{ Passover, First Day of 'Omer	{ Lev. 22: 26--23: 44 Num. 28: 16-25	{ II Kings 23: 1 (or 4)- 9: 21-25
24	Th	17	{ ב' דפסה	{ Ex. 13: 1-16 Num. 28: 19-25	
25	F	18	{ חול המועד	{ Ex. 22: 24--23: 19 Num. 28: 19-25	
26	S	19	{ חול המועד	{ Ex. 33: 12--34: 26 Num. 28: 19-25	{ Ezek. 36: 37--37: 14 Seph. 37: 1-14
27	S	20	{ חול המועד	{ Num. 9: 1-14 Num. 28: 19-25	
28	M	21	Passover ז' דפסה	{ Ex. 13: 17--15: 26 Num. 28: 19-25	II Samuel 22
29	T	22	Passover ח' דפסה	{ Deut. 15: 19--16: 17 Num. 28: 19-25	Is. 10: 32--12: 6
30	W	23	אסרו חג		
May					
1	Th	24			
2	F	25			
3	S	26	אחרי מות [מב' החדש]	Lev. 16: 1-18: 30	{ Ezek. 22: 1-19 (or-16); or Amos 9: 7-15
4	S	27			
5	M	28			
6	T	29			
7	W	30	New Moon א' דר' חדש	Num. 28: 1-15	

English Month	Day of the Week	Hebrew Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
May		Iyar			
8	Th	1	New Moon ב' דר' חדש	Num. 28: 1-15	{ Amos 9: 7-15 ; or Ezek. 22: 1-19 (or -16); <i>Seph.</i> Ezek. 20: 2 (or 1)-20
9	F	2			
10	S	3	קדושים	Lev. 19: 1-20: 27	
11	S	4			
12	M	5			
13	T	6			
14	W	7			
15	Th	8			
16	F	9			
17	S	10	אמור	Lev. 21: 1-24: 23	Ezek. 44: 15-31
18	S	11			
19	M	12			
20	T	13			
21	W	14	פסח שני		
22	Th	15			
23	F	16			
24	S	17	בהר	Lev. 25: 1-26: 2	Jer. 32: 6-27
25	S	18	33d Day of 'Omer ל"ג בעומר		
26	M	19			
27	T	20			
28	W	21			
29	Th	22			
30	F	23			
31	S	24	בחקותי [מב' החדש]	Lev. 26: 3-27: 34	Jer. 16: 19-17: 14
June					
1	S	25			
2	M	26			
3	T	27			
4	W	28			
5	Th	29			

1902, June 6—July 5]

SIVAN 30 DAYS

[סיון 5662]

English Month	Day of the Week	Hebrew Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
June		Sivan			
6	F	1	New Moon	ר' חדש	Num. 28: 1-15
7	S	2		במדבר	Num. 1: 1-4: 20
8	S	3			
9	M	4			
10	T	5			
11	W	6	Feast of Weeks	א' דשבועות	{ Ex. 19: 1-20: 23 } Num. 28: 26-31
12	Th	7	Feast of Weeks	ב' דשבועות	{ Deut. 15: 19-16: 17 } Num. 28: 26-31
13	F	8		אסרו חג	
14	S	9		נשא	Num. 4: 21-7: 89
15	S	10			
16	M	11			
17	T	12			
18	W	13			
19	Th	14			
20	F	15			
21	S	16		בהעלתך	Num. 8: 1-12: 16
22	S	17			
23	M	18			
24	T	19			
25	W	20			
26	Th	21			
27	F	22			
28	S	23		שלח לך (מב' החדש)	Num. 13: 1-15: 41
29	S	24			
30	M	25			
July					
1	T	26			
2	W	27			
3	Th	28			
4	F	29			
5	S	30	New Moon	קרח, א' דר' חדש	{ Num. 16: 1-18: 32 } Num. 28: 9-15
					{ Is. 66 } Seph. add I Sam. 20: 18, 42

English Month	Day of the Week	Hebrew Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
July		Tammuz			
6	S	1	New Moon ב' דר' חדש	Num. 28: 1-15	
7	M	2			
8	T	3			
9	W	4			
10	Th	5			
11	F	6			
12	S	7	חקת	Num. 19: 1—22: 1	Judges 11: 1-33
13	S	8			
14	M	9			
15	T	10			
16	W	11			
17	Th	12			
18	F	13			
19	S	14	בלק	Num. 22: 2—25: 9	Micah 5: 6—6: 8
20	S	15			
21	M	16			
22	T	17	Fast of Tammuz צום שבעה עשר בתמוז	Ex. 32: 11-14; 34: 1-10	} Is. 55: 6—56: 8 } <i>Seph. none</i>
23	W	18			
24	Th	19			
25	F	20			
26	S	21	פינחס	Num. 25: 10—30: 1	Jer. 1: 1—2: 3
27	S	22			
28	M	23			
29	T	24			
30	W	25			
31	Th	26			
Aug.					
1	F	27			
2	S	28	מטות ומסעי [מב' דחדש]	Num. 30: 2—36: 13	} Jer. 2: 4-28; 3: 4 } <i>Seph. 2: 4-28; 4: 1, 2</i>
3	S	29			

English Month	Day of the Week	Hebrew Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Aug.		Ab			
4	M	1	New Moon ר' חדש	Num. 28: 1-15	
5	T	2			
6	W	3			
7	Th	4			
8	F	5			
9	S	6	דברים, שבת חזון	Deut. 1: 1—3: 22	Is. 1: 1-27
10	S	7			
11	M	8			
12	T	9	Fast of Ab צום תשעה באב	{ Deut. 4: 25-40 Afternoon, Ex. 32: 11-14; 34: 1-10	{ Jer. 8: 13—9: 23 Afternoon, Is. 55: 6—56: 8 Seph. (Haf. only in afternoon) Hos. 14: 2-10 Micah 7: 18-20
13	W	10			
14	Th	11			
15	F	12			
16	S	13	ואתחנן, שבת נחמו	Deut. 3: 23—7: 11	Is. 40: 1-26
17	S	14			
18	M	15	חמשה עשר		
19	T	16			
20	W	17			
21	Th	18			
22	F	19			
23	S	20	עקב	Deut. 7: 12—11: 25	Is. 49: 14—51: 3
24	S	21			
25	M	22			
26	T	23			
27	W	24			
28	Th	25			
29	F	26			
30	S	27	ראה [מב' החרש]	Deut. 11: 26—18: 17	Is. 54: 11—55: 5
31	S	28			
Sept.					
1	M	29			
2	T	30	New Moon א' דר' חדש	Num. 28: 1-15	

English Month	Day of the Week	Hebrew Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Sept.		Ellul			
3	W	1	New Moon	ב' דר' חדש	Num. 28: 1-15
4	Th	2			
5	F	3			
6	S	4		שופטים	Deut. 16: 18—21: 9
7	S	5			
8	M	6			
9	T	7			
10	W	8			
11	Th	9			
12	F	10			
13	S	11		כי תצא	Deut. 21: 10—25: 19
14	S	12			Is. 54: 1-10
15	M	13			
16	T	14			
17	W	15			
18	Th	16			
19	F	17			
20	S	18		כי תבוא	Deut. 26: 1—29: 8
21	S	19			Is. 60
22	M	20			
23	T	21			
24	W	22			
25	Th	23			
26	F	24			
27	S	25		נצבים וילך	Deut. 29: 9—31: 30
28	S	26		משכימים לסליחות	Is. 61: 10—63: 9
29	M	27			
30	T	28			
Oct. 1	W	29		ערב ר"ה	

THE YEAR

5661

In the year 5661 there was no occurrence of supreme importance by which to characterize either the internal history of the Jewish people or their relations to the world at large, yet it is rendered notable by several features which stand out prominently.

Of greatest significance probably is the methodical work undertaken by the Jewish Colonization Association, which at present is unquestionably the most important single factor in Jewry, bearing within itself the possibility of far-reaching influence upon the future of the Jewish people as long as the world may endure.

The appearance of the first volume of the Jewish Encyclopædia marks the beginning of an enterprise which, if carried to a successful conclusion, will probably do more to make Jews known to themselves and to the world at large than all other attempts which have preceded it.

The reception by the Sultan of Turkey of Doctor Herzl and his associates, and the decorations bestowed upon them, though their real meaning has not been made known, may be taken as an evidence of the present Sultan's friendliness, in some form, toward the projects of the Zionist leaders, with regard to certain Turkish dominions.

The situation of the Jews in Roumania, whose distress becomes more acute, and the problems arising out of possible migratory movements from that country, are the gravest questions before the Jews of the world, and for that reason a

considerable proportion of the space in this volume is given up to a discussion of the Roumanian question.

THE UNITED STATES

The Encyclopædia can hardly be called an American work, it is really international in character, having its collaborators in all parts of the world; but the fact that its publication was undertaken by a firm in New York and that its management is largely in the hands of American scholars, has made it, in a certain sense, an American enterprise. There has not yet been time for detailed criticism of the first volume, but its appearance has elicited much interest, and the initial reception is distinctly favorable. It is the capital event in the history of Jewish learning in America, and may have far-reaching results.

At only two points of importance were the Jews of the United States as such concerned specifically with public affairs. In the Legislature of the State of Massachusetts a bill was presented to allow observers of the Seventh Day Sabbath to work on Sunday, but it was finally defeated, part of the opposition, strangely enough, coming from a Rabbi; and the attempt to secure the removal of the word "Christian," as qualifying benevolence, from the Bill of Rights of the State of Virginia, was also unsuccessful.

The two Theological Institutions, at Cincinnati and New York, have been seeking funds whereby to strengthen their respective faculties, with fair success. At the moment of writing it seems likely that a sufficient endowment fund will be secured for the New York Seminary, to render possible the election of a successor to Dr. Morais as President of the Faculty and reconstitute the governing body, which has been

without a president since the death of Joseph Blumenthal; and the Cincinnati College, through gifts and a bequest, has been placed upon a fairly permanent basis.

The second convention of the Orthodox Union and the meeting of the Central Conference of American Rabbis were without unusual incident, save that both were the subject of unfavorable criticism from their friends. Lewis N. Dembitz declares the Orthodox Union ineffectual, and both the *American Israelite* and the *Reform Advocate* are dissatisfied with portions of the proceedings of the Central Conference. An attempted Conference of Southern Rabbis failed.

Two educational institutions, the National Farm School and the Gratz College, sent forth their first graduates.

For good or ill, philanthropic work is being more and more methodized. Philadelphia has "federated" her charity system, and Baltimore is following suit.

A Jewish Exhibition, to be held in New York in 1902, is being organized by the American Jewish Historical Society. Fifty-seven periodical publications of all natures and degrees were currently issued in the United States, and sixteen synagogues and five homes of societies dedicated.

The United States has witnessed an exceptional year in its history, politically and commercially, and seems at a bound to have taken its place among the greatest nations of the earth. The Jewish community has participated in the fever of expansion, and, like the rest of the nation, is suffering from an attack of overconfidence. Born of such a feeling, no doubt, is the scheme for a Jewish University, which, though put forward with much detail, is not known to have any real support, nor is it likely to be realized.

ENGLAND

English Jewry has been largely concerned with the great events stirring the Empire: the death of Queen Victoria, the accession of King Edward, and the war in South Africa.

To the deputation of English Jews to congratulate the King upon his accession, he used the expression: "It will always be my care to maintain and promote the extension of equal liberty to all races and denominations among my subjects," weighty words for a ruler of a country which still recognizes an Established Church, and which numbers among its subjects adherents of every faith and representatives of many races.

The Bi-centenary of Bevis Marks, the Jewish Census, the renewed interest in the study of Hebrew revealed in an active discussion as to the best methods to be employed, the increase of interest in Jewish education as shown by the collection of £13,000 for the Jews' Free School at a single dinner, and of £14,000 for the Jewish Industrial School upon a similar occasion, are among the significant events of the year.

The very extraordinary "Four Epistles to the Jews of England," by Dr. Schechter, have excited much comment, and rightly, since they deal plainly with elementary questions at all times agitating Jews in the dispersion, and which, because of exceptional conditions in the British Empire, are immediately present to the Jews of England.

THE CONTINENT OF EUROPE

On the continent of Europe it can be said with pleasure that in the main the outlook is brighter than it has been for several years, always excepting, of course, Russia and Roumania, but the recrudescence of mediævalism, which

swept over France and Austria, and appeared in spots even in Germany, has subsided.

France has again been tranquillized. The general amnesty bill putting an end to all proceedings growing out of the Dreyfus affair, and the Associations Bill forbidding the presence of educational corporations in France controlled by foreigners or in foreign countries, are conclusive evidence that the Republican party, through its present ministers, has secured firm control, and that neither the army nor the reactionary clericals are feared. This has in turn brought about a better state of affairs in Algeria. The new governors of Algeria, two of whom have held office within a year, have both discountenanced anti-Semitic agitation, and have snubbed the anti-Semite mayor, Max Régis, who was defeated for the Chamber of Deputies, and more lately has resigned the mayoralty. One Jewish officer, Samuel Paul Naquet Laroque, Colonel of Artillery, was promoted to be General of Brigade. It is evident that the extreme caution exercised during the past few years is no longer necessary, as witnessed by the fact that an attack made upon the Jews in the Chamber of Deputies was resented by the Chief Rabbi of France, who sent a strong letter to the President of the Chamber.

Paris is again apparently regaining its central position in the Jewish world, due to greater activity on the part of the *Alliance*, and still more, probably, to its being the virtual seat of government of the Jewish Colonization Association, and it is there that several international conferences have been held to consider the Roumanian question.

German nationalism, reacting upon the Jews of Germany, is probably responsible for the formation of the "Hilfsverein der deutschen Juden," to take the place of the

active propaganda hitherto made for the *Alliance* in Germany. The general preponderance of conservative feeling among the Jews of Berlin is shown by the fact that at a meeting of the representatives of the community, two propositions for Sunday service, one for a religious service, and the other for a simple religious lecture, were defeated.

The death of Baron Willy von Rothschild, of Frankfort, scholar, financier, and man of great piety and many good works, involving, as it does, the disappearance of the famous Frankfort house of Rothschild, is notable. The city of Frankfort benefited by his death in the bequest of one million marks and by the gift from Mr. George Speyer of a similar amount.

The Prussian Government shows an occasional sign of hostility, as in the discrimination of the matter of appointment of notaries, and one municipality, that of Potsdam, has prohibited the killing of animals according to the Jewish rite, in the public abattoir.

Italy is the especially favored country, where the happy condition prevails that the Jews have had no history. The most noteworthy events have been the appointment of Senor Leone Wollemborg as a member of the Cabinet with the Portfolio of Finance, and the dedication of a great new synagogue in Rome. The Italian Government was the only one to enter a public protest with the Porte against the restrictions laid upon foreign Jews traveling in Palestine. The ambassador asserted that for his Government "there existed only Italian subjects without distinction of creed."

In Austria, the anti-Semitic party lost distinct ground in Parliamentary elections, and just as definite is the decline of anti-Semitism in Vienna.

Roumania is so fully treated elsewhere that nothing need be said here except that conditions show no improvement.

As for Russia, where at least one-half of all the Jews of the world reside, the most significant fact is the almost impenetrable darkness which surrounds important events during the year—the outside world is practically in ignorance of conditions there. The agitation among students and workingmen which, according to some brief reports, was of the greatest moment, and by others has been minimized into a mere trifle, was supposed at one time to indicate the growth of a more liberal sentiment, at least among the inhabitants of St. Petersburg. This was accentuated by the news that the performance of an anti-Semitic play had been violently objected to by the audience in the theatre, and here and there, too, have been occasional indications of more favorable treatment on the part of the authorities. The very considerable body of Jewish soldiers who went to China with the Russian troops were the recipients of special words of praise from General Bortianoff, but on the heels of this come two announcements—the decree that the Government will hereafter limit the number of Jewish students in Russian universities to three per cent. of the total, except in the University of Moscow, where they are entirely prohibited, and the publication of a secret rescript from the War Office appointing a commission to deal with all cases of friction between the Jews and the military, the trials to be by court-martial. As if the horrors of Government were not sufficient, there has been added a serious famine in Southern Russia, with many thousands of people in actual distress.

The communities heretofore cut off have attracted more than usual attention, and the proposition has been made in

Germany to send a commission to the Falashas of Abyssinia, and at Shanghai there has been formed a society for the rescue of Chinese Jews, and active communication has been entered into with the remnants of the colony at Kai-Fung-Foo.

The colonists in Argentina are fairly prosperous, and their number is steadily increasing under the auspices of the Colonization Association. The Dutch Government appointed Mr. Tobias M. C. Asser a member of the Dutch Section of the International Arbitration Commission, and the Shah of Persia has selected a Karaite Jew as tutor for his son.

THE OTTOMAN EMPIRE

In this survey there remains but a single general topic to consider, that relating to the Jews, present or prospective, in the Ottoman Empire. The good-will of the Sultan to some of his Jewish officials was shown, on the occasion of the celebration of his Jubilee, by the bestowal of one of the highest orders known in the Empire upon Daoud Effendi Molko, First Dragoman of the Imperial Divan, and later by a concession to the Jews who have been settled in the Holy Land for some time, to hold agricultural land in their own name, which had heretofore been denied them.

The only untoward event reported was the great fire at Hasskeui, a distinctly Jewish quarter in Constantinople, which rendered over two thousand persons homeless. The dedication of a German Jewish synagogue, with a seating capacity of 1500, marks the growth of emigration of Ashkenazim partly from Russia, principally from Austro-Hungary, into what has been in modern times the most important stronghold of the Sephardim.

The vintage of the Jewish Colonies in Palestine was very

satisfactory, but in the fall there was much distress in Jerusalem due to smallpox and typhus, later to the drought and inadequacy of the water supply.

Two Jerusalem Jews, both with missions of a public nature, have visited the Jewish communities of the West: Mr. D. Yellin came to secure support for a building for the Central Library of Jerusalem, and M. Nissim Béhar, head of the Technical School of the *Alliance* in Jerusalem, is on a more extended trip to make propaganda for the *Alliance*. Both have met with encouragement and success.

The Zionist movement has proceeded on the lines of previous years, strengthening itself in various countries by better methods of organization and by adopting the "culture" program in addition to that of simple agitation for the original Zionist propositions. The acerbity of tone in the discussion has in the main departed, though to a certain extent it has not been eliminated in England, due to the injection of the Zionist question into the general elections in October last. In December, what appeared to be a very important pronouncement was given out by Youssof Bey Krieger, a Jewish Turkish official, for more than twenty years Secretary Interpreter to the Government of Palestine, who declared Zionism impracticable and injurious to Jews now living in the Ottoman Empire. This statement from such a source had considerable weight in many quarters, but it was entirely overshadowed by the audience accorded Dr. Theodor Herzl and two of his associates by the Sultan of Turkey, together with the announcement that Dr. Herzl had received marks of favor from the Sultan. In Zionist quarters much hope was derived from this incident, and rightly, since an audience with the Sultan of Turkey is not easily obtained,

nor had the Sultan any apparent reason to grant marks of favor to these men except for the distinct purpose of giving the world the impression that he held no unfavorable disposition to their projects.

During the last year, Dr. Herzl's utterances have been marked by greater sobriety of tone. In an address delivered at a Maccabean banquet, he confessed that he should not now make the almost definite statements given out by him at the great meeting in the East End of London in 1898, when his hearers got the impression that some actual step looking to the practical realization of the Zionist program was to be expected in the immediate future.

The year 5661 has witnessed several events of favorable import to the Jews of the world, and practically no retrogression.

AUGUST 15, 1901.

THE JEWS OF ROUMANIA

FROM THE EARLIEST TIMES TO THE PRESENT DAY

BY DR. E. SCHWARZFELD

The history of the Jews of Roumania, or, to put it more correctly, of the Roumanian principalities, has not yet been written; nor will it be written in the near future; for no chronicles or accounts of any kind have been handed down by earlier generations; and it was only with some difficulty that a few Hebrew documents of secondary importance and of comparatively recent date were brought to light. This strange condition is without doubt due to the numberless scourges with which the country was afflicted—unceasing wars between neighboring powers, intestine feuds, periodic invasions of the Tartars and the Cossacks, recurring conflagrations, which destroyed whole cities one after the other, famine, and plague, and the intolerable exactions of the princes and the boyars, who forced the population to seek refuge in the forests and the mountains, and sometimes in neighboring countries.

The question arises how the Jews could continue to exist in these countries, in the face of so many hardships. But for the inherent tenacity of the race and the comparative tolerance which they enjoyed, they must certainly have given way.

The Roumanian chroniclers, occupying themselves solely with the wars and the intestine conflicts, and with the relation of the prince to the boyars, paid no attention to the

Jews, and made only the barest mention of them in certain passages. Moreover, the official documents were for the most part destroyed in the conflagrations; and those which escaped destruction are still hidden away in the archives. Some few documents have appeared in rare collections, or in literary and political magazines; and it is to these sources, the collections and the magazines, as well as to the accounts of travelers, that the writer must resort to compile a sketch, however brief, of the history of the Jews in the Roumanian principalities.

I

If some historians may be believed, Jews lived in Roumanian territory as early as at the time of the Dacians. They say that after the destruction of Jerusalem and the dispersion of the Jews by Titus, Decebalus received Jews into his country, and assigned to them the city of Talmus or Talmaci on the border of Transylvania, generally known under the name of the Rothethurm. Other Roumanian historians contest this fact, because the word Talmus is by some derived from the Talmud, which did not exist at that time. The argument is weak. A false interpretation of the name of a place does not necessarily imply that the history of the place is unauthentic.

However that may be, it is admitted that Jews inhabited Dacia after its conquest by the Romans; for it is an established fact that many Jews followed the Roman legions in their triumphal marches across the continent, as purveyors to the army, and that they settled in the countries favorable to their trade. Moreover, Jews had lived in the places scattered along the shore of the Black Sea a long time be-

fore the Christian era, and after the dispersion their number increased. Gradually, the Jews penetrated into the interior of the countries. Some of the coast cities later formed an integral part of Wallachia and Moldavia.

In the eighth century the Khozars, a people partly Finn and partly Tartar, who had become converted to Judaism, made their appearance in southern Russia. Soon they extended their conquests in the east of Europe as far as Pannonia, and traces of them still exist in the Roumanian principalities and in Transylvania, a number of places bearing the names Jidova, Jidovchitza, etc. The Khozars left a strong impress also on Roumanian poetry and tradition, in which "Jew" is synonymous with "giant" or "hero," an epithet which can date only from the time of the Khozars.

At an early period, too, Bulgaria, Hungary, Poland, and the principality of Kiew, all adjacent to and enclosing Moldavia and Wallachia, were inhabited by Jews. The shortest and most frequented route for those countries in their traffic with one another naturally lay through Moldavia and Wallachia, and at least part of this traffic was in the hands of the Jews. There is no doubt that they inhabited, since its foundation, the principality of Berlad, which, in the twelfth century, included the commercial cities of Little Halicz (Galatz) and Tecuci, under the dominion of a Galician prince. In addition, it is certain that they inhabited places in the northern part of Moldavia and in Bessarabia, in which there were Wallachians as early as the twelfth and the beginning of the thirteenth century. The Jews also lived in the *banat* (domain) of Severin, which was under Hungarian suzerainty.

II

There is no doubt that Tugomir Basarab, known as Radu Negru (Rudolf the Black), was followed by the Jews when he left Transylvania, crossed the Carpathians in search of a new country, and founded Wallachia in 1290. This is the explanation given to the statements of the chroniclers, who say that Radu Negru, duke of Amlash and Fogarash, left the country with a large following of Roumanians, Catholics, Saxons, and all sorts of individuals, in order to found a new state. Another immigration of Jews into Wallachia took place at the beginning of the reign of Vladislav Basarab, between 1365 and 1367, when they were driven from Hungary by Louis the Great. Many of them came to Wallachia, and were well received by Vladislav, who assigned to them the town of Turnu. According to some historians, Turnu was built by the Jews. They made it a commercial centre from which they reached all the Danubian countries.

When the principality of Moldavia was founded (1348 or 1349), Jews were already living there, at least in certain localities. At the moment of its appearance on the scene of history, Moldavia came under the suzerainty of Poland; and immediately thereafter it accorded facilities and privileges to the Polish traders, the greater number of whom were Jews. In order to people the towns and villages, privileges were granted to all invited to settle there. When Roman I (1391-1394) founded the city bearing his name, Jews took up their abode in it, doubtless the first to do so. Roman I and his son Alexander the Good (1401-1433) issued decrees permitting the Jews of Roman and the rest of the country to establish themselves wherever they chose and to pursue any kind of trade or industry. They were ex-

empted from military service, and all that was asked of them was the payment of three *Loewenthaler* a person. These decrees were confirmed by the successors of Roman and Alexander.

Information concerning the Jews of Wallachia during the fifteenth century is very scanty, especially as the history of the principality itself is wrapped in obscurity. The Jews were for the most part traders, and the commerce of the country was principally conducted through their agency. They shared the lot of the whole population, who were subjected to the caprice and the despotism of the princes succeeding each other on a slippery throne. The reign of Vlad Tzepesh (= the Impaler), 1456-1462, was particularly baleful. He was a veritable monster of cruelty, who took pleasure in the cries and tears of his victims—gypsies, Turks, pagans, and Jews. He hacked them into bits, or crammed them into great pots with a hole in the lid, through which he poured boiling water, or he impaled them on their sides—all, as he said, out of zeal for the Christian faith. Every one suffered at his hands, boys, girls, men, women, old and young. During his second reign (1476), he seized Turkish Jews who came to the country on business, imprisoned them, and demanded their whole fortune as a ransom; and if any would not or could not pay a ransom, he put out their eyes or cut off their ears or hands.

The Moldavian princes displayed more wisdom, and treated the Jews with favor. Under Stephen the Great (1457-1504) they traded freely, even at Suchava, the capital of the principality, where they made large profits in their traffic with cattle. They also negotiated the ransom of captive Christians. They willingly paid the war taxes in money and in

produce, and rendered many services to the prince, whose reign was one constant warfare against the neighboring peoples. Isaac ben Benjamin Shor, a Jew of Jassy, was steward to the prince. He was even raised to the rank of Logothete (chancellor), and held the same position under Bogdan (1504-1517), the son and successor of Stephen. Before his death Stephen was cared for by a Jew, the physician of the khan of the Tartars, and Bogdan acknowledged the Jew's services by sending him back to his master after Stephen's death, while detaining against his will an Italian physician who had also attended Stephen.

It is probable that many Jews settled in Moldavia in 1498, when Stephen, after his incursion into Poland, carried away with him one hundred thousand prisoners in order to establish them in his own country. The treaty of commerce concluded with the king of Poland in April, 1499, expressly stipulated that the traders be allowed to carry on commerce in the two countries freely.

III

With the sixteenth century came new immigrations, composed of Polish and Turkish Jews. The religious dissensions which broke out in Poland at the beginning of the century encouraged the Jews to make proselytes, and they sent the converted Christians into Moldavia and Wallachia in order not to bring upon them the hatred of the Christians. These proselytes formed an addition to the voluntary immigrants. Other immigrants came from Turkey. Wallachia had fallen under the suzerainty of Turkey at the end of the fourteenth century, and in 1513 Moldavia shared the same fate. This was exactly at the time when the Jews of Turkey began to

play an important rôle in the State and to gain diplomatic influence at the court, in the harems, and with the pashas and the grand viziers; and the princes of Moldavia and Wallachia turned to these influential Jews to obtain the throne or to strengthen themselves in possession. Commerce with Turkey was extended, and the Jews of Constantinople and other places frequently visited the principalities. Many established themselves there permanently. But the situation of the Jews varied with the prince, and depended upon the favor which he obtained from an influential Jew or Jewess at Constantinople.

In Moldavia Bogdan (1504-1517), following in the footsteps of his father, treated the Jews kindly; but his successor, Stephen the Young, accorded privileges to Christian merchants of Lemberg to the detriment of the Jews, whose influence he wished to weaken (1522). When Peter Raresh was driven from his throne, he was helped back to it again, in 1541, by a Jewess, the confidante of the mother of the Sultan, who even advanced him a sum of money. This did not prevent him from seizing the horses of Jewish traders; and his successors did not fail to imitate him in this respect whenever they were short of money. He also imprisoned many of the Polish merchants in order to extort money from them. The exactions of Alexander Lapushneanu (1552-1561), a cruel tyrant, were so severe that the Jews uttered shouts of joy when he was dethroned by Jacob Heraklides, despot of islands in the Ægean, whose reign was favorable to the Jews. In spite of his ill-treatment of the Jews, Alexander Lapushneanu obtained a gift of ten thousand ducats from Joseph, Duke of Naxos, to help him in getting back his throne (1563). During his second reign he seems not to have molested the Jews to the same extent.

The orthodox clergy, usually less unfriendly, and very often favorable to the Jews, assumed a hostile attitude in the reign of John the Terrible. They oppressed them, extorted money from them, and placed them under the ban. The bishop of Roman ordered them to be expelled from the city and to be burned in the cemetery on Purim, 1574; but they were saved by Isaiah ben Joseph, secretary of the prince; and the prince granted them the right to have an official to represent them before the provincial authorities of the country.

Peter the Lame (1574-1579), emboldened by the support of Saitan Oglu Cantacuzene, who was a rival of the Duke of Naxos, pitilessly exploited all the inhabitants, and did not spare the Jews. He put a heavy tax upon the wines transported through Moldavia (1578), the trade in which was for the greater part in the hands of the Jews; and in order to rid himself of the Jewish cattle dealers from Poland, he decreed their expulsion from the country. He was dethroned shortly after, in 1579; but assumed the throne again in 1582, through the help of the physician Benvenisti, who went so far as to have one of his rivals maimed in 1584. Benvenisti's help as well as the increasing influence of Solomon Ashkenazi seems to have made Peter the Lame more prudent in his conduct toward the Jews.

There is little information concerning the Jews of Wallachia during this time. The secretary of Alexander Mircha (1567-1577) was Isaiah ben Joseph, whom he dismissed, probably in 1573, in consequence of intrigues conducted by the Duke of Naxos to dethrone Alexander and put himself in his place. Isaiah ben Joseph then entered the service of John the Terrible in Moldavia.

While the Duke of Naxos was intriguing without success to obtain the throne of Wallachia, Solomon Ashkenazi succeeded in placing on the throne of Moldavia a prince of Jewish extraction, Emanuel Aaron, a natural son of a Moldavian prince. Although Aaron was a good Christian, he was branded by the chroniclers as the most cruel of tyrants.

The end of the sixteenth century was marked by massacres of the Jews in the two principalities. The princes of Moldavia, Wallachia, and Transylvania allied themselves under Austrian influence. In 1594 Michael the Brave of Wallachia assembled his creditors, Turks, Greeks, and Jews, and had them all massacred; and then he informed certain individuals that they all would be released from their debts. This was the signal for a general slaughter of Turks and Jews. The entire community of Bukharest perished. At the same time Emanuel Aaron had nineteen Turkish Jews put to death at Jassy. On the strength of their victories at the beginning of their campaign, both the princes, Michael and Emanuel Aaron, massacred the Jews wherever their armies passed—the Wallachian, at Giurgewo, Rustchuk, Braila, and Plevna; and the Moldavian, at Kilia, Bender, and Ismail. The Jews left Wallachia with most of the inhabitants; but in Moldavia they were soon after delivered through the fall of Aaron and the accession of Jeremiah Movila, a creature of the king of Poland. The Jews could once more breathe freely; in fact, a new immigration took place. The Polish army which established itself in Moldavia in order to protect its master's protégé, was accompanied by Jewish purveyors. Nevertheless, the Jews of Soroca were massacred by the Cossacks, who made a raid on the town, and led men, women, and children into captivity

and slavery. The purveyors of the army suffered also at the hands of the Moldavian people, who profited by the victorious entrance of Michael the Brave to rob them of their cattle. Even the native Jews were soon forced to leave the country for a time in consequence of Tartar incursions and the plague, which broke out at Roman, Bakau, Piatra, Neamtz, and Suchava.

IV

The accession of Stephen Tomsha (1611-1615) was propitious to the Jews of Moldavia. His treaty with Poland assured them entire commercial liberty; and in 1614 he invited the Jews of Lemberg and probably of other places to settle in Moldavia. He excused and explained the decree of expulsion issued against them by Peter the Lame.

Under the successors of Michael the Brave, the Jews returned to Wallachia, and led a tranquil existence there; but they were far from attaining to the number and importance of the Jews of Moldavia. With difficulty traces of them are found at long intervals during the seventeenth century. The Greeks and the Armenians, more numerous, monopolized commerce as well as the trades, and the legislation of Matthew Basarab bears witness to the inferior condition of the Jews.

In Moldavia the reign of Basil the Wolf (1634-1653) was favorable to the Jews; and they probably would have been happy but for the insurrection of the Cossacks against the Poles. Basil the Wolf had kept in touch with Constantinople. Early in his career he seems to have had connection with the Dr. Cohen who in 1656 was sent by the Porte to Moldavia in order to negotiate peace with the king of

Sweden. In 1660 Dr. Cohen became physician to Basil the Wolf at Constantinople, where the prince lived after his fall. The code decreed by Basil the Wolf shows that a considerable degree of protection was accorded the Jews; it lacks all signs of hostility towards them. It is true, he granted facilities to converts, but the high opinion he had of Jewish physicians made him attach great importance to their testimony. Traders enjoyed perfect security, and the law protected all others equally with the Christians. The insurrection of the Cossacks, however, was as disastrous to the Moldavian as to the Polish Jews. An especially severe attack was the incursion into Moldavia in 1650. They pillaged, and sacked, and sowed terror among the Jewish population. The Jews of Jassy were treated with such cruelty that all must have perished but for the intervention of the Patriarch of Antioch, who was passing through the city. The Cossacks shut them up in the towers, and tortured them night and day in order to make them reveal the place where their treasures were hidden. Even when the Cossacks entered Jassy as friends, in the train of Timush, son of Chmelnitzky, who came to marry the daughter of Basil the Wolf (1652), the Jews were forced to hide themselves; for if the Cossacks caught a Jew, he had to ransom himself with a good round sum in cash.

In Wallachia Matthew Basarab (1633-1654) encouraged the baptism of the Jews, and conferred high dignities on converts. One of these was appointed Porter of the Court. The codes which he decreed in 1640 and 1652 were not favorable to the Jews, except in the part which was modeled after the code of Basil the Wolf: all the other parts are in the spirit of the middle ages and of the Councils of the Church

Fathers. The Jew was treated like a leper or as though pest-ridden. No one might approach him, or come in contact with him, or sit with him at the same table, or touch the objects which he touched. The Christian might spit upon the Passover bread; he was forbidden to consult a Jewish physician; the testimony of a Jew, except that of a physician, was refused; and his conversion was encouraged.

But little is known concerning the situation of the Jews under the successors of Matthew Basarab. They engaged in commerce, and in the making and the sale of brandy, and some practiced medicine. Under Constantine Brancovean (1689-1714) a Jew, surnamed "the saltpetre maker," furnished the prince with powder for the army. The Jews constituted a corporation with a provost at their head. At Bukharest, and probably in the other cities, they were confined to certain quarters, and paid more taxes than any other body of people in the city. They were not compelled to wear a special garb, but the color of their clothes and shoes had to be black.

Although the condition of the Jews in Moldavia was better, their religion was not officially recognized. For the erection or rebuilding of their synagogues they had to obtain the authorization of the princes; the synagogues had to be made of wood, and be built on side streets at a certain distance from churches; and the Jews paid higher taxes than any other corporation. Nevertheless, they enjoyed commercial and industrial liberty; commerce and the petty trades were for the most part in their hands. The Russian and the Polish Jews continually traversed the routes leading across the country to Turkey. They traded in cattle, horses, honey, and wine, imported manufactured articles from

Germany, and also farmed large estates. They left the practice of usury to the Turks, the Greeks, and the Moldavians.

V

With the beginning of the eighteenth century the condition of the principalities underwent a great change. From the end of the seventeenth century the princes became fragile instruments in the hands of the pashas, who appointed and recalled them at will in order to extort as much money as possible from them. To satisfy the increasing desires of the pashas and the harem at Constantinople, the princes pressed the people; but when their exactions became unbearable, they were deposed. Often they were transferred from the one principality to the other, or, after an interval, they were restored to the same throne. Some princes were appointed and deposed six times within a short period. It is difficult to follow their actions amid all these revolutions and to obtain a distinct idea of the situation of the Jews.

On April 5, 1710, the Jews of Neamtz (Moldavia) were accused of ritual murder. Given the cue by a renegade Jew, some Christians killed a Christian child on Passover eve, and threw the body into the courtyard of the old synagogue. The next day the people, with the renegade Jew at their head, attacked the Jews, killed five of them, and pillaged without restraint.

Twenty-two Jews were imprisoned by order of the *parcalab* (prefect). A Jewish deputation waited on the prince at Jassy; an investigation was made, the charge was found to be false, the Jews were set free, and the guilty punished.

In 1714 the same false charge was made at Roman. Some Poles abducted a Christian girl, a servant in a Jewish

house, and the master was arrested. The mob plundered Jewish houses, two Jews were hanged, and the others would not have escaped massacre, if a Pole had not given information of the rape and led to the finding of the girl.

In Wallachia it was the prince himself who arraigned the Jews. Stephen Cantacuzene (1714-1716), in order to obtain the people's pardon for his exactions, donned the religious mask, and in 1715 caused the synagogue at Bukharest, situated in a retired corner of the city, to be torn down. The Jewish provost was killed in the riot that broke out on the occasion. It was only through great sacrifices that the Jews obtained permission to rebuild the synagogue and resume their religious practices.

The successor of Stephen Cantacuzene, Nicholas Mavrocordatos (1716-1730), a cultivated and enlightened man, healed the wounds which the attitude of Cantacuzene had caused the Jews. He invited to Bukharest a Jewish banker, Celebi Mentesh Bally, whom he overwhelmed with favors, and exempted from taxation, but he was most closely connected with the physician and diplomat, Dr. Fonseca. Dr. Fonseca had been the physician of the Sultan, and the intimate friend of the French ambassadors at Constantinople; and in 1719 he went to Bukharest as physician to Mavrocordatos. He aided the prince with his counsel, and his influence was so great that it aroused the rancor of the Austrian internuncio at Constantinople.

During his reign in Moldavia (1714) Nicholas Mavrocordatos succeeded in keeping the people in check, and he punished the guilty persons who had reopened the question of ritual murder; but there was frank hostility to the Jews on the part of Michael Racovitza, who succeeded to the throne in .

1716, occupying it for the third time from 1716 to 1726. Once when a church was being erected at Olasheni, the authorities seized the necessary building materials from the Jews by force. Racovitza was the type of a cruel and oppressive ruler, and history stigmatizes him as a repugnant personality. In order to extort money from the Jews he took advantage of the murder of a child by some rascals at Onitzkani to accuse the Jews of ritual murder. The Jew charged with being the author of the crime protested in vain. He was led to Jassy, and maltreated and tortured in the presence of the prince. The bastinado was administered to the so-called accomplices, the synagogues were destroyed, and the rolls of the Law were burned. Finally, after having extorted enormous sums from the Jews, Racovitza set his victims free. In consequence of the complaints which they lodged against him at Constantinople, Racovitza was removed and thrown into prison. Nicholas Mavrocordatos and Gregory Ghika, both aspirants to the Moldavian throne, contributed to his downfall. Later, he succeeded in having himself appointed in Wallachia (1730-1731), but, taught by experience, he did not oppress the Jews more than he oppressed his other subjects.

Gregory Ghika, who succeeded him in Moldavia (1727-1733), was more tolerant; and one of his successors, Matthew Ghika (1753-1756), seems to have been entirely well-disposed towards the Jews. He was very fond of amusements, and took pleasure in the dancing of certain Jewesses whom he invited to his court.

John Mavrocordatos in Moldavia (1744-1747) was the type of a dissipated and debauched prince, who passes his time in orgies. At the end of his reign he carried with him

the curses of the people. His entanglement with a Jewish farmer of a village in the district of Suchava is a matter of history. He ravished the man's wife, daughter, and sister-in-law, and when the Jew complained at Constantinople, John Mavrocordatos had him hung. This aroused the anger of the pashas, and cost the prince his throne.

VI

Under Constantine Mavrocordatos, who occupied the throne of Wallachia four times and that of Moldavia (1730-1763) six times, the Jews led a peaceful existence. He decreed reforms which show his desire to promote the welfare of the lowly and the humble. The charter promulgated by him in Moldavia, in 1741, granted the Jews the same protection as the rest of the people. Their homes were to be inviolable; lodgers were not to be quartered upon them without due payment; no claim was to be made upon them for their bedding, for their plate, for post horses, or for any kind of sustenance, under penalty of a fourfold compensation; they might settle in all the cities and villages, and follow whatever craft or trade they chose; and they could appeal directly to the prince against any injustice. At the same time, they as little as the Turks could employ Christian servants under thirty years of age, and Jewish women as well as Christian women might not sell spirituous drinks.

Although the terms of the charter were never literally executed, its good effects made themselves felt. The Jews lived in all the cities, villages, and market-towns of Moldavia, and their activity was perceptible everywhere. Many went to Hotin at the border of Moldavia and Poland, with

leather belts, embroideries, textile fabrics, and carpets, and brought back furs from Russia. Others exported cattle, saffron, cotton, carpets, dates, and other fruits as far as Breslau and Frankfort, and imported silver and merchandise. The Jews were engaged in all the crafts; the cultivation of the land was in their hands; the wayside inns on the main routes of travel belonged to them, and, according to the travelers, these were the only places which offered comfortable quarters. The best houses in the cities were those of the Jews, and they were chosen for lodging distinguished guests.

Gregory Alexander Ghika (1764-1767), however, expelled them from the rural districts, and forbade their renting inns or land. It is true, he authorized the Jews to repeople the city of Tirgu-Frumos; but his ill-will toward the Jews encouraged the population of Roman to accuse them of having profaned a church, though the crime was actually committed by three Hungarian Christians. The people fell upon the Jews, and would have massacred them, if the guilty persons had not been discovered in time.

His namesake, Alexander Ghika, who reigned in Wallachia (1766-1769), at the advice of Ephraim, Patriarch of Jerusalem, destroyed the second synagogue erected at Bukharest. In addition, the Patriarch, who was on his way through the city, pronounced his anathema against the Jews.

The Russo-Turkish war (1769-1774) brought sad times to the Jews of the principalities. After massacring the Jews of Uman, the Cossacks advanced as far as Balta-Roumania, and demanded the Polish Jews who had taken refuge there. When the Turkish garrison refused to give them up, the Cossacks murdered the garrison along with the Jewish popu-

lation. The Russians entered Moldavia; and the Russian and Turkish soldiers vied with each other in making exactions and in pillaging. Jews and Christians fled the country, those who remained enduring the maltreatment of the janizaries. At Botoshani the rabbi fell a victim to their brutality. At Bukharest the people, taking advantage of the disorder induced by the Turks, fell upon the Jews (1770), who took refuge with the boyars. A Jewish woman seized by the mob saw her children slaughtered before her eyes, and this at her own request rather than let them be baptized. It was during the Russian occupation that the first anti-Jewish pamphlet appeared at Jassy in 1771. It is a Roumanian translation of the *Opus Aureum* of Samuel Maroccanus, written in Arabic in the fourteenth century.

Tranquillity was not restored in the principalities until nearly the end of 1774, when peace was concluded. Alexander Ypsilante was appointed in Wallachia (1774-1782), and Gregory Alexander Ghika for the second time in Moldavia (1774-1777).

The code of Ypsilante contains no restrictions upon the Jews except in regard to their testimony against Christians. Nevertheless, he destroyed the synagogue which the Jews had built at Bukharest during the Russian occupation, and he granted privileges to converts, which were confirmed by his successors.

Gregory Ghika renewed his decree expelling the Jews from the villages and forbidding them to rent farms or inns. By the law which determined the functions of officials, he abolished the guild of petty dealers at the markets, thus depriving the Jews of the cities of a profitable occupation in which they had been engaged.

His successor, Constantine Moruzi (1777-1782), continued to enforce the prohibition against the settlement of the Jews in the rural districts, and in a decree issued at the secret instigation of the Porte, he forbade the importation of spirituous liquors, a severe blow to the Jews engaged in this trade.

The prohibition against the importation of spirituous liquors into Moldavia caused the boyars to erect distilleries, whose management they left to the Jews. Alexander Mavrocordatos (1782-1784) decreed the destruction of these distilleries, provided that the Jews derived the greatest profit from them. Moreover, he refused Jews the right to live in the rural districts, though he permitted them to rent farms. During his reign an accusation of ritual murder was brought at Botoshani (1783), and the prominent men of the community, the rabbis and the *Dayanim*, were imprisoned. They obtained justice from the council of the prince. The community decreed that *Lag be-Omer*, the day of their deliverance, should be a festival.

Under the successor of this prince, his namesake Alexander Mavrocordatos II (1785-1786), the Jews of Moldavia received better treatment. He had a Jewish physician who enjoyed his entire confidence.

In Wallachia, Nicholas Mavrogheni (1786-1788) was likewise well-disposed toward the Jews; and at last the Jews of Bukharest were permitted to build a second synagogue. But forced by the demands of war, the prince imposed heavy taxes upon corporations and, consequently, upon the Jews.

The Jews of Jassy were less fortunate. They had to undergo all the torments of the Russo-Turkish war. Fifteen thousand janizaries entered the city in November, 1787,

drove the merchants from their shops, sold their wares, broke in the casks of wine, and killed all who offered resistance.

On the renewal of the Russo-Turkish war, in which the Austrians took part, the Russians took Ismail by storm, November, 1790, and massacred a great number of Jews, sending others as prisoners into the interior of Russia. The Austrian occupation of Wallachia was disastrous for the Jews. In consequence of the frequent requisitions made for agricultural products, the distilleries, which were almost exclusively in the hands of the Jews, could no longer be run, and many Jews were ruined. Commerce stopped, and the traders were heavily burdened with taxes. A special and severe order was given by the authorities of the districts to take a census of the Jews, including even the purveyors to the imperial army, and to impose large taxes upon them.

Under Alexander Moruzi (1793-1796) the Jews of Wallachia experienced all the severities of an oppressive ruler. Moruzi renewed the privileges of the converted Jews, destroyed the synagogue, which had been constructed on one of the principal streets of Bukharest, and inflicted the bastinado on those who defended themselves against their aggressors. He forbade the settlement of Jews at Bukharest; and the people, influenced by his acts, became so inflamed against the Jews that he was compelled to adopt protective measures, and inflicted the bastinado on a tailor who had forcibly baptized a Jewish child. At the same time Moruzi recognized the services rendered by the Jews engaged in industries. He granted privileges to a Jew by the name of Moses, who was a manufacturer of glassware; he exempted certain artisans from taxation; and he even appointed a Jew to the post of *Giuvaeryiu-Basha*.

In Moldavia the Jews were subjected to fewer vexations. Nevertheless, Alexander Kallimachos in 1796 drove from their shops the Jews that lived about the mother church of Jassy, under the pretext that they defiled the sacred precincts. At Galatz the never-dying accusation of ritual murder was made in 1797. The Greeks attacked the Jews, beat them, pillaged their houses, killed four, threw others into the Danube, and burned the synagogue with the rolls of the Law. The Jews escaped entire destruction only through an old priest, who gathered them together, and sheltered them in his church.

VII

In spite of the wars, and the Cossack and Tartar incursions, the pest, the floods, and the famine, the number of Jews in Wallachia and Moldavia, especially in Moldavia, increased. Whenever a calamity threatened the country, those who were in good circumstances crossed the frontier, and returned after the storm had blown over. One advantage of the wars was that the Jewish purveyors came into the country, and established themselves there, attracted by the commercial and industrial liberty which they were allowed to enjoy.

In Wallachia, during the eighteenth century, the number of Jews increased through immigrants from Hungary, Russia, and Turkey. Though they were traders, they engaged in all kinds of crafts—tailoring, shoemaking, tinning, lace-making, working silver, making jewelry, bookbinding, engraving (in which they excelled), making pipes, and manufacturing potash and glassware. They joined the guilds of artisans and craftsmen, on an equal footing with Chris-

tians. They were also the best distillers, as such enjoying certain privileges. They rarely engaged in money changing. The people at large, however, despised and insulted them; yet they were well received by the boyars, the high dignitaries of the State, and even by the princes and the court, at which the artisans through their skill succeeded in obtaining exceptional positions, in acquiring privileges, favors, and influence, and exemption from taxation. Several princes appointed the provost of the Jews of Bukharest as *Cuiungi-Basha*, or grand provost of the silversmiths. In 1792 a Jew named Eleazar was made *Giuvaergiu-Basha*, grand provost of the jewelers. These were high positions, which conferred upon the holders a certain authority and certain judicial powers over all the members of the guild, of which they were the natural defenders.

Authors are agreed in declaring that the Jews were good husbands and fathers, seeking happiness in their families. Beneficence, practiced especially toward their kindred, was one of their virtues, and their probity was beyond question. Their religious practices often affected strangers strongly, and challenged their admiration.

The same is true of the Moldavian Jews, whom neither prayers, threats, nor bribes could move to depart from their customs.

The Jews of Moldavia exerted a still stronger influence on the social and economic condition of the country than the Jews of Wallachia. Here hindrances were frequently put in the way of their settlement, but in Moldavia the people summoned them with eagerness. Many a village and town and some cities, like Folticheni and Mihaileni, were founded or re-peopled by them or their agents in the eighteenth century.

After obtaining the authorization of the prince, the boyars, that is, proprietors of estates, generally made an agreement with certain foreign Jewish families, by which these bound themselves to people the town within a limited time, and in case the engagement was not fulfilled, to pay a severe penalty. Privileges were granted the founders and their descendants, and the land and the material for the construction of synagogues and the management of cemeteries were given them gratuitously. They were assured the independent administration of their internal affairs, and they took an active share in the communal affairs with rights equal to those of the other citizens.

They followed all the professions and crafts. There were Jewish physicians, surgeons, barbers, midwives, wholesale and retail merchants, bankers, brokers, traders in cattle, grain, tobacco, wines, fruits, skins, and fish, inn-keepers, and middlemen. Among the artisans there were Jewish clock-makers, coppersmiths, workers in hides and furs, cap and hat makers, keepers of coffee houses, shoemakers, tailors, tanners, silversmiths, jewelers, glaziers, engravers, bookbinders, butchers, housepainters, masons, drivers, lacemakers, bakers, etc. Among the manufacturers, there were distillers on a large and small scale, manufacturers of liquors, butter, glassware, potash, paper, and textile fabrics. In Wallachia the artisans were absorbed by the Christian guilds, but in Moldavia Jewish artisans formed independent organizations, each with a provost and councillors, and they were absorbed only by the great guild called the Jewish corporation.

VIII

The only Phanariot princes who openly showed themselves by their actions to be hostile to the Jews were the

Moruzi. In 1799 Alexander Moruzi again mounted the throne of Wallachia. The people of Bukharest, probably encouraged by his presence, raised the charge of ritual murder, and, aided by the soldiers, attacked the Jews, spreading the rumor, whether true or false, that it was the will of the prince. They assaulted the Jews, pillaged their houses, and killed one hundred and twenty-eight persons (April 8, 1801). In this way, with veritable Sicilian Vespers, was inaugurated the nineteenth century. The prince, awed by his responsibility to Turkey, was compelled to send the instigators of the massacre to do enforced labor at the salt mines.

Soon after, Moruzi left the throne of Wallachia and ascended the throne of Moldavia. His presence immediately made itself felt. A Jew of Neamtz was accused of ritual murder (1803), and three of his coreligionists were imprisoned and tortured. On February 8, 1803, a libelous publication against the Jews, *Infruntarea jidovilor* ("The Insolence of the Jews"), appeared at Jassy. It was printed by the presses at the residence of the Metropolitan, with the blessing of this high dignitary of the Church, and probably with the consent of the prince. It contains the old absurd accusations and slanders, and gives silly interpretations of the customs of the Jews. The pamphlet was spread among the people; and at Jassy it provoked mob violence against the Jews, which threatened to become a massacre. The Jews were saved by the Metropolitan, who sheltered them in the court of his archiepiscopal residence. In order to increase the taxes which the Jews paid as a corporation, Moruzi had the boyars address a request to him against the overrunning of the country by the Jews (1804). In addition, he forbade Jews to rent farms (1803).

Wallachia, also, was excited by the accusation of ritual murder. The charge was carried from mouth to mouth; and to put a stop to it, Constantine Ypsilante in 1804 was forced to address a rescript to the Metropolitan, requesting him to draw up an encyclical which the priests should read from the pulpit, proclaiming that the charge is false, that the Jewish law permits no such practices, and that the accusation is an invention of the rabble seeking for a pretext to pillage the houses of Jews.

In December, 1806, war again broke out between Russia and Turkey; and the Russian troops occupied the principalities. As soon as they approached Bukharest, Ypsilante left the city, the wealthier of the residents following his example. Taking advantage of the disorder resulting from this departure, the people fell upon the Jews, penned them up, and gave them the choice between baptism and death. They were saved from their terrible plight by the entrance of the Russians.

The accusation of ritual murder, however, did not cease in Wallachia. In 1808 the Metropolitan was again forced to protest against it; in 1811 a Jew of the district of Jalowitza was imprisoned on a similar charge; and in 1815 an abortive attempt to raise the cry was made at Ploeisht.

The Russian occupation, ill-fated for the Roumanians, was still more baneful to the Jews of the two principalities. They had many vexations to undergo at the hands of the authorities and the army. Commerce was paralyzed; the traders were burdened with taxes; and the Jewish artisans were prevented from working on Christian holidays even at their own homes. At Bukharest a Christian provost was forced upon them. The Russian army made all kinds of

extortionate demands, and when the Kalmucks entered Bukharest in 1812, they went through the streets inhabited by Jews, and spitted Jewish children on their lances; then roasted and ate them. In order to free themselves of these monsters the Jews offered money to their general to induce him to withdraw them from the city.

After peace was concluded, the simultaneous reigns of John Caradja in Wallachia (1812-1818) and Charles Kallimachos in Moldavia (1812-1819) were marked by the ravages of the plague in both principalities. In Wallachia, Caradja, needy and avaricious, profited by the calamity to drain money from the Jews, while accusing them of filthiness. He forbade them to employ Christian minors as servants, or to rent or buy shops in the vicinity of churches. In Moldavia, Kallimachos, kinder and more disinterested, treated them well; but the ritual murder calumny was repeated at Piatra (1816). The authorities maltreated the Jews, and extorted money from them, using the plague as a pretext.

Nevertheless, the codes issued by the two princes show that fault was found with the pocket not the person of the Jew. The code of Caradja is thoroughly mediocre. It treats of all matters and exhausts none. But it contains only one restriction against the Jews, by which they were not allowed to testify against Christians. The code of Kallimachos was drawn up on a purely civil basis, modeled after the Austrian code; but it has the one great merit of having eliminated from the Austrian code all the shameful clauses in which the Jew is regarded as a pariah. Nevertheless, Jews were forbidden to own estates or vineyards. This regulation was derived from the common law of the Mol-

davians, but had never been strictly executed. By the terms of the code, the Jews enjoyed all civil rights; they could marry and divorce at will; they could give, bequeath, inherit, administer their property, and act as mandataries and as mandators, even before the law; they could buy and sell and engage in all pursuits and industries; and every community, as soon as it was recognized as such by a princely decree, constituted a legal person.

IX

In 1821 a tremendous storm broke out bringing mortal terror to the Roumanian Jews. It was the epoch of the hetæria, of the Greek revolution, when the Greeks sought to free themselves from the Turkish yoke. Some high-minded youths enrolled themselves in the ranks of the insurgents, called hetærists, but the rest were of the scum of humanity, who were forced into service if they did not join of their free will. They were undisciplined bands of plunderers, of gallows-birds, who stole, sowed destruction, and pillaged the houses of Jews. They killed and massacred those whom they met on their march to Piatra, Neamtz, Folticheni, Hertza, Fokshani, etc., and their route through Moldavia and Wallachia was flooded with Jewish blood. These wretches found assistants in the Greek monks of the Moldavian monasteries.

The entrance of the Turks put a stop to the carnage; but then the Turks and the janizaries took their turn at pillaging; on occasion they even put persons to death in spite of the strict orders of their superiors. The Jews lived in a constant state of dread; terror reigned in the two countries, especially in Moldavia. The well-to-do crossed the frontier;

but the poor wandered about in the forests and the mountains. The city of Jassy, at first partially destroyed by conflagrations, was converted into a furnace of living coals before the departure of the janizaries (August, 1822). All the Jewish houses and synagogues were reduced to ashes, and thousands bewailed their vanished fortunes and lost kindred.

The reign of John Alexander Sturdza in Moldavia (1822-1828) was characterized by indecision. He treated the Jews according to the impulse of the moment, sometimes well, then again badly. Taxes were doubled, they were forbidden to engage in certain trades or to buy houses in the cities; the authorities maltreated them; and an accusation of ritual murder brought desolation to Bakau (1824). On the other hand, Sturdza permitted them to rebuild some synagogues, won their cause for them against the inhabitants of Roman, and authorized them to repeople certain villages and to found towns.

The Russo-Turkish war and the consequent Russian occupation (1826-1834) brought with it all the suffering incident to a foreign occupation, and, more than this, the plague and the cholera. The Jews on their part endured the terrible consequences; but a worse scourge for them than this was the influence of Russia. Hate and chicanery were introduced, and the spirit of exclusiveness and of persecution henceforth pervaded the legislation of the two principalities, especially of Moldavia.

The princes, Alexander Ghika (1834-1842) and George Bibescu (1842-1848), besides passing some exceptional laws, made no change in the situation of the Jews of Wallachia, and they gained in number and importance. It was not so

in Moldavia. Michael Sturdza (1834-1848) had spent his whole fortune in the effort to ingratiate himself with Russia and to gain Turkey's recognition of him as prince. Now he had to fill his empty coffers, and a perpetual hunting down of the Jews began, with their purses as the final object of pursuit. The "Organic Law," a charter drawn up under the inspection of Russia, provided him with sufficient pretexts. He availed himself of its provisions, elaborated them, and invented and decreed all sorts of measures, of which the most annoying and effective was the law on vagrancy. This law was sometimes strictly executed and sometimes wholly neglected. During the fourteen years of his reign hardly a year passed but brought with it some decree to harm the Jews: the objects of their machinations were the inn-keepers of the villages; Jews were forbidden to inhabit certain streets or districts in the cities; restrictive measures were passed against merchants, peddlers, brokers, and artisans; and they were forbidden to rent certain shops or build their synagogues in certain places. These laws or decrees depended on the willingness of the Jew to unfasten his purse strings, or on the interests of the boyars. The accusation of ritual murder was brought in several places, and riots against the Jews were frequent. Hatred of them was entertained in all quarters, and to crown their ills, the abduction of a child is recorded, prototype of the Mortara case, the government taking the guilty under its protection. Yet there was need of the Jews; the boyars, with the authorization of the prince, summoned them to found and people market-towns; and at this time they established some small towns in Moldavia, which are flourishing to-day.

The revolution of 1848, which had overturned several thrones, also swept over Wallachia. The Jews took part in it, and were most worthily represented by Daniel Rosenthal, the painter, whose attachment to the revolution and the revolutionists later cost him his life. The Jews contributed to the cause in different ways, some giving up their fortunes to help the proscribed revolutionists; and at the entrance of the Turks into Bukharest they sealed their love of liberty with their life's blood.

In the struggle for the union of the two principalities, which agitated the country after the Crimean war, many Jews of Wallachia and Moldavia ranged themselves on the side of union. In Moldavia they were the scapegoats of the two parties, the unionists and the anti-unionists, each of whom wanted to attach them to its side (1857-1858).

It is an open question whether the reign of John Alexander Cuza (1859-1866), the first prince of the united principalities, was as favorable to the Jews as has been pretended. The history of the time has not yet been written, and the documents are for the most part unknown. Both anti-Jewish excesses and accusations of ritual murder took place under this prince as well as before; and decrees and circulars bearing the earmark of persecution were drawn up in his reign. Later these served as models for the governments of Prince and King Charles; and certain laws made by Cuza contain the germs of present restrictions. It is just to admit, however, that an article of the civil code promulgated in 1864 foresaw the gradual emancipation of the Jews; but, it is proper to add, the application of this clause was suspended.

X

The organization of the Jews in Roumania merits special attention. The internal administration of their affairs did not differ greatly from that obtaining in the Jewish communities of Poland; but the same is not true of their representatives before the constituted authorities of the country. These bore titles borrowed from Poland and Turkey, but they had different functions from those of the Polish and Turkish officials of the same name.

The community was known to outsiders as the *Breasla* (corporation); and its most ancient representative was called the *Starosté* (provost), who, by the end of the sixteenth century, acquired the right to represent the community officially before the authorities of the city. The title has been preserved in Wallachia. In Moldavia, since the beginning of the eighteenth century and probably before, the highest position is that of the *Hahambasha*. After 1750 this position was occupied chiefly by rabbis, though its character and functions were essentially secular. Probably it arose out of the predominance acquired in the course of time by the *Starosté* of Jassy over his colleagues in the province. This is more likely than that it was created by the central authorities and the prince. The Jews conferred upon the holder of this office the title of *Rosh Medina*, regent of the country: and as his authority and influence increased, he was recognized as chief also by the Jews of Wallachia. Thus a kind of union was established between the two countries before their actual political union.

The *Hahambasha* was appointed by a princely decree, which had to be renewed with the accession of each prince. He represented the Jews before the prince and the central

authorities, and was freely admitted to their presence, enjoying many privileges and immunities. Each head of a family owed him an annual sum, and a certain sum was due him at betrothals; marriages, and divorces, and from Jewish butchers for each head of cattle slaughtered. He himself and his near kindred were exempt from taxation on the beehives, wine, cattle, and drinks belonging to them, and he owed no *corvée*, even to the prince. The decree by which he was appointed invariably contained a reference to important services previously rendered by him to the prince.

The *Hahambasha* had absolute authority in religious questions and very great authority to decide questions in litigation, both civil and criminal. An appeal could be made from his decision only to the *Vel-Camarash* (the chamberlain of the court) or to the *Divan* (the supreme court, over which the prince presided), and this solely in questions of importance. In all the larger cities of Moldavia, as well as at Bukharest, he had a direct representative, *Vekil-Hahambasha* (*locum tenens*), appointed by a princely decree on his recommendation. This representative collected the fees granted the *Hahambasha* by the prince.

It was at his recommendation, also, that the prince appointed the *Starostés* in the communities of the province. There were three in Jassy and one in every other city. The *Vekil-Hahambasha* and the *Starosté* were his intermediaries with the authorities of the district, and, like himself, they enjoyed certain privileges and immunities.

Although the rabbis were nominated by the *Fruntaishi* (notables) of the Jewish community and all its members, they had to be recognized and appointed by the *Hahambasha*, who had the absolute right to revoke their appointment.

For a long time in Wallachia there was only one *Starosté*, at Bukharest, for the whole country. Later there were *Starostés Vekils* (*locum tenentes*), and these were not elevated to the rank of full *Starostés* before the beginning of the nineteenth century.

The *Starosté* of Bukharest was in addition *Vekil-Hahambasha*, under the authority of the *Hahambasha*, and charged with collecting his fees. At the accession of each prince the decree by which he was appointed had to be renewed. Though the *Hahambasha* was his superior, he had free play in certain questions. During the reign of Michael Sutz (1818-1821), the *Starosté* of Bukharest emancipated himself entirely from the domination of the *Hahambasha* at Jassy, and assumed the title of *Hahambasha*, at the same time preserving the title of *Starosté* in his official relations with the authorities.

Though the office of *Hahambasha* was not hereditary, it remained with some slight interruption in the hands of one family. About 1740 Bezalel ha-Cohen, a distinguished rabbi, brother or nephew of Naphtali ha-Cohen of Prague, known for his disputes with Chajon, became *Hahambasha*; and after 1750 or 1752 the office was handed on to his descendants, and with some exceptions did not leave them until 1832. In this year the office was abolished in consequence of intrigues and hot contests over the incapacity of the last incumbent, Isaiah ha-Cohen, also called Naftulowich.

In Moldavia, the office of *Starosté* was abolished at the same time, but only in so far as it involved the functions of chief official of the Jewish corporation in one place. The representatives of the community took the name of *Epitropi* (administrators). On several occasions the communities

were reorganized by the princes Michael Sturdza and Gregory Ghika.

In Wallachia the office of *Starosté* was officially retained until 1851; but various statutes decreed by the princes subtracted from its importance, and finally the *Epitropie* (council of the community) was introduced into Wallachia to the exclusion of every other governing agency.

XI

Researches concerning Jewish literature in Roumania have not yet been made. Indeed, doubt may well be entertained whether any such literature worthy of special attention exists. For circumstances were by no means favorable to its production; during the troubled course of Roumanian history the people lived a hand to mouth existence. The epitaphs in the cemetery at Jassy, the only one which has been examined, give evidence of a series of scholars, rabbis, and *Dayanim*. But the epitaphs prove nothing—the rabbis were generally recruited from Poland or, later, from Russian Poland; even those who were native Roumanians had to resort to the *Yeshiboth* of Poland, and were lost among the mass of rabbis there; and most of them left their positions to go to other countries or to end their days in Palestine.

Among the rabbis the following two may be mentioned: Jacob ibn Arvani, of Jassy, described as a physician and profound Cabbalist by Joseph del Medigo, who visited Jassy; and Nathan Nata Hanover, rabbi at Fokshani and at Jassy, author of *Jawan Mezula*, an excellent, trustworthy document on the sufferings of the Jews during the Cossack insurrection.

There can be no question of a Jewish literature in the Roumanian language during the middle ages, in view of the fact that the Roumanian literature itself consisted of little more than inedited chronicles, or religious and popular works, most of which are of quite recent origin.

Jewish authors writing in Hebrew, who were natives of Roumania or lived there from early youth, do not appear until the second quarter of the nineteenth century. These were poets and prose writers, some of whom displayed a fair amount of originality, and handled the Hebrew language with ease and elegance. Such were: Hillel Kahane, M. Pineles, M. S. Rabener, Benjamin Schwarzfeld, D. Wexler, Baron Waldberg, and recently, M. Braunstein-Mebaschan. The rabbis for their part repeated and repeated their super-annuated commentaries.

The first Jew who took a place in general Roumanian literature is Dr. Julius Barasch; he created a scientific Roumanian language and popularized the sciences for the Roumanians. The best writers on folklore and on Roumanian philology are Jews, namely: Dr. M. Gaster, Haham of the Sephardic community at London, author of a work on popular Roumanian literature; Aureliu Candrea, author of a work on surnames; M. Schwarzfeld, author of a critical work on popular Roumanian poetry; Lazar Shineanu, author of several works crowned by the Roumanian Academy; and H. Tiktin; the last two recent converts.

Joseph Brociner, lyric poet, is the first Jewish poet who wrote in the Roumanian language; and Ronetti Roman is the most gifted of all Roumanian poets. His poem *Radu* is epoch-making, and gives him rank among the best poets. Others are Dr. A. Steuermann, poet and prose writer; B.

Giordano (Goldner), a writer of excellent epigrams, unique of their kind; Stephen Cruchanu; Richard Torchanu, and Senea (Frumeshanu alias Schoenfeld).

Among the writers who publish their works in foreign languages are: Dr. M. Gaster; Dr. Solomon Schechter, Reader in Rabbinic at Cambridge and Professor of Hebrew at University College, London; Dr. Marcus Brociner; Dr. Paul Weisengrün; Oswald Neuschatz; Dr. B. Lebel; and Dr. C. Lippe.

The Judeo-Roumanian literature is almost exclusively represented by the *Anuarul pentru Israelitzi*, a year book for Israelites, mainly literary in character, under the editorship of M. Schwarzfeld; and by the publications of the present writer and his brother, M. Schwarzfeld.

Homiletics is represented by Dr. M. Beck; Talmudic exegesis by Dr. C. Lippe; and Jewish folklore by Dr. M. Gaster. M. Schwarzfeld has published essays in the last-mentioned science, but he is chiefly occupied with biographical studies.

The present writer is the only writer of Roumanian Jewish novels. The object of his tales is to paint the soul and the manners of the Roumanian Jew, and they aim at presenting the persecutions and scenes of the past. S. Janovich publishes sketches of the Roumanian Jew. He is a good Roumanian stylist, but is not sufficiently acquainted with Jewish customs.

The historians of the Jews in Roumania are Moses and William Schwarzfeld (the latter of whom is dead), and chiefly the present writer. Mention must also be made of Jacob Psantir, author of a Judeo-German book, improperly entitled a history of the Jews in Roumania. It is a history of Roumania drawn from second-rate sources, and containing some notes upon the Jews. Its interest resides in the

accounts he has gathered from the mouths of old men, and in the publication of certain epitaphs. Joseph Kaufman has published notes on the communities of Piatra, Neamtz, and Roman; the traditions collected by him are the only ones of interest.

Jewish journalism extends back as far as 1856, when the first Judeo-German journal appeared at Jassy. In 1857 the *Israelitul-Roman*, in Roumanian and French, appeared at Bukharest. Other journals, whose existence was ephemeral, followed; they were written in Judeo-German, in German, in Roumanian and German, in Roumanian, and in Hebrew. Among the journalists the following may be mentioned: Dr. Adolph and Dr. Leopold Stern, brothers, Dr. M. Beck, Julius Schein, A. S. Gold, and San Cerbu. The present writer may claim the honor of having definitely traced the path for Jewish journalism in Roumania by the *Fraternitatea*, which has served as a model for all Jewish periodical publications. He was aided in the task by his brother Moses Schwarzfeld, who for twelve years has edited the *Egalitatea*.

Pamphlets in defense of the Jews or in the interest of Roumanian Judaism have been published, chiefly by the present writer.

Some writers voluntarily left Roumania in consequence of the persecutions of the Jews there. Dr. Gaster and the present writer were expelled in October, 1885, in consequence of the law against aliens, which was applied to native Jews.

Following is a list of the articles and studies which have been published on the history of the Jews in Roumania and which partially serve as the basis for the present article:

Dr. E. Schwarzfeld: "The Jews during the Hetæria" (1884); "A Jew on the Throne of Moldavia in 1591" (1884); "The Institutions of the Jews of Moldavia in the Eighteenth Century and during the first part of the Nineteenth Century" (1885); "The Massacre of the Jews under Michael the Brave and Aaron of Moldavia" (1886); "A Chronicle of the Jews in Roumania from 1801 to 1866" (1887); "The Jews of Moldavia under the Code of Kallimachos" (1888); "The Jews under the *Organic Law*" (1890, 1891), eight studies in the legislation of the time; "Jewish Physicians in the Roumanian Principalities" (1890); "The Jews in the Legislation of Matthew Basarab of Wallachia" (1895); "The Situation of the Jews under Michael Sturdza" (1896); "The Abduction and Baptism of a Child at Jassy in 1843" (1896); "The Jews of Moldavia during the Plague and the Cholera" (1896); "Prince Alexander Sturdza and Dr. Drey" (1896); "The Excesses against the Jews of Galatz between 1840 and 1853" (1898); "The Jews of Bukharest in 1852 to 1853" (1898); "The Tribulations of Rabbi David Halperin of Bukharest" (1898); "A Prohibition forbidding the Jews to inhabit Certain Quarters" (1898); "An Act of Revenge of Isaiah Hahambasha" (1898); "Statistics of the Jews of Bukowina in 1781" (1898).

M. Schwarzfeld: Three communications to the historical society Juliu Barasch in 1887, 1888, 1889; "A Memorial Roll" (*Megilla Lezikoron*, 1890).

W. Schwarzfeld, "Education among the Jews of Jassy from the beginning of the Nineteenth Century to 1866" (1889); "Jewish Scholars and Writers at Jassy. from the earliest times to the present" (1890); "Epigraphical Researches" (1895), four studies.

THE SITUATION OF THE JEWS IN ROUMANIA SINCE THE TREATY OF BERLIN (1878)

BY DR. E. SCHWARZFELD

I

The reign of Prince Charles, the present King of Roumania, had an unfortunate beginning. The capital gave him a brilliant reception, but very soon it afforded him the spectacle of a riot against the Jews. An assembly had been convened to confer a constitution upon Roumania. The rough draft submitted by the government stated, in Article 6, that "religion is no obstacle to naturalization." It added, "With regard to the Jews, a special law will regulate their admission to naturalization and thus also to civil rights."

This article was superfluous; the question had been settled in the civil code. But the government wished to draw the attention of the Judæophobes—anti-Semites were not yet known—to this fact so that they might demand its abrogation. The purpose was more than realized. The hangers-on of the government organized bands, and fell upon the Jews on their way to the synagogue recently erected, demolished it, and desecrated the holy precincts (June 30, 1866). The government withdrew Article 6, and put to the vote Article 7, which stated that "aliens of the Christian persuasion alone can obtain naturalization."

From the Roumanian cities the Jews were already banished. Soon they were to be placed beyond the law, too. Called to absolute power, John Bratianu had the archives ransacked in order to bring to light the ancient circulars and decrees pro-

mulgated against the Jews in the two principalities. By a series of new circulars he brought them back into force, and the hunting down of the Jews was begun. Jewish inns were shut down; prefects, sub-prefects, and mayors took measures for the wholesale expulsion of the Jews from the villages. Atrocities were committed: with the butt-end of muskets and at the point of the bayonet, men, women, and children were cruelly driven from their homes. In the towns the Jews were brutally seized by the police and the agents of the law, were caught with a lasso, abused, and imprisoned. Some were hunted out of the country, others were condemned by the courts as vagrants. Roumanian subjects though they were, they were forced across the Danube, and, Turkey refusing to receive them, they were drowned in the river.

These barbarities shocked the whole of Europe. Energetic remonstrances were addressed to the Roumanian government, and Bratianu was dismissed.

The conservative ministry succeeding him was no better. Under the mask of tolerance it made the preparations for a legal persecution. This was the very ministry that passed the first restrictive laws on the subjects of the tobacco monopoly and spirituous liquors. Thousands of Jewish families forfeited their livelihood. At the same time riots broke out. Ministers, prefects, all the constituted authorities, made it their duty to harry the Jews. Disgraceful and barbarous scenes were enacted everywhere. The European press denounced these proceedings; the Powers wrote peremptory notes. Nothing came of it. Soon thereafter these same Powers signed commercial agreements with Roumania, a semi-sovereign principality, in which they sacrificed the interests of their own Jewish citizens, impressing Roumanian

statesmen with the conviction that civilized Europe itself would not yield the slightest material profit for the sake of the persecuted Jew's cause. Moreover, Bratianu had resumed the leadership, and the man who had allowed himself to be put into confinement as a lunatic in order to escape the consequences of complicity in the attack upon Napoleon III, knew full well how to set about allaying the wrath and the scruples of diplomats. The situation of the Jews was lamentable. It was the eve of the Russo-Turkish war.

II

After the war, in 1878, the European areopagus was convoked for the purpose of recasting the Treaty of San Stefano. The opportunity was seized to regulate the Jewish question in Roumania. The Congress of Berlin proclaimed the equality of all creeds before the law. A man's religion was no longer to constitute an obstacle to the enjoyment of civil and political rights, still less to the pursuit of any of the professions or trades. More than that, all nationalities, owing allegiance to no matter which of the Powers—merchants as well as others—were to be treated, in Roumania, without distinction as to religion, on a footing of perfect equality.

Ignorant of Roumanian affairs and of the knavery and duplicity of Roumanian statesmen, the diplomats of Europe and the Jews of foreign countries openly rejoiced. They soon saw cause to moderate their exultation. Article 44 of the Treaty of Berlin will ever remain a monument to human fatuity, which plumes itself upon legislating according to the abstract formula of the law, without a searching study of men and things. Outsiders might have been astonished at the failure to execute the formal provisions of the Treaty of

Berlin; in those who knew the disposition of Roumanian statesmen, it did not awaken surprise. Rather were they taken aback by the wording of the article, which bore in its womb the exceptional laws and the persecutions which Roumania was shortly to display to the civilized world.

Article 44 called forth indignant outcries in the Roumanian press. Fists were clenched, and the Jews of the land were threatened with a general massacre—one bit of knavery the more, by way of preparation for the farce which the Roumanians were going to play before Europe; and as the politicians, of whatever party, were animated by intolerance, they all joined hands behind the scenes to enact it with adroitness and diplomacy.

The government organized diplomatic missions, and, while it was exciting the masses at home, its emissaries, in their negotiations with foreign cabinets, used the artificially fomented dissatisfaction of the people as a pretext to obtain the recognition of Roumanian independence without fulfilling the conditions attached to it in the Treaty of Berlin. Nevertheless they promised, in the name of the Roumanian government, religiously to fulfil the stipulations of the treaty—which did not hinder the government from secretly urging its own supporters and partisans to oppose the government with the utmost bitterness, to yield not a hairbreadth, and to hold high and firm the flag of intolerance and exclusivism.

Thus it came about that Article 7 of the constitution was abrogated after many a throe simulated for the gallery, and thus was born the new article, a model of jesuitism, duplicity, and rascality. The Jews disappeared with a stroke of the pen. Thenceforth Roumania had no Jews, but only *aliens not subject to alien protection*—pariahs, vagabonds, the targets

of any chance passer-by. It was a return to the good old times of outlawry, whose victims might be annoyed, tormented, deprived of life itself, and justice not take cognizance of the wrong.

The limitation of space does not permit me to review the situation of the Roumanian Jews in detail. I can but present to my readers a succinct account, bare of all the finer shades which alone make the picture real and vivid. For, it must be remembered, we are not dealing with a legislation frankly hostile to the Jews, as in Russia, nor with an avowed persecution. For the greater part we are engaged with an adversary who conceals his game, and strikes from behind.

The persecution of the Jews takes on every possible form, it shows itself everywhere. It appears in the restrictive laws; it is incited by the legislative chambers; it emanates from the ministers of the cabinet; it is frankly directed by the bodies corporate of the departments and the communes, by the police, by the administrators of justice, by the army, by the teachers and professors, and by ordinary private individuals. Everybody tracks the Jews, and woe to the Jew who defends himself.

III

And what of naturalization?

According to Article 7 of the constitution in its modified form, naturalization is accorded only by a vote of the two Chambers, and then only to individuals. Naturalization conferred upon a father does not involve the naturalization of his minor children; the Chambers may vote or may refuse it. At one time, if naturalization was voted by one Chamber, the vote stood, even if the other Chamber failed to endorse it.

The rule has since been changed. If one of the Chambers rejects the law of naturalization, the favorable vote of the other Chamber becomes ineffectual, and the whole matter must be gone over again from the beginning. Besides, in contravention to the provisions of the constitution, the Senate accords naturalization only by a two-thirds majority.

Roumania, desiring the recognition of her independence by the European Powers, threw dust into their eyes. To mislead them, the government compiled a list of 883 Jews, participants in the war of 1877, on which the Chambers voted as a whole, and in addition 57 persons, voted upon as individuals, were naturalized in 1880. A shameless traffic had established itself; some of the deputies kept open shop, and naturalization was granted to such Jews as paid down cash, a practice which elicited the remark from Kogalnichanu, that "the Jews had not eaten Roumania, but her representatives had eaten many a Jewish purse."

Thereafter, it was tacitly agreed, no more Jews were to be naturalized. In point of fact, the following figures constitute the tale of Jewish naturalizations since then: 6 Jews naturalized in 1881; 2 in 1882; 2 in 1883; and 18 from 1886 to 1900; in all, 85 Jews in 21 years, 27 of whom have in the meantime died.

The lot of the above-mentioned 883 soldiers deserves to be told. As no one could set forth his own claims, and as the ministry had arranged the list of names on their own responsibility, it is easy to imagine that the choice was determined by caprice. The survivors of the war for independence were, for the most part, passed over; the dead, however, were inscribed. One could be sure that they would not claim the patents of naturalization, for the good reason that they were

interred in the soil of Bulgaria. As for the survivors, they were required to bring documentary evidence which they could rarely produce. Moreover, the letters patent were sent to the regiments with strict and confidential orders not to deliver them, and more than half of them were later annulled by the Council of ministers. Such was the end of this farce.

IV

However, the mere withholding of naturalization from the Jews was not enough. It was necessary to render their life so bitter as to disgust them forever with Roumanian citizenship and land. But as barbarous acts and brutality were apt to make too much noise and arouse the attention of the civilized world, recourse was had to the *law*.

The watchword henceforth was to cut off from the Jew his means of support. Ministers, deputies, senators, and even the press, put their wits to work to propose laws and regulations that would slowly but surely lead to the goal. Under the impulse proceeding from the authorities, the fever took possession even of private individuals. So-called economic societies were formed with the object of embittering the life of the Jews and eliminating them from the country—all summed up in the shibboleth: *Nici un ac de la jidani* ("Do not buy a pin from the Jews"). There is even a vast anti-Semitic league, with Masonic organization, in a country in which whoever exercises the slightest power is nothing more than an avowed anti-Semite.

Beginning with 1880, restrictive laws are passed. Gradually all the occupations in the hands of the Jews are constituted political rights, which only Roumanians by birth and by naturalization may exercise. From the disclosure of

motives made by the court reporters, in the debates in the Chambers, and in the ministerial declarations and circulars, it appears, beyond a doubt, that civil, social, and natural rights are transformed into political privileges only for the purpose of smiting the Jews. If the air is not turned into a monopoly, and bottled for the exclusive use of Roumanians and Christians, it is because Roumanian statesmen, in spite of their ingenuity, have **not** yet invented the means of doing it.

V

The laws and regulations promulgated against the Jews are of diverse kinds. In the first place, they aim at commerce and at the middle-men. The Jews were engaged in business at the exchanges; they acted as the middle-men. The law of July 4, 1881, robbed them of this means of gaining a livelihood; to be a money-broker or a commission merchant, it is necessary to be a Roumanian. The Jews are agents or forwarders; the draft of the law of 1882 made this occupation a political right. The law was passed by the Chambers, but as it affected veritable aliens equally with the Jews, the restricting clause was withdrawn. However, it reserves to the government the right to grant the authorization for the pursuit of these occupations, and this authorization is withheld from Jews as much as possible. And in order that the law may not be circumvented, ministerial circulars of 1896 enjoin commission merchants and shippers not to resort to alien mandataries in their business affairs.

Some Jews earned a livelihood by the sale of lottery tickets—the law of January 18, 1883, prohibits lotteries, and from the parliamentary debates it appears clearly that the object of the law was not to put a stop to gambling, not to moralize

the people, but to deprive a thousand Jewish families of their living. Moreover, although tombolas and raffles for charitable purposes are permitted, the government usually turns down applications in behalf of Jewish charitable and educational institutions.

To ruin a thousand Jewish families assuredly is a meritorious deed, but there is one still more meritorious—to ruin five thousand families. The liberal government brought this result to pass by the law of March 17, 1884, on “peripatetic commerce.” The Jewish peddler of the towns was completely suppressed by the law, and as for his confrère of the country, practical usage did the same for him.

VI

In order to justify the laws against the middle-men, the argument had been advanced that they competed with the class of stable merchants, though parenthetically it should be said that to a great extent, especially in Moldavia, the regular commerce is in the hands of Jews. The ministry presented a law (1884-85) on the reorganization of the chambers of commerce and trade, which was promulgated March 1, 1886. This law provides that Roumanians by birth or by naturalization alone can serve as electors and are eligible in these chambers; the Jews are excluded from them, because, to quote the court reporter, “a chamber of commerce composed of aliens or Jews cannot well be imagined.”

Imbued with these ideas, the compilers of the code of commerce, recast and promulgated May 10, 1887, decreed that in commandite (limited liability) and joint stock companies, the sole manager or, in case there are a number of managers, at least one more than half the managers, as well as one more



than half the auditors and assistants, must be Roumanians. This provision was modified; it was harmful to the interests of the State, and defeated its own purpose. Nevertheless, in the final form, the sole manager, if there is but one, and in other cases one-third of the managers or auditors must be Roumanians, so that Jewish capitalists cannot form limited liability companies for commercial or trade purposes of any kind, even such as have in view educational or benevolent objects. Likewise, they cannot create a commandite company with a Jew as sole manager.

The law of February 16, 1887, in turn dealt with the collection of communal revenues. A ministerial circular of 1886 had forbidden the communal authorities to award to Jews the collecting and receiving of communal revenues; this was disastrous to the finances especially of small communities. Accordingly, the law of 1887 did not attack the Jewish farmer of taxes, it contented itself with ruling out Jewish employees; the employees had to be Roumanians, in the possession of political rights. Many a Jewish family thus lost its means of existence. Very soon there was a return to the terms of the circular of 1886, and the law recast in 1889 forbids Jews to farm the communal revenues.

VII

Now that the Jew in business had been dealt as severe a blow as the interests of the country permitted, the workingman Jew was taken in hand by the law of May 12, 1887, for the encouragement of manufactures. As it was a question of establishing industries in a country with but few, it was not politic to ostracise Jewish manufacturers, and the whole rigor of the persecution fell upon the workingman.

If a manufacturer wishes to profit by the multifarious advantages of the law, two-thirds of his employees must be Roumanians, and only one-third may be aliens, and when new industries are concerned, the aliens are naturally taken from abroad. Similarly, Jews are excluded wholly from employment on the State railways; the law of February 6, 1899, provides that Roumanians alone shall be admissible to positions connected with their management or their works. The law of March 28, 1900, on railways owned by private corporations, likewise forbids the administration to employ more than forty per cent. of alien officials and workingmen, and as these lines are established exclusively on the territory of rural communes, in which Jews are arbitrarily prohibited from living, Jews cannot benefit even by the forty per cent. exception made in favor of aliens, any more than the manufacturer, if his factory is established in a rural district, may include them in the third part of his workingmen permitted by the law to be aliens.

VIII

At the same time with the above, other laws were promulgated, having in view the liberal professions—lawyers, physicians, pharmacists, veterinarians, etc. A spectacle of ferocity was unrolled before the civilized world, ferocity that stopped neither at a Jew sick nor at a Jew in the agony of death.

The law of 1864 had debarred the Jews from entrance into the corporation of lawyers. In order to plead before the tribunals, the courts of appeal and cassation, one must be a member of the bar, a privilege reserved for Roumanians alone. The law of June 8, 1884, in turn deprived the Jews of the

right of pleading before justices of the peace, and in 1894, the same right was withdrawn from the Jewish superintendents of estates. The purpose was above all to make Jewish managers undesirable to the proprietors and farmers of estates, by stripping them of the ability to represent their employers before the justices of the peace when business requires it, as it frequently does.

The law on sanitary service of 1885, which was promulgated in its final form on June 14, 1893, is devoted to physicians, veterinarians, pharmacists, whatever relates, intimately or remotely, to public health. No Jew may be employed in the sanitary service in any position whatsoever that depends upon the State, the communes, or any institution which has the least connection with them. At most, the Jew may be engaged as country physician, provided he gives up his place the moment a Roumanian physician claims it. Jews are accepted at hospitals as externs and as interns only in default of Roumanians. In competitive examinations, they are put into the lowest class, no matter if they obtain the best marks. Jewish pharmacists may neither acquire nor manage pharmacies, and pharmacies may employ Jewish apprentices only if they already have one Roumanian apprentice. Jews may not be received as free patients in hospitals, except in case of sickness at once serious and urgent, and as pay patients only so many may be taken in as can be accommodated in ten per cent. of all the beds, provided, of course, that no Christian aliens are applicants for these places reserved for aliens. The same regulation obtains in the private hospitals and in those of the communes, although the Jews contribute to the defrayal of the expenses of the latter. After all the above, it is superfluous to add that the Jews are

not admitted to the medical service in the army, and contrary to law, Jewish physicians are forbidden to conduct asylums for the insane.

IX

Beginning with 1893, the persecution assumes a new aspect. To reduce the Jews to misery and famine was not enough; it was necessary to brutalize them. Up to 1860, the mass of the Jews had lived outside of the circle of modern civilization; the Roumanian governments invited them to enter the schools of the State. They accepted the invitation, and the number of Jewish pupils grew quickly; the primary and secondary schools were literally overrun with them. In 1882 they formed a contingent of fifteen per cent. of the whole number of pupils, and in districts in which Jews lived in large numbers, the Jewish contingent was from thirty to seventy-five per cent. In 1891 the Jewish children constituted thirty-nine per cent. of all pupils. In order to exclude them from the schools the law of May 23, 1893, modified by the law of June 6, 1896, was passed. It provides that instruction in the primary grades shall be free for Roumanians only; aliens are to pay a tuition fee, and even so, they are to be received only if there are places available. Now, there are not enough schools, and the exclusion of the Jews follows.

The law of March 23, 1898, in the same way excludes Jews from the secondary and the upper schools, and the law of April 9, 1893, recast March 31, 1899, debars them from all professional and agricultural schools, and admits them only to the schools of commerce and of arts and trades, in which all aliens may at most occupy one-fifth of the total number of places, and that only after the payment of a tuition fee so

exorbitant that it is cynicism to speak of the admission of Jews into these schools.

Moreover, when Jews founded schools of their own, obstacles were thrown in their way, and finally, contrary to the law, they were prohibited from teaching on Sundays and Christian feast days, and were forced to keep their schools open on Saturdays and Jewish holidays. The children are forbidden to cover their heads during the lesson in Hebrew.

X

Besides the laws, there are the interpellations of deputies and senators, and the ministerial circulars and decisions.

The interpellations bear on all sorts of questions, if only they have connection, immediate or remote, with the Jews. Their object is to urge the scrupulous application of the exceptional laws and to instigate the passage of new laws of the same kind. Sometimes the ministers bring about the interpellation through the agency of friends, with the purpose of giving the protection of parliamentary procedure to arbitrary and persecuting measures. Interpellations are made concerning the invasion of the Jews and the exodus of the Jews, concerning births and mortality, concerning failures in business during commercial crises and monopoly, concerning the influence of the Jews and the lawsuits won by them. There is no subject, however trivial, but furnishes material for an interpellation and opportunity to its author to manifest venomous hatred against the Jews.

The object of the ministerial circulars is to remind the authorities and their subordinates of the punctilious and severe execution of the exceptional laws. Often, too, they serve as the occasion for a Draconian interpretation of legal

provisions, and they are frequently followed by decisions of the Council of ministers which draw closer the iron circle traced around the Jews, and strike them in places not covered by the provisions of the law.

The law of March 28, 1873, on spirituous drinks, is a striking example. This law forbids the Jews to sell liquors in the villages. A ministerial circular, approved later by a decision of the Council of ministers, interdicted this traffic to the Jews of the small towns and market-towns, under the pretext that they are rural communes, and so was brought about the ruin of two thousand families.

By similar circulars, the tobacco trade was cleared of Jews: gradually the Jewish officials and clerks in the offices under public administration were eliminated, the Jewish workingmen and workingwomen in the public factories were dismissed, and the retail merchants were forbidden to make use of Jewish employees and domestics, although the law of February 3, 1872, provided that only the retailers of tobacco were to be Roumanians. The law of February 28, 1887, sanctioned these arbitrary measures, and fixed penalties for all retail merchants who should take non-Roumanians into their service.

The circulars assume every possible form, and incite the subordinate government officials to all sorts of brutalities. The law of 1869, concerning the rural police, had ordained that vagrants may not establish themselves in rural communes without the authorization of the communal councils. The communal law of 1887 re-enforced this article by decreeing that whatsoever person wishes to establish himself in a rural commune must obtain the authorization of the communal council. Although these regulations did not have in view persons already established in rural communes, the ministers

periodically send circulars to the prefects, enjoining upon them the expulsion of the Jews from the country districts. The prefects transmit the circulars to the sub-prefects, and these to the communal councils. The last are not slow to invite the Jews to leave their homes within a stated time, sometimes not more than twenty-four or forty-eight hours. Inhuman, barbarous scenes ensue. The doors of Jewish houses are battered down; men, women, and children are piled on carts, their baggage is flung in after them, or sometimes it is looted, and the unfortunates are forced from their hearths at the point of the bayonet, often enough to rap at the gates of towns and find that entrance is denied them.

XI

The Jews are not driven out from the villages alone. On April 6, 1881, parliament passed the law concerning aliens, which permits the government to expel individuals who trouble the public peace, who endanger the domestic or foreign security of the State, or take part in intrigues with the object of overturning the political or social order at home or abroad. Directed in the first instance against political agitators, this law has been applied to the Jews since 1885; it has become a means of blackmail and fraud in the hands of the politicians and the police agents. A suspicion, a malevolent denunciation, the ill-will of an official, suffices to have a Jew expelled the country within twenty-four hours, by a simple ministerial decision. Journalists, rabbis, merchants, workingmen alike have fallen victims to such proscriptions. Since 1885, the Jews have been living in continual fear of expulsion on the morrow. It is a law of terror and proscription paralleled only in the middle ages.

Basing their action on this law, the ministry, in 1880 and 1881, issued a regulation concerning tickets of free sojourn. The cabinets of the foreign Powers protested, and the regulation fell into desuetude, as applied to Christians. The Jews not having any protectors, the order continued to be enforced in their case. The agents of the police could molest them, deprive them of their personal liberty, persecute them, without let or hindrance. On their arrival at railway stations, or at ports, they are pressed for tickets of free sojourn, for tickets of identity, for passports. As the police does not give such documents to Jews, its agents arrest them, send them from place to place, and lead them about as vagrants. This regulation, connected with the communal law of 1887, serves as the pretext for expelling Jewish proprietors of houses, or those settled in houses owned by Jews, from the market-towns and the small places.

XII

The communal councils in their turn persecute the Jews. In vain for the Chambers to naturalize Jews; the communal councils refuse to carry their names on the electoral lists. In some localities these councils vote taxes imposed on Jews exclusively; in others they deny them the ground for cemeteries. Here they are forbidden to slaughter according to the Jewish rite, and are forced to use the cephalic puncture; there they are deprived of the *gabella*, the revenue of which is applied to the support of charitable undertakings. Elsewhere the communal councils forbid them to bake bread for sale and to sell meat, or at least meat not ritually slaughtered (*kasher*). Here and there the little houses of the Jews are demolished, on pretence of a hygienic measure; or the

councils take possession of the synagogue, the hospital, or other communal building, and withhold the indemnity under the pretext that the Jewish community is not a legal person. Certain councils prohibit the Jews from taking Christian domestics into their service, or they ordain a distinctive costume for Jewish water-carriers, or a distinctive pail for carrying the water on their shoulders. It need hardly be mentioned that the communal councils exclude poor Jews from all the benefits of public charity, and refuse to exempt Jewish benevolent undertakings from taxation.

XIII

The police not only is vexatious, it is actually fierce. It breaks into the houses of the Jews, is guilty of excesses, abuses its power, commits outrages and rape. It stabs, maims, and slays at will. Prefects, sub-prefects, commissaries, and sub-commissaries, mere agents, vie with one another in brutality and ruffianism. In one town, the police orders the Jews to paint their doors red and not to make purchases at the market until the Christians have done their marketing. In another town, funeral corteges are stopped, the coffins, the holy vessels, and the synagogues are profaned. Elsewhere, the police treats Jewish drivers brutally, throws carbolic acid or sulphur into the synagogues, at once closing the doors and posting sentries outside so that the worshippers cannot escape. It draws up a list of offences, and exacts the payment of penalties. The police agents sometimes torture the Jews to such a degree that the press is forced to institute inquiries, and deputies address interpellations to the ministry. They commit murders gaily, but the crime is hushed up; at most, the police agent is temporarily suspended, or a ridicu-

lous punishment is inflicted. Naturally, it is the police that holds up the Jews at the railway stations. In case of complaint, the answer made by the prefect of police at Bukharest in 1883 is returned: "Liberty, equality, and fraternity are for us Roumanians, not for the Jews."

XIV

Roumanian justice inclines the scales to the side opposed to the Jews. Many an assassin has been acquitted by a jury after pleadings that are a disgrace to civilization. A Jew has been assassinated by a Roumanian? asks the lawyer. What of it? Only one leech the less. Such is the justice of the people.

Whenever possible, the state's attorney fails to prosecute, or prosecutes mildly, those who have committed criminal acts against the Jews, though he lays a heavy hand upon Jews who have made themselves liable to prosecution. The court of assizes does not always do better; its attitude towards Jewish business failures in crises is revolting. It holds out as long as possible against declaring a Roumanian with Jewish creditors insolvent, but a Jew is generally condemned as a bankrupt. However, this is not always the fault of the court. Is it not within our ken that judges were dismissed because they seemed to the minister to have rendered judgments favorable to the Jews, and have not ministers of justice issued circulars demanding statistics on suits at law in order to discover the number of Jews that have won suits in proportion to Christians? Moreover, justice condemns the Jews at random. The oath *more judaico* flourishes in the most disgraceful form: the bath, the cutting of nails, tapers, blasphemies, all is imposed upon the most respectable Jews, and

the rabbis who refuse to countenance these outrageous practices are condemned. And what impudence, what iniquity, when these rabbis appear before the judges! This president cuts off a Jewish witness brusquely, and orders the windows to be opened after he leaves, to dissipate the odor of onions and garlic; another president insults the Jews when they present themselves to regulate certain acts. Judges have been heard to say that they could see their way clear when a Jew and a Christian were arraigned before them, but that they were embarrassed when both suitors were Jews; how were they to proceed to ruin the one as well as the other?

XV

The temple of instruction is not any better than the temple of justice. The school is a galley, which a Jewish child enters with an oppressed heart, and leaves with tears on its cheeks, broken physically and morally. Even before the day of academic laws, pupils and teachers embittered the life of the Jews. The pupils tortured them physically, and the teachers spiritually, by means of vulgar expressions, allusions, direct and indirect, which inflamed the hatred of their Christian companions, and wounded their sensibilities to the quick. Since the passage of the restrictive laws, it is still worse.

Private individuals, encouraged by the example of all invested with the slightest modicum of power, made it their duty to imitate them. It is not astonishing, then, that here, there, and everywhere the silly ritual murder charge starts up, that synagogues are desecrated, that Jews are brutally treated, that pleasure is taken in insulting Jewish funeral corteges. Whenever the occasion presents itself, soldiers and civilians strike the Jews down, emasculate them, beat them unmerci-

fully, and kill them. The director of a paper factory, in Bakau, attained to celebrity by tattooing Jewish drivers. Bands of pillagers and cutthroats are formed, and at times when the police and the government find it necessary to revive their popularity, disgusting scenes are enacted, as at Botoshani, in 1890, or riots are fomented in the populace, as at Bukharest in 1897 and at Jassy in 1898. For several hours there was fighting, merciless blows, pillaging, and devastation, all under the paternal eye of the police authorities and the army, which interfered only to hinder the Jews from defending themselves.

XVI

But the very Jew who is refused the rights of a man and a citizen; who is robbed of the means of living; who is persecuted by everybody; who is without land and without protection; that Jew is considered good enough to serve as food for powder. Consequently the recruiting law applies to him.

Before the Treaty of Berlin the Jews were recruited like Roumanians, aliens were excluded from the military service. After the Treaty, and before the invention of the jesuitical formula, "aliens not subject to alien protection," there was perplexity. The Jews were turned down as recruits between 1878 and 1882. Those who had enlisted were dismissed, and those who presented themselves as recruits were made by main force to put their signature to documents stating that being aliens they did not wish to serve in the army. In December, 1882, the law of military service was changed. An article was inserted providing that the children of aliens born in the country cannot be exempted from the service, unless they affirm that they are under obligations to render military ser-

vice in another country. By virtue of this cynical remodeling of the law, making it a worthy companion law to Article 7 of the constitution in its jesuitical modification, Jews are accepted as recruits. And a prefect could dare say to a body of Jewish recruits that during the time of service they were soldiers, and Jews after their time was up.

Thus it comes about that thirty thousand Jews, forming part of the army in active service, of the reserves, and of the militia, Jews though they be, bear the cross of Calvary, yet they may not, even under the flag, forget their character as Jews. According to law, they cannot advance beyond the grade of a non-commissioned officer; the other grades are closed to them. The caprice and unlimited power of some of the chiefs prevent them from reaching even these modest honors. Nor is that all: chicanery, brutality, persecution, ruffianism, are practiced upon the Jew in the army as upon the Jew elsewhere. He drags his character as Jew with him like a cannon ball. From the general down to the corporal, everybody maltreats him. Often enough it happens while he is serving his country in the army, that the authorities pitilessly chase his old father, his old mother, his wife, and his children from their homes in the villages or the market-towns.

Military justice is even harsher towards the Jew than civil justice.

XVII.

The impossible situation into which the Roumanian Jews have been put suggested to them the idea of emigration. It is a general scramble for safety, and the economic crisis of 1899 merely accentuated it.

The idea of emigration was for the first time thrown out

in 1872. To the atrocities and barbarous persecutions of 1867-1870—brutal expulsions from villages, annoyances of all kinds, and *noyades*—there were added, in 1871, the riots of Kahul, Vilkow, and Ismail, the end of which was the acquittal of the guilty and the condemnation of the Jews. Benjamin F. Peixotto, consul-general of the United States at Bukharest, in agreement with his friends in America, then requested the Roumanian government to countenance emigration to the United States. The government cynically assented, and had Prince Charles sign a decree according free passports to poor Jews who should leave Roumania. Few persons made use of them; about thirty families found their way across the sea. This was the beginning of Roumanian-Jewish settlements in the United States.

For some years, the emigration movement subsided; here and there a few families left the country at their own expense. After the Treaty of Berlin, however, when the persecuting spirit was gradually embodied in the laws, the aspect of affairs changed. The closing of inns in market-towns (1881) and the continual expulsions from the villages ruined thousands of families. At that time, the Palestinian project agitated the minds of the unfortunates, and was warmly espoused by all of them. Colonization societies were founded, several hundreds of individuals left for Palestine, and founded the first agricultural colony there (1882). Other families betook themselves to the United States. The number of immigrants in that year was approximately 3500 souls.

Since that time emigration is the only refuge. The law on peddling cut off a living from twenty thousand souls, the expulsions from the villages continued, the misery was enormous in 1884. Committees were formed in Roumania to aid

those who could no longer support themselves. Some of the impoverished left the country on foot, entreating the help of their coreligionists in comfortable circumstances. Many of them directed their steps towards the United States, others towards the principal cities of Europe, in which they founded important colonies, notably in London and in Paris. The movement revived again in 1886-1887, seven thousand persons emigrating during those two years.

The laws whose enactment followed in rapid succession increased the number of candidates for starvation, and emigration became regular and continuous. There are no official statistics of emigration, but it is safe to estimate the number of emigrants from 1882 to 1894 at 45,000 souls at the lowest.

According to the official statistics of 1876, there were 218,304 Jews in Roumania. The excess of births over deaths from 1876 to 1894 being 70,408, the number of Jews at the end of 1894 ought to have been 288,712. But the census of December, 1894, shows only 243,225 souls, that is, 45,487 less than the number expected. Again, the total of Roumanian immigrants disembarking at New York, from 1882 to 1895, is about 11,700, and these figures are incomplete.

The financial and economic crisis which overtook Roumania in 1899, growing worse in 1900, and which is not yet relieved, but added fuel to the flame. It took the bread out of the mouths of those left unaffected by the exceptional laws and the persecution. The fever of emigration transformed itself into a delirium. All the Jews wanted to leave, leave the hellish country in which life had become intolerable. Groups of tattered demalions and starvelings, stripped of all means, formed themselves, and left the country afoot, to beg their way to the seaports. Those who were still in possession

of a few remnants of their fortune, sold all and emigrated at their own expense. They repaired to Turkey, to France, to England, to Canada, to the United States. At New York alone nearly nine thousand of the unfortunates were disembarked. Thus a living illustration of the misery of the Jews in Roumania was afforded Europe and America; and their coreligionists abroad are in a position to judge of the beneficent consequences of the Treaty of Berlin.

THE ROUMANIAN JEWS IN AMERICA

BY D. M. HERMALIN

I

Previous to the Russo-Turkish war (1877), in which Roumania took an active part, gaining her independence from the Sultan's suzerainty, the Roumanian Jew was not often heard of as an emigrant. Sporadic migration, however, brought Roumanian Jews to every part of the globe, with the exception of America, which, for no particular reason, did not attract their attention. India and Egypt seem to have been more favored than other countries, and Palestine was holy ground, to which rich and pious Roumanian Jews resorted in their old age to die and to be buried in its sacred soil. America was spoken of as a country almost beyond reach, and of its material advantages the average Roumanian Jew knew nothing.

As early as 1840, according to the testimony of a few Roumanian Jewish residents of New York, some Roumanians at Bombay, hearing of fortunes amassed in North America and not finding India to their liking, sailed for New York. Arriving at their destination, they thought themselves the pioneers of Roumanian Jewry on the American Continent, but they were told that others of the same type had been their forerunners.

Diligent inquiry fails to ascertain the exact names, occupations, and dates of the earliest comers. However, it remains an undisputed fact that even the sporadic emigration

of Roumanian Jews to the United States did not commence much earlier than 1850.

II

As late as 1870, a Roumanian Jewish immigrant might wander about the country for months without meeting one of his countrymen. But after 1877, the emigration to America began to increase, and almost at once the peculiarities of the immigrants obtruded themselves in American life. These peculiarities were not religious and not national in character, they were chiefly gastronomic—the first impression made by the Roumanian Jew upon the American Jewish community was in the culinary department.

The religious cohesion that manifests itself in the formation of separate congregations was very late in coming. This strange behavior, so unlike the course pursued by other Jewish immigrants, is susceptible of explanation. The early arrivals from Roumania were nearly all unmarried men and rather lax in the matter of religious conformity. Either they were indifferent to religious practices, or if they intermarried with the Jews from other countries, they permitted themselves to be absorbed by the congregations with which the families of their wives had affiliated.

After 1878, when the Jews of Roumania were hard pressed by her government, and were compelled to seek a permanent home elsewhere, they began to take great interest in the letters of their scattered countrymen. Comparing the different reports with one another, they came to the conclusion that America, distant though it was, was best suited for their purpose.

The records show, however, that their migration to America

continued to be spasmodic. From 1878 until 1882, the immigration gradually increased from 261 to 1052, forty per cent of the whole number being women and children. In the next year, 1883, there was a decrease of a hundred, and since that time, though on the whole there has been a constant increase, the percentage of increase has varied most irregularly. In fact, if it is desired to know when the Roumanian Jews are more than ordinarily persecuted by their government, it is not necessary to look up the Roumanian edicts against the Jews; we have but to study the annual variation in the number of arrivals in this country. In 1888, for instance, there was an increase of nearly two thousand as compared with the immigration of the previous year, but the next year showed an increase of only four hundred over 1887. This irregular course continued until 1900, when the Roumanian Jewish immigration reached amazing proportions.

III

During all these years, although Roumanian Jews went to nearly every part of the Union and the Dominion of Canada, the city of New York was, as it still remains, the goal of their wanderings. Almost all the Roumanian Jews in America either were residents of New York, or had passed through the metropolis in seeking their fortunes elsewhere. This rule has been broken only since 1900, when well-known European benevolent associations transported a considerable number of the Roumanian wanderers to Canadian shores.

After all, however, the bulk of Roumanian Jewish immigrants still remain in New York, and whatever peculiarities of theirs survived expatriation can be studied nowhere as in the metropolis, in which they have established congregations and societies, and developed individual traits.

As has been said, the earliest Roumanian Jewish immigrants did not attempt to separate themselves from other Jews in religious affairs. But as soon as the more orthodox class began to arrive, and some of them became prosperous in worldly affairs, they thought of indulging in the luxury of a synagogue of their own, and they devoted themselves to the formation of societies somewhat on the model of those they had had in their Roumanian home.

But the creature comforts were provided for earlier than the satisfaction of spiritual cravings. As early as 1884, two Roumanians occupied a basement on Hester Street, where they manufactured grape wine, and served it in Roumanian fashion. Then they installed a complete Roumanian kitchen, whence issued all a Roumanian palate could desire. Others were encouraged to follow suit, and the Roumanian *carciuma* (wine house) and *brutaria* (restaurant) became a lucrative business in New York. The first patrons naturally were Roumanians, but soon other Jews flocked to them and paid homage to Roumanian culinary art.

In the same year, 1884, a few youths established the *Roumanisch-Amerikanischer Brüderbund*, for the purpose, as set forth in their constitution, of devoting themselves to the study of social science. This society can hardly be called an original manifestation of Roumanian needs and character; it rather mimicked similar societies in the neighborhood, organized for pleasure and entertainment.

IV

At the end of 1885, a score of Roumanian Jews assembled in meeting decided to hire a hall on the Bowery for the purpose of holding religious service in the manner they were

accustomed to in the old country. They called themselves simply "The First Roumanian American Congregation," without the usual addition of a Hebrew name.

Even at that late date the motives that led them to form a congregation of their own were not of a compelling nature. The Roumanian Jew in America who clings to his religion differs from almost all other immigrants of his calibre. They are eager to have their own rabbis or expounders of the Law, but he is satisfied with the religious authorities existing, so long as they are orthodox. The foundation of the first Roumanian congregation rests on other than purely religious reasons. The Roumanian Jew is wont to pronounce the Hebrew language in a manner peculiar to himself. He differs even from the Galician Jew in this regard, nor does his pronunciation agree with the Hebrew of the South Russian, who is careful at least in the matter of accentuation. A loose and careless way of pronouncing the Hebrew language became somewhat of a fad with the Roumanian Jew, and when he hears prayers recited with precision, he feels repelled. Besides, the Roumanian Jew conducts divine service according to the Sephardic ritual, and as most of the East Side congregations consist of Ashkenazim, it was natural that he should provide for his own religious needs as soon as he could. Again, the Jew in Roumania is accustomed to resort to the synagogue on Saturdays at his leisure, as a place at which to meet and converse with the friends and acquaintances whom he could not see during the week. Once established in America, he longed for the old time synagogue which was his club as well.

V

The first Roumanian congregation, which met on the Bowery, consisted of about fifteen members, who were not sufficiently blessed with worldly goods to purchase a scroll of the Law; they had to hire one of a Hebrew book-dealer on Canal Street. The congregation rarely met during the week. If one of the members had to recite *Kaddish*, he either had to gather a *Minyan* himself, or visit the synagogue of another congregation. But on the Sabbath day the little hall was well filled. If a Roumanian Jew wanted to see any one of his countrymen, he was sure to find him there, or at least meet some one who knew his whereabouts. And in the synagogue foreign and domestic politics were discussed, and above all the fate of those left behind in the "country of Amalek," as the Roumanian Jew in America is fond of calling his native land.

Contrary to expectation, this first Roumanian congregation did not thrive, and had it not been for the great masses pouring in from Roumania, and for the benevolent purpose which it added to its religious objects, it would have decayed entirely. It continued to meet on the Bowery until 1893, when it took a ten years' lease on the building at 70 Hester Street, and established a synagogue at which the full quota of religious services was held. At this moment its membership does not exceed two hundred. On a similar basis, the congregation *Kehal Adath Yeshurun*, or the *Yassier Sheehl*, was established in 1897. It also leased a building, 79 Hester Street, for a period of ten years, and its membership runs up to about the same number as the membership of the other.

Recently a third Roumanian Jewish congregation was established in the section of Brooklyn called Williamsburgh, but

it is not of more consequence than its predecessors in New York City.

In short, the Roumanian Jew has not been very successful in forming congregations in America. They have not, in fact, even exerted the attraction of a club house upon him; it has been demonstrated lately that he has given up seeking his friends at the synagogue. He now looks them up at the Roumanian coffee-houses, wine-cellars, and restaurants. Such Roumanian Jews as desire to affiliate with a religious body prefer the congregations formed by the South Russians or Bessarabians. They have even learned to overlook "short-comings" in pronunciation and liturgy. And the conditions that prevail in New York characterize Roumanian Jewish communities wherever they exist in the United States; no matter in what numbers Jews from Roumania may have gathered, they are not inclined to form congregations.

VI

As early as the beginning of 1889, there were a number of Roumanian Jews in New York who were very proud of their American citizenship. When they visited their newly-arrived compatriots, they would display the document that entitled them to participation in the political affairs of the United States. The dream of the Roumanian Jew, to be a naturalized citizen, was at last realized. When he was able to grasp the novel situation, he not only prided himself on his citizenship, but looked back with horror and contempt upon his native land, which had robbed him of his rights. Besides the oath sworn before the American Judge, he took another, never to desert the country of his adoption.

It is a fact that in devotion to country, the naturalized

Roumanian Jew in America excels almost every other foreign Jew. The reason probably is that the Roumanian Jew has suffered more through being considered an alien in the country of his birth than any other persecuted Jew of the present day.

The first Roumanian Jewish citizens of New York called a meeting at 104 Orchard Street, and after a short debate concluded to form a political organization. A discussion arose as to the party to which the club was to belong. Not one of the persons present was sufficiently conversant with the principles of the different political organizations to be in a position to advise to which to give their support. Yet they had been told that unless they took sides with the one or the other party, their organization would amount to a mere farce.

At this juncture a youth asked permission to speak. He was a student from a Roumanian University, and had but lately arrived in America to join his parents, who had left him behind to finish his studies. The young speaker delivered a clever address on Abraham Lincoln, dwelling principally upon the efforts made by this President of the United States to establish equality among men, to level the barriers of race, religion, and color. The speaker concluded thus: "And now, my dear countrymen, this noble American, this friend of the enslaved and oppressed, was a member of the Republican party."

He was warmly applauded for his speech, which was delivered in the Roumanian language, and many voices exclaimed in the same tongue: "*Traiasca memoria lui Lincoln!*" ("Long live the memory of Lincoln!"). Without further deliberation, the association concluded to give its political support to the party that had produced a Lincoln, and so

"The Roumanian American Republican Club" was formed. But next year, after the members had had some political experience, the name was changed into "The Roumanian American Independent Citizens Association." Later the association took active part in the political reform movement in New York City. At the end of 1891, contact with professional politicians bred quarrels and disharmony, and the association disbanded. Subsequently it was reorganized as a Democratic club, but the original enthusiasm had evaporated, and it degenerated into an office seekers' society, lying dormant all year, and awakening only when candidates are in the field, and promise rewards in return for votes. In short, the Roumanian club sank to the low degree occupied by the typical political organizations that infest the entire East Side of New York.

VII

A prominent figure in Roumanian-American Jewry worthy of honorable mention is the late Michael Rosenthal, who arrived here early in the "eighties." Though a cobbler by trade, he plunged into business, first as a peddler; then he opened a saloon, and in a few years he had accumulated a little fortune. He was himself almost illiterate, but he loved men of education, and he sought their society and advice. With the aid of such, he established, in 1885, a benevolent and endowment association, called "The American Star." The earliest members of the order were Roumanian Jews exclusively, but later others joined it. It is still flourishing, and it bears the reputation of being one of the best managed benevolent associations in New York City.

In the same year, lodges composed entirely of Roumanian

Jews were formed in connection with the older Orders, and a number of societies sprang up with the double purpose of entertainment and charity. Most of the latter were of short duration. One of the exceptions is the "Carmen Sylva Dramatic Association," which, however, is now about to share the fate of the majority. This association was formed in honor of the Roumanian queen, whose *nom de plume* is Carmen Sylva, and who bears, among Roumanian Jews, the reputation of being a liberal woman. It was composed of young men and women, and one of its purposes was the cultivation of Roumanian language and dramatic literature. Several dramatic performances were given during the winter season, which were well patronized by the countrymen of the young actors. But as the persecutions of the Jews increased in Roumania, hatred of Roumanian language and literature grew with them in America, and the performances lost their patrons and the society its prestige.

VIII

It is proper to devote some space to the Roumanian Jewish actors, who began to arrive in New York as early as 1881. They played in a concert hall, on the Bowery, at that time known as the "Oriental Theatre." At the end of 1886, the best Jewish company of actors and actresses came to New York, and took up their headquarters at another concert hall, renamed in their honor, "The Roumania Opera House." The company soon attracted the attention of the entire Jewish population of New York; nevertheless the income was not sufficient to support the members of the troupe, and they suffered many hardships.

This company of actors was fully equipped with plays,

wardrobe, scenery, and even playwrights from Roumania. The authors composed all manner of plays, but the undertaking languished until 1894-95, when skill began to command its due price. At present, the three greatest theatres on the Bowery, the People's, the Thalia, and the Windsor, are Jewish, and some actors have actually become rich; all others are making a decent living. One manager, as poor as a church mouse on his arrival in America, and at first dependent upon what his wife could earn as a soubrette, has amassed a fortune of two hundred thousand dollars. His wife only recently retired from the stage.

In fact, it may be said that the Yiddish press and literature, though not founded by Roumanian Jews, owe their present material and literary success greatly to Roumanian Jewish influence.

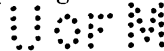
IX

A movement which attracted great attention throughout the country was started in 1890 by a Roumanian Jew named Jacob Ochs. His movement purposed to introduce a new Masonic Rite in this country designed to oppose the old York Rite in vogue in England and in the United States. This Jacob Ochs had been initiated into the mysteries of freemasonry while yet in Roumania, a circumstance which goes to show that he was possessed of exceptional intelligence and attainments, for in Roumania Jews are rarely accepted into the Masonic fraternity. When he arrived in New York, he was recognized as a lawful Mason in good standing by the York Rite lodges. But according to his notions, the American Masons did not perform their duties as such, and he protested against their course. He was drawn into an altercation with the grand officers, and he reported their actions to

several European grand lodges, at the same time asking permission to organize new lodges under a European Rite, in order to show Americans what real Masonry is.

Strangely enough, of all the European grand lodges only the Spanish Rite of Madrid seized the opportunity, and invested Mr. Ochs with full authority as its representative in the United States. The first Masonic lodge formed under Spanish jurisdiction consisted only of Roumanian Jewish immigrants, but later Mr. Ochs invaded American territory and organized Masonic lodges among native Americans. His influence spread rapidly, and lodges were organized in New York by Jews, Italians, Spaniards, Frenchmen, Germans, and Americans. After the field had been so well covered in New York, he went to Brooklyn, and then to Philadelphia, Boston, Chicago, and other large towns, everywhere meeting with great success.

After four years of unceasing labor, he was arrested on the charge of fraud; he was accused of having collected initiation fees for a society, without authorization. The American press of New York and its vicinity, influenced by York Rite Masons, was very bitter against him. But the trial never came off; his credentials showed that he had acted honorably and lawfully, and the case was dismissed on motion of the District Attorney. In the meantime the lodges he had formed fell into a state of neglect and disorganization. However, some of them, consisting of Roumanian Jews, who knew the integrity of Mr. Ochs, weathered the storm, were reorganized, and became most efficient agents of charity and benevolence. Recently, they set themselves free from Spanish sovereignty, and with much difficulty they established "The Grand Orient of North America of Free and Accepted Masons," and the order is recognized by almost all European grand lodges.



X

The occupations of the Roumanian Jews in the United States do not differ materially from the occupations of others, with the exception of their wine-cellar, coffee-houses, and restaurants. On the whole, it should be said, the Roumanian Jewish spirit is inclined towards commerce, although thirty-five per cent. of the immigrants are artisans, chiefly tailors and carpenters. When they arrive in America, they speedily find work at their trades; they work hard, and accumulate as much as possible, and after a few years of industrious labor they nearly all start some business. If they succeed, they continue to strive; if they fail, they return to their original calling. Among the others, who have been engaged in commerce all their life, there is rarely one to be found who applies himself to the learning of a trade on his arrival in this country, a practice so common with other immigrant Jews. As a rule, they become peddlers, dealing in all kinds of merchandise, chiefly notions, dry goods, and jewelry. In this capacity they journey, not only through the State of New York, but almost all over the country, and then settle down to a permanent occupation, either in New York City or at some other favorable spot. Among them are successful merchants, with establishments, not only on Grand and Canal Streets in New York, but also on Maiden Lane and Broadway. They are engaged in the wholesale diamond and woolen trades, and some in the banking business on Wall Street.

Roumanian Jews follow similar occupations in the larger towns of Pennsylvania and Massachusetts. In other localities they have not yet succeeded to such a degree as to attract attention, unless an exception be made in favor of some noteworthy business establishments in a few Southern towns.



After the recent war with Spain, a considerable number of Roumanian Jews went to Cuba and Puerto Rico, and report has it that their business is thriving on both islands. Some five months ago a party of six young Roumanians left New York for the Hawaiian Islands. Nothing definite is yet known about them.

Roumanian Jewish young men who came here with their parents, after having striven in vain while in Roumania to attain to one of the learned professions, take up special studies immediately upon their arrival, and qualify themselves as physicians, lawyers, dentists, and engineers. Above ten per cent. of East Side lawyers and physicians in New York are Roumanians. It is said that the Philadelphia Dental College is always attended by a fair percentage of Roumanian students. Dentistry seems to be a favorite profession with them, and the famous Philadelphia institution attracts them. Not a few of the dentists have returned to European countries after graduation, and are practicing their profession there with considerable success.

XI

The Roumanian *café* as well as the Roumanian wine-cellar and restaurant is being conducted in New York more or less in the same way as in Roumania. The Roumanian Jews gather at these public houses for many purposes besides eating and drinking. They serve as meeting places for friends, where they discuss business and social matters, and where, above all, in Oriental fashion, over a cup of black coffee and through the blue smoke curling up from their cigarettes, they indulge in a game of cards or chess. The *café* is a perfectly innocent resort, and it is the only place at which the Roumanian Jew finds enjoyment. Latterly the custom has grown

up of having Roumanian music in the public houses, and another touch is thus added to the homelike surroundings, arousing sweet memories in the frequenters.

The owners of the *cafés* and similar places are doing a thriving business in the East Side of New York, some have even accumulated fortunes. By a moderate estimate there are in New York one hundred and fifty restaurants, two hundred wine-cellars, with lunch rooms attached, and about thirty coffee-houses kept by Roumanian Jews. During the last three years the Roumanian resorts have been frequented by all classes of Jews and lately by not a few non-Jews.

XII

With the growth of the Roumanian Jewish population, the wealth of the earlier immigrants has increased. The situation of their brethren in Roumania appealed to their generosity, and two years ago, under the leadership of the active and talented Dr. P. A. Sigelstein, one of the prominent physicians of New York, the admirable "Roumanian Hebrew Aid Association" was formed. The association was called into existence in 1898 by a few Roumanian Jews, for the express purpose of ameliorating the condition of the poor immigrants arriving from Roumania. It has quickly grown into a powerful charitable institution, and when the great influx of Roumanian refugees came in 1899 and 1900, it was able to extend a helping hand to the unfortunates. It has attracted the attention of many charitably inclined Jews, and large sums have been entrusted to it for distribution among its wards. According to the last report of the association, \$1201.76 was expended from dues collected from members. But the whole sum disbursed was approximately \$30,000.

In 1900, the association sent 1362 persons to almost all the States of the Union; 402 of them were married, and twenty-two persons, who had become invalided through their hard journey and exposure, were furnished with means of transportation to return to their native cities in Roumania. During the same year, 269 applications for relief from Roumanian Jewish residents in New York were received; twenty-four were denied, and the remainder cost the association \$330. Of the new arrivals, nearly two thousand were started as peddlers, and for about the same number of artisans work was procured. The association has already made a good record for itself, and it is continually preparing for the new emergencies to be expected.¹

By a moderate estimate, there are nearly forty thousand Roumanian Jews on American soil, twenty-four thousand of whom are living in Greater New York. On the whole, they are an industrious class of people, and grasp at every opportunity to Americanize themselves. They have a proper appreciation of American institutions, and learn to speak and read the English language in a shorter time than other foreigners. They regard the United States as their permanent home, and do everything within the bounds of possibility to qualify themselves to be worthy citizens of the great Republic that has offered them a secure haven of rest.

March 20, 1901.

¹ In a letter to the Editor of the YEAR BOOK, Mr. Leo N. Levi, president of the Order B'nai B'rith, which has put its machinery at the disposal of the relief agencies dealing with the problem of the increased Roumanian immigration, estimates that during the twelvemonth ending July 1, 1901, the Order distributed 2400 Jews, principally Roumanians, to about 220 different towns in the United States. Most of the immigrants were adult males, but since their establishment many who have become self-sustaining and even prosperous have sent for their families [Ed.].

A PROPOSED AMERICAN JEWISH HISTORICAL EXHIBITION

Several years ago Judge Mayer Sulzberger, of Philadelphia, suggested the holding of an exhibition of objects relating to American Jewish history. Shortly after this suggestion had been made, the Anglo-Jewish Exhibition was held in London, in 1887, and the latter was carried out on so elaborate a scale that the American project was soon abandoned, mainly because it was believed at the time that there was not sufficient material in this country for such a purpose.

Since 1887, however, owing largely to the work of the American Jewish Historical Society, so much material has been discovered that the plan of holding an exhibition was naturally revived, and it has long been felt that though the society referred to has published a great deal in a descriptive way, yet the actual seeing of historic objects, or even the very fact that an exhibition is being held of objects dealing with the history of the Jew in this country, is something impressive in itself. In other words, an American Jewish Historical Exhibition is bound to attract far more wide-spread attention than a dozen learned volumes can ever bring about, and it is such an exhibition that it has now been definitely decided to hold in New York City, probably during the winter of 1902.

ORIGIN OF THE PLAN

At the annual meeting of the American Jewish Historical Society, held at Philadelphia, in December, 1900, Dr. Cyrus Adler, in the course of an elaborate address, called attention to the good results which might be expected to follow an exhibition of objects relating to the history of the Jewish race in America, results beneficial not only to the society by bringing out new material, but to the Jewish community as well.

At the same meeting, Mr. Joseph Jacobs, of London, presented an interesting paper entitled "A Plea for an American Jewish Historical Exhibition," in which many well-considered arguments were advanced for holding such an exhibition in this country. It would further the ends of historical research, and the study of American Jewish history would undoubtedly be stimulated by the sight of so many historical objects illustrating the part played by the race on the Western Continent. A mass of new material would be brought out, for, as was suggested,

while many of the old families might be very reluctant about allowing individual students to examine objects of family history, this reluctance would at once vanish when the same objects were desired for a general exhibition such as the paper outlined.

"An exhibition," said Mr. Jacobs, "affords an occasion for the systematic collection of historic portraits and other historic relics, which the transactions of a society can seldom offer. . . . It can appeal more directly, too, to all institutions having connection with the history and archæology of the country."

Still another feature of the proposed exhibition must appeal even more readily to the Jewish community at large, and that is, that it will show that the Jew is not a newcomer to American soil. The objects exhibited must impress the fact, far more than many learned volumes can, that the Jew has been identified with American history from its very beginning, that he played his part, and most worthily, too, in colonial times, in the days of the Revolution, and later on during all periods of trial and transition.

Aside from being instructive to the non-Jewish public, however, the exhibition must prove no less instructive to the Jews themselves. "It would cause as much surprise to Jews as to others to find how closely they have been connected with American history from its very beginning."

Those who had the pleasure of listening to these addresses were much impressed, and at the conclusion of the meeting they were referred to a special committee which was to report to the Executive Council of the Historical Society as to the advisability of holding such a proposed exhibition. This special committee consisted of the following gentlemen: Hon. Oscar S. Straus, Judge Mayer Sulzberger, Mr. Max J. Kohler, Dr. Cyrus Adler, Dr. Herbert Friedenwald, Mr. Jacob H. Schiff, Mr. Joseph Jacobs, Mr. Arnold W. Brunner, Rev. Dr. William Rosenau, Rev. Dr. G. Gottheil, Hon. N. Taylor Phillips, William J. Salomon, Esq., Leon Hühner, Esq., Mr. Mendes Cohen, Julius Rosenthal, Esq., Rev. Dr. Philipson, and Mr. Clarence I. De Sola, who, after several months' deliberation, reported that they were "convinced that the historical material was in a way far more varied and interesting than could at first be anticipated."

The conclusions of the committee were embodied in the following statement: "The committee are strongly of the opinion that an exhibition such as has been sketched out would do credit to the Jewish name in America, and convince the American people that its Jewish section has played a worthy part in its annals from the very beginning, and is an integral part of it, would greatly stimulate and advance the study of American

Jewish history, and above all, would awaken interest in Jewish matters, not alone in the outside world, but among Jews at large themselves." New York was recommended as the place for holding the exhibition.

Following the adoption of this report and of a resolution by the Council to hold the exhibition, an executive committee of fifteen was appointed, with power to appoint subcommittees from among members of the society and other cooperating organizations.

WHAT WILL BE EXHIBITED

The intention is to exhibit "historical records illustrating the history of Jews in America, including such objects as Columbus' earliest accounts of his discovery, written in the form of letters to secret Jews of Spain; Inquisition records; Washington's letters to Jews; portraits, miniatures, and prints of American Jewish celebrities; historical relics, photographs, charts, and prints of Jewish synagogues and institutions; histories of institutions, manuscripts, autographs, works by American Jewish artists, etc." As it is also proposed to collect and publish a bibliography of Jewish Americana, there will be included collections of all books and pamphlets written by Jews in America, or pertaining to American Judaism. An exhibition of objects of Ecclesiastical Art and of Jewish Antiquities, not confined to the United States, is also under consideration.

COOPERATION OF ALL NATIONAL ORGANIZATIONS

It has already been stated that it has been decided to hold the exhibition during the winter of 1902. It was felt, however, that such an exhibition should not be narrow in any sense, nor should it for the same reason be held by the American Jewish Historical Society exclusively. To do credit to American Judaism it must not be limited to objects that are curious or ancient merely, but it should in the full sense of the term be a general and a national exhibition.

While of course relics and records of colonial and revolutionary times will form a most interesting part of the project, it was felt, nevertheless, that the great influence of the German immigration of 1848 and that of the later Russian influx of 1880 are factors of prime importance in American Jewish history and must be properly represented; nor should the mighty influences of our great national organizations be ignored.

For the reasons stated, the exhibition will be given by a distinct body, and merely under the auspices of the American Jewish Historical Society. The cooperation of all national

organizations is therefore not only desirable but essential. The Jewish Publication Society, the Baron de Hirsch Fund, the Union of American Hebrew Congregations, the Central Conference of American Rabbis, the Orthodox Jewish Congregational Union, the Hebrew Union College, the Jewish Theological Seminary, the B'nai B'rith, the Free Sons of Israel, the Sons of Benjamin, the Order Brith Abraham, the Kesher Shel Barzel, the Jewish Chautauqua Society, the Hebrew Sabbath School Union, the National Farm School, the Council of Jewish Women, the National Conference of Jewish Charities, and the Federation of American Zionists are among the organizations which have been invited to participate. It is the desire of the Executive Committee that such organizations nominate committees of their own, so that in this way the General Committee for the exhibition may be formed. By this means all phases of Jewish thought and activity in this country will be properly represented.

The Executive Committee has already entered upon its work, and the various committees on site, on publicity, on bibliography, etc., have already been organized.

LIST OF COMMITTEES.

EXECUTIVE COMMITTEE: Chairman, Cyrus Adler; Honorary Secretary, Max J. Kohler; Oscar S. Straus, Mayer Sulzberger, Herbert Friedenwald, Joseph Jacobs, N. Taylor Phillips, Leon Hühner, R. J. H. Gottheil, Morris Loeb, G. S. Hellman, J. Voorsanger, Wm. Rosenau, B. Felsenthal, David Philipson, Henry Cohen.

FINANCE: Chairman, Oscar S. Straus; Jacob H. Schiff, Daniel Guggenheim, Isaac N. Seligman, A. Abraham, Louis Stern, Wm. J. Salomon, Leonard Lewisohn, Julius Freiberg

ORGANIZATION AND COOPERATION: Chairman, N. Taylor Phillips; Simon Wolf, Max J. Kohler.

PUBLICITY; Chairman, Louis Marshall; I. Lewi, Leon Hühner, Secretary, G. S. Hellman.

SITE: Chairman, Joseph Jacobs; A. W. Brunner, Jesse Straus, I. S. Isaacs, Leon Hühner, A. S. Solomons.

PLACE OF DEPOSIT AND OFFICES: Chairman, Max J. Kohler; N. Taylor Phillips, Leon Hühner.

EXHIBITS: Cyrus Adler, N. Taylor Phillips, Simon Wolf, Max J. Kohler, Joseph Jacobs, Charles Gross, Leon Hühner, Herbert Friedenwald, Sol. Foster, R. J. H. Gottheil, A. S. Freidus, J. H. Hollander, Samuel Oppenheim, Mendes Cohen, A. W. Brunner, Edgar J. Nathan, Bunford Samuel.

INSTALLATION OF EXHIBITS AND ART: Chairman, Herbert Friedenwald; Richard Leo, G. S. Hellman, Edgar J. Nathan, Louis Loeb.

CLASSIFICATION: Chairman, Joseph Jacobs; Charles Gross, Leon Hühner.

BIBLIOGRAPHY: Chairman, Herbert Friedenwald; R. J. H. Gottheil, A. S. Freidus, Joseph Jacobs, J. H. Hollander, Samuel Oppenheim, Max J. Kohler, Sol. Foster.

COMMITTEES OF COOPERATING SOCIETIES

THE BARON DE HIRSCH FUND: Meyer S. Isaacs, Eugene S. Benjamin, A. S. Solomons.

SOCIETY OF AMERICAN CANTORS: Alois Kaiser, Wm. Loewenburg, Julius Braunfeld, S. Rappaport.

CENTRAL CONFERENCE OF AMERICAN RABBIS: S. S. Wise, Rudolph Grossman, Henry Berkowitz, Samuel Sale, Jos. Silverman.

FEDERATION OF AMERICAN ZIONISTS: Albert J. Leon, I. D. Morrison, Gabriel H. Mayer, Leon H. Zolotkoff, Samuel Margolis.

HEBREW SABBATH SCHOOL UNION: M. Mielziner, Simon Greenebaum, Harry H. Mayer, Chas. S. Levi, D. Philipson, ex officio.

INDEPENDENT ORDER B'NAI B'RITH: M. Warley Platzek, Philip Stein, Philip W. Frey, Jacob Singer, Joseph Magner.

INDEPENDENT ORDER SONS OF BENJAMIN: Ferdinand Levy, Louis Lindeman, Mitchel Levy, Ferdinand Ziegel, David Reggel.

THE JEWISH THEOLOGICAL SEMINARY ASSOCIATION: A. S. Solomons, H. P. Mendes, Max Cohen, B. Drachman, Percival S. Menken.

UNION OF AMERICAN HEBREW CONGREGATIONS: Bernhard Bettman, Josiah Cohen, Louis Gans, Louis Krohn, Moritz Loth.

NATIONAL CONFERENCE OF JEWISH CHARITIES: I. S. Isaacs, Hannah Marks, Julian Mack, I. L. Leucht, Meyer H. Levy.

NATIONAL ORGANIZATIONS

The Secretaries or other officers of the National Organizations, including five branches of the *Alliance Israélite Universelle*, were requested to compile an account of the work done by their respective associations during 1900-1901 (5661), for publication in the present issue of the Year Book. The accounts compiled from the newspaper clippings and reports sent by some, in response to the request, are marked with an asterisk (*), and a dagger (†) indicates those taken from any available source in the absence of an official response.

ALLIANCE ISRAËLITE UNIVERSELLE

BALTIMORE BRANCH

The annual meeting was held March 3, 1901. The following officers were elected: President, Dr. A. Friedenwald; Vice-President, Rev. Dr. B. Szold; Treasurer, Dr. A. B. Arnold; Secretary, B. H. Hartogensis, 204 Courtland. Directors: Wm. Rosenau, A. Guttmacher, S. Schaffer, C. A. Rubinstein, A. Kaiser, Dr. Jos. Blum, Dr. Harry Friedenwald, Isaac Davidson, H. W. Schneeberger, Jacob Herman, Leon Schiff, Benj. Cohen, Louis Kaufman, Silas M. Fleischer, F. Fuechsl, M. S. Levy, J. Rothholz, Simon Dalsheimer. The Secretary's report shows a membership of 115. The sum of \$400 was sent to the central society at Paris. At the instigation of the president of the local branch, the sum of \$700 was collected for the Bessarabian sufferers in the Jewish community at large, and at his suggestion a further sum of \$700 was collected in the Russian Jewish community for the same purpose.

†NEW YORK BRANCH

The New York Branch of the *Alliance Israélite Universelle* was reorganized at a meeting held in Temple Emanuel, April 23, 1901, at the instigation of M. Nissim Béhar, at present in the United States as the representative of the central organization of the *Alliance*, at Paris. The meeting was presided over by Mr. Jacob H. Schiff, and addressed by Hon. A. S. Solomons, Mr. Louis Marshall, Bishop Henry C. Potter, the Rev. Samuel Schulman, in

English, by the Rev. Hirsch Maslianski, in Hebrew and Yiddish, and by the Rev. A. M. Radin, in German. M. Béhar read an account of the work of the *Alliance* and explained the stereopticon views of Palestine thrown upon a screen.

At a subsequent meeting the reorganization was completed; Mr. Louis Marshall was elected President, and the Rev. Dr. H. P. Mendes, Secretary.

PHILADELPHIA BRANCH

The sum of 2484.10 francs was sent to the treasurer in Paris. No annual meeting has been held since 1898.

THE AMERICAN JEWISH HISTORICAL SOCIETY *

The ninth annual meeting was held in Philadelphia, at Witherspoon Hall, on December 26, 1900, ninety persons being in attendance. The Treasurer reported the total receipts to be \$2584.05, and the expenditures \$1363.88, leaving a balance of \$1220.17. The Corresponding Secretary reported a membership of 227. Publications No. 8 was issued during the year. The following new by-law was adopted: "Any member who shall have neglected or omitted to pay his annual dues for three successive years shall, on notice to him from the Treasurer of that fact and of this by-law, *ipso facto* cease to be a member of the Society; unless within one month after said notice he pays all of his dues in arrear, or shall be excused therefrom by the Executive Council of the Society, which is hereby authorized, on proper grounds, to remit said dues."

The following officers were elected: President, Dr. Cyrus Adler; Vice-Presidents, Hon. Simon W. Rosendale, Mendes Cohen, Esq., Rev. Dr. B. Felsenthal, Prof. Charles Gross; Corresponding Secretary, Dr. Herbert Friedenwald; Recording Secretary, Max J. Kohler, Esq.; Treasurer, Prof. Richard Gottheil. Additional members of the Executive Council: Hon. Mayer Sulzberger, Prof. Morris Jastrow, Jr., Hon. N. Taylor Phillips, Hon. Simon Wolf, Prof. J. H. Hollander, John Samuel, Esq., Rev. Dr. David Philipson, Rev. Henry Cohen, and Prof. Morris Loeb.

The following papers were presented and read:

1. "The Early Jewish Settlement at Lancaster, Pennsylvania," by H. Necarsulmer, Esq., New York.
2. "Notes on the History of the Earliest Existing German-Jewish Congregation in America" (Rodeph Shalom of Philadelphia), by Rev. Dr. Henry Berkowitz, Philadelphia.
3. "Fray Joseph Diaz Pimienta, alias Abraham Pimienta, of the Island of Cuba, and the Inquisition in Seville, 1720," by Prof. Richard Gottheil, New York.

4. "An Incident connected with Dr. David Nassy, Surinam, 1797," by Prof. Richard Gottheil.

5. "Notes on the Grant of Original Privileges to the Jews of Surinam by the Local English Governor and Council" (1665), by Rev. Dr. H. P. Mendes, New York.

6. "Aaron de Montezinos and the Theory that the American Indians are Descendants of the Lost Ten Tribes," by Max J. Kohler, New York.

7. "History of the Jews in Georgia in Colonial Times," by Leon Hühner, Esq., New York.

8. "The History of the First Russian-American Congregation," by J. D. Eisenstein, Esq., New York.

9. "The Jews of Barbados," by Dr. Herbert Friedenwald, Philadelphia.

10. "Notes on the History of the Jews in Jamaica," by Max J. Kohler, New York.

Mr. Joseph Jacobs presented a plea for a Jewish historical exhibition, and a special committee was appointed to consider the question (see pp. 104-108).

CENTRAL CONFERENCE OF AMERICAN RABBIS †

The twelfth annual meeting of the Central Conference of American Rabbis was held in Philadelphia, July 2 to 6, 1901. Reports were presented by the President, the Treasurer, the Corresponding Secretary, the Committees on the Union Hymnal, on Rabbinical Qualification and Membership, and on the Non-affiliated with Congregations, and by the Advisory Committee and the Publication Committee, the last on the Union Prayer Book. The committees on the Quarterly Review and on the Summer School did not report.

In the course of the meetings, papers were read by the following: Dr. Talcott Williams, on "The World's Debt to Judaism"; Dr. Cyrus Adler, on "American Jewish History"; Rev. Dr. S. Sonneschein, on "Judaism of the Nineteenth Century," in the discussion of which the assertion was made that the organization was an association of reform tendencies; and by Rev. Dr. Maurice H. Harris, on "The Jew in the Nineteenth Century." Rabbi Max C. Currick delivered a eulogy on the late Rabbi Oscar J. Cohen. The address of welcome was made by Rev. Dr. Jos. Krauskopf.

There were discussions on the part of the President's report relating to Zionism; on the report of the Committee on the Non-affiliated with Congregations; and on the report of the Committee on the place of Jesus in the curriculum of Jewish Religious Schools; the position of Judaism in respect to the founder of Christianity was declared to be negative.

The following resolutions were adopted: The work of the *Alliance Israélite Universelle*, the Jewish Chautauqua, the Jewish Publication Society, the proposed American Jewish Historical Exhibition, and the National Farm School was endorsed; on the death of F. Max Müller and John Fiske; on the anniversary of the death of Zacharias Frankel; and on the seventieth birthday anniversary of Adolf Neubauer.

The election of officers resulted as follows: Honorary President, Moses Mielziner; President, Joseph Silverman; Vice-Presidents, Joseph Krauskopf and Samuel Sale; Recording Secretary, A. Guttmacher; Corresponding Secretary, Maurice H. Harris; Treasurer, Charles S. Levi. Executive Committee: David Philipson, Joseph Stolz, Stephen S. Wise, Tobias Schanfarber, L. Grossmann. Committee on Rabbinical Diploma: Moses Mielziner, Gotthard Deutsch, David Philipson, Louis Grossmann, and Max Margolis. Arbitration Committee: Emil G. Hirsch, Gustave Gottheil, and Kaufman Kohler. Trustees of Ministers' Fund: Henry Berkowitz, Israel Aaron, and Edward N. Calisch.

The next annual session will be held at New Orleans, in November, 1902.

THE COUNCIL OF JEWISH WOMEN

In pursuance of the amendment to the constitution, adopted at the Second Triennial in Cleveland, in March, 1900, the Council of Jewish Women held its first executive session in New Orleans, La., February 17 to 23, 1901.

In addition to ten members of the Executive Board and the President of the New Orleans Section, who was invited to attend all sessions, there were 32 delegates from 21 Sections, making a total of 29 entitled to vote at the general sessions.

Four meetings of the Executive Board were held and five general sessions.

The President reported the following appointments: Vice-Presidents for States: Alabama, Mrs. Lee Marx; California, Mrs. Max Sloss; Colorado, Mrs. Alfred Muller; District of Columbia, Mrs. Louis Stern; Georgia, Mrs. J. Hirsch; Illinois, Mrs. Chas. Stettauer; Indiana, Mrs. Philip W. Frey; Iowa, Mrs. Cecile R. Hirsch; Kentucky, Mrs. Ben Strauss; Louisiana, Mrs. J. Gutheim; Maryland, Mrs. S. L. Frank; Massachusetts, Mrs. Jacob Hecht; Minnesota, Mrs. Leopold Metzger; Mississippi, Mrs. Henry Frank; New York, Mrs. Isabella R. Wallach; Ohio, Mrs. M. B. Schwab; Pennsylvania, Mrs. Lowentritt; Texas, Miss Jeannette Goldberg; Utah, Mrs. Ida M. Bamberger; Washington, Mrs. Bailey Gatzert.

She reported further: An additional life member, Mrs. Bertha

Rayner Frank, of Baltimore; the formation of sections in Oakland, Sacramento, and San Francisco, Cal.; Dallas, Waco, Marshall and Corsicana, Texas; Sioux City, Ia.; Dayton, O.; and Seattle, Washington, an increase of 10 sections since the Triennial.¹

\$644.21 were contributed to the Famine Funds for Bessarabia and India.

The President attended the executive session of the Council of Women of the United States, held in Indianapolis, in October, 1900.

The chief business was the consideration of details for the carrying out of the recommendation of the Secretary and the amendment to the constitution adopted at the Cleveland Triennial of March, 1900, to organize Junior Sections.

A constitution for Junior Sections was adopted on the lines of that for Senior Sections, providing, however, for membership of boys as well as girls between the ages of 15 and 21; making the due \$1, one-third of which is to be paid into the general treasury, and defining the objects to be "The study of Judaism, Jewish literature and history, philanthropy, and social questions."

Miss Jeannette Goldberg, Chairman of the Committee on Junior Sections, was instructed to send out the constitutions and simple suggestions for study. She reported six Junior Sections organized and waiting for the official constitution.

Several hundred dollars were reported contributed to the National Hospital for Consumptives in Denver, and a resolution was passed instructing the Chairman on Philanthropy to urge the contribution of 25 cents annually by every member.

Active co-operation with the National Consumers' League was reported, and that the machinery of the Council had been of great assistance in the relief of the Galveston flood sufferers and the immigrants from Roumania.

A report of progress was read from the Jewish Study Society of London, most appreciatively acknowledging the Council of Jewish Women as the author of its being and offering terms of closer affiliation, which were heartily accepted; viz., a free interchange of all printed matter, cost of carriage to be paid by the receiver; and a delegate to be sent by each society to the triennial convention of the other.

The proceedings of the Second Triennial were ordered printed, the expense to be met by a per capita tax on all Sections.

¹ As a result of the New Orleans meeting, Sections have been formed in Brookhaven and Woolville, Miss.; Palestine and Beaumont, Texas; Hot Springs, Arkansas; and Nashville, Tenn., making a total in June, 1901, of 63 Sections with a membership of about 7000, an increase of over 2000 since March, 1900.

As the next Triennial would come in the fall of 1902, only 18 months from the executive meeting, it was voted to omit the next executive session and hold the Third Triennial between October 15 and December 1, 1902; place to be determined later.

REPORTS OF COMMITTEES

On Religious School Work.—Increase in number of women placed on school boards; successful work for raising the age of confirmation and securing simplicity in connection therewith; increase in number and success of mission schools.

On Religion.—A great and steady increase in more serious study of Jewish subjects. The chairman urged that there be more individual work in the Circles and less dependence on professional leaders, and the formation of Sections in small places where there is no congregation.

On Philanthropy.—Increased interest in preventive and social work, and careful study of philanthropy by a number of Sections. The systematic work of the San Francisco Section is especially commended.

The Corresponding Secretary reported an increase in membership of about 1800 since March, 1900. She urged, as the two most vital things before the Council, "the development of the Junior Sections" along right lines, *i. e.*, with due regard to the ferment and questioning of the adolescent period, and "the study of the development of Judaism."

She also recommended that at least one evening during the season be given over to the consideration of the history and influence of the Jews in the locality in which the Section is situated, and that the local history of the Jews be studied by both Senior and Junior Sections.

FEDERATION OF AMERICAN ZIONISTS *

The Fourth Annual Convention took place June 16 to 17, 1901, in Philadelphia, Pa. The total income for the year was reported to have been \$3465.24; the expenditures, \$3095.49; Shekel dues were paid by 3800 persons. Action was taken upon the following points: \$50 was voted to the Abarbanel Library at Jerusalem; Shekels are to be accepted from non-members; Zionist societies are to be organized as share societies of the Jewish Colonial Trust; the Order Knights of Zion, of Chicago, is to be recognized as a sub-federation, to include Illinois, Michigan, Indiana, Wisconsin, Minnesota, Nebraska, and Kentucky; and a Zionist periodical is to be established. For the last purpose, \$500 of the funds of the Federation are to be set aside annually, and each of the federated societies is to be assessed \$5, in

return for which it is to receive five copies of the periodical, which is to be issued under the direction of the Executive Council. Other recommendations and resolutions related to the study of Hebrew; the support of Hebrew schools by Zionist societies, or their establishment in towns where none exists; the use of Palestinian products; the formation of sub-federations in cities where four or more societies exist; and the status of the Colonial Bank. A mass-meeting was held on the evening of June 16, at which addresses were delivered in English, Hebrew, and Yiddish.

The following officers were elected: President, Richard Gottheil; Honorary Secretary, I. D. Morrison; Treasurer, William Morris, of Philadelphia; Vice-Presidents: Lewis N. Dembitz, Dr. Marcus Jastrow, Dr. Gustave Gottheil, Rev. M. S. Margolis, Rev. H. Maslianski, Rev. Isidore Myers, Rev. A. J. Silver, Rev. Joseph Seff, K. H. Sarasohn, and Jacob Saphirstein. Representatives on the Vienna Actions Comite: the President, Rev. Dr. S. Schaffer, Rev. Dr. H. P. Mendes, Leon Zolotkoff, and Rev. Dr. S. S. Wise. Executive Committee: Dr. B. L. Gordon, Moses Klein, Abram Radin, Miss Henrietta Szold, Gabriel H. Mayer, M. Lande, Dr. S. Mosessohn, S. D. Solomon, D. Orently, S. Abel, M. Rosenbaum, and Dr. J. L. Bluestone.

HEBREW SABBATH-SCHOOL UNION OF AMERICA

The biennial session of the Hebrew Sabbath-School Union was held on January 14 and 15, 1901, at Cincinnati. About one hundred delegates were present. The President, Dr. David Philipson, read an address on Religious School Problems. Rabbi Frederick Cohn, of Fort Wayne, Ind., presented a paper on "The Scope of the Jewish Sabbath School." In accordance with a suggestion of the President, it was resolved to appoint one or more workers whose task it shall be to visit small communities where no religious schools exist and organize such. The Union has published during the past year a third series of leaflets in Biblical history comprising the period from Joshua to the accession of Saul.

Executive Officers: President, Dr. David Philipson; Vice-President, Dr. M. Mielziner; Secretary, Rabbi Charles S. Levi; Treasurer, William Goodheart.

INDEPENDENT ORDER AHAWAS ISRAEL *

The eleventh annual convention was held March 3, 1901, at Progress Hall, in New York City. It was reported that during the year 35 new lodges had been installed, and three lodges had been suspended, leaving the Order composed of 118 lodges,

63 in the State of New York, 1 in Connecticut, 5 in New Jersey, 25 in Pennsylvania, 18 in Massachusetts, and 6 in Maryland, with a membership of 6374, an increase of 1756 over the previous year. The receipts of the Endowment Fund were \$35,247.65, of the General Fund, \$6024.48, and of the Reserve Fund, \$1786.60. The disbursements from the Endowment Fund, on account of 65 deaths, were \$32,912.86, and from the General Fund, \$7454.24.

INDEPENDENT ORDER B'NAI B'RITH

STATE OF THE ORDER

The membership of the Order has greatly increased, both here and in Europe. Though some districts in the United States show a decrease, especially District No. 1, marked increases have occurred in Districts Nos. 3, 4 and 7, which much more than counterbalance the falling off in No. 1.

District No. 4 has gained something like 350 members, while in District No. 7 the increase amounts to over 550 members, or about 25 per cent., since January 1, 1901.

Every European district shows a gain, especially District No. 8 (Germany). No reports have yet arrived from the Oriental lodges.

The membership of the Order, exclusive of the Oriental lodges and the auxiliary lodges in this country, amounts to about 25,000, a gain of about 10 per cent.

A marked feature of this increase is that it consists almost entirely of non-endowment members. Almost every American district shows a loss in endowment members during the past year, yet in almost every one the non-endowment element has been strengthened, so as to more than overcome the loss in the endowment class; and in District No. 7 the non-participants have come into the majority.

The life insurance feature of the Order is gradually dying out, and the places of the participating members are being taken by young men, eager to further the welfare of their co-religionists.

Although the endowment reserves in nearly all the districts are in a very satisfactory condition, the participating membership continues to decrease.

GALVESTON DISASTER

A few days after the occurrence of the Galveston flood, the President of the Order received a telegram from the President of District No. 7, stating that the district was unable to cope with the exigencies created by the disaster, and calling upon the Order at large for aid in meeting the crisis. A gen-

eral appeal was thereupon issued by the President to the various districts in this country.

About \$27,000 was collected, and through the various committees formed at Galveston, Houston, and New Orleans, effective aid was given to about 225 persons and families toward improving their condition and starting them in life afresh.

ROUMANIAN MOVEMENT

Since the movement began in June of last year, approximately 2400 Roumanians have been distributed to about 220 towns and cities in this country. Most of the Roumanians have become self-supporting, notwithstanding the fact that the movement began but a year ago.

DENVER HOSPITAL

The subscription voted by the Chicago Convention to the National Jewish Hospital for Consumptives at Denver has been paid as the same fell due, about \$3000 having been remitted to the Secretary of that institution since January 1, 1901.

CHAUTAUQUA

The union with the Jewish Chautauqua has already taken practical shape, but the movement is yet in its infancy. Greater results are expected as the matter progresses.

INSTITUTIONS

Notwithstanding the strain placed upon the lodges by the Galveston disaster and the Roumanian immigration, the various charities and institutions under the auspices of the Order have received continuous support.

INDEPENDENT ORDER FREE SONS OF ISRAEL *

The Order reports \$900,000 as the amount of its Reserve Fund; \$3,533,000 have been paid to widows, orphans, and beneficiaries; \$3,160,000 have been paid by lodges of the Order for benefits and donations; the number of lodges is 103, with funds amounting to \$331,056.57. The meeting of the Executive Committee of the United States Grand Lodge was held at Chicago, February 18, 1901, Grand Master Julius Harburger presiding.

INDEPENDENT ORDER FREE SONS OF JUDAH *

The report of the Grand Secretary for 1900, a year intermediate between two biennial meetings, contains the following facts: Total assets of the Order, \$21,513.99; receipts during 1900, \$57,129.96; disbursements, \$56,901.87; total membership, 5311, of which 2646 were newly initiated during 1900; number of lodges, 100, of which 46 were installed during 1900; number of women's lodges, 5.

INDEPENDENT ORDER SONS OF BENJAMIN †

A special convention of the Independent Order Sons of Benjamin was held in New York City, May 5, 1901. There were present 188 delegates, and the President of the Order, Hon. Ferdinand Levy, occupied the chair. The object of the convention was to make important changes in the constitution of the Order, so that it might comply with new conditions imposed by the Insurance Department of the State of Massachusetts, which requires that the wives of members must themselves be members of the Order to enable them to receive the endowment or death benefit paid by the Order. Accordingly, married women may now become members of the Order under the same conditions, and with the same duties and privileges as men, and hereafter no women's lodges can be instituted. Furthermore, the form of physician's certificate on examination of candidates for membership was changed with a view to the better protection of the Order.

The death payments of the Order amount to ten cents per death for men and five cents for women.

The next biennial session of the Order will be held July 6, 1902, in Philadelphia, instead of at Detroit.

 THE JEWISH CHAUTAUQUA †

The Fifth Summer Assembly of the Jewish Chautauqua was held at Atlantic City, N. J., from July 7 to 28, 1901. The sessions of the Assembly were opened with prayer by Rabbi Michael Fried. Addresses of welcome were delivered by Dr. Mark Blumenthal, the President, Rev. Dr. H. Berkowitz, the Chancellor, and Isaac Hassler, Esq., the Director. A report of the first State Convention of Chautauqua Circles, held in Wheeling, W. Va., on June 15 to 16, was submitted by Rabbi Harry Levi.

The following courses of lectures were delivered: On "Job," by Professor Max Margolis, seven lectures; on "The Jew of the Sixteenth Century," by Rev. Maurice H. Harris, five lectures; on "American Jewish History," by Cyrus Adler and Dr. Richard Gottheil, three lectures; on "Life in Bible Times," by Joseph Jacobs, two lectures; and on "Jewish Ethics," by Rev. Dr. K. Kohler, three lectures.

A course of thirty lessons in Hebrew, offered by Gerson B. Levi, extended throughout the three weeks of the Assembly, and were attended by four persons. Mr. Levi also gave illustrative lessons to children.

Conferences were held on the following three subjects: on "Social Side of Synagogue Life," led by Rev. Dr. Joseph

Stolz and Mrs. Rebekah Kohut; on "Settlement Work among Poor Jews," led by James B. Reynolds, Miss Lillian D. Wald, and Meyer Bloomfield; and on "Jewish Immigration Problems," presented by Dr. C. S. Bernheimer, Miss Anna F. Davies, Rev. Dr. H. Berkowitz, Lee K. Frankel, Miss Rose Sommerfeld, Rev. D. Blaustein, Miss Schoenfeld, Miss Minnie L. Baldauf, and Miss Belle Maud Goldsmith.

Papers were presented as follows: on "The Jew in English Fiction," by Rabbi Harry Levi; on "American Jewish Poets," by Rabbi Joseph Leiser; and on "Romance of Modern Research," by Rev. Clifton Harby Levy.

The department of Religious School Work was conducted together with a School of Practice, by Miss Corinne Arnold. Papers were read by Charles G. Trumbull, on "The Ways of Working in a Sunday School"; by Miss Arnold, on "Practical Problems of the Religious School"; and by J. Cleveland Cady, on "Ideal Buildings for Religious Instruction." An Open Air Kindergarten, attended by twenty-five pupils, was conducted by Miss Addie Rosenberg, who gave several illustrative lessons.

The following were the speakers in the Popular Lecture Course: Rev. Dr. S. S. Wise, on "The American Mission to the Jews and the Jewish Mission in America"; Professor Leon H. Vincent, four lectures, on "Hawthorne," "Lowell," "Thackeray," and "George Eliot"; Wu Ting-Fang, on "Moses and Confucius"; Hon. Simon Wolf, on "The Jew in Public Life," and Hon. Mayer Sulzberger, on "Tendencies."

The social features were: a reception to the Rev. Dr. H. Berkowitz, the Chancellor; a dinner to Wu Ting-Fang; and a musical and literary entertainment.

Divine services were held on Friday evenings and Saturday mornings and afternoons. Sermons were delivered by the following: Rabbi Harry Levi, Rabbi Joseph Stolz, Rabbi Marcus Salzman, Rabbi Joseph Leiser, Rev. Dr. Charles Cuthbert Hall, and Rabbi Joseph Silverman. Children's Services were held on Saturday afternoons, conducted by the Rev. Dr. H. Berkowitz, and sermonettes were delivered by him and Mrs. Jacob H. Hecht.

The final session was presided over by Mr. William B. Hackenburg. Reports were presented by the Director, Isaac Hassler, the Treasurer, Max Herzberg, and the Field Secretary, Mrs. Minnie D. Louis. The receipts for the year were \$4392.36, including a balance of \$225.66; and the disbursements, \$3939.54, leaving a balance of \$452.82 in the treasury. The Field Secretary reported the organization of 15 new Chautauqua Circles.

A number of resolutions were adopted, and the following officers, trustees, and members of the Educational Council elected:

Chancellor, Rev. Dr. H. Berkowitz, of Philadelphia, Pa.; President, Dr. Mark Blumenthal, of New York City; Treasurer, Louis Wolf, of Philadelphia, Pa.; Secretary and Director, Isaac Hassler, of Philadelphia, Pa.

Board of Trustees: Dr. Lee K. Frankel, of New York; William B. Hackenburg, of Philadelphia; Mrs. Charles Heidelberger, of Philadelphia; Leo N. Levi, of New York; Mrs. Fannie Muhr, of Philadelphia; Jacob H. Schiff, of New York; Dr. Lewis Steinbach, of Philadelphia; Benjamin F. Teller, of Philadelphia; Mrs. J. H. Hecht, of Boston, Hon. Simon Wolf, of Washington; William Gerstley, of Philadelphia; Jacob Gimbel, of Philadelphia; Max Herzberg, of Philadelphia; Leon Dalsimer, of Philadelphia; Milton Goldsmith, of Philadelphia; Mrs. Eli Strouse, of Baltimore; Adolph S. Ochs, of New York, and Benjamin F. Greenwald, of Philadelphia.

Educational Council: David Werner Amram, Dr. Charles S. Bernheimer, Rev. Julius H. Greenstone, Mrs. Isaac Gimbel, Mrs. Felix N. Gerson, Miss Corinne B. Arnold and Miss Ida Casseres, of Philadelphia; Rev. Dr. K. Kohler, Professor Richard Gottheil, Rev. Dr. Maurice H. Harris, Miss Rose Sommerfeld, Miss Julia Richman, and Dr. H. M. Leipziger, of New York; Rabbi Harry Levi, of Wheeling, W. Va., and Rev. Dr. Joseph Stolz, of Chicago.

THE JEWISH THEOLOGICAL SEMINARY ASSOCIATION *

On March 2, 1901, the association lost its President, the Honorable Joseph Blumenthal, who had been at its head since its organization, fifteen years ago. The Seventh Biennial Report contains, as an appendix, a paper on "Neo-Hebraic Literature in America," by Bernard Drachman, Ph. D., Dean of the Jewish Theological Seminary.

THE MACCABEAN LEAGUE †

A convention was called by the Touro Cadets, of Providence, R. I., to meet at Newport, R. I., on July 28, 1901, for the purpose of promoting physical culture among the Jews. The meeting was called to order by Mr. Eugene Schreier, Chairman of the Convention Committee, and prayer was offered by Rev. B. Grad, of Providence. After committees were appointed, an address was made by Mr. Spidel, on "The Ghetto and Physical Culture."

At the evening meeting a permanent national organization was effected. The name of the organization is to be "The Maccabean League."

The following officers were elected: President, Eugene

Schreier, Newport, R. I.; Treasurer, Louis Goldberg, Bangor Me.; Secretary, Samuel Mason, 202 Charles Street, Providence, R. I. The Executive Committee is to consist of the officers and seven additional members.

The next convention is to be held in Boston, Mass.

THE NATIONAL FARM SCHOOL ASSOCIATION *

The fourth annual meeting took place October 18, 1900, at the rooms of the Young Men's Hebrew Association, Philadelphia, Pa. The President in his report enumerated the following improvements on the farm: An additional schoolroom in the Zadok Eisner Memorial Laboratory; additional dormitory accommodations in the main building; fitting up of part of the old farm building as a residence for the dean and matron; a new laundry; a tower windmill for the stables; a new sample road to Doylestown, built at the expense of the United States Government. Besides a number of smaller gifts, there were reported a gift of \$5000 from Mr. Leonard Lewisohn, of New York, and one of \$10,000 from Mr. Max Schoenfeld, of Rorschach, Switzerland, the latter for the purchase of small farms. A government expert was sent by Hon. James Wilson, Secretary of Agriculture, to instruct the pupils in roadbuilding. The membership of the association is 858; the income, \$15,378.25; the expenditures, \$15,556.35; and the number of pupils, 28. The following were elected to fill the places of members of the Board of Directors, whose terms had expired: Ralph Blum (President), Herman Jonas (Vice-President), Adolph Eicholz, M. H. Lichten, and Sidney Aloe. Rev. Dr. Jos. Krauskopf was elected Honorary President.

The first graduation exercises of the school were held June 26, 1901. There were eight graduates.

ORDER BRITH ABRAHAM †

The biennial convention of the Order Brith Abraham was held in Chicago, March 3 to 6, 1901. There were present 350 delegates, representing 267 lodges. The Grand Master, Samuel Dorf, reported that in the two years elapsed since the previous convention, \$277,527 had been paid out in benefits to widows and orphans. The following recommendations were made by the Grand Master, and adopted: The creation of a reserve fund; a stricter medical examination of candidates; contributions to various hospitals; and, in view of the requirements of certain States, the admission of women to membership and participation in the management of the Order. It was decided to insti-

tute lodges admitting both men and women on an equal footing of membership with regard both to duties and to privileges. The endowment tax for members was reduced from five to two cents per capita.

The election of officers resulted as follows: Grand Master, Samuel Dorf, New York City; First Deputy Grand Master, J. C. Bloch, Cleveland; Second Deputy Grand Master, Charles Bonus, Chicago; Third Deputy Grand Master, Emil Mandel, Indianapolis, Ind.; Grand Secretary, Leonard Leisersohn, New York City; Grand Treasurer, Samuel Wolf, New York City; Endowment Treasurer, A. J. Dworsky, New York City.

The next biennial convention will be held in Boston, Mass.

ORDER KESHER SHEL BARZEL †

District Grand Lodge No. 1 held its annual session at Philadelphia, February 24, 1901.

District Grand Lodge No. 4, held its annual session at Cincinnati, April 14, 1901. The endowment fund was reported to have a balance of \$70,853.97, and the number of members in the Order to be 679. The expense of the Grand Lodge for two years was \$1287.40. The Home for the Aged, at Cleveland, O., harbors 52 inmates, and its maintenance costs \$12,000 annually.

The election of officers resulted as follows: President, Judge F. S. Spiegel, Cincinnati, O.; First Vice-President, M. Levy, Louisville, Ky.; Second Vice-President, Rev. Dr. M. Messing, Indianapolis, Ind.; Secretary, Marx Liebschütz, Cincinnati, O.; Treasurer, Isaac Russack, St. Louis, Mo.

ORTHODOX JEWISH CONGREGATIONAL UNION OF AMERICA †

The Union of Orthodox Congregations held its first biennial session in New York City, December 30, 1900. Ninety-six congregations in the United States and Canada were represented, and the meeting was presided over by the Rev. Dr. H. P. Mendes.

The Committee on Presentation recommended that a permanent committee be appointed to make formal and public presentation of Jewish teaching, wherever any official action is taken or official declaration is made in opposition to the principles of Judaism.

The following resolutions were adopted: That the Committee on Presentation be made permanent, and should contain not less than five members; that a committee, to consist of the President, the Secretary, and one other member, be appointed to act whenever occasion requires; that a committee of propaganda be appointed; that a special committee be appointed to collect

unpaid dues; that as soon as funds are available, the reports of the Union be published.

The resolution advocating an ecclesiastical council was laid on the table.

The Rev. Hirsch Maslianski addressed the convention, and at a public meeting held in the evening, the following spoke: Rev. Dr. H. Pereira Mendes, Rev. Dr. Meldola de Sola, Rabbi Jacob David Wilowsky, Rev. Henry S. Morais, Rev. Dr. B. Drachman, Rev. Julius Greenstone, the Hon. Joseph Blumenthal, and Mr. Rudolph I. Coffee.

The election of officers resulted as follows: President, Rev. Dr. H. Pereira Mendes; Vice-Presidents, Rev. Dr. Meldola de Sola, of Montreal; Dr. Aaron Friedenwald, of Baltimore; K. Sarasohn, of New York; and Lewis N. Dembitz of Louisville, Ky.; Secretaries, Israel Hershfield, Max Cohen, J. Buchhalter, and Albert Lucas; Treasurer, Jacob Hecht, of New York. Trustees: Rev. Dr. Philip Klein, Rev. Dr. Bernard Drachman, Rev. Dr. S. Schaffer, Dr. Cyrus Adler, Dr. S. Solis Cohen, Rev. Dr. H. W. Schneeberger, S. N. Roeder, Hon. Joseph Blumenthal,¹ Rev. Henry S. Morais, Rev. Bernard Kaplan, Rev. Julius Greenstone, Nathan Hutkoff, Rev. Philip Jaches, Harris Altshuler, and A. E. Fein.

PROGRESSIVE ORDER OF THE WEST *

The Sixth Annual Convention was held in St. Louis, January 27, 1901. The following are the officers of the Order: Grand Master, Bernard Frank, 758 S. Fourth, St. Louis, Mo.; First Deputy Grand Master, Chas. Schwartzman; Second Deputy Grand Master, Abe German; Grand Secretary, Gus. Cytron, 1109 Morgan, St. Louis, Mo.; Endowment Secretary, Adolph Rosentreter, 3113 Olive, St. Louis, Mo.; Grand Treasurer, Hyman Elbert.

Capital on hand, \$5798.47, in three funds: Endowment, Reserve, and Relief. The membership is 557 male and 523 female members; total, 1082.

THE UNION OF AMERICAN HEBREW CONGREGATIONS

The Seventeenth Council of the Union of American Hebrew Congregations met in Cincinnati, Ohio, on January 15, 1901, and organized by the election of the following officers: President, B. Bettmann; Vice-President, Louis Blitz; Secretary, Lipman Levy; Assistant Secretary, Isaac C. Hirsch. The number of delegates in attendance was larger than at any preceding Council. The most important business transacted was the creation of the

¹ Deceased.

Isaac M. Wise Memorial Fund National Committee. This committee consists of the following: Chairman, Louis J. Goldman, Cincinnati, O.; Vice-Chairman, Solomon Fox, Cincinnati, O.; Secretary, Lipman Levy, Cincinnati, O.; Louis Barkhouse, Louisville, Ky.; Julius Freiberg, Cincinnati, O.; Rev. Moses J. Gries, Cleveland, O.; Daniel Guggenheim, New York City; Rev. Dr. Emil G. Hirsch, Chicago, Ill.; Leopold Keiser, Buffalo, N. Y.; Baruch Mahler, Cleveland, O.; Louis Marshall, New York City; Elias Michaels, St. Louis, Mo.; Myer Oettinger, Cincinnati, O.; A. W. Rich, Milwaukee, Wis.; Seligman Schloss, Detroit, Mich.; Samuel Straus, Cincinnati, O.; Isaac Strouse, Baltimore, Md.; Benjamin F. Teller, Philadelphia, Pa.; Rev. Dr. Jacob Voorsanger, San Francisco, Cal.; A. Leo Weil, Pittsburg, Pa.; Julius Weis, New Orleans, La.; Samuel Woolner, Peoria, Ill.

The object of this committee is to gather a fund of half a million dollars for the purpose of endowing the Hebrew Union College in memory of its distinguished founder, the late Rev. Dr. Isaac M. Wise.

The Board of Delegates on Civil and Religious Rights, and the Committee on Circuit Preaching made reports showing great activity in the way of discharging the duties confided to their care.

At the present time the Union numbers 102 affiliated congregations, with a membership of about 11,000. A number of changes were made in the governing bodies, and the executive board is now composed of the following: President, Julius Freiberg, Cincinnati, O.; Vice-President, Samuel Woolner, Peoria, Ill.; Treasurer, Louis Krohn, Cincinnati, O.; Secretary, Lipman Levy, Cincinnati, O.; Isaac W. Bernheim, Louisville, Ky.; Bernhard Bettmann, Cincinnati, O.; Josiah Cohen, Pittsburg, Pa.; Morris M. Cohn, Little Rock, Ark.; Solomon Fox, Cincinnati, O.; Louis Gans, New York City; Louis J. Goldman, Cincinnati, O.; William Goodheart, Cincinnati, O.; Samuel B. Hamburger, New York City; Henry N. Hart, Chicago, Ill.; Samuel Heavenrich, Detroit, Mich.; Lewis Heinsheimer, Cincinnati, O.; Albert F. Hochstadter, New York City; Moritz Loth, Cincinnati, O.; Baruch Mahler, Cleveland, O.; Elias Michaels, St. Louis, Mo.; Morris Newburger, Philadelphia, Pa.; Abraham Oppenheimer, Buffalo, N. Y.; Jacob Ottenheimer, Cincinnati, O.; Jacob H. Schiff, New York City; Morley A. Stern, Rochester, N. Y.; Julius Straus, Richmond, Va.; Isaac Strouse, Baltimore, Md.; Benjamin F. Teller, Philadelphia, Pa.; Benjamin M. Weil, Milwaukee, Wis.; Julius Weis, New Orleans, La.; Emanuel Wertheimer, Pittsburg, Pa.

The income of the Union during the past year was \$38,673.83. (The 27th annual report, published January, 1901, contains full details.)

HEBREW UNION COLLEGE

Cincinnati, O.

During the year 1900-1901, the number of registered students was 64, divided into four classes of the Preparatory, and four classes of the Collegiate Department. The faculty consists of five professors and four instructors. At the head stands Professor M. Mielziner, Ph. D., D. D. The subjects of instruction are: Hebrew grammar; Bible, and its commentaries of ancient and modern times; Talmud; rabbinical codes and Midrash; Jewish history and literature; liturgics; Jewish philosophy; ethics; pedagogics and homiletics; Syriac and Arabic.

Special lectures: The Rev. Dr. Emil G. Hirsh, of Chicago, delivered a series of lectures on "The Fundamental Concepts of Jewish Theology."

The annual public examination took place from June 9 to 14, before the appointed examiners—Rev. Dr. Henry Berkowitz, of Philadelphia, and Rev. Dr. L. Mayer, of Pittsburg, Pa. On June 15, the graduation and ordination of the ten senior students took place. The degree of Rabbi was conferred by the acting President on the following: David Alexander, Moise Bergman, Joseph Blatt, Henry Englander, Morris Feuerlicht, Solomon C. Lowenstein, Elias Margolis, Martin A. Meyer, Alfred G. Moses, Leon Volmer. Most of these graduates have accepted positions as Rabbi in different parts of the country. Rabbi Martin A. Meyer, who lately won the Fellowship of the American School of Oriental Study and Research, is going to Palestine to continue his Oriental studies.

The College Library, consisting of about fifteen thousand (15,000) volumes, has, during the last year, been increased by valuable works, partly through purchase, partly through liberal donations.

STATISTICAL SUMMARY BY STATES

INTRODUCTION

The following statistical statements concerning Jewish activity in all departments, in every State and Territory of the United States, except Arizona, Wyoming, and North Dakota, purport to be nothing more than a resumé of the data collected in April-May, 1900, for the issue of 5661 of the *AMERICAN JEWISH YEAR BOOK*. In those cases, then, in which the organizations addressed responded by sending the last report published by them, the statistics may apply to 1899. No attempt has been made to include the large volume of new matter collected since that time. Some of it, it is proper to say—as, for instance, the additional information on beneficial orders and all national organizations—would carry with it an appreciable modification of the description of national and local conditions.

The first intention was to tabulate the information contained in the two directories of the issue of 5661. When trial was made, it appeared that, rich as the material at command was, there was after all a paucity of data that would tend to make bare tables misleading, and would necessitate a number of cumbersome footnotes, interfering with the simplicity and therefore the usefulness of the tables. The form in which the data are here presented, it was thought, minimized the danger of misrepresentation by granting the opportunity of adducing modifications and explanatory circumstances when necessary.

However, even the freedom of comment thus gained does not remove the necessity of making some general statements in order to put the statistical articles fairly before the reader. In the first place, certain organizations serve a variety of purposes, they cannot always be labeled with absolute and unexceptionable precision, and sometimes must be counted in under several headings. The line between educational and charitable endeavor is almost invisible; industrial classes, for instance, are conducted by Ladies' Benevolent Societies, by Sections of the Council of Jewish Women, and even by congregations. The most striking instance is afforded by Orphan Asylums. They are charitable institutions, but who would refuse them the description educational? A similar difficulty exists in such organizations as the Young Men's Hebrew Associations, in which social, literary, and educational purposes are inextricably mingled. Even clubs have their social, literary, and musical complexities. It is a

truism that life does not lend itself to analysis and tabulation; there is always an unclassifiable residuum. On the other hand, there are scores of societies whose name puts them into the department of charity or of education, but whose work is not described, and the compiler must accept the evidence of the name as final.

Nowhere is complexity of purpose more baffling than in the small town. There the central organization is under our very eyes undergoing the transformation from a Hebrew Cemetery Company, conducting a religious school and administering a relief fund, into a regularly organized congregation, hampered or helped by all the auxiliaries created by the years and clustering about it. Another illustration is seen, in the large cities, in the Russian congregations of recent origin, which are not so much congregations in the American sense of the term—the units of which the Jewish community is composed—as they are communities (*Kehilloth*) in the European sense. Each has its own *Chevra Kadisha*, its *Chevra Mishnais*, its *Chevra Gemarah*, its *Gemiluth Chassodim*, sometimes its *Malbish Arumim*, or its *Lechem Lor'ebim*, or it may itself constitute a beneficial association. Many of these auxiliary societies to congregations had to be disregarded on account of insufficient data. In general, the income of auxiliary societies has been added to the income of the congregations, unless the reports are explicit in describing them as benevolent, educational, or loan agencies; then they have been classified and treated of under one of these three headings. On the other hand, it was found impossible to take into account the income of independent cemetery companies, especially in the large cities, as in the overwhelming majority of cases the cemetery record is inseparable from the general congregational record. But when the cemetery company dispenses charity, as it usually does in the smaller towns, its income has been added to that under the heading charity.

In using the statistics, the reader should bear several things in mind. About one-third of the facts could not be obtained at first hand, owing to the failure of organizations to respond to the request for information. Yet that does not invalidate them; for the greater part they have since their publication been proved authentic as far as they go; it merely accounts for the paucity of data mentioned above. Again, a large percentage of the organizations that responded disregarded some of the headings on the forms submitted to them. A blank space opposite to a question may not be interpreted as a negative answer. If, for instance, we find that sixteen out of a possible twenty-four congregations in a State report nothing on the subject of religious schools, we are not warranted in concluding that only

one-third of the congregations maintain schools. In the large cities many congregations not reporting schools may, indeed, have none of their own, but they contribute their quota to the maintenance of the *Talmud Torah* institutions (Hebrew Free Schools).

From the above it is evident that the opportunities for omissions, errors, and misinterpretations are not few; yet it is believed that the statistics may serve, through their fulness, to convey a notion of the vigor and versatility of Judaism in America; and through their paucity, to demonstrate the importance of completing and perfecting them.

ALABAMA

In the State of Alabama, there are 11 cities and towns with one or more Jewish institutions. Of these, 10 have 11 regularly organized congregations, and in 1 no communal religious life exists. In 7 out of the 11 congregations, services are held on Sabbaths and holidays; in 3 on Friday evenings and holidays; and in 1 on holidays only. 10 congregations report a membership of 695, and 8 report an income of \$25,483.02. 4 congregations are affiliated with the Union of American Hebrew Congregations; 10 report 13 cemeteries, besides, there are 2 cemeteries not attached to regularly organized congregations; 8 report congregational schools with 513 pupils; besides, there is 1 religious school not attached to a regularly organized congregation; 4 of these schools are affiliated with the Hebrew Sabbath School Union of America. There are 11 charitable societies, 6 of them reporting an income of \$1688.50, and 2 affiliating with the National Conference of Jewish Charities. There are 5 social clubs, 1 with literary features. 3 cities have Sections of the Council of Jewish Women; and in 11 cities and towns are 12 lodges, all of the Independent Order B'nai B'rith.

Of 6 towns without Jewish institutions, 4 hold holiday services, and the residents of 2 worship with congregations in neighboring towns.

The estimates of the Jewish population of the State range from 2000 to 15,000.

ARKANSAS

In the State of Arkansas, there are 8 towns with one or more Jewish institutions, each with a regularly organized congregation. Of the 8 congregations, 7 report as follows upon the subject of services: 3 hold Sabbath and holiday services; 1 holds Friday evening and holiday services; 2 hold holiday services only; and 1 holds services on Friday evenings and alternate Sunday evenings. 7 congregations report a membership of 403, and 5 report an income of \$10,844. 3 are affiliated with the Union

of American Hebrew Congregations; 5 report cemeteries; 4 report congregational schools, with 179 pupils; of these, 2 are affiliated with the Hebrew Sabbath School Union of America, which includes, besides, 2 congregational schools in Arkansas not reported in the AMERICAN JEWISH YEAR BOOK. There are 5 charitable societies, 3 reporting an income of \$587.30, and 2 affiliated with the National Conference of Jewish Charities. There are 5 social clubs, one reporting an income of \$1200, and 2 literary societies. In 5 towns there are 7 lodges, 5 of the Independent Order B'nai B'rith and 2 of the Order Keshet Shel Barzel.

The residents of 2 towns with no Jewish institutions worship with congregations in neighboring towns.

The estimates of the Jewish population of the State range from 1600 to 4500.

CALIFORNIA

In the State of California, there are 15 cities and towns with one or more Jewish institutions. Of these, 9 have 20 regularly organized congregations; in 1 the residents worship with the congregation of a neighboring town; in 1 holiday services are held; and in 4 no communal religious life exists. Of the 20 congregations, 15 report as follows on the subject of services: 2 hold daily services; 1 holds services on Sabbaths, holidays, Mondays, and Thursdays; 10 hold services on Sabbaths and holidays; and 2 on holidays only. 15 congregations report a membership of 1965, and 13 report an income of \$101,689.45. 2 congregations are affiliated with the Union of American Hebrew Congregations; 8 report cemeteries; 12 report congregational schools, 11 of which, together with a Hebrew Free School, whose income is \$700, instruct 1488 pupils, and 5 of them are affiliated with the Hebrew Sabbath School Union of America; besides, there are 2 religious schools operated by charitable societies. Outside of the religious schools and the Orphan Asylum, there are 5 educational societies, conducting sewing schools, boys' and girls' clubs, kindergartens, libraries, etc., 2 of which report an income of \$10,548.05. There are 24 charitable societies, including 1 Orphan Asylum, 1 Hospital, and 1 Home for the Aged Disabled; 13 report an income of \$108,454.73, and 2 are affiliated with the National Conference of Jewish Charities. There is 1 loan association; 1 Zionist society; 1 social club with an income of \$34,149.58; and there are 11 mutual benefit associations, 3 with an income of \$4428. The 33 lodges in 13 cities and towns are distributed as follows among the orders: 25 of the Independent Order B'nai B'rith; 1 of the Independent Order Free Sons of

Israel; 5 of the Independent Order Sons of Benjamin; and 2 of the Order Brith Abraham.

In 1 town without Jewish institutions, holiday services are held.

The place of San Francisco in the Jewish communal life of the State of California is indicated by the following selected figures: Number of congregations, 10, 7 of them reporting an income of \$88,683.05; number affiliated with 8 of these congregations, 1477; number of charitable societies, 15, 10 of them with an income of \$105,371.73; number of lodges, 19. The loan association, the club, the educational societies outside of religious schools, and the mutual benefit societies enumerated above, all are in San Francisco.

The estimates of the Jewish population of the State range from 18,000 to 26,000.

COLORADO

In the State of Colorado, there are 7 cities and towns with one or more Jewish institutions. Of these, 6 have 11 regularly organized congregations, and 1 holds holiday services. Of the 11 congregations, 4 report as follows on the subject of services: 2 hold daily services; 1 holds Sabbath services; and 1 holds services Friday evenings and holidays. 5 congregations report a membership of 470, and 4 report an income of \$13,450. 1 congregation is affiliated with the Union of American Hebrew Congregations; 2 report cemeteries; 5 report congregational schools, 4 of them instructing 415 pupils; 1 is affiliated with the Hebrew Sabbath School Union of America. There are 5 charitable societies, 4, including the National Hospital for Consumptives, reporting an income of \$22,925.72; 1 is affiliated with the National Conference of Jewish Charities. There is 1 Section of the Council of Jewish Women, and the 7 lodges, in 2 towns, are distributed as follows among the orders: 2 of the Independent Order B'nai B'rith; 2 of the Independent Order Sons of Benjamin; 2 of the Order Brith Abraham; and 1 of the Order Keshel Shel Barzel.

1 town without Jewish institutions holds holiday services.

The two estimates of the Jewish population of the State received are 2200 and 8000.

CONNECTICUT

In the State of Connecticut, there are 13 cities and towns with one or more Jewish institutions. Of these, 9 have 18 regularly organized congregations, and in 4 towns no communal religious life exists. Of the 18 congregations, 8 report as follows upon the subject of services: 6 hold daily services, and 2 Sabbath and

holiday services. 9 congregations report a membership of 866, and 6 report an income of \$23,103.59. 4 report 3 cemeteries; 7 report congregational schools, 6 of them, together with a Hebrew Free School, whose income is \$500, instructing 496 pupils; 1 school is affiliated with the Hebrew Sabbath School Union of America. There are 6 charitable societies, 3 of them reporting an income of \$2488.75, and 1 affiliated with the National Conference of Jewish Charities. There are: 1 literary club; 1 Young Men's Hebrew Association; 1 citizens' league; 1 educational club; 2 political clubs, 1 with an income of \$300; 3 mutual benefit associations, 1 with an income of \$500; and 2 societies with object not indicated. In 4 cities and towns, there are 6 Zionist societies and in 9, 24 lodges, distributed as follows among the orders: 4 of the Independent Order B'nai B'rith; 2 of the Independent Order Free Sons of Israel; 4 of the Independent Order Sons of Benjamin; 12 of the Order Brith Abraham; and 2 of the Order Keshet Shel Barzel.

The Jewish population of the State is estimated at 15,000.

DELAWARE

In the State of Delaware, Wilmington is the only town with Jewish institutions. There is 1 congregation with a membership of 84, and an income of \$949.39, and 1 congregational school instructing 68 pupils. Besides, there is a Hebrew Free Sunday School instructing 123 pupils and affiliated with the Hebrew Sabbath School Union of America; 1 charitable society with an income of \$222.10; 1 mutual benefit society with an income of \$400; and 1 lodge of the Independent Order B'nai B'rith.

The Jewish population of the State is estimated at 1200.

DISTRICT OF COLUMBIA

In Washington there are 4 congregations, 1 holding daily services and 2 holding Sabbath and holiday services. The 4 congregations report a membership of 438, and 2 of them report an income of \$13,200. 1 congregation is affiliated with the Union of American Hebrew Congregations; 2 report cemeteries; 2 report congregational schools, 1 of which is affiliated with the Hebrew Sabbath School Union of America, and instructs 120 pupils. There are 2 charitable societies, 1 a Friendly Inn and 1 affiliated with the National Conference of Jewish Charities, reporting an income of \$3000. There is 1 Section of the Council of Jewish Women; 1 Zionist society, and the 8 lodges are distributed among the orders as follows: 3 of the Independent Order B'nai B'rith; 4 of the Independent Order Sons of Benjamin; and 1 of the Order Brith Abraham.

FLORIDA

In the State of Florida, there are 5 towns with one or more Jewish institutions, 4 with 1 regularly organized congregation each, and 1 without communal religious life. Of the 4 congregations, 1 holds services Friday evenings, and 1 Sabbaths and holidays. 3 of the congregations report a membership of 83, and 1 an income of \$2200. 3 report cemeteries; 2 religious schools with an attendance of 88 pupils; 1 of the religious schools is affiliated with the Hebrew Sabbath School Union of America. There are 2 charitable societies; 2 social clubs; 1 political club; 1 Zionist society; and 2 lodges of the Independent Order B'nai B'rith, in 2 cities.

The estimates of the Jewish population of the State range from 2500 to 4500.

GEORGIA

In the State of Georgia, there are 10 cities and towns with one or more Jewish institutions. Of these, 9 have 14 regularly organized congregations, and 1 holds holiday services. Of the 14 congregations, 9 report on the subject of services as follows: 2 hold daily services, and 7 hold Sabbath and holiday services. 8 congregations report a membership of 610, and 6 an income of \$15,962.81. 1 congregation is affiliated with the Union of American Hebrew Congregations; 6 report 8 cemeteries; besides, there is 1 cemetery in a town without a congregation; 6 report 5 congregational schools, with 634 pupils, 4 of them affiliated with the Hebrew Sabbath School Union of America; besides, there is 1 religious school in a town without a congregation. There are 9 charitable societies, including 1 Orphan Asylum, 6 of them reporting an income of \$23,033.01, and 2 affiliated with the National Conference of Jewish Charities; 3 social clubs with an income of \$14,000; 1 literary club; 1 Young Men's Hebrew Association with an income of \$1960.10. There are 2 Sections of the Council of Jewish Women; and 1 Zionist society; and the 11 lodges, in 7 cities, are distributed among the orders as follows: 8 of the Independent Order B'nai B'rith; 1 of the Independent Order Free Sons of Israel; and 2 of the Order Brith Abraham.

2 towns without Jewish institutions hold holiday services.

The estimates of the Jewish population of the State range from 4500 to 6250.

IDAHO

In the State of Idaho, the only Jewish organization reported is 1 lodge of the Independent Order B'nai B'rith in Boise City. The Jewish population of the State is estimated at 300,

ILLINOIS

In the State of Illinois, there are 12 cities and towns with one or more Jewish institutions. Of these, 7 have 57 regularly organized congregations; in 1 the residents worship with the congregation of a neighboring town; in 3 holiday services are held; and in 1 no communal religious life exists. Of the 57 congregations, 33 report as follows on the subject of services: 12 hold daily services; 17 hold Sabbath and holiday services; 2 hold Sabbath, Sunday and holiday services; 1 holds Sunday and holiday services; and 1 holds services every other Sunday evening and on holidays. 31 congregations report a membership of 3490, and 24 report an income of \$99,772.41. 7 congregations are affiliated with the Union of American Hebrew Congregations; 21 report 12 cemeteries; besides, there are 2 cemeteries independent of congregations in Chicago; 23 report 24 congregational schools, and 20 of them, together with 2 Hebrew Free Schools, instruct 2741 pupils. 14 congregational schools, 1 Hebrew Free School, and the Orphan Asylum are affiliated with the Hebrew Sabbath School Union of America. Outside of religious schools and the Orphan Asylum, there are 2 educational institutions, a Technical School and a Training School for Nurses, with an income of \$25,186.25; the former instructs 600 pupils. There are 47 charitable societies, including 1 Orphan Asylum, 1 Hospital, and 2 Aged People's Homes; 1 of these societies is affiliated with the National Conference of Jewish Charities, and 11 of them report an income of \$139,404. There are 13 loan associations, 10 of which loaned \$45,000 approximately in small sums in one year; 11 social clubs, 4 reporting an income of \$119,435.17; 1 protective association; 1 Hebrew Literary Society, with an income of \$800; 2 mutual benefit and social associations, 1 with an income of \$1500; 1 Sabbath School Teachers' Association; 1 literary club; and 1 Rabbinical Association. In 5 cities and towns there are Sections of the Council of Jewish Women, and in Chicago there are 4 Zionist societies. The 73 lodges in 10 cities and towns are distributed as follows among the orders: 20 of the Independent Order B'nai B'rith; 10 of the Independent Order Free Sons of Israel; 8 of the Independent Order Sons of Benjamin; 33 of the Order Brith Abraham; and 2 of the Order Keshet Shel Barzel.

Of 7 towns without Jewish institutions, 3 hold holiday services, and the residents of 4 worship with congregations in neighboring towns.

The place of Chicago in the Jewish communal life of the State of Illinois is indicated by the following selected figures: Number of congregations, 50; number of members affiliated with 26 of these congregations, 3255, and the income of 20,

\$90,422.41; number of charitable societies, 39, 11 reporting the income stated above; number of lodges, 60. All the loan associations, clubs, mutual benefit societies, etc., enumerated above are in Chicago. The Jewish Charities of Chicago are associated.

The Jewish population of the State is estimated at from 70,000 to 75,000.

INDIANA

In the State of Indiana, there are 21 cities and towns with one or more Jewish institutions. Of these, 18 have 24 regularly organized congregations; 1 holds holiday services; and in 2 no communal religious life exists. Of the 24 congregations, 17 report on the subject of services as follows: 3 hold daily services; 8 hold Sabbath and holiday services; 4 hold Friday evening services; and 2 hold services Sunday evening once a month. 15 congregations report a membership of 671, and 14 report an income of \$23,564.10. 5 congregations are affiliated with the Union of American Hebrew Congregations; 11 report cemeteries; besides, there is 1 cemetery in a town without a congregation; 14 report congregational schools, 12 of which instruct 446 pupils, and 9 of which are affiliated with the Hebrew Sabbath School Union of America; besides there is 1 religious school in the Union not reported in the AMERICAN JEWISH YEAR BOOK. Outside of religious schools, there are 2 educational societies. There are 16 charitable societies, 5 with an income of \$1395.30, and 1 affiliated with the National Conference of Jewish Charities. There are 7 social clubs, 1 with an income of \$2000; 1 mutual benefit society; and 2 societies with the object not indicated. There are 3 Sections of the Council of Jewish Women; 2 Zionist societies in 2 towns; and 19 lodges in 10 towns: 11 of the Independent Order B'nai B'rith; 1 of the Independent Order Sons of Benjamin; 5 of the Order Brith Abraham; and 2 of the Order Keshet Shel Barzel.

In 4 towns without Jewish institutions, holiday services are held.

The estimates of the Jewish population of the State range from 5000 to 28,000.

INDIAN TERRITORY

In the Indian Territory, there is 1 cemetery at Ardmore, and the cemetery association holds holiday services.

IOWA

In the State of Iowa, there are 10 towns with one or more Jewish institutions. Of these, 8 have 11 regularly organized

congregations, and in 2 no communal religious life exists. Of the 11 congregations, 8 report on the subject of services as follows: 1 holds daily services; 6 hold Sabbath and holiday services; and 1 holds services on Friday evenings and Sunday mornings. 7 congregations report a membership of 265, and an income of \$6020. 1 is affiliated with the Union of American Hebrew Congregations; 5 report cemeteries; 3 report congregational schools, with 100 pupils; 2 schools are affiliated with the Hebrew Sabbath School Union of America. There is 1 charitable society and 1 literary society. In 2 places there are Sections of the Council of Jewish Women; and 7 lodges in 6 towns: 5 of the Independent Order B'nai B'rith; 1 of the Order Brith Abraham; and 1 of the Order Keshar Shel Barzel.

In 3 towns without Jewish institutions, holiday services are held.

The estimates of the Jewish population of the State range from 1800 to 5000.

KANSAS

In the State of Kansas, there are 4 towns with one or more Jewish institutions. Of these, 3 have 4 regularly organized congregations, and in 1 holiday services are held. Of the 4 congregations, 2 report on the subject of services: 1 holds Sabbath and holiday services, and 1 holds no services at present. 1 congregation reports a membership of 55 with an income of \$1200; 2 report cemeteries, and 2 cemeteries exist in places without an organized congregation; 1 reports a congregational school with 85 pupils, which is affiliated with the Hebrew Sabbath School Union of America; besides there is 1 religious school in a town without an organized congregation. There are 4 charitable societies, 2 with an income of \$270.35; 1 social club; and 3 lodges in 2 towns: 1 of the Independent Order B'nai B'rith; 1 of the Independent Order Free Sons of Israel; and 1 of the Independent Order Sons of Benjamin.

In 4 towns without Jewish institutions, holiday services are held.

KENTUCKY

In the State of Kentucky, there are 6 cities and towns with one or more Jewish institutions. Of these, 4 have 9 regularly organized congregations; 1 holds holiday services; and in 1 no communal religious life exists. Of the 9 congregations, 7 report upon the subject of services as follows: 2 hold daily services; 3 hold Sabbath and holiday services; 1 holds services on Friday evenings; and 1 holds services on Sabbaths, Sundays and holidays. 7 congregations report a membership of 864 and an

income of \$21,411.50. 2 congregations are affiliated with the Union of American Hebrew Congregations; 5 report 6 cemeteries; 7 report religious schools with 603 pupils, 4 of them affiliated with the Hebrew Sabbath School Union of America; besides there is 1 religious school not attached to an organized congregation. There are 7 charitable societies, 3 reporting an income of \$3053.46, and 1 affiliated with the National Conference of Jewish Charities. There are 4 social clubs, 3 with an income of \$13,180; 1 literary club; 1 Young Men's Hebrew Association, with an income of \$3500; 2 Zionist societies in Louisville; 1 Section of the Council of Jewish Women, and 9 lodges in 4 towns: 5 of the Independent Order B'nai B'rith; 2 of the Independent Order Free Sons of Israel; 1 of the Order Brith Abraham; and 1 of the Order Keshet Shel Barzel.

Roughly speaking, one-half of the above figures and amounts apply to the city of Louisville.

In 1 place without Jewish institutions, holiday services are held.

LOUISIANA

In the State of Louisiana, there are 16 cities and towns with one or more Jewish institutions. Of these, 10 have 15 regularly organized congregations; in 2 holiday services are held; and in 1 the residents worship with the congregation of a neighboring town. Of the 15 congregations, 10 report on the subject of services as follows: 7 hold Sabbath and holiday services; 1 holds services on Friday evenings; and 2 hold holiday services only. 11 congregations report a membership of 925, and 9 report an income of \$21,421.70. 2 congregations are affiliated with the Union of American Hebrew Congregations; 7 report cemeteries, and, besides, there are 2 cemeteries independent of organized congregations; 7 report congregational schools, with 464 pupils; 6 of the schools are affiliated with the Hebrew Sabbath School Union of America. There are 15 charitable societies, including 1 Hospital and Asylum, and 1 Home for Widows and Orphans; 5 of these societies report an income of \$126,008.81, and 1 is affiliated with the National Conference of Jewish Charities; 1 social club; 2 Young Men's Hebrew Associations; and 1 Training School for Nurses. In 3 cities and towns there are Sections of the Council of Jewish Women; and in 11 cities and towns, 17 lodges: 16 of the Independent Order B'nai B'rith, and 1 of the Independent Order Free Sons of Israel.

Of 5 towns without Jewish institutions, 4 hold holiday services, and the residents of 1 worship with the congregation of a neighboring town.

The place of New Orleans in the Jewish life of the State is

indicated by the fact that approximately two-thirds of the membership of the congregations, one-half of the income of the congregations, and the whole of the income of the benevolent societies set down above, must be put to the credit of New Orleans.

The estimates of the Jewish population of the State vary between 10,000 and 12,000.

MAINE

In the State of Maine, there are 5 towns with one or more Jewish institutions. Of these, 3 have each a regularly organized congregation, and in 2 no communal religious life exists. Of the 3 congregations, 1 holds daily services, and 2 hold Sabbath and holiday services. The 3 congregations report a membership of 85, and an income of \$900. 1 reports a cemetery, and 1 a congregational school with 50 pupils. In 3 towns there are 3 lodges, 1 of the Independent Order Sons of Benjamin and 2 of the Order Brith Abraham.

MARYLAND

In the State of Maryland, there are 3 places with one or more Jewish institutions. Together they have 28 regularly organized congregations, of which 26 are in Baltimore. Of the 28 congregations, 27 report upon the subject of services as follows: 21 hold daily services; 5 hold Sabbath and holiday services; and 1 holds Saturday, Sunday, and holiday services. 28 congregations report a membership of 4087, and 26 an income of \$80,423.61. 3 congregations, all in Baltimore, are affiliated with the Union of American Hebrew Congregations; 24 report 9 cemeteries; 16 report congregational schools with 1060 pupils, and besides there are 3 free religious schools, with 470 pupils, 2 reporting an income of \$1275; and 1 Hebrew Free School, with 350 pupils and an income of \$3802.13. Of these 20 schools, 5 are affiliated with the Hebrew Sabbath School Union of America. Outside of the religious schools and the Orphan Asylum, there are, in Baltimore, 2 educational institutions: a club maintaining a library and night classes, and a kindergarten, of 50 pupils, with an income of \$1854.78. There are 12 charitable societies, including 1 Orphan Asylum, 1 Hospital and Asylum, and 1 Friendly Inn and Aged Home; 11 report an income of \$74,365.30, and 1 is affiliated with the National Conference of Jewish Charities; 5 social clubs, 2 reporting an income of \$11,500; 1 athletic club; 1 protective association; 1 loan association; 1 mutual benefit association, with an income of \$1000; 1 musical association; 1 Rabbinical association; 1 Section of the Council of Jewish Women; and 1 Branch of the

Alliance Israélite Universelle; all these in Baltimore. In 2 places there are 5 Zionist societies and 19 lodges, distributed among the orders as follows: 7 of the Independent Order B'nai B'rith, 1 of the Independent Order Free Sons of Israel, 4 of the Independent Order Sons of Benjamin, and 7 of the Order Brith Abraham.

The estimates of the Jewish population of the State range from 35,000 to 40,000, all but five or six hundred of which are residents of Baltimore.

MASSACHUSETTS

In the State of Massachusetts, there are 13 cities and towns with one or more Jewish institutions. Of these, 10 have 32 regularly organized congregations, 16 of them being in Boston, and in the other 3 no communal religious life exists. Of the 32 congregations, 15 report on the subject of services as follows: 9 hold daily services; 4 hold Sabbath and holiday services; 1 holds Saturday, Sunday, and holiday services; and 1 holds services on holidays only. 16 congregations report a membership of 1684, and 10 report an income of \$26,349.84, three-fourths of the membership and five-sixths of the income belonging to Boston. 8 congregations report 9 cemeteries; 9 report congregational schools with 740 pupils, 3 of the schools being affiliated with the Hebrew Sabbath School Union of America; there are also 3 Hebrew Free Schools, 1 with an income of \$1875, and with 140 pupils. Outside of the religious schools and the Orphan Asylums, there is 1 educational institution in Boston, an industrial school, with 550 pupils and an income of \$2812.46; besides there are 6 educational clubs, 2 reporting an income of \$5604.56. There are 13 charitable societies, including 1 Sheltering Home, 1 Temporary Home for Orphans, 1 Vacation Home for Women and Children, and 1 Home for the Infirm and for Orphans; 8 of the charitable societies report an income of \$27,041.90, all of which except \$665 must be set down to the credit of Boston; 1 of the charitable societies is affiliated with the National Conference of Jewish Charities, and the Boston societies are federated. There are 2 Young Men's Hebrew Associations, 1 with an income of \$450; 4 social clubs, 1 with an income of \$600; 1 protective association; and 1 business men's association. In Boston there is 1 Section of the Council of Jewish Women; in 4 towns there are 15 Zionist societies; and in 9 towns there are 46 lodges, distributed among the orders as follows: 5 of the Independent Order B'nai B'rith; 3 of the Independent Order Free Sons of Israel; 11 of the Independent Order Sons of Benjamin; 26 of the Order Brith Abraham; and 1 of the Order Keshet Shel Barzel.

The estimates of the Jewish population of the State vary from 60,000 to 100,000.

MICHIGAN

In the State of Michigan, there are 12 cities and towns with one or more Jewish institutions. Of these, 10 have 15 regularly organized congregations; in 1 the residents worship with the congregation of a neighboring town; and in 1 no communal religious life exists. Of the 15 congregations, 8 report on the subject of services as follows: 3 hold daily services; 3 Sabbath and holiday services; 1 Friday evening services; and 1 holiday services only. 9 congregations report a membership of 716 and an income of \$16,150. 3 congregations are affiliated with the Union of American Hebrew Congregations; 6 report cemeteries, and besides there are 2 cemeteries not attached to organized congregations; 7 report congregational schools, with 428 pupils, 3 affiliated with the Hebrew Sabbath School Union of America, and besides there is a Hebrew Free School in Detroit, with an income of \$3080, instructing 450 pupils. There are 11 charitable societies, 2 reporting an income of \$118, and 1 affiliated with the National Conference of Jewish Charities; 5 social clubs; 1 loan association; 1 protective association; and 1 educational association, teaching manual and domestic arts. In 1 place there is a Section of the Council of Jewish Women; 2 places have 2 Zionist societies, and 7 places have 12 lodges: 6 of the Independent Order B'nai B'rith; 1 of the Independent Order Free Sons of Israel; 2 of the Independent Order Sons of Benjamin; 2 of the Order Brith Abraham; and 1 of the Order Keshet Shel Barzel.

Of 15 towns without Jewish institutions, 12 hold holiday services, and the residents of 3 worship with the congregation of a neighboring town.

The largest Jewish community in the State is in Detroit, which may be credited with more than half of all implied by the above statistics.

MINNESOTA

In the State of Minnesota, there are 3 Jewish communities. Duluth, Minneapolis, and St. Paul, of approximately equal importance, St. Paul probably being the largest, and Duluth the smallest. They have together 14 regularly organized congregations, 7 of which report on the subject of services as follows: 3 hold daily services; 1 holds Sabbath and holiday services; 2 Friday evening services; and 1 holds services on Sabbaths, holidays, and alternate Sundays. 12 congregations report 933 members; 5 report an income of \$11,712.67; 3 report cemeteries, and besides there are 3 cemeteries independent of congregations; 5 report congregational schools with 360 pupils, 2 affiliated with the Hebrew Sabbath School Union of America. There are 3 charitable societies, 2 with an income of \$2888.10, and 1 affiliated

with the National Conference of Jewish Charities; 2 social clubs, 1 reporting an income of \$1300. In 2 cities there are Sections of the Council of Jewish Women; and in 3 there are 5 Zionist societies and 14 lodges, the latter distributed among the various orders as follows: 3 of the Independent Order B'nai B'rith; 1 of the Independent Order Free Sons of Israel; 3 of the Independent Order Sons of Benjamin; and 7 of the Order Brith Abraham.

1 town without Jewish institutions holds holiday services.

The Jewish population of the State is estimated at 10,000.

MISSISSIPPI

In the State of Mississippi, there are 13 cities and towns with one or more Jewish institutions. Of these, 12 have 14 regularly organized congregations, and in 1 no communal religious life exists. Of the 14 congregations, 12 report on the subject of services as follows: 9 hold Sabbath and holiday services; 1 holds Friday evening and holiday services; and 2 hold holiday services only. 10 congregations report a membership of 544, and 9 an income of \$15,630.45. 4 congregations are affiliated with the Union of American Hebrew Congregations; 9 report 10 cemeteries; 8 report congregational schools, with 410 pupils, 7 of the schools being affiliated with the Hebrew Sabbath School Union of America. There are 8 charitable societies, 4 reporting an income of \$675.70; and there is 1 club. In 2 towns there are Sections of the Council of Jewish Women, and in 11, 15 lodges as follows: 11 of the Independent Order B'nai B'rith and 4 of the Independent Order Free Sons of Israel.

1 town without Jewish institutions holds holiday services.

The Jewish population of the State is estimated at about 2500 to 3000.

MISSOURI

In the State of Missouri, there are 8 cities and towns with one or more Jewish institutions. Of these, 4 have 20 regularly organized congregations; 2 hold holiday services; and in 2 no communal religious life exists. Of the 20 congregations, 15 report on the subject of services as follows: 6 hold daily services; 6 Sabbath and holiday services; 2 Saturday and Sunday services; and 1 holds holiday services only. 12 congregations report a membership of 1094, three-fifths of the members being in St. Louis; and 10 report an income of \$26,365. 4 congregations are affiliated with the Union of American Hebrew Congregations; 7 report cemeteries, and besides there is 1 cemetery not attached to an organized congregation, and in St. Louis three congregations use one cemetery; 6 congregations report congregational

schools, with 575 pupils, and 1 free religious school instructs 250; 5 schools are affiliated with the Hebrew Sabbath School Union of America, 1 not mentioned in the AMERICAN JEWISH YEAR BOOK. There are 15 charitable societies, among them 1 Home for the Aged and 1 Hospital, and 6 with an income of \$67,325, all of which except \$3000 is to be credited to St. Louis; 3 of the charitable societies are affiliated with the National Conference of Jewish Charities; 1 mutual benefit society with an income of \$300; 5 social clubs; and 1 Young Men's Hebrew Association, with an income of \$3000. Outside of the religious schools, there are several educational institutions in St. Louis: 1 industrial school with 125 pupils; 1 night school, with 365 pupils and an income of \$1670.25; and one of the charitable societies has a kindergarten and classes in domestic economy and technical training, and another conducts a day nursery. In 2 cities there are Sections of the Council of Jewish Women and 3 Zionist societies, and in 5 cities there are 37 lodges, as follows: 8 of the Independent Order B'nai B'rith; 3 of the Independent Order Free Sons of Israel; 8 of the Independent Order Sons of Benjamin; 13 of the Order Brith Abraham; and 5 of the Order Keshet Shel Barzel.

4 towns without Jewish institutions hold holiday services.

The Jewish population of the State is estimated at 50,000.

MONTANA

In the State of Montana, there are 2 places with Jewish institutions, each with an organized congregation, 1 holding Sabbath and holiday services, and 1 holding holiday services only. 1 congregation reports a membership of 50, with an income of \$2500. 2 cemeteries are reported, 1 by a congregation, and 1 religious school, affiliated with the Hebrew Sabbath School Union of America. There are 3 charitable societies with an income of \$943.63, and each place has a lodge of the Independent Order B'nai B'rith.

NEBRASKA

In the State of Nebraska, there are 4 places with one or more Jewish institutions. Of these 3 have 9 regularly organized congregations, and 1 holds holiday services. Of the 9 congregations, 6 report on the subject of services as follows: 2 hold daily services; 2 Sabbath and holiday services; 1 holds services on alternate Sunday evenings; and 1 on the holidays only. 4 congregations report a membership of 211, and 3 report an income of \$7400. 2 congregations are affiliated with the Union of American Hebrew Congregations; 4 congregations report cemeteries, and besides there is 1 cemetery not attached to an

organized congregation; 3 report congregational schools, 2 with 245 pupils, and 1 affiliated with the Hebrew Sabbath School Union. There are 4 charitable societies, 1 with an income of \$270; 1 club with an income of \$9500; and 2 industrial schools. In 2 places there are 3 lodges, 2 of the Independent Order B'nai B'rith and 1 of the Order Brith Abraham.

1 place without Jewish institutions holds holiday services.

The Jewish population of the State is estimated at from 3000 to 4000. Omaha is the most important Jewish community.

NEVADA

In Nevada, holiday services are held in 1 place, which together with another place has 2 lodges of the Independent Order B'nai B'rith. The Jewish population is estimated at 300.

NEW HAMPSHIRE

In the State of New Hampshire, there are 2 towns with one or more Jewish institutions. There are 3 regularly organized congregations, 1 holding daily services, and 1 Sabbath and holiday services, and 1 reporting a membership of 52. In 1 town there is 1 lodge of the Independent Order Brith Abraham.

The Jewish population of the State is estimated at from 1000 to 1200.

NEW JERSEY

In the State of New Jersey, there are 21 cities and towns with one or more Jewish institutions, all of them with regularly organized congregations, amounting to 39. Of these, 14 report on the subject of services as follows: 5 hold daily services; 8 Sabbath services; and 1 holds a monthly Sabbath service. 16 congregations report a membership of 1227, and 13 report an income of \$23,712.35. 1 congregation is affiliated with the Union of American Hebrew Congregations; 14 congregations report 13 cemeteries, and besides there are 2 cemeteries not attached to congregations. There are 9 congregational schools reported with 766 pupils; 3 free religious schools, 2 with 700 pupils, and 2 reporting an income of \$3900; 2 schools, 1 not reported in the AMERICAN JEWISH YEAR BOOK, are affiliated with the Hebrew Sabbath School Union of America. There are 11 charitable societies, including 1 Seaside Home for Invalids and 1 Orphan Asylum; 8 report an income of \$52,212.20. There are 2 social clubs; 2 Young Men's Hebrew Associations; 1 library; 2 literary societies; 1 mutual benefit society with an income of \$1450; a loan fund; and 1 Turn Verein (athletic) with an income of \$477.49. In 5 towns there are 6 Zionist societies, and in 10 towns, 31 lodges, distributed among the various orders as follows: 11 of the Independent Order B'nai

B'rith; 2 of the Independent Order Free Sons of Israel; 6 of the Independent Order Sons of Benjamin; 8 of the Independent Order Brith Abraham; and 4 of the Order Keshet Shel Barzel.

The important Jewish communities are Jersey City, Newark, Passaic, and Paterson.

Jewish colonies, consisting partly of a farming and partly of an industrial population, are settled at Alliance, Rosenhayn, Carmel, and Woodbine. In the last is the Baron de Hirsch Agricultural and Industrial School.

The estimates of the Jewish population of the State vary from 18,000 to 40,000.

NEW MEXICO

In New Mexico, there are 2 towns with Jewish institutions, each with a regularly organized congregation, both holding Sabbath and holiday services. The 2 congregations report a membership of 115; 1 reports an income of \$1600; there are 2 cemeteries; 2 congregational schools, with 30 pupils, both affiliated with the Hebrew Sabbath School Union of America; 2 charitable societies, 1 reporting an income of \$170; and 1 lodge of the Independent Order B'nai B'rith.

In 1 place without Jewish institutions, holiday services are held.

The estimates of the Jewish population of the State vary from 500 to 1500.

NEW YORK

In the State of New York, there are 41 cities and towns with one or more Jewish institutions. Of these, 37 have 212 regularly organized congregations, and in 4 no communal religious life exists.

Religious: Of the 212 congregations, 137 report on the subject of services as follows: 88 hold daily services; 43 Sabbath and holiday services; 3 Sabbath, Sunday and holiday services; and 2 holiday services only. 148 congregations report a membership of 17,404; and 110 report an income of \$430,213.39. 8 congregations are affiliated with the Union of American Hebrew Congregations; 107 report 33 cemeteries, and besides there are 7 cemeteries not attached to organized congregations; 84 report 89 congregational schools, and besides there are 7 religious schools not attached to organized congregations; 83 schools instruct 12,374 pupils. There are 10 Hebrew Free Schools, 5 reporting 1702 pupils, and an income of \$20,441.30. Of the 106 schools, 17 are affiliated with the Hebrew Sabbath School Union of America. Other religious associations are the following: 1 Union of Jewish City Congregations; 1 Orthodox Hebrew Society; 3 Unions of Religious Schools or their teachers; 1 Board of Jewish Ministers; 1 Sabbath Observance Association; and 1 Jewish Endeavor Society.

Educational: Outside of the schools for religious instruction, the following educational agencies are in operation: 2 Educational Buildings, 1 in New York City frequented by 6000 persons daily, and having an income of \$34,961.19; the other with 250 pupils in its various departments; these with the Young Men's Hebrew Association of New York City conducting night classes, industrial classes, libraries, etc. 4 libraries, 3 with 136,484 volumes; 2 with an annual circulation of 805,305; and 1 with an income of \$40,000. 3 trade and technical institutions, 2 with 190 pupils, and 1 with an income of \$6521.31; and 7 societies (partly charitable in scope) conducting industrial, sewing and cooking classes. 7 kindergartens, 1 with an income of \$4760.39; 1 kitchengarden; and 5 day nurseries. 1 Training School for Nurses, with an income of \$25,061.28; and 1 Educational League Committee. With the exception of 1 educational building, 1 library, 1 sewing school, and the kitchengarden, all these educational agencies are in New York City.

Charitable: There are 100 charitable institutions, 54 with an income of \$769,364.61, and 4 affiliated with the National Conference of Jewish Charities. They include 5 Homes for the Aged, with one of which a Friendly Inn is connected; 2 Friendly Inns; 5 Orphan and Infant Asylums; 5 Hospitals; 1 Home for Chronic Invalids; 1 Home for Working Girls; 1 Jewish Working Girls' Vacation Home; and 1 Sanitarium for Hebrew Children.

Mutual benefit, loan, and social organizations: There are 25 mutual benefit associations, 15 with an income of \$21,626.84; 4 loan associations; 18 clubs, 4 with an income of \$52,200; 2 Young Men's Hebrew Associations, 1 with an income of \$11,666.67; 2 Hebrew Citizens' Leagues; 2 protective associations; 1 Hebrew Singing Society; and 2 Veterans' Associations.

National: In 2 cities there are branches of the *Alliance Israélite Universelle*; in 7, Sections of the Council of Jewish Women; in 9, 32 Zionist societies; and in 20, 342 lodges distributed among the orders as follows: 55 of the Independent Order B'nai B'rith; 58 of the Independent Order Free Sons of Israel; 90 of the Independent Order Sons of Benjamin; 106 of the Order Brith Abraham; and 33 of the Order Keshar Shel Barzel.

The Jewish population of the State is estimated at from 400,000 to 600,000. The most important Jewish communities are in the following cities: Albany, Brooklyn, Buffalo, Elmira, New York, Rochester, Syracuse, and Troy. The paramount importance of New York City requires that its statistics should be given in full:

NEW YORK CITY

Religious: There are 121 congregations, of which 89 report as follows upon the subject of services: 71 hold daily services; 14

Sabbath and holiday services; 2 Sabbath, Sunday and holiday services; and 2 holiday services only. 92 congregations report a membership of 12,166, and 66 report an income of \$327,867.93. 3 congregations are affiliated with the Union of American Hebrew Congregations; 69 report 14 cemeteries (also used by Brooklyn), and besides there are 2 independent cemetery corporations; 43 report 48 congregational schools with 4513 pupils, and besides there are 4 schools not attached to congregations. There are 5 Hebrew Free Schools, with 4294 pupils, 4 reporting an income of \$13,705.81. Of these 50 schools, 8 are affiliated with the Hebrew Sabbath School Union of America. Other religious associations are the following: 1 Union of Congregations; 1 Orthodox Hebrew Society; 2 Unions of Religious Schools; 1 Board of Jewish Ministers; 1 Sabbath Observance Association; and 1 Jewish Endeavor Society.

Educational: See this heading in the State statistics.

Charitable: There are 61 societies, 31 reporting an income of \$648,198.34, and 1 affiliated with the National Conference of Jewish Charities. They include 4 Homes for the Aged (1 in Yonkers, and 1 connected with a Friendly Inn); 1 Friendly Inn; 3 Orphan and Infant Asylums; 3 Hospitals; and the Home for Chronic Invalids, the Home for Working Girls, the Jewish Working Girls' Vacation Home, and the Sanitarium for Hebrew Children enumerated above. Some of the charitable societies of New York City have their offices in the Hebrew Charities Building.

Mutual benefit, loan, and social organizations: There are 15 mutual benefit societies, 11 with an income of \$17,161.72; 2 loan associations; 8 clubs, 2 with an income of \$47,000; a Young Men's Hebrew Association, with an income of \$11,666.87; and the 2 protective associations; the Hebrew Singing Society; and the 2 Veterans' Associations enumerated above.

National: There are a branch of the *Alliance Israélite Universelle*; a Section of the Council of Jewish Women; 16 Zionist societies; and 254 lodges.

NORTH CAROLINA

In the State of North Carolina, there are 9 towns with one or more Jewish institutions. Of these, 7 have each a regularly organized congregation, and in 2 no communal religious life exists. Of the 7 congregations, 6 report on the subject of services as follows: 4 hold Sabbath and holiday services, and 2 holiday services only. 6 congregations report a membership of 138, and 4 an income of \$3660. 2 congregations are affiliated with the Union of American Hebrew Congregations; 5 report cemeteries, and besides there is 1 cemetery not attached to an

organized congregation; 3 report schools, with 98 pupils; 1 of the schools is affiliated with the Hebrew Sabbath School Union of America. There are 6 charitable societies, 3 with an income of \$137.50. There is 1 Zionist society, and in 4 towns 4 lodges of the Independent Order B'nai B'rith.

There are 2 towns without Jewish institutions that hold holiday services.

The estimates of the Jewish population of the State range from 350 to 6000.

OHIO

In the State of Ohio, there are 18 cities and towns with one or more Jewish institutions. Of these, 16 have 50 regularly organized congregations; in 1 place holiday services are held, and in 1 no communal religious life exists. Of the 50 congregations, 28 report on the subject of services as follows: 10 hold daily services; 14 Sabbath and holiday services; 3 Friday evening and holiday services; and 1 holds services on Saturday, Sunday, and holidays. 29 congregations report a membership of 3427, and 25 an income of \$102,671.76. 11 congregations are affiliated with the Union of American Hebrew Congregations; 20 report 17 cemeteries, and, besides, 3 cemeteries are independent of organized congregations; 19 report 20 schools, and, besides, there is 1 school not attached to a congregation. The 21 schools instruct 2173 pupils, and 14 are affiliated with the Hebrew Sabbath School Union of America. Outside of the schools for religious instruction and the orphan asylums, there are the following educational institutions and societies: 1 kitchengarden; 2 industrial schools; 1 kindergarten; 1 Educational Alliance, conducting classes of various kinds, with an income of \$2908; and 1 Educational League, with an income of \$600, that aids young men and women to a higher education. There are 30 charitable societies, 12 with an income of \$136,148.-51, 2 of them affiliated with the National Conference of Jewish Charities, and the charities of Cincinnati are associated. They include 2 Homes for the Aged; 1 Hospital; 1 Orphan Asylum; and 1 Shelter (Friendly Inn). There are 7 social clubs; 1 Young Men's Hebrew Association; and 3 mutual benefit societies, 1 with an income of \$650; 5 cities have Sections of the Council of Jewish Women; 4 have 9 Zionist societies; and 8 have 52 lodges, distributed among the various orders as follows: 15 of the Independent Order B'nai B'rith; 4 of the Independent Order Free Sons of Israel; 16 of the Independent Order Sons of Benjamin; 7 of the Order Brith Abraham; and 10 of the Order Keshet Shel Barzel.

Of 5 places without Jewish institutions, 4 hold holiday services, and the residents of 1 worship with the congregation of a neighboring town.

Cincinnati and Cleveland are the most important Jewish centres in the State; their place is indicated by the number of congregations in each: 12 in Cincinnati and 14 in Cleveland.

The Jewish population of the State is estimated at from 40,000 to 50,000.

OKLAHOMA TERRITORY

Holiday services are held in 1 place in Oklahoma Territory.

The Jewish population of the Territory is estimated at 1000.

OREGON

In the State of Oregon, there are 2 places with Jewish institutions. In Portland there are 4 regularly organized congregations, all holding services on the Sabbath and holidays; reporting a membership of 215, and an income of \$10,303.09; with 4 cemeteries, and 3 congregational schools instructing 266 pupils, 1 affiliated with the Hebrew Sabbath School Union of America. There are 6 charitable societies, 3 reporting an income of \$4011. Portland also has a Section of the Council of Jewish Women, and in it and Baker City there are 6 lodges of the Independent Order B'nai B'rith.

The estimates of the Jewish population of the State range from 4500 to 5500.

PENNSYLVANIA

In the State of Pennsylvania, there are 34 cities and towns with one or more Jewish institutions. Of these, 31 have 92 regularly organized congregations; 2 hold holiday services; and in 1 no communal religious life exists. Of the 92 congregations, 56 report on the subject of services as follows: 22 hold daily services; 28 Sabbath and holiday services; 2 Friday evening and holiday services; 1 holds services Friday evening, alternate Sundays, and holidays; 2 on holidays only; and 1 holds Saturday and Sunday services. 59 congregations report a membership of 6176, and 41 an income of \$118,900.19. 8 congregations are affiliated with the Union of American Hebrew Congregations; 38 report 33 cemeteries, and besides, there are 2 cemeteries independent of organized congregations; 29 report congregational schools, with 2433 pupils; 7 schools, including that at the Foster Home in Philadelphia, are affiliated with the Hebrew Sabbath School Union of America. Free religious schools are conducted by 2 societies, 1 reporting an income of \$3187.15 and 2721 pupils; and there are 2 Hebrew Free Schools with an income of \$5660, and instructing 430 pupils. Outside of the schools and classes for religious instruction, there are, chiefly in Philadelphia, Pittsburg, and Wilkes-Barre, the following educational agencies: 1 manual training school; 4

societies conducting industrial classes; 2 societies conducting evening classes; 2 kindergartens; 1 day nursery; 1 Alumni Association furthering religious instruction; and 1 College for Hebrew Studies, 3 of these reporting an income of \$21,316.18, and 3 others reporting 499 as the number of pupils. There are 41 charitable societies, 23 report an income of \$219,324.40, of which \$193,396.58 must be set to the credit of Philadelphia; 2 are affiliated with the National Conference of Jewish Charities. The charitable societies include 3 Orphan Asylums, 1 Hospital, 1 Home for Incurables, 1 Maternity, and 1 Friendly Inn and Home for the Aged, all except 1 Orphan Asylum in Philadelphia. There are 11 social clubs, 5 with an income of \$25,620.59; 4 Young Men's Hebrew Associations, 2 with an income of \$4718.46; 1 loan association; 14 mutual benefit societies, all in Philadelphia, 8 with an income of \$4930. There are 12 literary clubs, 11 in Philadelphia, and 1 reporting an income of \$158.45; and 2 musical associations, 1 with an income of \$49.03. In 2 cities there are branches of the *Alliance Israélite Universelle*: in 4, Sections of the Council of Jewish Women; in 5, 9 Zionist societies; and in 17, 60 lodges, distributed among the orders as follows: 25 of the Independent Order B'nai B'rith; 6 of the Independent Order Free Sons of Israel; 17 of the Independent Order Sons of Benjamin; and 12 of the Order Brith Abraham.

Of 5 towns without Jewish institutions, 4 hold holiday services, and the residents of 1 worship with the congregation of a neighboring town.

The place of Philadelphia in the religious life of the State is indicated by the following statistics: there are 40 congregations, 24 reporting a membership of 4394, and 17 reporting an income of \$69,385.76; 6 report congregational schools with 1280 pupils, and all the Free Schools enumerated above, except 1 with 120 pupils, are in Philadelphia. Besides all the organizations mentioned, there are in Philadelphia 19 whose object is not indicated.

The Jewish population of the State is estimated at from 75,000 to 100,000.

RHODE ISLAND

In the State of Rhode Island, there are 4 towns with one or more Jewish institutions; they together have 6 regularly organized congregations, 2 of which report Sabbath and holiday services. 3 congregations report a membership of 124; and 2 an income of \$3225; 1 is affiliated with the Union of American Hebrew Congregations; there are 3 cemeteries reported, and 3 congregational schools with 90 pupils, 1 of which is affiliated with the Hebrew Sabbath School Union of America. There are 4 charitable societies; 1 Young Men's Hebrew Association, with

an income of \$983; 1 cadet association, and 2 organizations whose object is not indicated. In 2 towns there are 3 Zionist societies, and 13 lodges: 1 of the Independent Order B'nai B'rith; 1 of the Independent Order Free Sons of Israel; 3 of the Independent Order Sons of Benjamin; and 8 of the Order Brith Abraham.

In 1 place without Jewish institutions, holiday services are held.

SOUTH CAROLINA

In the State of South Carolina, there are 6 towns with one or more Jewish institutions. Of these, 2 have 3 regularly organized congregations; 2 hold holiday services; and in 2 no communal religious life exists. Of the 3 congregations, 1 holds daily services; 1 holds Sabbath and holiday services; and 1 makes no report on the subject. 3 congregations report a membership of 175; 2 report an income of \$5300; 3 report 4 cemeteries, and besides, there are 4 cemeteries not attached to organized congregations; 1 reports a congregational school, affiliated with the Hebrew Sabbath School Union of America; it, together with 2 schools not attached to organized congregations, instructs 86 pupils. There are 7 charitable societies, 5 reporting an income of \$2831.59, and 1 affiliated with the National Conference of Jewish Charities; and 1 social organization.

3 places without Jewish institutions hold holiday services.

The Jewish population of the State is estimated at 2500.

SOUTH DAKOTA

Holiday services are held at Lead, and the Jewish population is estimated at 250.

TENNESSEE

In the State of Tennessee, there are 8 places with one or more Jewish institutions. These 8 towns have 12 regularly organized congregations. Of the 12 congregations, 7 report on the subject of services as follows: 5 hold Sabbath and holiday services; 1 holds holiday services only; and 1 holds no services at present. 8 congregations report a membership of 615; 6 report an income of \$18,060; 3 are affiliated with the Union of American Hebrew Congregations; 6 report 7 cemeteries; 6 report congregational schools, 5 instructing 379 pupils; 3 schools are affiliated with the Hebrew Sabbath School Union of America. There are 8 charitable societies, 4 with an income of \$6004.85, and 2 affiliated with the National Conference of Jewish Charities. There are 2 Young Men's Hebrew Associations, 1 with an income of \$3150; 2 social organizations, reporting an income of \$9060; 3 towns have each 1 Zionist society, and in 3 towns there are 8 lodges:

4 of the Independent Order B'nai B'rith; 2 of the Independent Order Free Sons of Israel; and 2 of the Order Keshet Shel Barzel. The Jewish population of the State is estimated at 10,000.

TEXAS

In the State of Texas, there are 27 cities and towns with one or more Jewish institutions. Of these, 17 have 24 regularly organized congregations; 5 hold holiday services; and in 5 no communal religious life exists. Of the 24 congregations, 18 report on the subject of services as follows: 3 hold daily services; 12 Sabbath and holiday services; 1 holds Friday evening and holiday services; 1 holiday services only; and in 1 no services are held at present. 18 congregations report a membership of 1031, and 15 an income of \$31,146.65. 2 congregations are affiliated with the Union of American Hebrew Congregations; 11 report 10 cemeteries, and besides, there are 11 cemeteries not attached to organized congregations; 14 report schools, and besides, there are 5 schools not attached to organized congregations; 6 of these schools are affiliated with the Hebrew Sabbath School Union of America, besides 1 not reported in the AMERICAN JEWISH YEAR BOOK; 14 schools instruct 775 pupils. There are 26 charitable societies, 16 reporting an income of \$6083.70, and 2 affiliated with the National Conference of Jewish Charities. There are 5 social clubs, 4 with an income of \$12,266.87; 3 Young Men's Hebrew Associations, 1 with an income of \$400; and 3 literary societies. In 1 place there is a Section of the Council of Jewish Women; in 5 places there are 5 Zionist societies; and in 12 places there are 20 lodges, distributed among the various orders as follows: 13 of the Independent Order B'nai B'rith; 1 of the Independent Order Free Sons of Israel; and 6 of the Order Brith Abraham.

1 place without Jewish institutions holds holiday services.

The estimates of the Jewish population of the State vary from 5000 to 30,000.

UTAH

In Utah, the only community with Jewish institutions is that at Salt Lake City. There are 2 congregations, both holding Sabbath and holiday services. They report a membership of 131, and an income of \$2481. There is 1 cemetery; and 1 congregation reports a school with 50 pupils. There are 2 charitable societies, 1 with an income of \$576, and 1 affiliated with the National Conference of Jewish Charities. There is 1 club, 1 Section of the Council of Jewish Women and 1 lodge of the Independent Order B'nai B'rith.

VERMONT

In the State of Vermont, the only community with Jewish institutions is that at Burlington. There are 2 congregations, both holding daily services, reporting a membership of 95, and 1 reporting an income of \$750. 1 reports a cemetery, and a school with 30 pupils. There is 1 charitable society, with an income of \$150; 1 educational society; and 1 Zionist society.

The Jewish population of the State is estimated at 700.

VIRGINIA

In the State of Virginia, there are 13 cities and towns with one or more Jewish institutions. Of these, 12 have 17 regularly organized congregations, and in 1 holiday services are held. Of the 17 congregations, 12 report on the subject of services as follows: 2 hold daily services; 7 Sabbath and holiday services; 2 Friday evening services; and 1 holds holiday services only. 10 congregations report a membership of 630, and 9 an income of \$15,931.07. 5 congregations are affiliated with the Union of American Hebrew Congregations; 10 report 9 cemeteries, and, besides, there are 2 cemeteries not attached to organized congregations; 8 report congregational schools, and, besides, there is 1 school not attached to a regularly organized congregation; 2 of them are affiliated with the Hebrew Sabbath School Union of America, together with 4 not reported in the AMERICAN JEWISH YEAR BOOK; 9 schools report 553 pupils. There are 9 charitable societies, 7 with an income of \$3842.47, among them a Home for the Aged, and 2 Friendly Inns; 1 of the charitable societies is affiliated with the National Conference of Jewish Charities. There is 1 organization for social purposes; in 3 places there are 4 Zionist societies; and in 5, 12 lodges: 6 of the Independent Order B'nai B'rith; 2 of the Independent Order Free Sons of Israel; 1 of the Independent Order Sons of Benjamin; and 3 of the Order Brith Abraham.

Of 5 places without Jewish institutions, 4 hold holiday services, and 1 holds Sabbath and holiday services, though there is no organized congregation.

The Jewish population of the State is estimated at 15,000.

WASHINGTON

In Washington, there are 3 towns with one or more Jewish institutions. They have together 4 regularly organized congregations, 1 holding daily services, 1 Sabbath and holiday services, and 2 holiday services only. 2 congregations report a membership of 123; 3 report congregational schools, and there is 1 religious school not attached to a congregation, 2 reporting 180

pupils, and 2 affiliated with the Hebrew Sabbath School Union of America. There are 4 charitable societies, 3 with an income of \$1522.34. In 1 town there is a Zionist society, and in 2 there are 2 lodges of the Independent Order B'nai B'rith.

In 1 town without Jewish institutions, holiday services are held.

WEST VIRGINIA

In the State of West Virginia, there are 4 towns with one or more Jewish institutions. Of these, 3 have each a regularly organized congregation, 1 holding Sabbath and holiday services, and 2 holding Friday evening and holiday services. 1 place holds holiday services. 3 congregations report a membership of 168, and 2 an income of \$1700. 1 congregation is affiliated with the Union of American Hebrew Congregations; 2 report cemeteries; 2, congregational schools with 101 pupils, 1 school affiliated with the Hebrew Sabbath School Union of America. There are 4 charitable societies, 2 with an income of \$261.80; and 3 clubs, 1 with an income of \$1400.

2 places without Jewish institutions hold holiday services.

The Jewish population of the State is estimated at 1500.

WISCONSIN

In the State of Wisconsin, there are 14 places with one or more Jewish institutions. Of these, 13 have 20 organized congregations; and in 1 no communal religious life exists. Of the 20 congregations, 12 report on the subject of services as follows: 3 hold daily services; 7 Sabbath and holiday services; 1 holds holiday services only, and in 1 no services are held at present, holiday services being conducted by residents not connected with the organized congregation. 14 congregations report a membership of 1071, and 11 report an income of \$18,040.32. 1 congregation is affiliated with the Union of American Hebrew Congregations; 7 report cemeteries; 4 report congregational schools with 323 pupils, and besides, there is 1 religious school not attached to an organized congregation, with 45 pupils; 2 schools are affiliated with the Hebrew Sabbath School Union of America. There are 5 charitable societies, 1 affiliated with the National Conference of Jewish Charities. There are 2 educational societies and 3 social clubs. In 2 towns there are 2 Zionist societies, and in 5 there are 14 lodges: 6 of the Independent Order B'nai B'rith; 2 of the Independent Order Free Sons of Israel; 1 of the Independent Order Sons of Benjamin; 2 of the Order Brith Abraham; and 3 of the Order Keshet Shel Barzel.

About 80 per cent. of the above figures apply to Milwaukee.

The Jewish population of the State is estimated at 15,000.

SUMMARY FOR THE UNITED STATES

I. Places with one or more Jewish institutions.....	417
with organized congregations.....	338
holding holiday services.....	26
whose residents worship with congregations	
in neighboring towns	4
in which no communal religious life exists..	49
	417
a. <i>Religious:</i>	
Regularly organized congregations.....	850
reporting on the subject of services.....	544
holding Sabbath and holiday services.....	251
holding daily services.....	215
holding Friday evening and holiday services.	26
holding only holiday services.....	26
holding Saturday, Sunday, and holiday	
services.....	7
holding Sabbath, Sunday, and holiday	
services.....	5
holding no services at present	4
holding Sunday; Friday evening and Sunday;	
alternate Sunday; monthly Sunday; or	
monthly Sabbath services	10
	544
reporting on the subject of membership.....	559
persons affiliated with them.....	54,205
reporting on the subject of income	431
income reported.....	\$1,233,127.21
reporting on the subject of cemeteries.....	388
total number of cemeteries reported.....	339
cemeteries reported by congregations....	288
cemeteries not attached to congregations.	51
	339

reporting on the subject of schools	360
total number of schools for religious in- struction	421
schools attached to congregations.....	366
schools not attached to congregations....	33
<i>Talmud Torah</i> schools.....	22
	421
income of 13 <i>Talmud Torah</i> schools....	\$42,058.43
schools reporting the number of pupils....	363
pupils reported....	38,694
pupils in 13 <i>Talmud Torah</i> schools....	5,080
schools affiliated with the Hebrew Sabbath School Union of America	154
Union of city congregations.....	1
Congregations affiliated with the Union of Ameri- can Hebrew Congregations.....	86
b. <i>Educational</i> :	
Educational institutions and societies (exclusive of religious schools and orphan asylums)....	57
educational agencies reporting an income...	20
income reported.....	\$160,456.99
colleges for Hebrew studies.....	3
agricultural schools.....	2
technical, industrial, or trade schools.....	13
societies conducting industrial classes	16
societies conducting evening classes.....	9
kindergartens	11
kitchengardens	2
training schools for nurses.....	3
libraries ¹	19

¹ The above classes of educational work represent both more and less than the 57 educational organizations stand for. Part of the work is conducted by congregations, charitable societies, Young Men's Hebrew Associations, etc., not included in the 57; and, again, a number of the educational societies included have given no indication of the nature of their work in their reports to the AMERICAN JEWISH YEAR BOOK.

c. *Charitable:*

Charitable institutions and societies.....	500
charitable agencies reporting an income.....	243
income reported.....	\$1,808,663.13

Institutions:

orphan asylums ¹	16
hospitals ²	13
homes for the aged, infirm, disabled, or widows ³	19
friendly inns ⁴	9
homes for incurables.....	2
vacation homes and sanitariums.....	4
maternities.....	1
working girls' homes.....	2
day nurseries.....	7

Cities with charities associated for administrative purposes.....	2
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Societies affiliated with the National Conference of Jewish Charities.....	38
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d. *Clubs:*

Young Men's Hebrew Associations.....	23
reporting an income.....	10
income reported.....	\$29,828.43

Literary organizations.....	24
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Musical organizations.....	4
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Social clubs.....	117
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reporting an income.....	33
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income reported.....	\$307,412.21
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Athletic societies.....	3
-------------------------	---

Veterans' associations.....	2
-----------------------------	---

Political clubs.....	3
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e. *Miscellaneous:*

Mutual benefit associations.....	63
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reporting an income.....	33
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income reported.....	\$36,784.84
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¹ 1 in connection with a Widows' Home, and 1 in connection with a Home for the Infirm.

² 3 in connection with Homes for the Aged.

³ 2 in connection with Orphan Asylums (see footnote 1); 3 in connection with Hospitals (see footnote 2); and 3 in connection with Friendly Inns.

⁴ 3 in connection with Homes for the Aged (see footnote 3).

Loan associations.....	22
Protective and civic associations.....	10
Employment bureaus (partly conducted by charitable societies).....	7
Rabbinical associations.....	3
Sabbath School teachers unions.....	4
Sabbath Observance Associations.....	1
Jewish Endeavor Societies.....	1
f. <i>Unclassified</i> (object not indicated).....	26
g. <i>National</i> :	
Places with branches of the <i>Alliance Israélite Uni-</i> <i>verselle</i>	5
Places with Sections of the Council of Jewish Women.....	49
Places with Zionist societies.....	66
Zionist societies.....	124
Places with lodges.....	234
Lodges:	954
Independent Order B'nai B'rith.....	317
Independent Order Free Sons of Israel.....	109
Independent Order Sons of Benjamin.....	188
Order Brith Abraham.....	270
Order Keshet Shel Barzel.....	70
	<hr/>
	954
II. Places without Jewish institutions reporting com- munal religious life.....	86
holding holiday services.....	71
holding Sabbath and holiday services.....	1
whose residents worship with congregations of neighboring towns.....	14
	<hr/>
	86
III. Population:	
Number of States, etc., furnishing estimates (47 possible).....	37
lowest estimates amount to.....	885,200
highest estimates amount to.....	1,288,200

JEWISH STATISTICS

The statistics of Jews in the world rests largely upon estimates. In Russia, Austria-Hungary, Germany, and a few other countries, official figures are obtainable. In the main, however, the numbers given are based upon estimates repeated and added to by one statistical authority after another. In spite of the unsatisfactoriness of the method, it may be assumed that the numbers given are approximately correct.

THE UNITED STATES

As the census of the United States has, in accordance with the spirit of American institutions, taken no heed of the religious convictions of American citizens, whether native-born or naturalized, all statements concerning the number of Jews living in this country, are based upon estimate, though several of the estimates have been most conscientiously made.

The Jewish population was estimated

In 1818 by Mordecai M. Noah at	3,000
In 1826 by Isaac C. Harby at	6,000
In 1840 by the American Almanac at	15,000
In 1848 by M. A. Berk at	50,000
In 1880 by Wm. B. Hackenburg at.....	230,257
In 1888 by Isaac Markens at.....	400,000
In 1897 by David Sulzberger at.....	937,800
In 1899 by the American Jewish Year Book at	1,043,800
In 1900 " " " " " " " "	1,058,135

The following table by States is a modification of that given in the previous Year Book. New estimates were secured from many sources, but they varied so much that the figures have been changed only where some corroborative evidence has been furnished.

Alabama	7,000	Montana	2,500
Arizona	2,000	Nebraska.....	3,000
Arkansas	4,000	Nevada	300
California	25,000	New Hampshire.....	1,000
Colorado	8,000	New Jersey.....	25,000
Connecticut	15,000	New Mexico	1,500
North and South Dakota.	3,500	New York.....	400,000
Delaware.....	1,200	North Carolina	6,000
District of Columbia....	3,500	Ohio.....	50,000
Florida	3,000	Oklahoma.....	1,000
Georgia	6,135	Oregon	5,500

Hawaiian Islands	20	Pennsylvania	95,000
Idaho	300	Porto Rico	100
Illinois	75,000	Rhode Island	3,500
Indiana	25,000	South Carolina	2,500
Iowa	5,000	Tennessee	10,000
Kansas	3,000	Texas	15,000
Kentucky	12,000	Utah	5,000
Louisiana	12,000	Vermont	700
Maine	5,000	Virginia	15,000
Maryland	35,000	Washington	2,800
Massachusetts	60,000	West Virginia	1,500
Michigan	9,000	Wisconsin	15,000
Minnesota	10,000	Wyoming	1,000
Mississippi	3,000		
Missouri	50,000	Total	1,045,555

The total Jewish immigration to the United States, through the ports of New York, Philadelphia, and Baltimore, from 1881 to July 1, 1901, was 644,966. This does not take into account immigration through Canada or at ports other than those mentioned above. The immigration at the port of New York from July 1, 1899, to June 30, 1900, was as follows:

Austrians	13,004
Danes	1
Dutch	25
English	125
French	55
Germans	289
Roumanians	5,613
Russians	24,927
Swedes	15
Turks	147
Irish	5
Norwegians	2
Total	44,208

At the port of Philadelphia the immigration for the year ending November 1, 1900, was 3870 against 1649 for the preceding year.

At the port of Baltimore the immigration from July 1, 1900, to June 30, 1901, was 1343.¹

¹ For a more detailed statement of Jewish immigration into the United States see the Year Book for 5660, pp. 283-284. The Philadelphia Immigration Society furnishes its reports up to November, each year.

THE BRITISH EMPIRE

England and Wales.....	138,000	Cape Colony	3,009
Scotland.....	4,000	Orange River Colony.....	113
Ireland.....	3,769	Gibraltar	1,000
Australasia	16,000	Malta	173
Canada and British Co-		Aden	2,826
lumbia	30,000	Cyprus.....	127
Barbadoes	21	Hong Kong	143
Trinidad.....	31	Straits Settlement.....	535
Jamaica	200		
India.....	17,500	Total.....	227,447
Transvaal Colony.....	10,000		

GENERAL JEWISH STATISTICS

United States.....	1,045,555	Curaçoa	831
British Empire	227,447	Surinam	1,250
Abyssinia (Falashas)...	120,000	Persia	35,000
Argentine Republic....	7,015	Peru	498
Austria Hungary.....	1,866,837	Roumania	269,015
Belgium	4,000	Russia.....	5,700,000
Bosnia, Herzegovina ...	8,213	Servia	5,102
China.....	300	Spain	402
Costa Rica	35	Sweden and Norway ...	3,402
Denmark.....	4,080	Switzerland	8,069
France.....	80,000	Turkey	350,000
Algeria	43,000	Bulgaria	28,307
Tunis	45,000	Egypt	25,200
Germany ¹	567,884	Crete	726
Greece	5,792	Turkistan and Afghan-	
Italy.....	50,000	istan.....	14,000
Luxembourg	1,054	Venezuela	411
Mexico.....	1,000		
Morocco	150,000	Total	10,766,749
Netherlands	97,324		

¹ 379,716 in Prussia.

SELECTED HEBRAICA AND JUDAICA

5661

Compiled by ISRAEL ABRAHAMS

This list is compiled, as regards inclusions and exclusions, on the same principles as last year's. But it has been made rather fuller. An innovation is the addition of Descriptive Notes in many instances. These Notes are not intended to be critical except very rarely. They are designed to give the reader fuller information as to the character or contents of the book named. Where no Notes are added, the compiler of the list has felt that the title is sufficient description; but in some cases his silence is due to his own ignorance of anything more than the title. The majority of the books entered have, however, passed through his hands.

- E. A. ABBOTT. (1) *Clue, a Guide through Greek to Hebrew Scripture* (1900).
(2) *The Corrections of Mark* (1901).

The first parts of a series entitled Diatessarica, dealing with the interpretation of the Gospels (London, A. & C. Black). Full of interest to Jewish students. The author makes use of Rabbinic sources.

- C. ADLER. *The American Jewish Year Book 5661* (Philadelphia, the Jewish Publication Society of America, 1900).

- C. ADLER AND I. M. CASANOWICZ. *Descriptive Catalogue of a Collection of Objects of Jewish Ceremonial Deposited in the U. S. National Museum by Hadji Ephraim Benguiat* (Washington, Government Printing Office, 1901).

Illustrated by 36 plates. A valuable addition to the literature of Art as applied to Judaism. Much useful information is given on points of Jewish rites and worship.

AMHERST PAPYRI.

Part I of a description of the Greek Papyri in the collection of Lord Amherst. The Ascension of Isaiah, etc. With nine plates. Edited by B. P. Grenfell and A. S. Hunt (London, 1900). The volume also contains fragments of Genesis (I, 1-5), according to the LXX and Aquila, Job I, 21; II, 3; Psalms CVIII, CXVIII, CXXXV, CXXXVIII-CXL.

- A. APFELBAUM. *R. Jehuda Moscato* (Drohobycz, 1900).

A Hebrew biography of the Mantuan Rabbi (16th Century), an account of his works נפוצות יהודה and קול יהודה, and of his commentary on the Cusari, etc., with chapters on his contemporaries in Italy, and on his unpublished poems.

- L. BACH. *Der Glaube nach den Anschauungen des A. T.* (Gütersloh, Bertelsmann, 1901).
On the meaning of יְמוּנָה.
- W. BACHER. *Ein Hebräisch-Persisches Wörterbuch aus dem vierzehnten Jahrhundert* (Buda-Pest, 1900).
Prefixed to the 23d "Jahresbericht" of the Buda-Pest Rabbinical Seminary.
- B. BAENTSCH. *Exodus-Leviticus* (Göttingen, Vandenhoeck und Ruprecht, 1900).
Part of the Hand-Kommentar zum A. T. Translation and notes. Critical analysis consistently indicated.
- W. BALDENSPERGER. *Das spätere Judenthum als Vorstufe des Christenthums* (Giessen, Ricker, 1900).
A fair-minded recognition that Jewish thought did not terminate with the close of the Biblical Canon. Based, however, rather on Apocrypha and pseud-epigraphic writings than on Rabbinical sources.
- BAMBERGER. *Die Juden der Stadt und d. ehemal. Fürstent. Aschaffenburg* (Strasburg, Singer, 1900.)
- E. BANETH. *Mischnaiot. Seder Moed* (Berlin, Itzkowski, 1901).
Continuation of an excellent edition of the Mishnah, by several scholars. Hebrew punctuated text with German translation and notes. Present part (xxxii) contains Pesachim, Chs. vi-vii.
- S. BARON. *Saadia Al-fajjumi's arabische Psalmenübersetzung* (Erlangen, 1900).
Contains Psalms 50-72.
- BARTHAUER. *Optimismus und Pessimismus in Kohelet* (Halle, Dissertation, 1900.)
- J. G. BARTHOLOMEW. *Topographical and Physical Map of Palestine* (London, 1901).
- L. W. BATTEN. *The Old Testament from the Modern Point of View* (New York, Gorham, 1901).
- H. C. BATTERBY. *Handbook to the Pentateuch* (London, Rivington, 1901).
Creation to Exodus (Genesis i—Exodus xii).
- S. BEHRENS. *Maimuni's Mischnah-Kommentar zum Tractat Megillah* (Frankfurt a. M., Kauffmann, 1901).
Arabic with Joseph ibn Al-Fawwal's Hebrew translation.
- E. BEN-JEHOUDA. *Millon* (Jerusalem, *Hashkafa*, 1900-1).
Two parts of a new Hebrew Dictionary, embracing Biblical, Rabbinical, Medieval, and Modern Hebrew. The words are translated into French and German. Reaches as far as מִלּוֹן.
- R. M. BENSON. *Way of Holiness* (London, Methuen, 1901).
A commentary, analytical and devotional, on the 119th Psalm. There is now a reversion in favor of the spiritual worth of this Psalm, after the attacks of some of the higher critics.

- I. BENZINGER. *Die Bücher der Chronik* (Tübingen, Mohr, 1901).
Part of Marti's Kurzer Hand-Kommentar; introduction and notes, but no consecutive translation.
- S. BERNFELD. *Der Talmud. Sein Wesen, seine Bedeutung, und seine Geschichte* (Berlin, 1900).
- S. BERNFELD. *History of Reform in Judaism* (Warsaw, *Achiasaf*, 1900.)
The work (written in Hebrew) has the Hebrew title תולדות הריפורמציון
להרתית בישראל. It is an impartial chronicle.
- A. BERTHOLET. *Leviticus* (Tübingen, Mohr, 1901).
Part of Marti's Kurzer Hand-Kommentar; has introduction and notes, but no consecutive translation.
- BESTMANN. *Entwicklungsgeschichte des Reiches Gottes unter dem alten und neuen Bunde* (Leipzig, Deichert, 1900).
- M. BRANN and F. ROSENTHAL. Memorial volume in honor of the late Prof. David Kaufmann. With Hebrew title, תהלה לרוד, and German, *Gedenkbuch zur Erinnerung an David Kaufmann* (Breslau, Schles.-Buchdruckerei, 1900).
Contains a Biography of Kaufmann (Rosenthal), a bibliography of Kaufmann's writings (Brann), and a large number of contributions by various scholars in Hebrew, German, French, and English (a large volume of lxxxvii, 682, and 112 pages). See also under Kaufmann, below.
- H. BRODY. *Abu Ajjub b. Jahja Ibn Gabirol* (Berlin, Poppelauer, 1900).
Secular Poems.
- H. BRODY. *Diwan des Abu-l-Hassan Jehuda Ha-levi* (Berlin, Itzkowski, 1900).
Second part of the first volume of a complete edition of Jehuda Halevi's Poems. This part continues the Notes (in Hebrew) on the Secular Poems.
- BROWN-GESENIUS. *A Hebrew and English Lexicon of the Old Testament* (Oxford, Clarendon Press).
Part IX of this revision of Gesenius' Lexicon by Dr. Francis Brown, with the co-operation of Professors Driver and Briggs. The best Hebrew Lexicon extant. This part includes ערער to ספה.
- R. BROWNING. *Rabbi Ben Ezra* (London, Bell, 1901).
A beautiful edition of Browning's Poem, with a prose paraphrase and an account of the life of Abraham Ibn Ezra (whose career, however, is not strongly reflected in the poem).
- S. BUBER. *Sechel Tob* (Berlin, Itzkowski, 1900).
Commentary to Genesis and Exodus, written in 1139 by Menachem ben Shelomoh. Hitherto inedited. Buber supplies introduction and notes.
- H. P. CHAJES. *Beiträge zur nordsemitischen Onomatologie* (Vienna, Gerold, 1900).
A comparison of the Jewish names in Josephus, the New Testament, the Rabbinic-Talmudic literature, with the names found in North Semitic (especially Palmyrene) Inscriptions. A fine piece of work in a new field.

R. H. CHARLES. *The Ascension of Isaiah* (London, Black, 1901).

The Ethiopic text, the new Greek fragments, and the Latin translation are given, and an English translation from the Ethiopic. Introduction and notes.

C. CLERMONT-GANNEAU. *Répertoire d'épigraphie sémitique* (Paris, Imprimerie Nationale, 1900).

An "occasional" record of Semitic inscriptions, with tentative readings and renderings, preliminary to their inclusion in the "Corpus Inscriptionum Semiticarum." The first issue contains 51 inscriptions, Phœnician and Palmyrene.

T. K. CHEYNE AND J. S. BLACK. *Encyclopædia Biblica* (London, A. and C. Black, 1901).

Vol. II, containing E to K. Very strong on the philological side. The critical analysis is applied to New Testament as well as to Old. The smaller articles are especially good. On the whole, a very trustworthy and original work, edited with conspicuous care and thoroughness.

COLLEGIO RABBINICO ITALIANO. *Relazione sul Biennio 1899-1900* (Florence, 1901).

Report of the new Rabbinical Seminary in Florence, with a memorial address on Samuel David Luzzatto (on the centenary of his birth, August, 1900), by Dr. I. Elbogen. See also LUZZATTO, below.

A. W. COOKE. *Palestine in Geography and in History* (London, Kelly, 1901). Vol. II.

C. H. CORNILL. *Israelitisch. Prophetismus* (Strasburg, Trübner, 1900).

C. H. CORNILL. *Die metrischen Stücke des Buches Jeremia* (Leipzig, Hinrichs, 1901).

H. CREMER. *Greifswalder Studien* (Gütersloh, Bertelsmann, 1900).

Among contents are "Kultus bei Amos und Hosea" (Oettli), and "Rolle und Codex" (Schultze).

G. H. DALMAN. *Christianity and Judaism* (London, Williams and Norgate, 1901).

Translated from the German by the Rev. G. H. Box. An essay distinguished by frankness and fairness.

N. DAVIS. *Songs of Exile* (Philadelphia, Jewish Publication Society, 1901).

Metrical translations from medieval Hebrew poets, with original poems.

E. DAY. *The Social Life of the Hebrews* (London, Nimmo, 1901).

Part I. "The Time of the Judges" deals with the "Clan," the "Family," the "Social Significance of Sacrifice," "Industry," &c. Part II. "The Time of the Monarchy" deals with "The Passing of the Clan," "Village and City Life," "Warfare," "Literature and Education," "Laws," "Sickness and Death," &c. Useful, but much space is occupied with merely historical and literary matter. ("The Semitic Series.")

G. A. DEISSMANN. *Bible Studies* (Edinburgh, Clark, 1901).

Contributions from papyri and inscriptions to the history of the language, the literature, and the religion of Hellenistic Judaism and Primitive Christianity.

H. DERENBOURG AND M. LAMBERT. *R. Saadia ben Josef al-Fayyumi, version arabe du livre de Job* (Paris, Leroux, 1900).

Part V of the complete edition (in French) of Saadia's works begun by the late Joseph Derenbourg. With biographical introduction.

G. DIETRICH. *Eine jakobitische Einleitung in den Psalter, in Verbindung mit zwei Homilien aus dem grossen Psalmenkommentar des Daniel von Salah* (Giessen, Ricker).

The fifth of the "Beihefte" (special supplements) to Stade's "Zeitschrift für die alttestamentliche Wissenschaft".

I. DEUTSCH. *Die Regierungszeit der jüdischen Königin Salome Alexandra* (Frankfurt a. M., Kauffmann, 1901).

J. N. DIEPOLDER. *Der Tempelbau der vorchristlichen und christlichen Zeit* (Leipzig, 1900).

Architecture in the service of religion among Pagans, Jews, Mohammedans, and Christians. With 200 illustrations.

B. DRACHMAN. *Neo-Hebraic Literature in America*.

An Appendix to Proceedings of the Jewish Theological Seminary Association. (New York, Cowen, 1900.)

S. R. DRIVER. *Daniel* (Cambridge Bible, Cambridge, University Press, 1900).

The most useful commentary on Daniel in the English language. The person of Daniel, the history embraced by the Book, Authorship and Date, characteristic features (Apocalypse, the Kingdom of God, the Resurrection, Doctrine of Angels), Versions and Commentaries, are fully discussed in introduction. The notes are also ample and illuminative.

S. M. DUBNOW. *History of the Jews* (Odessa, 1901).

First part of a complete history from the earliest times. Written in Russian. The author strikes a new note. His previous sketch (German), "Die jüdische Geschichte" (Berlin, Calvary, 1898), proved him a competent and independent successor to Graetz.

W. EBSTEIN. *Die Medizin im Alten Testament* (Stuttgart, Enke, 1900).

ECCLESIASTICUS, FACSIMILES OF THE FRAGMENTS HITHERTO RECOVERED OF THE BOOK OF ECCLESIASTICUS IN HEBREW.

This reproduction of the Hebrew Ben Sira is made from four distinct MSS. Scholars are now almost unanimous in regarding these fragments as a genuine, though corrupt, remnant of the original Hebrew. The facsimiles are the joint product of the University Presses of Oxford and Cambridge (1901).

ENCYCLOPEDIA, THE JEWISH. (New York and London, Funk and Wagnalls, 1901).

First volume reaching from Aach to Apocalyptic Literature. Edited by an Editorial Board, whose managing head is Dr. I. Singer. Profusely illustrated. The Encyclopedia bids fair to prove a masterly work of reference on all subjects affecting Jews and Judaism.

W. ERBT. *Die Purimsage in der Bibel* (Berlin, Reimer, 1900).

Research into the Book of Esther, and the employment of the story and its like in later Judaism. A study in comparative religion.

E. FAURE. *La sagesse divine dans la littérature didactique des hébreux et des juifs* (Montauban, 1900, Thesis).

J. FLEMMING AND L. RADERMACHER. *Apocalypse des Henoch* (Leipzig, 1901).

Contains revised Greek text (Papyri found in Gizeh in 1886) and a translation of Ethiopic text based on 14 MSS.

MAURICE FLUEGEL. *Cabala and Philosophy* (Baltimore, 1901).

F. FRANK. *Der Ritualmord* (Regensburg, Manz, 1901)

A strong protest against the charge of Ritual Murder raised against Jews by anti-Semites. The author is a Catholic priest, and his work is worthy of a place beside the notable treatises of Strack.

J. G. FRAZER. *The Golden Bough, a Study in Magic and Religion* (London and New York, Macmillan, 1900).

Second edition, in three volumes. In its revised form, the work deals more fully with the Biblical material. The title hardly prepares the reader for the wealth of illustration on many fundamental points in the history of religious ideas and institutions. Quite apart from Mr. Frazer's conclusions and theories, the work is most useful for its collections of facts.

S. FRIED. *Israeli, das Buch über die Elemente* (Frankfurt a. M., Kauffmann, 1901).

Contribution to Medieval Religious Philosophy of the Jews.

M. FRIEDLÄNDER. *Synagog. Gottesdienst nach d. Bibel, d. Talmud, und d. Aussprüchen der Weisen in Israel* (Brünn, Epstein, 1900).

A. FRIEDMANN. *Geschichte der Juden in Ingolstadt* (Ingolstadt, Krüll, 1900).

A. GALL. *Zusammensetzung und Herkunft der Bileam-Perikope* (Giessen, 1900).

A. GALL. *Die Herrlichkeit Gottes, eine biblisch-theologische Untersuchung, ausgedehnt auf das A. T., die Targume, Apokryphen, Apokalypsen und das N. T.* (Giessen, Ricker, 1900).

קדוּשָׁה שְׂכִינְתָא יְקִי כְבוֹד

A. F. GALLÉ. *Daniel* (Paris, 1900, Dissertation).

With commentaries of Saadia, Ibn-Ezra, Rashi, &c., and variants of the Arabic and Syriac versions.

J. GALLINER. *Abraham Ibn Ezra's Hiobkommentar auf seine Quellen untersucht* (1901).

M. GASTER. *Hebrew Illuminated Bibles of the IXth and Xth Centuries, (Codices Or. Gaster, Nos. 150 and 151), and a Samaritan Scroll of the Law of the XIth Century (Codex Or. Gaster, No. 350).*

Eight plates of facsimiles of these MSS. and of fragments from the Geniza in Egypt accompany the text. The text is reprinted from the Proceedings of the Society for Biblical Archeology, June, 1900, but the plates are only published in the separate edition (London, 1901). The plates are very beautifully reproduced.

M. GASTER. *History of the Ancient Synagogue of the Spanish and Portuguese Jews, the Cathedral Synagogue of the Jews in England* (London, 1901).

Not published; printed for presentation only. A memorial of the bicentenary of the Synagogue. Numerous facsimiles, illustrations and portraits. An important contribution to the history of the Jews in England.

L. GAUTIER. *Autour de la Mer Morte* (Geneva, Eggiman, 1901).
Many illustrations and a map.

GIEBE. *Das hebr. Adjekt. in d. Psalmen in etymol. und syntakt. Hinsicht* (Göttingen, Naumberg, 1900).

F. GIESEBRECHT. *Die Geschichtlichkeit des Sinaibundes untersucht* (Königsberg, Beyer, 1900).

A. GLOVER. *Jewish Laws and Customs* (Wells, Minn., Hammond, 1900).

A readable and well-intentioned commentary on "Children of the Ghetto." Bible usages explained by modern Jewish custom.

M. J. DE GOEJE. *Memoires d'histoire et de géographie orientales* (Leyden, 1900).

On the conquest of Syria.

S. GORDON. *Sons of the Covenant* (Philadelphia, Jewish Publication Society, 1900).

A novel dealing with the East-End problem in London.

G. B. GRAY. *Divine Discipline of Israel* (New York and London, 1900).

An address, which gives the title to the book, and three lectures on the "Growth of Moral Ideas in the Old Testament". The sub-heads are: "The Divine Morality"; "Its Relation to Human Conduct"; "The Holiness of Jehovah and Man"; "The Righteousness of Jehovah and Man"; "Individual Responsibility"; "Ideals of Human Conduct"; "The Motive of Conduct".

B. GRENFELL AND OTHERS. *Fayum Towns and their Papyri* (London, Publications of Egyptian Exploration Fund, 1901).

C. GROSS. *The Sources and Literature of English History from the earliest times to about 1485* (London and New York, Longmans, 1900).

Indispensable to students of English History. Much useful help is given to workers in the field of Anglo-Judaica.

M. GRÜNBAUM. *Gesammelte Aufsätze zur Sprach- und Sagenkunde* (Berlin, Calvary, 1901).

This collection of essays by the late Max Grünbaum (1817-1898) is edited by Dr. Felix Perles. A charming character sketch by the editor is followed by a bibliography of Grünbaum's writings; then come "Beiträge zur vergleichenden Mythologie aus der Hagada" (Eigenthümlichkeit der Hagada, Salomon, Schamirsage, Die gefallenen Engel, Das Buch Henoch, Goldenes Zeitalter, Entstehung der Götterverehrung, Dämonologie, Der böse Blick, Euphemismus, Beschwörungsformeln, Leviathan, Solstizialfeste, Erfindung der Feuerbereitung, Tekufatropfen, Narthex). Next are "Ueber Schem hammephorasch als Nachbildung eines aramäischen Ausdrucks und über sprachliche Nachbildungen überhaupt", "Die verschiedenen Stufen der Trunkenheit in der Sage dargestellt", "Miscellen" (Der Stern Venus, Die Minim im Talmud), "Assimilationen und Volksetymologien im Talmud", "Die beiden Welten bei den arabisch-persischen und bei den jüdischen Autoren", "Zu Jussuf und Suleicha", "Zu Schlehta-Wssehrd's Ausgabe des Jussuf und Suleicha".¹ All these essays appeared originally in the ZDMG.

L. GRÜNHUT. *Sefer ha-likkutim* (Frankfurt a. M., Kauffmann, 1901).

Part IV, containing parts of the ancient Midrash Yelamdenu to Numbers; and Part V, containing parts of the same Midrash to Deuteronomy. The work is printed in Jerusalem.

J. GRÜNTHAL. *Die Syrische Uebersetzung zum Buche Esther* (Breslau, 1900, Dissertation).

M. GRÜNWARD. *Mitteilungen der Gesellschaft für jüdische Volkskunde* (Hamburg, 1901).

Part VII. Contains articles on the Memoirs of Glückel, of Hameln, a Hebrew song for Simchath-Torah from Bukara and Yemen, the names of Angels, Sabbath Songs, Riddles, the Jew in the Silesian Weinachtsspiel. Valuable contribution to Jewish folk-lore.

H. GUNKEL. *Genesis* (Hand-Kommentar zum alten Testament, Göttingen, Vandenhoeck und Ruprecht, 1901).

Notably original on the archæology of the Creation. The commentary is also strongest on the archæological side. Less useful for mere understanding of the text. The author apparently recognizes that his strength lies in the direction of comparative mythology by issuing the introduction in a separate form under the title, "Die Sagen des Genesis."

H. GUTHE AND J. BATTEN. *The Books of Ezra and Nehemiah* (Baltimore, John Hopkins Press, 1901).

Part of Haupt's SBOT. Hebrew text in colors.

J. HALÉVY. *Dorot Harischochim* (Frankfurt a. M., Kauffmann, 1901).

Hebrew. History and Literature of the Jews. Vol. II, Mishnah and Talmud.

J. HALÉVY. *Tobie et Akhiakar* (Paris, Leroux, 1900).

An interesting study on the parallels to Tobit.

I. HARRIS. *Jewish Year Book* (London, Greenberg, 1901).

New feature, bibliography of works of reference in Judaica and Hebraica.

D. HARTMANN. *Das Buch Ruth in der Midrasch Litteratur* (Frankfurt a. M., Kauffmann, 1901).

J. HASTINGS. *A Dictionary of the Bible* (Edinburgh, T. and T. Clark, 1900).

Vol III, containing KIR to PLEIADES. An excellent work of reference.

F. HERING. *Die homiletische Behandlung des Alten Testaments* (Leipzig, Deichert, 1900).

E. HEYCK. *Die Kreuzzüge und das hl. Land* (Bielefeld, Velhagen, 1900).

Four pictorial appendices, 163 illustrations and 3 maps.

J. HIRSCH. *Fragment e. arab. Pentateuch-Uebersetzung* (Leipzig, Harrassowitz, 1901.)

M. HIRSCH. *Die 12 Propheten, übersetzt und erläutert* (Frankfurt a. M., Kauffmann, 1900).

Hebrew and German.

- H. W. HOARE. *Evolution of the English Bible* (London, Murray, 1901).
A history of the English Versions from 1532 till 1885.
- J. HOLZER. *Zur Geschichte der Dogmenlehre in der jüdischen Religionsphilosophie des Mittelalters* (Berlin, Poppelauer, 1901).
Maimonides' introduction to "Chelek" in Arabic, Hebrew translation, and critical notes.
- J. HOROVITZ. *Untersuchungen über Philons und Platons Lehre von der Welterschöpfung* (Marburg, Elwert, 1900).
The author finds in Plato's *Timæus* the sole origin of Philo's theory of the creation. Useful also for the Logos doctrine.
- HORWITZ. *Israeliten unter dem König. Westfalen* (Berlin, Calvary, 1900).
- HENRY ILIOWIZI. *The Weird Orient* (Philadelphia, Coates, 1900).
- J. ISSAVERDENS. *Uncanonical Writings of the Old Testament* (Venice, 1901).
Texts from the Armenian MSS. in the Library of St. Lazarus. This contains III Esdras with Armenian text and English translation on opposite pages.
- M. JASTROW. *A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature* (New York, Putnam's).
Part XIII of this work, unique of its kind in English. This part extends from פִּיטוּרָהּ to עָנָן.
- D. KAUFMANN. *A Collection of Hungarian Memoirs on Kaufmann* (Buda-Pest, 1900).
Published by the Students' Union. Contains papers on Kaufmann's career, his works, his attitude towards anti-Semitism. Compare entry above under BRANN.
- E. KAUTZSCH. *Übungsbuch* (Leipzig, Vogel, 1901).
Exercises for use with Kautzsch's 26th edition of Gesenius' Hebrew Grammar. This is the fifth edition of the exercises.
- M. KAYSERLING. *Die Juden von Toledo* (Leipzig, Kaufmann, 1900).
A popular sketch.
- F. G. KENYON. *Facsimiles of Biblical MSS. in the British Museum* (London, 1901).
To illustrate Greek, Latin and English copyists' work. 25 splendid plates, the earliest a fragmentary Greek psalter (Papyrus of third century), the latest the second Wycliff Bible (15th century). The collection is a real aid to the study of Biblical palæography.
- KNOPPING-ROUBIN. *Islam und Judaismus* (Leipzig, Kaufmann, 1900).
A popular criticism of the Koran.
- J. KOEBERLE. *Die geistige Kultur der semitischen Völker* (Leipzig, Deichert, 1901).
Fully recognizes what the world owes to the Semitic genius, but contrasts the lasting effects of Hebraic as against other forms of the Semitic influence.

J. KOEBERLE. *Natur und Geist nach der Auffassung des Alten Testaments* (Munich, Beck, 1901).

The Psychology of the Hebrew Bible.

E. KOENIG. *Hebräisch und Semitisch* (Berlin, Reuther und Reichard, 1901).

Prolegomena to a history of Semitic languages. On the origin of language in general, on modern Semitic tongues as throwing light on the ancient, on the relative antiquity of the Semitic tongues and the historical position of Hebrew, on Arabic and "Ur-Semitisch," on Assyrian and Phœnician-Hebrew, Excursus on the speech of Israel before the time of Joshua, on the Arabisms in the Old Testament, on Arabic and Aramaic.

E. KOENIG. *Stilistik, Rhetorik, Poetik in Bezug auf die biblische Litteratur. Komparativisch dargestellt* (Leipzig, 1900).

A very able discussion of poetical form in Hebrew.

E. KOENIG. *Das Berufungsbewusstsein der alttestamentlichen Propheten* (Barmen, 1900).

Moderately "conservative" in tendency.

A. KOHUT. *Berühmte israelitische Männer und Frauen* (Leipzig, Payne, 1900).

Famous Jews in art, science, politics, &c. With many portraits. A popular record of Jewish contributions to modern culture.

R. KRAETZSCHMAR. *Das Buch Ezechiel* (Göttingen, Vandenhoeck und Ruprecht, 1900).

Part of the Hand-Kommentar zum A. T. Translation and Notes.

R. KRAETZSCHMAR. *Prophet und Seher in alten Israel* (Tübingen, Mohr, 1901).

Another illustration of the tendency, noticeable during the past year, to popularize the results of the higher criticism. The scholars are now addressing themselves to the "general reader."

H. KRONER. *Maimonides' Kommentar zum Tractat Pesachim* (Frankfurt a. M., Kauffmann, 1901).

Arabic text and Hebrew translation.

KUNSTDENKMÄLER, GESELLSCHAFT FÜR ERFORSCHUNG JÜDISCHER, Part I of *Mittheilungen* (Frankfurt a. M., 1900).

Contains 23 illustrations, including synagogues, ceremonial objects, &c. The Director of the Society is Dr. Frauberger.

G. LATTES. *Vita e opere di Elia Benamozegh* (Livorno, Belforte, 1901.)

Useful as a survey of Italian Judaism in nineteenth century (Benamozegh lived from 1823 to 1900).

M. LAZARUS. *The Ethics of Judaism*. Translated from the German by Henrietta Szold (Philadelphia, The Jewish Publication Society of America, 1901).

Part II, *The Sanctification of Life the Aim of Morality*.

Notwithstanding its Kantian standpoint, the treatise is an acceptable, though individual, presentation of some of the leading tendencies in Jewish ethical thought.

D. LEIMDÖRFER. *Der altbiblische Priestersegen* (Frankfurt a. M., Kauffmann, 1901).

A full homiletic commentary on the priestly benedictions (Numbers vi, 22-27).

ANNE JOSEPHINE LEVI. *Meditations of the Heart*.

M. LEWIN. *Wo wären die Zehn Stämme Israels zu suchen?* (Frankfurt a. M., Kauffmann, 1901).

Many useful notes on Eldad Ha-Dani and other records of the "Ten Tribes."

N. S. LIBOWITZ. *Leon Modena* (New York, Hirsch, 1901).

Hebrew. Second edition revised and enlarged with notes by M. Friedmann, S. J. Halberstam, and S. Rubin.

G. O. LITTLE. *The Royal Houses of Israel and Judah* (New York and London, Funk and Wagnalls, 1901).

A harmony of the various Biblical passages relating to Saul and his successors.

M. LÖHR. *Untersuchungen zum Buch Amos* (Giessen, Ricker, 1901).

On strophic arrangements, the theological content, and the name "Jahve Zebaoth." The fourth of the "Beihefte" (special supplements) to Stade's ZATW.

M. LÖHR. *Geschichte des Volkes Israel* (Strassburg, Trübner, 1900).

Eight Lectures. Four Maps.

A. LUNCZ. *Jerusalem* (1901).

Vol. V of a Hebrew "Annual," devoted to Palestinian topics of past and present.

A. LUNCZ. *Schwarz' Tebuoth Ha-arez* (Jerusalem, 1900).

New edition of Schwarz's (Hebrew) account of the Holy Land. In two parts, one geographical, the other historical. Makes much use of Talmudical sources.

S. D. LUZZATTO. *Ein Gedenkbuch* (Berlin, Katz, 1900).

Contributions by Bacher, Berliner, Bernfeld, &c., in memory of the centenary of the birth of S. D. Luzzatto. See COLLEGIO above.

W. MACINTOSH. *Rabbi Jesus, Sage and Saviour* (London, Blackwood, 1901).

A. J. MACLEAN. *A Dictionary of the Dialects of Vernacular Syriac* (Oxford, Clarendon Press, 1901).

The dialects are those spoken by the Eastern Syrians of Kurdistan, Northwest of Persia, and the Plain of Mosul. Illustrations are added from the dialects of the Jews of Zaku and Azerbaijan.

M. MARGEL. *Der Segen Jakobs* (Frankfurt a. M., Kauffmann, 1901).

Translation and critical examination of Midrash Genesis Rabba, chs. 98, 99.

D. S. MARGOLIOUTH. *Lines of Defence of the Biblical Revelation* (London, Hodder and Stoughton, 1900).

Original and paradoxical.

K. MARTI. *Daniel* (Tübingen, Mohr, 1901).

Part of the Kurzer Hand-Kommentar zum A. T. Introduction and notes, no consecutive translation.

C. MATHIOT. *Etude sur les citations de l'Ancien Testament dans l'épître de St. Paul aux Romains* (Cahors, Coulesant, 1901).

S. MAYBAUM. *Die ältesten Phasen in der Entwicklung der jüdischen Predigt* (Berlin, Itzkowski, 1901).

Prefixed to the 19th "Bericht" of the Berlin "Lehranstalt für die Wissenschaft des Judenthums." This part of Dr. Maybaum's Essay treats of the introductory formulæ of Rabbinical addresses especially in the Halachic disquisitions of the Midrash. Throws new light on the forms in which such addresses were cast.

J. F. MCCURDY. *History, Prophecy and Monuments, or Israel and the Nations* (New York, Macmillan, 1901).

Vol. III, completing the work.

H. M. McILHANY. *The Holy Spirit in the Old Testament* (Staunton, Va., 1900, Thesis).

O. MEUSEL. *Die Stellung der Sprüche Salomos in der israelitischen Literatur und Religionsgeschichte* (Leipzig, Pöschel, 1900).

J. MEYOHAS. *Bath-Chayil* (Jerusalem, 1901).

The first book of its kind. A Hebrew reading book for Jewish girls, by the head Hebrew teacher of the Evelina School in Jerusalem. Subjects chiefly domestic. The Hebrew is punctuated.

C. G. MONTEFIORE. *The Book of Psalms* (London and New York, Macmillan, 1901).

Reprinted from Part II of the same author's "Bible for Home Reading"; contains about four-fifths of the Psalter in a new translation, with notes and introductions.

R. G. MOULTON. *A Short Introduction to the Literature of the Bible* (London, Isbister, 1901).

Independent of the same author's "Literary Study of the Bible".

B. NETELER. *Zur Geschichte des alttest. Kanons* (Munich, Theissing, 1901).

J. NEUMANN. *Der Pentateuch-Kommentar des Joseph Bechor Schor zum Buche Numeri I-XV* (Frankfurt a. M., Kauffmann, 1901).

C. NIEBUHR. *The Tell el Amarna Period* (London, Nut, 1901).

No. 2 of "The Ancient East." A short, simple, non-controversial, and therefore commendable account of the relations of Egypt and Western Asia in the 15th century, B. C. "The Tablets and how they were found," "The Egyptian Court and Administration," (Amenophis IV and his reforms, Pharaoh and Asiatic Politics), Letters from Asiatic Kings, Letters from Asiatic Vassals (including Abdikheba of Jerusalem and the Habiri and Letters from Women), Political Conditions in the Tell el Amarna Period. The best edition of the Tablets is H. Winckler's (London, Luzac).

B. NIESE. *Kritik der beiden Makkabäerbücher* (Berlin, Weidmannsche Buchhandlung, 1900).

A very original criticism of the two Books of the Maccabees. Niese holds that the second book is the older and more trustworthy. Though he has failed to establish this thesis, he has thrown much light on the two books. He shows that the death of Antiochus IV occurred in 165-4 B. C.

J. NIKEL. *Die Wiederherstellung des jüdischen Gemeinwesens nach dem babylonischen Exil* (Freiburg, 1900).

Vol. V, parts 2-3 of "Biblische Studien."

W. NOWACK. *Richter-Ruth* (Göttingen, Vandenhoeck und Ruprecht, 1900).

Judges and Ruth in the Hand-Kommentar zum A. T. Translation, introduction, and notes. Takes full account of Moore. There is a useful table of the various opinions as to the analysis of Judges according to its sources.

H. OORT. *Textus Hebraici Emendationes* (Leyden, Brill, 1900).

The emendations of the Massoretic Text adopted by Kuenen, Hooykaas, Koster, and Oort in their Dutch translation of the Hebrew Bible. Oort writes in Latin.

J. A. PATERSON. *The Book of Numbers* (Haupt's Polychrome Bible: SBOT, Baltimore, Johns Hopkins Press).

M. PERITZ. *Zwei alte arabische Uebersetzungen des Buches Ruth* (Berlin, Calvary, 1900).

C. M. PETERS. *Wisdom and Wit of the Talmud* (New York, Baker and Taylor, 1900).

With an introduction by H. P. Mendes.

S. POZNANSKI. *Miscellen über Saadja* (Berlin, Calvary, 1901).

Saadia on the calculation of the date of the redemption (the פקד of Daniel).

S. POZNANSKI. *Tanhoum Yeroushalmi et son commentaire sur le livre de Jonas* (Paris, Durlacher, 1900).

Has made Kokowzoff's Russian Version (1897) accessible to students. An allegorical commentary: e. g. Jonah = Dove = the Soul. Much of interest for students of Jewish Mysticism in 13th century.

F. PRAETORIUS. *Ueber die Herkunft der hebräischen Accente* (Berlin, Reuther und Reichard, 1901).

L. PRINS. *Jose b. Jose's Aboda* (Berlin, Itzkowski, 1900).

With other piyutim and Abudarham's Commentary. The volume has also the Hebrew title, תשלום אבודרהם

S. RAPPOPORT. *La liturgie samaritaine* (Basel, 1901).

The ritual for the eve of the festivals, Samaritan text and Arabic translation, preceded by a study in the Samaritan liturgy, its origin, and its relations to the liturgies of Jews, Karaites, Christians, and Mohammedans.

J. H. RAVNIZKI. *Ha-abib* (Warsaw, Schuldberg, 1900).

A Hebrew Reader for Jewish youths. Stories, poems, Biblical character sketches.

T. REINACH. *Histoire des Israélites* (Paris, Hachette, 1901).

A second edition (first edition, 1884). The book covers the whole field from the loss of Jewish independence till the present day. A capital survey, specially valuable for the history of the Jews of Europe during the last two centuries. Modern movements receive full attention.

U. ROBERT. *Heptateuchi partis posterioris versio latina antiquissima e codice Lugdunensi* (Lyon, 1900).

With a facsimile.

S. RUBIN. *Symbolik der Thiere* (Krakow, 1900).

Short but ambitious, this booklet (Hebrew) aims at a comparative study of animal symbolism in the myth and ritual of "all peoples and religions." There is further an excursus on the "Perek Shira." The Hebrew title is סגולות בעלי החיים

N. SAMTER. *Was thun? Ein Epilog zu den Judentaufen im 19. Jahrh.* (Breslau, Jacobsohn, 1901).

W. SAROWY. *Quellenkritische Untersuchung zur Geschichte König Salomos* (Königsberg, 1900, Dissertation.)

R. SCHAEFER. *Das Passah-Mazzoth-Fest* (Gütersloh, Bertelsmann, 1900).

I. SCHEFFTELOWITZ. *Arisches im Alten Testament* (1901).

S. J. SCHEINMANN. *Marble Pillars* (New York, 1900).

A calendar from 1826-2240. Tables with English and Yiddish annotations. Also has Hebrew title page.

J. E. SCHERER. *Die Rechtsverhältnisse der Juden in den deutsch-österreichischen Ländern* (Leipzig, Duncker und Humblot, 1901).

An introduction treats of the principles of legislation as affecting the Jews of Europe in the middle ages. The body of the work deals very thoroughly with the laws prevalent in Austria from the beginning of the 10th century till the 16th century.

F. SCHIEFER. *Die religiösen und ethischen Anschauungen des IV Ezra-Buches* (Leipzig, Dörffling, 1901).

A study in Jewish religious history.

A. SCHLATTER. *Israels Geschichte von Alexander dem Grossen bis Hadrian* (Stuttgart, 1900).

Vol. III of "Kingdoms of the Ancient World."

M. SCHLESINGER. *Orchoth Chajim* (Berlin, Itzkowski, 1900).

Continuation of the Second Part (hitherto unpublished) of Aaron Ha-Kohen of Lünel's ritual compilation. Contains laws of Marriage Contracts (Kethuboth), Purification, Divorce, Yibbum, Chalitza, Mezuzah, Challah, Orlah, &c.

N. SCHLOEGL. *Ecclesiasticus* (Vienna, Mayer, 1901).

Attempt to restore the original Hebrew from the Cairo texts of 39, 12-49, 16.

P. SCHMALZL. *Das Buch Ezechiel* (Vienna, Mayer, 1901).

With five diagrams.

A. SCHULTEN. *Die Mosaikkarte von Madaba* (Berlin, 1900).

Studies on the Mosaic Map of Palestine discovered at Medeba in 1896. The editor explains Greek inscriptions, compares them with Eusebius' Onomasticon. The map is reproduced.

A. SCHWEIZER, *Untersuchungen über die Reste eines hebräischen Textes vom ersten Makkabäerbuch* (Berlin, Poppelauer, 1901).

Professor Chwolson published a Hebrew fragment of the First Book of the Maccabees for the Mekize Nirdamim Society in 1896-7. The present work is an attempt to prove that the fragment is original; but the contention is untenable. It is obviously a medieval retranslation.

A. F. SCOT. *Offering and Sacrifice* (London, 1900).

An essay in comparative customs and religious development.

E. SELLIN. *Studien zur Entstehungsgeschichte der jüdischen Gemeinde nach dem ersten babylonischen Exil* (Leipzig, 1901).

The Servant of God in Isaiah xl seq.; the Restoration of the Jewish Community in 538-516 B. C.; the fate of Zerubbabel.

E. SINCERUS (*pseud.*). *Les juifs en Roumanie* (London, Macmillan, 1901).

A statement of the position of the Jews in Roumania since the Berlin Treaty of 1878. A clear and sober account of Jewish disabilities. The volume is a store-house of information, derived from official sources. A good survey of the historical question as to the antiquity of the Jewish settlement in the country is appended.

SINKER. *Essays and Studies* (Cambridge, Deighton, 1900).

Maxims of the Jewish Fathers; the Jewish Sabbath; grace at meals in Jewish Church, &c.

G. A. SMITH. *Modern Criticism and the Preaching of the Old Testament* (London, Hodder and Stoughton, 1901).

Eight lectures justifying the reverential tendency of the Higher Criticism.

N. SOKOLOW. *System of National Culture and of Zionism*.

A Hebrew treatise entitled לְמַרְנֵן וּרְבֵנָן (Warsaw, Bene Zion, 1901). An able statement of the Zionist position.

E. SOMMER. *St. Grégoire de Nazianze, homélie sur les Machabées* (Paris, Hachette, 1900).

The great text of the homily on the martyrdoms related in II and IV Maccs., with two translations; one literary, the other verbally exact.

M. STEINSCHNEIDER. *An Introduction to the Arabic Literature of the Jews* (Jewish Quarterly Review, Vols. XII and XIII).

A long name-list, and much information, with index.

C. STEUERNAGEL. *Allgemeine Einleitung in den Hexateuch* (Göttingen, Vandenhoeck, 1900).

Part of Nowack's Hand-Kommentar.

STORJOHANN. *König David* (Gütersloh, Bertelsmann, 1900).

G. STOSCH. *Die Urkunden der Samuelgeschichte* (Gütersloh, Bertelsmann, 1900).

Part V of "Old Testament Studies."

D. STRAUSS. *Sprachliche Studien zu den hebräischen Sirach-Fragmenten* (Zurich, 1900).

H. B. SWETE. *An Introduction to the Old Testament in Greek* (Cambridge, The University Press, 1900).

The first work of its kind. Contains a history of the Alexandrian Greek Version (Septuagint), later Greek Versions (Aquila, Theodotion, Symmachus, the anonymous Greek renderings, known as Quinta, Sexta, and Septima, the Græcus Venetus. Little attention is given to the medieval use of Greek renderings by Jews. Discusses the Hexapla and recensions of the Septuagint, Lucian, and the Ancient Versions based on the Septuagint (Latin, Egyptian, Ethiopic, Arabic, Syriac, Gothic, Armenian, Georgian, and Slavonic). There are chapters on the MSS. of the Septuagint, on printed texts of the Septuagint. This completes Part I. In Part II the contents of the Alexandrian Greek Version are considered: Titles and Order of Books, the Greek of the Septuagint, its merits as a Version, and Text-Divisions. Part III discusses the literary use of the LXX quotations in the New Testament, &c., the value of the LXX as an aid to Biblical study. The last chapter deals with "Textual Condition of the LXX." In an Appendix is the "Letter of Aristeas" (on the origin of the LXX), edited by H. St. J. Thackeray.

G. TAUBENHAUS. *Echoes of Wisdom or Talmudic Sayings*. Part I.

C. TAYLOR. *Hebrew-Greek Cairo Geniza Specimens* (Cambridge, University Press, 1900).

From the Taylor-Schechter Collection. Hexaplar Fragment of Psalms XXII, Parts of Aquila's Greek Version of Psalms XC-CIII, and Fragments of the New Testament. With 11 facsimiles.

J. J. TIKKANEN. *Die Psalterillustration im Mittelalter* (Leipzig, Hirsemann, 1901).

J. VOORSANGER. *The Chronicle of Emanu-El*.

F. VIGOUROUX. *La Sainte Bible Polyglotte* (Paris, 1900).

Vol. I contains the Pentateuch in the Hebrew Text, the LXX, the Vulgate, with the variations in the three; Notes, Maps and Illustrations. The French translation of Glaire is added.

J. VREDENBURG. *Dutch Translation of the Pentateuch* (Amsterdam, 1900).

Part II. Hebrew title is יוסף לקח

F. WALTER. *Die Propheten in ihrem sozialen Beruf* (Freiburg, Herder, 1900.)

A contribution to the history of social ethics.

E. WEILL. *Juda Maccabée suivi de Rabbi Akiba* (Paris, Durlacher, 1901).

Two spirited, popular biographies, intended for the young. With an introductory letter by Zadoc Kahn.

J. WEILL. *Antiquités judaïques de Flavius Josèphe* (Paris, Leroux, 1900).

Part of a good new French translation of Josephus, with notes. T. Reinach provides an introduction to this volume which includes Books I-V of the Antiquities.

N. I. WEINSTEIN. *Die Alexandrinische Agada* (Frankfurt a. M., Kauffmann, 1901).

The second part (but the first published) of a work on the Genesis of the Agada. On the "Logos" doctrine in the Agada, the Minim, Palestinian struggle against the inroad of polytheistic ideas.

WESSEL. *Targum zum Buche Ruth* (Bern, 1900).

J. WELLHAUSEN. *Israelitische und jüdische Geschichte* (Berlin, Reimer, 1901).

Fourth edition of a brilliant but subjective work. It covers the whole of Jewish history from the earliest times till the rise of Rabbinism and of Christianity. The author shows too much tendency to follow, in his later editions, the line of Willrich in his sceptical attitude towards Jewish sources of information.

P. WENDLAND. *Aristeae ad Philocratem Epistola* (Leipzig, Teubner, 1900).

The Letter of Aristeas, critically edited (cf. entry under SWETE, above). With Preface, Notes, and Index. Important for students of the Septuagint.

P. WIERNIK. *History of the Jews from the Earliest Period to the Present Time* (New York, Rabinowitz, 1901).

In Judeo-German, Hebrew type.

H. WILLRICH. *Judaica* (Göttingen, Vandenhoeck und Ruprecht, 1900).

On Esther and Purim, Judith as a source for the history of Demetrius I of Syria, the Hellenistic and Roman Documents cited in Jewish histories, Hecataeus of Abdera, the Letter of Aristeas, Jason of Cyrene, and II Maccs. Very suggestive but too radical. Some of Willrich's conclusions may be contrasted with those in Niese's "Kritik" mentioned earlier in this list.

C. WILSON. *Bible Atlas* (London, SPCK, 1900).

Maps and plans, illustrating topography of Old and New Testaments and the Apocrypha.

H. WINCKLER. *Alt-orientalische Forschungen* (Leipzig, Pfeiffer, 1901).

Continued. Series II, Vol. II, Part 2. Daniel as an historical source, Ezra-Nehemiah, the Tobiades, Malachi, Jason, and the Psalms of Solomon, The Maccabees and Sparta. Series III, Vol. I, Part 1, Esther, Ruth, the Fourth Maccabees, The Hebrews in the Tel-Amarna Letters, the Flood in E. (Genesis).

H. WINCKLER. *Geschichte Israels* (Leipzig, 1900).

Part II. "The Legends." Very radical and original.

ISAAC M. WISE. *Reminiscences*. Translated by D. Philipson.

EMMA WOLF. *Heirs of Yesterday* (Chicago, A. C. McClurg & Co., 1901).

L. WOLF. *Menasseh ben Israel's Mission to Oliver Cromwell* (London and New York, Macmillan, 1901).

Fine reprint of Menasseh ben Israel's "Hope of Israel", "Humble Address" and "Vindiciæ Judæorum", with introduction and notes. Three portraits of Menasseh accompany the volume.

M. WOLFF. *Variétés homilétiques sur le pentateuque* (Paris, 1900).

Extracts from Midrash, arranged under the weekly sections of the Pentateuch.

M. WORMS. *Die Lehre von der Anfangslosigkeit der Welt* (Münster, 1900).

Valuable for students of Maimonides and his criticism of the Mutakallimim.

A. WRIGHT. *Psalms of David and the Higher Criticism* (Edinburgh, Oliphant, 1900).

YEAR-BOOK OF THE CENTRAL CONFERENCE OF AMERICAN RABBIS (1900).

Memorial service in honor of Dr. Isaac M. Wise. Papers by H. G. Enelow on "The Synod in the Past and its Feasibility in the Present"; R. Grossmann on "The Rabbi as a Scholar," &c.

D. YELLIN. *Mikro lefi Hatof* (Warsaw, "Tushia" Series, 1900-1).

Four little volumes, forming an introduction to Hebrew on a new system. Two of the volumes are "Sefer Ha-moreh", for teachers. These volumes contain dialogues between teacher and pupil, and by means of them a great deal of Hebrew is taught orally. The other two parts are called "Sefer Ha-talmid", for the pupils. Here, by means of pictures, the Hebrew words are taught without translation, and reading is taught by means of known words. Writing is associated with reading. The book is arranged on a very systematic and simple plan.

V. ZAPLETAL. *Der Totemismus und die Religion Israels* (Freiburg, Veith, 1901.)

A searching and destructive criticism of the views of the late W. R. Smith and others as to the existence of Totemistic survivals in the Old Testament. "Animal Names", "Nature Worship", "Unclean Animals", "Sacrifices", "Tattooing, &c.", "Demons" (local), "The Matriarchate," are the subjects treated in this original essay.

ZIMMERMANN. *Elohim* (Berlin, Mayer, 1900).

LIST OF JEWISH PERIODICALS

NOW APPEARING IN THE UNITED STATES

ABENDBLATT VUN DIE "ARBEITER ZEITUNG." Yiddish. Daily. New York.

English title, "The Evening Paper." *See also* ARBEITER ZEITUNG.

THE ALLIANCE REVIEW. Monthly. New York.

Published by the Club Department of the Educational Alliance.

THE AMERICAN HEBREW. Weekly. New York.

THE AMERICAN HEBREW NEWS. Weekly. Portland, Ore.

THE AMERICAN ISRAELITE. Weekly. Cincinnati, O.

See also THE CHICAGO ISRAELITE.

AMERICAN JEWISH SENTIMENT. Weekly. Little Rock, Pine Bluff and Fort Smith, Ark.

ARBEITER ZEITUNG. Yiddish. Weekly. New York.

English title, "The Workman's Paper." Sunday edition of ABENDBLATT.

B'NAI B'RITH ADVOCATE. Houston, Tex.

B'NAI B'RITH MESSENGER. Los Angeles, Cal.

Intended to appear fortnightly; irregular.

CHICAGOER WOCHENBLATT. Yiddish. Weekly. Chicago.

Weekly edition of DER JÜDISCHER COURIER.

THE CHICAGO ISRAELITE. Weekly. Chicago.

Chicago edition of THE AMERICAN ISRAELITE.

DIE DEBORAH. German. Monthly. Cincinnati, O.

EMANU-EL. Weekly. San Francisco.

FREIE ARBEITER STIMME. Yiddish. Weekly. New York.

FREIE GESELLSCHAFT. Yiddish. Monthly. New York.

HA-IBRI. Hebrew. Weekly. New York.

English title, "The Hebrew."

HA-MODIA LE-CHODASHIM. Hebrew. Monthly. New York.

English title, "Monthly Intelligencer."

THE HEBREW. English and German. Weekly. San Francisco

THE HEBREW STANDARD. Weekly. New York.

- THE HEBREW UNION COLLEGE JOURNAL. Monthly. Cincinnati, O.
- HELPFUL THOUGHTS. Juvenile. Monthly. New York.
- ISRAEL'S HOME JOURNAL. Monthly. New York.
- THE JEWISH AMERICAN. Weekly. Detroit, Mich.
Detroit edition of THE JEWISH REVIEW AND OBSERVER.
- THE JEWISH CHRONICLE. Weekly. Mobile, Ala.
- THE JEWISH COMMENT. Weekly. Baltimore, Md.
- THE JEWISH CRITERION. Weekly. Pittsburg, Pa.
- THE JEWISH EXPONENT. Weekly. Philadelphia.
- THE JEWISH LEDGER. Weekly. New Orleans.
- THE JEWISH MESSENGER. Weekly. New York.
- THE JEWISH QUARTERLY REVIEW. London and New York.
- THE JEWISH RECORD. Weekly. Kansas City, Mo.
- THE JEWISH REVIEW AND OBSERVER. Weekly. Cleveland, O.
See also THE JEWISH AMERICAN.
- THE JEWISH SENTIMENT. Weekly. Atlanta, Ga.
- THE JEWISH SPECTATOR. Weekly. Memphis, Tenn.
- THE JEWISH TIMES AND OBSERVER. Weekly. San Francisco.
- THE JEWISH VOICE. Weekly. St. Louis, Mo.
- JÜDISCHE GAZETTEN. Yiddish. Weekly. New York.
English title, "The Jewish Gazette." Weekly edition of JÜDISCHES TAGEBLATT.
- DER JÜDISCHER COURIER. Yiddish. Daily. Chicago.
English title, "The Jewish Courier." *See also* CHICAGOER WOCHENBLATT.
- DER JÜDISCHER JOURNAL. Yiddish. Weekly. New York.
English title, "The Jewish Journal." Weekly edition of NEW YORKER ABEND-POST.
- DER JÜDISCHER KOL. Yiddish. Daily. Chicago.
English title, "The Daily Jewish Call."
- JÜDISCHES TAGEBLATT. Yiddish and English. Daily. New York.
English title, "Jewish Daily News." *See also* JÜDISCHE GAZETTEN.
- THE MENORAH. Monthly. New York.
- THE MODERN BUILDER. Monthly. Kansas City, Mo.
Organ of the Modern Builders of Israel.

- MONTHLY JOURNAL** of the Young Men's Hebrew Association. New York.
York.
- DER MORGEN JOURNAL.** Yiddish. Daily. New York.
English title, "The Jewish Morning Journal."
- DIE NATION.** Yiddish and Hebrew. Monthly. New York.
English title, "The Nation."
- THE NEW OCCIDENT.** Weekly. San Francisco.
- NEW YORKER ABEND-POST.** Yiddish. Daily. New York.
Also a Philadelphia edition. English title, "New York Jewish Abend-Post."
See also DER JÜDISCHER JOURNAL.
- ORDENS ECHO.** German. Monthly. New York.
Organ of the Order of True Sisters.
- THE OWL.** Monthly. New Orleans, La.
Organ of the Young Men's Hebrew Association.
- THE REFORM ADVOCATE.** Weekly. Chicago.
- DER TÄGLICHER HEROLD.** Yiddish. Daily. New York.
English title, "Daily Jewish Herald." *See also* DER VOLKSADVOKAT.
- TWICE-A-MONTH.**
Organ of the Young Men's Hebrew Association, Louisville, Ky.
- DER VOLKSADVOKAT.** Yiddish. Weekly. New York.
Weekly edition of DER TÄGLICHER HEROLD.
- DER VOLKSFREUND.** Yiddish. Weekly. Pittsburg, Pa.
- VORWÄRTS.** Yiddish. Daily. New York.
English title, "Forward."
- DER WEGWEISER.** Yiddish. Weekly. Baltimore, Md.
English title, "The Guide,"

BEQUESTS AND GIFTS

(ABOVE \$1000)

FROM JEWS AND TO JEWISH INSTITUTIONS
IN THE UNITED STATES

AUGUST 25, 1900, TO AUGUST 10, 1901

Mrs. Fannie Bach gives \$1900 to the Lebanon Hospital Association of New York City.

Dr. Louis Barth gives a house and lot valued at \$8000 to the City of Grand Rapids, Mich., for a hospital.

Benjamin Bernhard bequeaths \$250 to each of the following New York City institutions and societies: Mount Sinai Hospital, Hebrew Benevolent and Orphan Asylum Society, Home for Aged and Infirm Hebrews, United Hebrew Charities, Hebrew Lying-in Relief Society, and Lebanon Hospital.

George W. Carpenter gives \$1000 to the Jewish Hospital of Philadelphia in memory of his wife.

Miss Anna Cohen bequeaths \$5000 to each of the following San Francisco institutions and societies: The Protestant, the Catholic, and the Hebrew Orphan Asylum; the Children's Hospital; Mount Zion Hospital; and the Emanu-El Sisterhood.

Jacob F. Cullman bequeaths \$15,000 to the Mount Sinai Hospital; \$10,000 to the Hebrew Benevolent and Orphan Asylum Society; \$10,000 to the Montefiore Home for Chronic Invalids; \$5000 to the German Hospital; and \$10,000 to the United Relief Works of the Society for Ethical Culture, all of New York City.

Lewis Elkin bequeaths \$2,000,000 to the city of Philadelphia, to be used for annuities for superannuated female teachers, the surplus every year to be divided among the Jewish Foster Home, the Wills Eye Hospital, and the Philadelphia Home for Incurables. Also a bequest of \$3000 to the Female Hebrew Benevolent Society.

Mrs. Julie Elsbach bequeaths \$15,000 to Jewish and other charitable institutions and societies in New York City.

Emanu-El, the women of Temple, of San Francisco, establish fellowships in Semitic languages at the University of California, in celebration of the fiftieth anniversary of the congregation.

Leopold Feiss, of Cincinnati, O., bequeaths \$500 to each of the following: Hebrew Union College, United Jewish Charities, Jewish Hospital, and Home for Jewish Aged and Infirm, all of Cincinnati, and the Jewish Orphan Asylum, Cleveland, O.

- Leopold Fox gives \$1000 to the Hebrew Benevolent and Orphan Asylum Society of Newark, N. J.
- Mrs. S. Ginsburg gives \$1000 to the House of Shelter, Detroit, Mich.
- Joel Goldenberg bequeaths \$3000 to Mount Sinai Hospital; \$5000 to the Home for Aged and Infirm Hebrews; \$4000 to the Hebrew Benevolent and Orphan Asylum Society; \$4000 to the United Hebrew Charities; \$3000 to the Society for Ethical Culture; \$2000 to the Educational Alliance; \$2000 to the Hebrew Technical Institute; \$2000 to St. John's Guild; \$2000 to the Presbyterian Hospital; \$2000 to the Society for the Prevention of Cruelty to Children; \$2000 to the Metropolitan Museum of Art; \$5000 to the Mount Sinai Training School for Nurses; \$2000 to the Metropolitan Museum of Natural History, all of New York City; and the residue of the estate (estimated at \$500,000) to the Mount Sinai Hospital.
- N. L. Goldstone, of Des Moines, Ia., bequeaths \$1500 to the Home for Aged Hebrews, Albany, N. Y.; \$2500 to the Hebrew Union College, Cincinnati, O.; \$5000 to the Jewish Orphan Asylum, Cleveland, O.; and \$5000 to the Sir Moses Montefiore Keshet Home for Aged and Infirm Israelites, Cleveland, O.
- S. Grabfelder, of Louisville, Ky., gives \$5000 to the National Hospital for Consumptives, Denver, Colo.
- M. Guggenheim's Sons, of New York City, give \$25,000 to the National Hospital for Consumptives, Denver, Colo.
- L. M. Hellman bequeaths \$500 to the Home for the Aged and \$500 to the United Hebrew Relief Society, St. Louis, Mo.
- Mrs. B. Hornthal bequeaths \$2000 to the Hebrew Benevolent and Orphan Asylum Society; \$500 to the Home for Aged and Infirm Hebrews, \$500 to Mount Sinai Hospital, \$500 to the Hebrew Sheltering Guardian Society, all of New York City.
- Leonard Lewisohn gives \$40,000 to the Montefiore Home for Incurables, and \$1000 to the Hebrew Gemilath Chassodim, New York City, and \$5000 to the National Farm School, Doylestown, Pa.
- Leon Mandel gives \$25,000 to the University of Chicago.
- Isidore Newman gives \$1000 to the Association for the Relief of Jewish Widows and Orphans, New Orleans, La.
- Mrs. Wolf Nordlinger, of Washington, D. C., gives \$1000 to the Hebrew Orphans' Home, Atlanta, Ga.
- Simon Pfaelzer gives \$6000 to the Jewish Foster Home and Orphan Asylum of Philadelphia, in memory of his wife.
- Miss Emily Phillips, of Philadelphia, bequeaths to the Park Commissioners her one-half interest in a valuable collection of works of art in marble, bronze, paintings, and rare glass and china for the Memorial Hall collection; \$40,000 to the Jewish Hospital, for the

establishing of a ward; \$10,000 to the United Hebrew Charities; \$5000 to the Jewish Foster Home and Orphan Asylum; \$5000 to the Home for Aged and Infirm Hebrews in Philadelphia; \$4000 to the Jewish Immigrants Aid Society; \$4000 to the Richmond Industrial School; \$2000 to the Hebrew Educational Society; \$2000 to the Familien Waisen Erziehungs Verein; \$2000 to the Société Alliance Israélite Universelle; \$1000 to the Hebrew Female Benevolent Society; \$1000 to the Hebrew Sunday School Society; \$1000 to the Hebrew Female Industrial School; \$1000 to the Society of Esrath Nashim; \$5000 to the Montefiore Home for Chronic Invalids, New York; \$24,000 to the Trustees of the Charity Fund of the Grand Lodge of Free and Accepted Masons of Pennsylvania; \$10,000 to the Jefferson Hospital for a free bed; \$2000 to the Pennsylvania Hospital for the Insane; \$1000 to the Union Benevolent Society; \$5000 to the Philadelphia Hospital for Incurables; \$4000 to the Pennsylvania Hospital; \$2500 to the Children's Sanitarium Association; \$1000 to the Howard Hospital; \$1000 to the Medico-Chirurgical Hospital; \$1000 to the Aged Couples' Home.

Jacob and Hannah Rosenberg, the children of, give \$25,000 to the Michael Reese Hospital, of Chicago.

Jacob H. Schiff gives \$3500 to the Hebrew Technical Institute, of New York City.

Mortimer L. Schiff gives \$1000 to the Hebrew Technical Institute, of New York City.

Max Schoenfeld, formerly of Philadelphia, now of Switzerland, gives \$10,000 to the National Farm School, Doylestown, Pa.

Mrs. Clara Simon gives \$10,000 to the Lebanon Hospital Association, New York City.

Abraham Slimmer, of Waverly, Ia., gives \$20,000 to the Beth Moshav Zekeinim of Chicago.

Mr. and Mrs. Abraham Steinam give \$100,000 to the Hebrew Technical Institute, New York City, in memory of their son.

Edward H. Supplee bequeaths \$20,000 to the Jewish Hospital, of Philadelphia.

Charles Sutro bequeaths \$1000 each to the Hebrew, Protestant, and Catholic Orphan Asylums, San Francisco, Cal.

Mrs. Hannah Walter gives \$1000 to the Mount Zion Hospital, of San Francisco, Cal.

David Whitney, Jr., bequeaths \$1000 to the Jewish Charities of Detroit, Mich.

Morris Wolf gives \$500 to the Association for the Relief of Jewish Widows and Orphans and \$500 to the Touro Infirmary and Hebrew Benevolent Association, of New Orleans, La.

Wolf Brothers give \$1000 to the United Hebrew Charities of Philadelphia in memory of their father.

Abraham Wolff, of New York, bequeaths \$5000 to the Hebrew Benevolent and Orphan Asylum Society; \$5000 to the Home for Aged and Infirm Hebrews; \$1000 to Mount Sinai Hospital; \$1000 to the Montefiore Home for Chronic Invalids; \$1000 to the Society for the Prevention of Cruelty to Children; \$1000 to the Colored Orphan Asylum; \$2500 to the Hebrew Technical Institute; \$3000 to the Educational Alliance; \$1000 to the German Hospital; \$1000 to the Hebrew Infant Asylum; \$1000 to the Children's Aid Society; \$1000 to the Five Points Home of Industry; \$1000 to the American Female Guardian Society; \$5000 to the Cancer Hospital; \$1000 to the United Hebrew Charities; and \$2500 to the Cypress Hills Cemetery Association, all of New York City; \$2500 to the Edenkohen Hospital in Germany, and \$1500 to the Hebrew Cemetery at Worms, in Germany, and others.¹

¹At the moment of going to press, it is reported that Simon Rice, of Scranton, Pa., made a number of charitable bequests to the National Hospital for Consumptives, Denver, Colo., the Hebrew Union College, Cincinnati, O., and the National Farm School, Doylestown, Pa.

SYNAGOGUES DEDICATED

IN THE UNITED STATES

AUGUST 25, 1900, TO AUGUST 10, 1901

- 1900
- AUGUST 26. Beth Israel, San Francisco, Cal.
- SEPTEMBER 1. Adath Yeshurun, Newport News, Va.
2. Sons of Halberstam, Philadelphia, Pa.
B'nai Jitzchok, Chicago, Ill.
7. Emanuel, Pueblo, Colo.
9. Beth David, Detroit, Mich.
14. Albert, Albuquerque, N. M.
16. Aitz Chalm, McKeesport, Pa.
18. Beth El, Corsicana, Texas.
- OCTOBER 28. Mishkan Israel, Sag Harbor, L. I.
- DECEMBER 16. Moses Montefiore, Hoboken, N. J.
Sons of Israel, Joliet, Ill.
- 1901
- FEBRUARY 17. Poel Zedek Anshe Eli, New York, N. Y.
- MARCH 15. Beth Israel, Palestine, Texas.
24. Bnai Jacob, Louisville, Ky.
- JUNE 7. Beth Jacob, Baltimore, Md.

HOMES OF SOCIETIES DEDICATED

IN THE UNITED STATES

AUGUST 25, 1900, TO AUGUST 10, 1901

- 1900
- NOVEMBER 25. Baron de Hirsch Agricultural School, Woodbine, N. J.
- 1901
- APRIL 26. Hebrew Literature Society, Philadelphia, Pa.
- MAY 30. Bedford County Sanitarium of the Montefiore Home for
Chronic Invalids, New York.
- JUNE 23. Home for Hebrew Orphans, Philadelphia, Pa.
Jewish Shelter Home, Cincinnati, Ohio.
- AUGUST 4. Jewish Infant Orphan Asylum, Cleveland, Ohio.

ANNIVERSARY CELEBRATIONS OF CONGREGATIONS

IN THE UNITED STATES

AUGUST 25, 1900, TO AUGUST 10, 1901

- 1900
- OCTOBER 14. Congregation Society of Concord, Syracuse, N. Y., fiftieth anniversary.
15. Congregation Beth Israel, Philadelphia, Pa., sixtieth anniversary.
26. Temple Tiffereth Israel, Cleveland, O., fiftieth anniversary.
- DECEMBER 21. Rodef Shalom Congregation, Philadelphia, Pa., one hundredth anniversary.
24. Temple Emanu-El, San Francisco, Cal., fiftieth anniversary.
30. First Hebrew Congregation, Oakland, Cal., twenty-fifth anniversary.
- 1901
- JANUARY 4. Congregation Anshe Chesed, New York, N. Y., twenty-fifth anniversary.
10. Congregation Oheb Shalom, Newark, N. J., fortieth anniversary.
- MAY 10. Congregation Gates of Prayer, New Orleans, La., fiftieth anniversary.
17. Temple Beth Elohim, Brooklyn, N. Y., fiftieth anniversary.
- JUNE 14. Congregation Beth Auaba, Richmond, Va., sixtieth anniversary.

NECROLOGY

AUGUST 25, 1900, TO AUGUST 10, 1901

1900

- AUGUST 25. A. Goldschmidt, publisher, at Hamburg, aged 83.
31. Dr. Ferdinand Falkson, author, at Königsberg, aged 80.
SEPTEMBER — C. D. Lippe, bibliographer, at Vienna, aged 77.
OCTOBER 15. Dr. Ludwig Ritter von Gutmann, at Vienna, aged 40.
18. Rabbi Heinrich Schwartz, at Hempstead, Texas, aged 75.
Hugo Rheinhold, sculptor, at Berlin, aged 47.
NOVEMBER — Rabbi Jacob Fleissig, at Vienna, aged 83.
DECEMBER 1. Dr. Ludwig Jacobowski, poet, at Berlin, aged 32.

1901

- JANUARY 25. Baron Wilhelm Carl von Rothschild, at Frankfort-on-the-Main, aged 72.
MARCH 2. Joseph Blumenthal, President of the Jewish Theological Seminary Association at New York, aged 67.
28. Max Ring, author, at Berlin, aged 81.
APRIL — Hillel Kahane, Hebrew writer, at Botoshani, Roumania, aged 80.
JUNE 1. Eugène Manuel, poet, Inspector-General of Public Instruction, at Paris, aged 78.
23. C. K. Salaman, composer, at London, aged 87.
29. Edouard Foà, explorer, at Villers-sur-Mer, France, aged 38.
— Joseph Engel, sculptor, at Buda-Pest, aged 86.
JULY 26. Madame Montefiore Lévi, near Esneux, Belgium.

A LIST OF LEADING EVENTS IN 5661

AUGUST 25, 1900, TO AUGUST 10, 1901

1900

- SEPTEMBER 1. The Chief Rabbi of Turkey presents an address to Sultan Abdul Hamid on the occasion of the twenty-fifth anniversary of his accession to the throne.
8. Acquittal of Israelsky, accused of complicity in the Winter murder at Konitz.
21. Fire in Constantinople, two thousand Jews left without shelter, and one synagogue destroyed.
- NOVEMBER 4. Seventieth birthday anniversary of Dr. Karl Lippe, author, at Jassy.
11. The motion to institute religious lectures on Sunday in the various synagogues of Berlin defeated at a meeting of the representatives of the community.
14. Leopold Hilsner sentenced to death as an accomplice in the murder of Agnes Hruza and Marie Kilima, at Polna, the Court of Cassation having granted his appeal from the first decision, and ordered the exclusion of the ritual murder element at the second trial.
22. Ninetieth birthday anniversary of Reverend Professor David Woolf Marks, minister of the Reform Congregation, London.
25. Seventieth birthday anniversary of Frau Lina Morgens-tern, of Berlin, champion of the woman's emancipation movement.
- DECEMBER 6. Disturbance at the first performance of the "Contra-bandists," an anti-Semitic play, at a St. Petersburg theatre.
21. Centenary celebration of the Rodef Shalom Congregation, Philadelphia.
- Permission granted to Jews settled in Palestine for some time, whether subjects of Turkey or of foreign Powers, to buy agricultural land and have it inscribed in their own name.

1901

- JANUARY 27. Eightieth birthday anniversary of Dr. A. Schmiedl, rabbi at Vienna.
- FEBRUARY 10. Seventieth birthday anniversary of Dr. I. Rülff, formerly of Memel, now of Bonn.
- MARCH 6. Conference of the Russian Chovevi Zion, at Odessa, with delegates of the Palestine colonists and day-laborers. Resolution passed to send a deputation to the Jewish Colonization Association at Paris.
11. Seventieth birthday anniversary of Dr. Adolf Neubauer, Orientalist.
17. The charities of Philadelphia federated.
- 27-30. Anti-Jewish riots at Smyrna in consequence of the disappearance of a youth supposed to have been slaughtered for ritual purposes. Prompt repression by the authorities, who found the youth, and had him led through the streets of the city.
- APRIL — Fall of the Carp Ministry in Roumania. New ministry formed by the Liberals with M. Demètre Sturdza at the head.
- Cessation of the firm M. A. von Rothschild and Sons, Frankfort-on-the-Main.
- MAY 3. A deputation of the London Board of Deputies and of the Anglo-Jewish Association present an address to the new King of England, Edward VII.
11. Fires at Brest-Litovsk leave 20,000 Jews without shelter.
14. The deputation of the Russian Chovevi Zion and the Palestine colonists received by the Jewish Colonization Association. Result not published.
16. Successful meeting for the reorganization of the Branch of the *Alliance Israélite Universelle* in New York City.
17. Dr. Theodor Herzl, leader of the political Zionist movement, Herr D. Wolffsohn, Chairman of the Jewish Colonial Trust, and Herr O. Marmorek, Secretary of the Actions Comite, received by Sultan Abdul Hamid at Constantinople.
29. Formation of the German-Jewish Alliance (*Hilfsverein der deutschen Juden*) to represent the common interests of the Jews in the German Empire. President of the Central Committee of one hundred, Consul-General Eugen Landau.

- MAY**
- Appearance of Volume I, of the Jewish Encyclopedia.
 - The Borofsky Bill, to enable observers of the seventh-day Sabbath to work on Sunday, rejected by the Senate of Massachusetts, by a vote of 21 to 6.
 - Emperor Francis Joseph refusing to confirm the sentence of death against Leopold Hilsner, of Polna, the Supreme Court of Justice in Bohemia commutes the death sentence to penal servitude for life.
- JUNE**
- 17. Conference, at Paris, of representative Jews convened by the *Alliance Israélite Universelle*, to consider the Roumanian situation. It was decided to continue the relief work along the lines adopted a year before.
 - 21. Seventieth birthday anniversary of Meier Friedmann, Lector at the Beth ha-Midrash, Vienna.
 - 23. First class, of three, graduated from the Gratz College Philadelphia.
 - 26. First class, of eight, graduated from the National Farm School, Doylestown, Pa.
Bi-centenary of the Bevis Marks Synagogue (Sephardic) the oldest in England.
- JULY**
- 2. M. Max Régis resigns his office as mayor of Algiers and his seat in the Municipal Council.
- AUGUST**
- 9. Number of Jewish Students at Russian Universities restricted to three per cent. of the whole number and excluded entirely from the University of Moscow.
 - M. Zadoc Kahn, Grand Rabbi of France, promoted to the rank of an Officer in the Legion of Honor.

REPORT
OF THE
THIRTEENTH YEAR
OF THE
JEWISH PUBLICATION SOCIETY
OF AMERICA
1900-1901

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¹ Term expires in 1902,

² Term expires in 1903,

³ Term expires in 1904,

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The Board of Trustees meets on the third Wednesday evening of January, March, June, and October.

The Publication Committee meets on the first Sunday evening of January, February, March, October, November, and December.

¹ Term expires in 1902.² Term expires in 1903.³ Term expires in 1904.

MEETING OF THE THIRTEENTH YEAR

The Annual Meeting of the Jewish Publication Society of America was held on Sunday afternoon, May 19, 1901, in the Assembly Room of the Keneseth Israel Temple, Broad Street above Columbia Avenue, Philadelphia, Pa.

In the absence of the President, Mr. Morris Newburger, on account of ill health, the Vice-President, Dr. Henry M. Leipziger, of New York, called the meeting to order.

The Rev. Dr. Joseph Silverman, of New York, offered prayer.

PRESIDENT'S ADDRESS

The presiding officer read the address of the President of the Society, as follows:

LADIES AND GENTLEMEN:—This is a red letter day in the history of our Society. It seems but a short time since it was called into being, and as but yesterday when we celebrated its tenth anniversary. To-day it is Bar Mizvah; it is thirteen years old. No longer can we claim for it exemption from the consequences of deeds committed and deeds omitted; it has become a responsible being, responsible for all its actions, and the world will so hold it accountable. On you, the members of this Society, who make up its existence, you who are its bone and sinew, its flesh and its blood, a great responsibility falls this day.

The Society has undertaken great and noble tasks—the dissemination of the knowledge of Judaism, the creation of a

new Jewish-English literature, and the English translation of the Bible by Jewish savants.

You are committed to these gigantic tasks, and on this important day you make a sacred vow to conscientiously and courageously dedicate yourselves to their fulfilment. To accomplish this purpose, you will make some sacrifices. Every one of you can, if you will, gain recruits for the Society; and to prove to you the urgency for such action, it is but necessary to tell you that though there are probably a million Jews in the United States, and that we have with the means at our command tried our best, the membership roll shows but five thousand, when there ought to be fifty thousand members.

The Society falls short of fulfilling its sacred mission until its publications shall be read in every Jewish household of this land. The price of membership has been made so very low in order that even the poorest of our coreligionists may be enabled to obtain the benefits of its work.

The new memberships during the year have been obtained chiefly in Philadelphia and in New York City, where our field-agent, Mrs. Scherman, has been at work. She is still continuing her canvass in the latter place, and we are hopeful from the large Jewish population that centres there, that we shall obtain many hundreds of members.

It is gratifying to note that among the new members there are many of the Russian Jewish population; and we have strong grounds for believing that this element of our community will continue to add to the Society's membership everywhere. With its growth in material prosperity, its love of learning will lead it to support an institution such as ours.

The report of the Board of Directors gives you the details of the year's work. I shall simply refer to a few salient features.

You have before you a proposed amendment to the by-laws, which will permit the publication of a magazine independent of the regular publications to be sent to members. This puts the matter which has so frequently been discussed into practical shape for action, for it is impossible to provide for a magazine from the regular subscription funds, under present conditions. I hope that the subject will be thoroughly discussed in all its aspects at this meeting, so that the Board of Directors and the Publication Committee may be guided by the thoughts expressed and the plans suggested. A prime consideration is, of course, the financial one, and any action that will make possible a separate magazine fund, will be the surest means toward the early publication of a magazine. True, there are many details which have to be worked out, but these may be left to the Board of Directors and the Publication Committee, though I am sure they will be glad to receive opinions and suggestions. Deliberate, therefore, as to a plan of action that will enable the Society to publish a Jewish magazine, which will be representative of Jewish culture and learning, and will be a valuable supplement to our regular publications in the spread of Jewish knowledge.

A magazine takes into consideration the current of events and of thought, and quickly places them before its readers. There is much in the world about us to be described from the Jewish point of view. There are Jewish problems, for the discussion of which an American-Jewish magazine is the proper vehicle. A first-class Jewish monthly, bi-monthly, or quarterly periodical is assuredly a great desideratum for American Jews; and I sincerely hope the Jewish Publication Society may be made the medium of its establishment.

One of the disappointments which I have experienced, with

many of our readers, is our inability to secure and publish high class Jewish fiction from year to year. Zangwill has declared fiction to be the highest form of truth, but it must perforce be artistic. This most talented writer has taught us some great truths in his magnificent description of the "Children of the Ghetto." But there are other stories waiting to be told, and we are waiting to publish them. We shall be satisfied with lesser Zangwills. We should particularly like to publish stories which would make our own country their scenes or background, or which would bring in features of Jewish life as developed under American conditions.

We are still looking for writers from our midst, and there are indications that we are not looking altogether in vain. I feel hopeful that this Society will publish the works of some young writers who are giving evidence of talent. We may, at the same time, continue to draw upon the work of English and Continental writers. I have been impressed with some of the German works of Jewish fiction, and should be glad to see this Society publish the productions of some of their authors.

I have been led to dwell on this subject, because I understand how much more good fiction appeals to the reader than any other sort of literature. But having expressed myself thus, I feel bound to ask the members to try to appreciate the value of the other kind of literature we are sending them.

The last Year Book, thanks to Doctor Cyrus Adler, was one of the most valuable compilations of facts concerning the Jews in this country that has ever been published. It shows a large development along educational, charitable, and religious lines. If some of the members who ask, "What shall

I do with it?" would take a little time to study its contents, they might learn a little of the activity of their brethren; they might understand that the progress of the Jewish people depends on communal efforts, as well as on the efforts of the individuals in their locations.

It is very gratifying to me to be able to report that the Translation of the Bible is progressing very satisfactorily; so much so, in fact, that some parts of it will be ready for publication in the near future. Active measures must be taken to raise the money necessary for the work, and I trust that a liberal response will follow this appeal for funds. This great work—an English Bible translated by the ablest Jewish scholars—is an epoch-making event; and I feel that every Jew in the United States is vitally interested in this undertaking.

I desire to express my appreciation of the work of the Board of Trustees, the Publication Committee, and the Treasurer. The results of their labors are before you. Only those who are associated with them in their work can fully appreciate the tasks they are performing and the services they render to the Society; and I, therefore, take much pleasure in making this public acknowledgment. I also wish to give due credit to the valuable work which our Secretaries, Miss Szold and Dr. Bernheimer, are doing for the Society, and to express my appreciation of the services of our field-agent, Mrs. Kate Scherman.

Laymen throughout the country, many of the Rabbis, and a number of newspapers and periodicals, Jewish and non-Jewish, are deserving of our cordial thanks for giving publicity to the Society's work and for assistance in various ways.

As usual, you are to elect a president, a vice-president, and a second vice-president, each for one year; five directors and

five honorary vice-presidents, each for three years. The Board of Directors elects the other officers and the Publication Committee. Be careful in your selection. It is important that only those shall fill the positions now vacant who have the Society's best interests at heart, and who are able and willing to labor for its welfare.

A more able and much more eloquent speaker will later on address you in relation to the affairs of the Society. I, therefore, close my address, hoping—and I believe not hoping in vain—that you will leave this meeting-place fully impressed with the fact that our Society is one of the greatest Jewish educational institutions in the world; that its purposes are unselfish, high, and noble; that it has proven its *raison d'être* by its continuance far beyond the time attained by any previous similar institution; and it will continue to grow and to live, until, through its instrumentality, all the world will have learned the eternal truths of Judaism.

ORGANIZATION OF THE MEETING

Nominations for Chairman of the meeting being declared in order, Mr. Herman S. Friedman, of Philadelphia, nominated Dr. Henry M. Leipziger, of New York.

Mr. Wm. B. Hackenburg, of Philadelphia, put the motion, and Dr. Leipziger was unanimously elected Chairman of the meeting.

Mr. Friedman nominated Dr. Charles S. Bernheimer, of Philadelphia, as Secretary of the meeting, and he was unanimously chosen for the office.

REPORT OF THE BOARD OF DIRECTORS

The Annual Report of the Board of Directors being presented in printed form for distribution, its reading was dispensed with.

The report is as follows:

The Jewish Publication Society of America has now concluded its thirteenth year.

Immediately after last year's meeting, in May, 1900, the Board of Directors elected the following officers: Treasurer, Morris Dannenbaum, of Philadelphia; Secretary, Lewis W. Steinbach, of Philadelphia; Assistant Secretary, Charles S. Bernheimer, of Philadelphia; Secretary to the Publication Committee, Henrietta Szold, of Baltimore. The following were chosen members of the Publication Committee: Mayer Sulzberger, of Philadelphia; Cyrus Adler, of Washington, D. C.; David W. Amram, of Philadelphia; Henry Berkowitz, of Philadelphia; Solomon Solis-Cohen, of Philadelphia; B. Felsenthal, of Chicago; Herbert Friedenwald, of Philadelphia; Charles Gross, of Cambridge, Massachusetts; Marcus Jastrow, of Philadelphia; Max Landsberg, of Rochester, N. Y.; Henry M. Leipziger, of New York; David Philipson, of Cincinnati; Samuel Sale, of St. Louis; Simon A. Stern, of Philadelphia; and Oscar S. Straus, of New York. The committee elected Mayer Sulzberger as its chairman.

PERMANENT FUND

The sum of \$3 has been added to the Permanent Fund since the last report. The Fund now amounts to \$17,104.50, as follows:

Michael Heilprin Memorial Fund:

Donation of Jacob H. Schiff	\$5,000	
Donation of Meyer Guggenheim.....	5,000	
		<hr/>
		\$10,000 00
Morton M. Newburger Memorial Fund.....		500 00
Bequest of J. D. Bernd.....		500 00
Donations.....		104 50
Life Membership Fund	5,900	00
Bequest (Lucien Moss).....		100 00
		<hr/>
		\$17,104 50

No one has, during the year, availed himself of the opportunity of adding to this Fund by means of bequest or life membership. We are hopeful, however, that the desirability of increasing the stability of the Society by additions to the Fund will impress itself on the community, and that those in a position to make such contributions will not fail to include the Society among their beneficiaries.

MEMBERSHIP

The Membership by States and Territories is as follows:

Alabama	94	New York	1022
Arizona	2	North Carolina.....	45
Arkansas	44	Ohio	347
California	88	Oklahoma Territory	2
Colorado	14	Oregon	11
Connecticut.....	22	Pennsylvania	1104
Delaware	3	Rhode Island	16
District of Columbia	20	South Carolina.....	80
Florida.....	6	South Dakota.....	2
Georgia	102	Tennessee	49
Illinois	264	Texas	443
Indian Territory	9	Utah	6
Indiana	52	Virginia	98
Iowa	41	Washington	6
Kansas	20	West Virginia.....	39
Kentucky	88	Wisconsin	70
Louisiana	51	Australia	1
Maryland.....	203	Belgium.....	1
Massachusetts	75	British Columbia.....	2
Michigan	180	Canada	14
Minnesota	42	Dutch West Indies	1
Mississippi	35	England.....	3
Missouri	177	France	1
Montana	3	India	1
Nebraska.....	12	Mexico	1
New Hampshire.....	2	Portugal	1
New Jersey.....	53	South Africa.....	7
New Mexico	5	Turkey.....	1
Total members.....			5,053
Subscribers (paying \$3 per annum)			28
Total			5,081

Of these there are:

Life Members.....	59
Patrons.....	12
Organizations.....	7
Members.....	4,975
Subscribers.....	28
<hr/>	
Total.....	5,081

Included in the above are 390 members whose dues remain unpaid for the year ending June 1, 1900, and who have not received the publications of the year ending June 1, 1901. They will be omitted from the roll of membership, if their dues are not paid forthwith. There are also included in the foregoing list 185 members whose resignations take effect June 1, 1901, and 66 members whose subscriptions begin June 1, 1901.

If the membership is assumed to be 5081, there is an increase of 42 over the membership reported last year.

There is, it will be observed, no material increase in the membership. Our energetic field-agent, Mrs. K. H. Scherman, who works steadily to obtain new members, has measurable success, but the losses by lapses, resignations, and deaths nearly equal the new acquisitions.

During the past year, the agent has been canvassing chiefly in Philadelphia and New York City, and she is still in the latter city. In both communities considerable additions to the membership have been made, and it is hoped that New York City, with its great Jewish population, will furnish a large membership before the present canvass is completed.

A good proportion of the new membership in the two cities has been from among the immigrants of the last twenty

years, whose children are now beginning to need the English language for instruction in Jewish literature and affairs. The support from this large and important element of the population is of the utmost significance, and it is hoped that within comparatively few years it will so grow as to largely expand the Society's power for good work.

Though our special attention has been directed to strengthening the membership in the East, the distribution throughout the country is pretty well maintained, as is shown by the tabulation by cities and towns.

PUBLICATIONS

The following publications have been issued since the last meeting:

(1) American Jewish Year Book, 5661, edited by Cyrus Adler. (2) "Sons of the Covenant," by Samuel Gordon. (3) "Songs of Exile," translated from Hebrew poets by Nina Davis. (4) "The Ethics of Judaism," Part II, by Professor Moritz Lazarus, translated from the German by Henrietta Szold.

We shall again issue a Year Book, for the forthcoming New Year. It will contain new material of current interest. Other publications that are being made ready for the press are the Book of Psalms, which will be the first product of our undertaking in the translation of the Bible, and a collection of essays by Mrs. Esther J. Ruskay.

We are in negotiation with writers for literature of various kinds—fiction, essays, scholarly studies—and are hopeful that the books issued will, as in the past, appeal to the various classes of readers among our members.

Upwards of 160,000 volumes have been sent out by the Society.

THE BIBLE TRANSLATION

The Psalms are now completely revised and ready for print. Some of the other portions of the Bible are ready for the final revision of the Style Editor. A number have been sent in to the Editor-in-chief by the translators, and are in varying states of revision. There are also a number still in the hands of the translators. The work is thus progressing, slowly but steadily, and parts can be gotten ready for publication, from time to time, as may be decided.

The Bible Fund is not growing. But \$25 has been added since the last report, making the total subscribed \$3755. With the approaching publication of the Psalms, the work of obtaining subscriptions to the Fund ought to be stimulated.

We trust that the generous friends of Jewish learning and scholarship will be moved by this practical evidence of our labors to renewed efforts to add to the Fund, so that the undertaking shall in no way be hampered. For the production of the complete Bible it has been estimated that the sum of \$25,000 will be required.

THE JEWISH ENCYCLOPEDIA

It is a great pleasure to record an event of the highest interest to the members of this Society, which has for the last twelve years been engaged in the work of producing Jewish literature in the English language. This noteworthy fact is the publication, this month, of the first volume of the great Jewish Encyclopedia of the Funk & Wagnalls Company, of New York. It is the first of a series of twelve volumes, which, when completed, will be a descriptive record of the history, religion, literature, and customs of the Jewish

people from the earliest times to the present day. Four hundred scholars and specialists, the notables of America and Europe, join in producing the work.

A glance at the first volume is most interesting. Hundreds of subjects are discussed in it with surprising learning and thoroughness, and yet in a plain and lucid style attractive to the many. Authors, painters, sculptors, men of affairs, events, movements, opinions, philosophies, sciences—all are treated. Times so old as to be beyond history and events of our own day are equally considered. In short, the man who is not a scholar will be astonished to see how large a proportion of the articles interest him, while he that has grown old in scholarship may be surprised to discover how much he can learn from this great cooperative work.

The treatment of Biblical subjects is novel and of the highest merit. There are generally three or four points of view. First we have a purely Biblical presentation which treats the subject strictly from the Bible side. Then all the learning of the Rabbinical literature is presented, and this is followed by the views of the modern critical school. Moreover these views are not set forth by any one man. Such a presentation might justify the suspicion of favoritism for one view and prejudice against the others. Each view is represented by an expert therein. We have thus before us for the first time and in compact shape the thought of the Bible itself, the views of the Jews on it from the close of the canon to our own day, and the critical views of the New School. To those who aim to study the Bible understandingly such a help as this is indispensable.

It is probable that the biographical notices of Jewish worthies have a more general human interest than things

that might seem more important. So rich a supply of such matter has never before been furnished.

The mechanical portion of the work is especially to be commended. The paper, the ink, the printing, the illustrations are all of the highest order of excellence.

It is a noteworthy circumstance that this colossal enterprise, entailing, it is said, an outlay of three-quarters of a million of dollars, is undertaken by a firm not one of whose members is a Jew. The truth of history requires us to record that when Dr. Singer, the projector, laid his plans before our Society, we were compelled to declare that we could not command the means to undertake so great a work.

The situation in America presents a curious parallel to the beginnings of the great Jewish press of Italy. From 1475 on, when the first Hebrew book was printed at Reggio, in Calabria, the Jews of that country (especially the great printing family of Soncino) produced valuable works.

At the end of what may be called the first period, namely in 1517, a new epoch for Hebrew printing began by the entry of Christians into the business. The first and greatest of these was Daniel Bomberg, a native of Antwerp, who came to Venice, and in the year 1517 began to print the remarkable series of Hebrew books which issued from his press, among them the three great Rabbinical Bibles of 1517, 1526, and 1548, the three quarto Bibles of 1518, 1521, and 1544, the first edition of the Palestinian Talmud and the first complete edition of the Babylonian Talmud, together with a large number of other Hebrew books of many kinds.

Thenceforward and even to this day, notwithstanding the persecutions and the burning of books, Italy has continued to bear fruitful Jewish presses.

The Jewish press of America has hitherto, in its first epoch, developed promising activity, but it is not extravagant to hope that its second epoch, so auspiciously inaugurated by our American Bomberg, the Funk-Wagnalls Company, will far transcend the work of the first.

AMENDMENT TO THE BY-LAWS

An amendment to Article VI of the By-Laws is proposed. The article now reads:

“Every member of the Society shall receive a copy of each of its publications. Contributing societies shall receive a number of copies of said publications proportionate to the amount of their annual subscriptions.”

It is proposed to add:

“Provided, however, that the Society may, for a separate subscription price, publish a monthly or quarterly magazine, which the members shall receive at half rate.”

The purpose of this amendment is to enable the Society to make provision for the publication of a magazine on a basis distinct from the publication of its other works. This seems to be necessary, because the establishment and maintenance of a magazine involves the securing of funds apart from the membership funds of the Society, and the most available means of obtaining them would appear to be from those who desire to be the readers of the magazine.

Respectfully submitted by the Board of Directors,

MORRIS NEWBURGER,

President.

May 8, 1901.

TREASURER'S REPORT

SHOWING RECEIPTS AND DISBURSEMENTS FROM MAY 10, 1900, TO
MAY 10, 1901

Morris Dannenbaum, Treasurer,
In account with the Jewish Publication Society of America

DR.

To Balance, as audited, May 10, 1900:		
General Fund	\$2,896 17	
Bible Fund.....	1,745 98	
Permanent Fund, uninvested	304 00	
		<u>\$4,946 15</u>
To Cash received to date:		
Members' dues	\$12,130 26	
Patrons' dues	200 00	
Organizations' dues.....	60 00	
Sales of books.....	2,042 57	
Advertising in Year Book	207 50	
Interest on investments and deposits	884 51	
Royalty "Children of the Ghetto".....	1,020 15	
Bible Fund.....	25 00	
Permanent Fund, Donation Account.....	3 00	
		<u>16,572 99</u>
		<u>\$21,519 14</u>

CR.

By Disbursements to date:		
Collectors' and Canvassers' commissions ..	\$474 67	
General Canvasser, salary, commissions, and expense	1,450 00	
Salaries of Secretaries	2,400 00	
Cost of publications, authors' fees, and ad- vertising commissions on Year Book.....	9,770 17	
Current expenses for office work, postage, stationery, delivery of books, etc.....	1,125 47	
Freight and express for delivery of books..	1,840 65	
Printing	255 60	
Advertising	224 20	
Rent, 1015 Arch Street	288 00	
Mileage.....	44 50	
Insurance on electrotype plate and stock ..	180 17	
Royalty "Children of the Ghetto".....	1,020 15	
Bible Fund.....	572 03	
Members' dues	3 00	
		<u>\$19,648 61</u>

Balance, deposited in Mechanics' National Bank :		
General Fund	\$364 58	
Bible Fund	1,198 95	
Permanent Fund, uninvested.....	307 00	
		\$1,870 53
Respectfully submitted,		
<i>Philadelphia,</i> May 10, 1901.	MORRIS DANNENBAUM,	<i>Treasurer.</i>

PERMANENT FUND

	Cost	Par value
People's and Electric Traction Company's 4 per cent. bonds.....	\$5,967 50	\$6,000 00
One bond, 4½ per cent., Lehigh Valley consolidated mortgage loan.....	1,000 00	1,000 00
One bond, 4½ per cent., Lehigh Valley first mortgage	1,030 00	1,000 00
Mortgage, 524 Girard Avenue, Philadelphia ..	2,500 00	2,500 00
Mortgage, 2200 Woodstock St., Philadelphia .	2,200 00	2,200 00
Mortgage, 2221 Carlisle St., Philadelphia ...	1,300 00	1,300 00
Mortgage, 2737 North Fifth St., Philadelphia.	2,800 00	2,800 00
Cash on hand, uninvested	307 00	307 00
	<u>\$17,104 50</u>	<u>\$17,107 00</u>

STOCK ON HAND

Electrotype plates, sheets, books, sundries, valued at..... \$10,000 00

We, the undersigned Auditing Committee, have examined the accounts of the Treasurer and of the Assistant Secretary, and have found them correct. We have also examined the cash and securities, and have found them correct.

Philadelphia,
May 11, 1901.

ADOLPH EICHHOLZ
MAX HERZBERG

ADDRESS OF MR. DANIEL P. HAYS

Mr. Daniel P. Hays, of New York, delivered an address, as follows:

MR. PRESIDENT, LADIES AND GENTLEMEN:—The Jewish Publication Society has now been before the public for thirteen years. Like many other movements for the education and intellectual advancement of our people, it has not received the encouragement it deserves. And yet, despite this fact, it has met with a fair measure of success.

It has placed within the reach of all the most philosophical and complete history of our people ever written—a book which may be said to throw the light of truth upon the dark epochs of our past, and to reveal the real life, impulses, and strivings of the Jewish race, as they existed in the days which it describes.

It is this work which, as is so well stated in the memoir of the author contained in the Index Volume, has demonstrated to the world that Judaism did not fulfil its mission by having begotten Christianity, but that it continued to develop its monotheistic doctrines and its ethical system, undisturbed by the loss of a national background, and borne onward only by virtue of its spirituality and ideality, producing thinkers, poets, and even statesmen, despite untold suffering, and contributing zealously to the solution of the problems of human civilization; uprooted and dispersed though its adherents were. The Society has also given its members an insight into Jewish literature, which was hitherto only the treasure of the scholar and the student; it has acquainted them with Jewish ethics; it has given them a better understanding of the nature of that much misunderstood book, the Talmud, and it has opened their eyes to the possibilities of Jewish fiction by the many charming publications it has issued in that field. In all these directions, it has bestowed innumerable benefits upon the Jews of to-day.

That it has supplied a needed want cannot be gainsaid.

In a retrospect of the history of the Jewish people, we find that in the earliest or Biblical period they stood pre-eminently before the world as the teachers of monotheism. They gave to the world a spiritual conception of the Deity, and a code of moral laws which has impressed itself upon all succeeding civilized nations.

In later days their Prophets further idealized the teachings, and raised the religious beliefs to a still higher ethical and moral level.

After the dispersion they devoted themselves to intellectual development, and pursued it with that same persistency, intensity, and success which have been marked characteristics of the race in whatever it has undertaken.

When their schools were broken up as a result of bitter persecution and intolerance, they still found refuge from their worldly griefs, in the study of the law, and the practice of their religious faith.

But denied as they were all the rights of freemen, hunted and hooted at as outcasts, debarred from all honorable pursuits, their minds became as narrow as the limits of the ghetto in which they lived, and their bodies, in many cases, stunted and weakened, as the plant from which God's blessed sunshine is shut out. The many beautiful, spiritual and ethical principles of Judaism were buried and lost sight of beneath a mass of technical ritualism and formal ceremonial.

At last the walls of the ghetto were broken down by the advancing tide of civilization, and the Jew, coming forth from his long imprisonment, found himself upon the broad open field of life, with no road barred to him.

Dazed by the sunshine of freedom, to which he had so long been unaccustomed, it took him a little while to adjust himself to his new surroundings, and to realize the changed conditions. But he soon began to avail himself of the new opportunities. A new world, where "man's equality" had been proclaimed and established at a great sacrifice of noble lives, beckoned to him, and offered him a friendly greeting.

He eagerly accepted the invitation, and found there a vent

for the pent up activities of years. With industry, economy, thrift, and ability, as his contribution of capital to the business enterprises of his new home, he soon began to reap substantial rewards. He divided honors with his fellow-men in mercantile pursuits, law, medicine, and in the arts and sciences. But a new danger confronted him. He was making strides toward material prosperity at the expense of his spiritual life. How had this come about? He had found it difficult to accommodate the Eastern forms, ceremonies, and injunctions as to his religious life to the new environment. So he began to cut and prune, in many cases with so reckless a hand that he sapped the life blood, and the religious tree withered and died. He continued to be a Jew in the racial sense and, as *he* thought, in the religious sense, by an observance of the two great holidays yearly. He could not stop in the race for wealth to observe his Sabbath, or practice the other tenets of his faith. Some of his fellows might outdistance him, if he did. He forgot for the time being that while such an observance of religion might satisfy him, it could not appeal to his children—to the new generation. The roots of his faith ran deep into the past, where they were nourished and fed by his early training and education. His children had no such anchorage. They had not become imbued with the spirit of Judaism in the home, and they knew but little of the history of their race.

Modern educational requirements did not give these things a place in the curriculum. They looked on, amazed, for a time at the terrible conflict waged by their elders, and were soon themselves eagerly engaged in the conflict between orthodoxy and reform. Was Judaism merely a question of form and ceremony? It seemed so to them, else why so

fierce a struggle for their maintenance or abolition. They were not imbued with the spirit of their faith, or grounded in its history, tradition, or literature.

It was patent to many thinking minds that something must be done to avert the catastrophe that was pending, to awaken an interest among the rising generation in Judaism, and to brush aside the clouds of darkness and obscurity in which it had been veiled. They felt satisfied that the apathy and discontent so rapidly spreading among our people in this country would be removed, if once they were educated in the history and literature of their past.

Doubting and scoffing were the result of ignorance and a consequent misunderstanding of the relative value of forms and ceremonies to religious life.

The latter half of the century just past saw, therefore, many educational movements started, as an offset to this condition of affairs. The City of Philadelphia has led in this, as in all movements for the intellectual development of the Jew. Young Men's Hebrew Associations, Libraries, the Jewish Publication Society, and the Jewish Chautauqua movement, the Jewish Historical Society, and the Judæans, are all efforts in this direction.

Nor am I unduly praising this Association when I say that its work is wider reaching than that of any of its sister societies, and at the same time it is their most valuable adjunct. Its work is accomplished silently, and without any apparent effort, and the community unconsciously, as it were, receives the benefits.

Its members are asked to do nothing, to give up no time or effort, but for the small sum of \$3 a year to become its beneficiaries.

The books it issues go into thousands of Jewish homes—in some cases to be read with avidity, but in many others perhaps only to grace the shelves with their red bindings, and by their refulgence to cast at least an apparent literary atmosphere about the home. But there they stand, as silent monitors of the Society's work, until in some moment of idle curiosity some member of the family is tempted to peep beyond the gorgeous covers, and then perchance the spell is broken, interest is awakened, and the purpose of the Society is accomplished.

Or where our printed messengers have been mute upon the shelves, the Jewish Chautauqua comes along with its message for the uplifting of the race, succeeds in stimulating a desire for knowledge, and points the way to the new aspirant, by teaching him to utilize what has hitherto been but an ornament to his walls.

We have lately grown to more fully appreciate the great utility of libraries in educational work among the masses. But there we always have the problem of the selection of books suited to the condition and character of the reader. The Jewish Publication Society solves this problem also. It selects from the storehouse of knowledge those treasures best suited to the education of the present generation in the field of Jewish history and literature, and without waiting for the reader to call for them, places them in his home, thus enlisting his attention and giving him the opportunity which, without the Society, he would miss.

That these advantages have reached only about five thousand of our people is not the fault of the Society, nor has it discouraged its officers. It is a large membership compared with that of many other Societies, and yet, considering the

small admission fee charged, and the fact that an appeal is made to over a million of our coreligionists, it cannot but be a matter of surprise that so few have enrolled themselves among its supporters. Appeals for material assistance for the poor, the suffering, and the fatherless have always met with a ready response.

It is not so, as I have previously remarked, with efforts tending to intellectual development where neither the need, nor the results accomplished, are so patent to the ordinary eye. It behooves us, therefore, who appreciate the importance and necessity of such work, to be all the more diligent and energetic in our efforts, to the end that a greater number of our race may be benefited.

There has been, during the past ten years, a great awakening among our people—a realization that the Jew is not to become great by his material achievements, but by his contribution toward the higher ideals of life and by his endeavors toward the uplifting of the race. Wealth and station are not to be despised, but we are learning to give them their proper place in life, and to understand that they are not stepping-stones to the Kingdom of Heaven. Orthodoxy and Reform no longer waste their energies in hurling epithets at each other, or in engaging in fierce conflicts. Each realizes the work it has to perform in its own field, and bends all its energies to accomplish it. Instead of working on broadly divergent lines, we are steadily converging the lines of work toward each other, and in such fields as the Jewish Publication Society we find them united for a common end.

In the accomplishment of these changes the Jewish Publication Society has been no small factor. It has by means of its publications sown the seed of enlightenment and knowl-

edge in many hitherto barren places, and is therefore entitled to its full share of credit for the harvest that is being gathered. Knowledge is the torch that lights the world—the material as well as the religious. The Jew has ever been eager to hold that torch high above his head, though often prevented from doing so by the religious intolerance of the age. Now that no such obstacle exists, let it be our work to place it once more in his hands, and then to continue the march, casting light upon the dark and troubled portions of the past. Let it be our duty to place our people before the world in their true character, to put the blame for our retrogression where it belongs, to reveal the true beauty and glory of Judaism, by giving its ethical and moral lessons to the world and trying to practice them in our daily lives. Herein lies the work of the Jewish Publication Society—spreading knowledge that light may follow in its path—light that will reveal not only to the Jew, but to the world, the true beauty of Judaism; its lofty and spiritual conception of the Deity; its broad and universal application; its uplifting and moral influence; its reverence for the sanctity of home and family life; its aspirations for the brotherhood of man.

It is in line with this work that the Society has undertaken to issue a new translation of the Bible—that greatest of all books, which contains the earliest records of our race and describes the birth and development of our religion. Its poetry, its imagery, its lofty sentiments, its unequalled style, its pathos, its tenderness, its grandeur, have given it the highest place in the world's literature, without regard to its sacred character. Christianity regards it with the most tender reverence and draws from it inspiration and hope. How much more forcibly should it appeal to the Jew! It contains

his family pedigree and history, by which he can trace his genealogy back to the known beginning of the world. It describes the revelations of God to his forefathers, and transmits to future generations a code of moral and religious precepts that have been universally accepted. It preaches the loftiest ideals of life, and voices the noblest sentiments of our higher natures. It furnishes consolation in time of trouble and grief, and sounds the most joyous notes for periods of happiness and festivity.

Such a book should be in every Jewish home, to be read daily by parent and child. Its treasures should be within the reach of all—strengthening their faith, inspiring their hope, increasing their knowledge.

To make this possible is the aim of the Jewish Publication Society by publishing it at a nominal cost.

It requires financial assistance for this work. Let it be the pride of the members of this Society that they contributed to such a result.

Let them go forth from this meeting with the determination to assist in the early realization of this ideal, by securing that material support without which such an undertaking can never be accomplished.

THE JEWISH ENCYCLOPEDIA

On motion of the Rev. Dr. Maurice H. Harris, of New York, it was agreed that the Society congratulate the editors and publishers of the Jewish Encyclopedia, upon the appearance of the first volume.

Dr. Isidore Singer, of New York, Managing Editor of the Encyclopedia, made acknowledgment of the motion.

COMMITTEES APPOINTED

The Chairman appointed the following committees:

On Nominations: Mr. Wm. B. Hackenburg, of Philadelphia, Chairman; Mr. Morris Liveright, of Philadelphia; and Mr. Emil Selig, of Philadelphia.

On the Part of the Report of the Board of Directors relating to Permanent Fund: Mr. Jacob Singer, of Philadelphia, Chairman; Mr. I. B. Langstadter, of Philadelphia; and Mr. Adolph Eichholz, of Philadelphia.

On the Part of the Report of the Board of Directors relating to Membership: Mr. Louis Wolf, of Philadelphia, Chairman; Mr. David Sulzberger, of Philadelphia; and Mr. Lawrence Marks, of Philadelphia.

On the Part of the Report of the Board of Directors relating to Publications: Rev. Dr. Maurice H. Harris, of New York, Chairman; Dr. Isidore Singer, of New York; and Rev. Dr. Wm. Rosenau, of Baltimore.

On the Part of the Report of the Board of Directors relating to Bible Fund: Mr. Philip Cowen, of New York, Chairman; Mr. Wm. Gerstley, of Philadelphia; and Rev. Clifton H. Levy, of New York.

A recess was then taken.

ELECTION OF OFFICERS

The Committee on Nominations presented the following names:

Directors, for three years: Edwin A. Fleisher, of Philadelphia; Daniel Guggenheim, of New York; Ephraim Lederer, of Philadelphia; Simon Miller, of Philadelphia; Harris Weinstock, of Sacramento, Cal.

President, for one year, Morris Newburger, of Philadelphia.

Vice-President, for one year, Henry M. Leipziger, of New York.

Second Vice-President, for one year, Herman S. Friedman, of Philadelphia.

Honorary Vice-Presidents, for three years: Jacob Haas, of Atlanta, Ga.; Max Heller, of New Orleans, La.; Ella Jacobs, of Philadelphia; Simon W. Rosendale, of Albany, N. Y.; Joseph Stolz, of Chicago.

On motion, the Secretary was instructed to cast the unanimous ballot of the meeting for the nominees, and they were declared duly elected.

PERMANENT FUND

The Committee on the Part of the Report relating to Permanent Fund made the following report:

We regret to note that little or no progress as to the increase of the Permanent Fund of the Society is noticeable during the past year.

We are, however, of the opinion that continued efforts along the lines established at last year's Annual Meeting should be put forth and persisted in, and with the growth and usefulness of the Society they will inevitably result in accomplishing the object.

We recommend that along with each publication there be sent a printed blank form of bequest of a legacy to the Society for its Permanent Fund, and furthermore a printed notice calling attention to the fact that proceeds of life memberships go into said Fund.

We further recommend, in view of the interest manifested

in the work of the Society by a large number of the legal fraternity throughout the United States, that the Trustees be requested to communicate with the lawyers of the Jewish faith in the several States, requesting them to call to the attention of those about to make testamentary disposition of their estates, the needs, objects, aims, and achievements of the Jewish Publication Society, and secure bequests and legacies if possible.

We believe that active propaganda in these and such other directions as may be decided upon by the Trustees will eventually enforce the recognition of the importance of this Fund to the permanence and stability of the Society and its great mission.

On motion, the report was adopted.

BIBLE FUND

The Committee on the Part of the Report relating to Bible Fund submitted the following:

It is their opinion that the slow growth of the Bible Fund is due somewhat to the delay in presenting to the members any tangible evidence of the progress of the work.

Hence, they recommend the early publication of the Psalms, which, they understand, are already in shape for printing; that, when done, the work shall be placed on the market at a moderate price, after the members have been supplied; that the large sale following the publication, if the form, shape, and price be satisfactory, is likely to yield a sufficient sum, judging from experience with similar publications, to help materially in bringing means towards continuing further the great and needful work that the Society has undertaken in translating the Bible.

The Committee further suggest that the publication of the Psalms be followed up with special efforts to enlist the financial support of those of our people who appreciate the value of the work, believing, as they do, that the appearance of this initial volume will stimulate such subscriptions.

The report was, on motion, adopted.

MEMBERSHIP

The Committee on the Part of the Report relating to Membership stated:

The Committee on Membership report that it is their opinion that if a proper committee were appointed by the Board of Directors to solicit membership, a large increase could be obtained, especially at this period, in view of the publication of the Bible; that it is their opinion that additional canvassers should be obtained. Judging by the excellent result of the work done by the solicitor now employed, it would, no doubt, be the means of largely increasing the membership of the Society.

The report was discussed by Mr. David Sulzberger, of Philadelphia, Mr. Philip Cowen, of New York, and Dr. Isidore Singer, of New York.

Mr. Cowen suggested the substitution of a volume of Graetz's "History of the Jews" for one of the other volumes of a current year, whenever members so desire.

The report was, on motion, adopted.

PUBLICATIONS

The Committee on the Part of the Report relating to Publications reported as follows:

The Committee are pleased to learn that separate books of the Bible will be issued in the near future. But they earnestly suggest the desirability and the practical advantage of printing with each Bible-book a comprehensive introduction and a short commentary in the form of notes, embodying the results, not only of modern criticism, but also of Rabbinic exegesis. Such a commentary will give it added value, and will make it sought by Christian as well as by Jewish scholars.

The Committee gladly endorse the choice of works thus far issued. They would, however, suggest, as the policy of the future, that the Society give less and less of its attention to the issuing or translation of such works as do not appeal to the Jewish public at large, on account of their scientific character. The aim of the Publication Society should ever be the education of the people.

Mr. Charles Hoffman, of Philadelphia, moved to insert in the report that the Society publish standard works in place of the phrase suggesting the publication of popular works.

The amendment was lost, and on motion the report was adopted as submitted.

AMENDMENT TO BY-LAWS

An Amendment to Article VI of the By-Laws was proposed. The article now reads: "Every member of the Society shall receive a copy of its publications. Contributing societies shall receive a number of copies of said publications proportionate to the amount of their annual subscriptions."

It was proposed to add: "Provided, however, that the Society may, for a separate subscription price, publish a monthly or quarterly magazine, which the members shall receive at half-rate."

The section of the President's address referring to the proposition was read, and the amendment was discussed by the Rev. Clifton H. Levy, Mr. Daniel P. Hays, Dr. Isidore Singer, Mr. David Sulzberger, Mr. Philip Cowen, Hon. Mayer Sulzberger, and Mr. Herman S. Friedman.

On motion of Mr. Friedman, the amendment was laid on the table.

Mr. David Sulzberger moved the thanks of the meeting to the Temple Keneseth Israel for the use of the Assembly Room. Unanimously agreed to.

On motion, the meeting adjourned.

C. S. BERNHEIMER, Secretary.

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 Furth, J. E., 2931 Cottage Grove Av.
 Gans, Leopold, 355 Oakwood Boul.
 Gatzert, J. L., 220 Adams
 Ginsburg, Dr. J., 184 W. 12th
 Glaser, Mrs. G. D., 4342 Grand Boul.
 Goldstein, M., 3248 Wabash Av.
 Goodman, L., 20 Lincoln Av.
 Graff, Jacob, 1051 Madison
 Greenebaum, Elias, 4510 Grand Boul.
 Greenebaum, Henry, 221 Chamber of Commerce
 Greenebaum, Mrs. M. E., 3201 Rhodes Av.
 Grossman, P. A., 4432 Forest Av.
 Guettel, M., 168 Market
 Haas, Mrs. Chas., 3331 S. Park Av.
 Hallenstein, Mrs. Bertha, 171 W. Madison
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 Hart, Henry N., 1618 Indiana Av.
 Hart, Max, 4643 Drexel Boulevard
 Hartman, Jos. S., 233 E. Jackson Boul.
 Hecht, M., 3436 Calumet Av.
 Herzog, Nathan, 1609 Adams
 Herzog, S., 1675 W. Monroe
 Hess, Isaac, 3224 Prairie Av.
 Hirsch, Miss Fannie, 417 Marshfield Av.
 Hirsch, Rev. Dr. Emil G., 3612 Grand Boulevard
 Hirschberg, Rev. Abram, 294 La Salle Av.
 Jacobson, D., 4461 Ellis Av.
 Jacoby, Ernest, 19 Wabash Av.
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 Karpen, Leopold, 502 Winthrop Av.
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 Kaul, Leo, 4848 Calumet Av.
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 Kempner, Adolph, 4800 Michigan Av.
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 Klausner, Miss Lillie, 2495 Archer Av.
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 Kuppenheimer, Mrs. J., 2801 Michigan Av.
 Kurz, Adolph, 917 Unity Building
 Lakeside Club, Grand Boulevard and 42d
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 Landauer, Herman, 239 Market
 Landy, Miss Jennie, 3550 Prairie Av.
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 Lewinsohn, L., 4511 Indiana Av.
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 Lippert, Rudolph, 61 Washington
 Lipsky, H. A., 3036 Cottage Grove Av.
 Loeb, Isaac A., 322 Ashland Bld.
 Loeb, James I., 189 La Salle Av.
 Loebman, G., 485 La Salle Av.
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 Mandel, Sidney, 455 La Salle Av.
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 Rosenberg, Mrs. Julius, 3754 Michigan Av.
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 Wolf, H. M., The Winamac, Ellis
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Henderson

Baldauf, M.

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 Goldstein, Sol., 359 E. Market
 Goodman, S., 1404 2d
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 Heyman, D. I., 7 Kenyon Bldg.
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 Lemann, Myer, 4132 St. Charles Av.
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 Levy, Wm., 2352 Eutaw Place
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 Schloss, Nathan, 1901 Eutaw Place
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 Sonneborn, Mrs. M., 1036 E. Fayette
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Davis, H. H. Clarendon Hotel

Eppstein, H., 78 Graham Av.

Flruski, Louis, St. George Hotel

Fuhs, Dr. J., 871 Park Place

Furst, Michael, 115 Prospect Park,

W.

Gabriel, Robert, 617 Macon

Gabriel, S., 855 Lafayette

Goldstein, E. A., 121 St. Johns Pl.

Goldstein, Mrs. Wm., 189 Keap

Goodman, Joel B., 150 Hewes

Goodstein, Mark, 376 Park Place

Goodstein, Samuel, 270 Bridge

Gru, Geo., 158 Sterling Place

Heidenheim, Mrs. J., 191 Rodeny

Hirsch, Hugo, 4 Court Square

Horowitz, I., 925 Myrtle Av.

Isaacs, Gabriel, 172 Wash. Park

Isaacson, Jacob, 720a Macon

Israel, Wm. H., corner 17th Av.

Bath Beach

Joachim, Adolph, 176 Nostrand Av.

Joachim, B., 591 Putnam Av.

Joachim, Charles J., 149 Bainbridge

Kaufman, Edward, 513 Madison

Klein, Max, 97 Himrod

Levi Bros. (two members), Broad-

way and Willoughby Av.

Levy, Aaron, 279 Adelphi
 Levy, Dr. Max, 700 Bushwick Av.
 Levy, Nathan, 661 Willoughby
 Lorentz, Moses L., 380 Kosciusko
 Lustig, P. H., 381 Grand
 Manne, Henry, 346 Union
 May, Mitchell, 350 Fulton
 Nelson, Rev. Leon M., 279 Decatur
 Newberg, Mrs. M., 296 Pulaski
 Newman, Emanuel, 1076 Fulton
 Prinz, Emanuel, 22 Arion Place
 Reiss, Bert, 215 Montague
 Reiss, Ferd., 302 McDonough
 Rogow, D. I., 5th Av. and 18th
 Rothschild, Herman H., 450 Fulton
 Rothschild, S. F., 241 Hancock
 Salomon, Mrs. S., 123a Garfield Pl.
 Schapiro, Benj., A. M., 922 Fulton
 Schellenberg, Nathan, 224 Carlton
 Av.

Schllveik, 87 Tompkus Av.
 Schwarz, Mrs. David, 107 6th Av.
 Shlevin, Dr. H. S., 161 N. 6th
 Singer, J., 386 Myrtle Av.
 Sollinger, Fernando, 340 Vernon Av.
 Stein, Mrs. A. M., 930 President
 Stein, D. W., 932 President
 Stein, S. W., 486 1st
 Steinhardt, E. J., 380 Park Place
 Stern, Daniel, 313 Park Place
 Sternberg, M., 894 Broadway
 Taubenhau, Rev. Dr. G., 403
 Second

Tisch, Arnold, 690 President
 Weil, Emanuel, 728 Quincy
 Weil, Henry, 659 Jefferson
 Weil, Theodore, 641 5th Av.
 Westhelm, A., 248 Vernon Av.
 Wilson, Wayne, 337 Jefferson Av.
 Wolf, A., 945 Bedford Av.
 Yudelson, A. B., Hebrew Educa-
 tional Society, Pitkin Av. and
 Watkins
 Zeman, Mrs. N., 125 Hancock

Buffalo

Aaron, Rev. Dr. Israel, 748 Auburn
 Av.
 Bousberg, H., 12th and Highland
 Av.
 Cohen, Sol., 89 Ellicott
 Cohn, Mrs. Pincus, 672 William
 Desbecker, Louis E., 302 Franklin
 Elias, Mrs. A. J., 237 Linwood Av.
 Fischer, M., 47 Orton Place
 Fleischmann, Simon, 190 Edward
 Fybush, Joseph, 295 Ashland Av.
 Geershofer, Henry, 39 W. North
 Greenberg, Kauffman, 414 Franklin
 Haas, Ignatius, 34 Tracy
 Hofeller, Theo.
 Jellinek, Edw. L., 499 Ashland Av.

Kahn, Abr. H., 238 Eagle
 Keiser, Leopold, 73 Johnson Park
 Kempner, S., 390 Elmwood Av.
 Levi, Isaac, 744 Main
 Lewyn, S., 389 Main
 Lowenthal, L.
 Marcus, Louis W., 277 Franklin
 Mayer, Mrs. Jos. B., 1115 Delaware
 Av.
 Rothschild, Leo, 234 Georgia
 Rothschild, Sam'l, 348 Richmond
 Av.
 Saperston, J. L., 29 Ashland Av.
 Spiegel, Marcus, 475 Franklin
 Ullman, Emanuel, 831 Elmwood Av.
 Warner, Edw., 991 Main
 Warner, J. R., 998 Main
 Wile, Herman, 608 Potomac Av.

Canton

Matlaw, Mrs. M. M.

Chatham

Rogowski, Wm.

Cobleskill

Cohn, M.

Cooperstown

Reisman, H.

Elmira

Gladke, Morris J.
 Levy, Benj. F., 759 E. 2d

Flushing, L. I.

Friedman, J.

Fort Plain

Schoen, Adolph

Geneva

Meyers, P. M., 41 Seneca

Gloversville

Lovenheim, A. T., 18 Church
 Nelson, A.

Gouverneur

Block, I. I.

Hempstead

Rosenthal, Dr. Adolph D.

Hudson

Kritzman, Adam, 613 Warren
 Kritzman, Wm., 601 Warren
 Solomon, Julius, 339 Warren
 Wronski, Jacob

Ithaca

Rascover, P.
 Rothschild, Jacob

New York

Kingston

Elting, Louis.

Little Falls

Barnet, Jonas S.

NewburghDoblin, Ralph
Hirschberg, M. H.
Samuels, Sigismund
Stern, F.**New Rochelle**

Levison, S., 244 Main

New York City**LIFE MEMBERS**Bruehl, Moses, 21 W. 38th
Einstein, Edwin, 524 5th Av.
Heller, Emanuel L., 12 E. 77th
Loth, Joseph
Marshall, Louis, 33 E. 72d
Naumberg, E., 48 W. 58th
Schiff, Mrs. Jacob H., 27 Pine
Schiff, Mortimer L., 27 Pine
Straus, Hon. Oscar S., 42 Warren**PATRONS**Borg, Simon, 4 E. 68th
Guggenheim, Daniel, 12 W. 54th
Lauterbach, E., 22 William
Lehman, E., 22 William
Loeb, S., 27 Pine
Rice, Mrs. S. M., Hotel Savoy
Rothschild, Victor H., 4 E. 67th
Schiff, Jacob H., 27 Pine
Wolff, A., 27 Pine**MEMBERS**Abrahams, M. M., 65 E. 80th
Abrahams, Dr. R., 156 Clinton
Alexander, Victor, 58 William
Allen, Henry S., 259 W. 45th
Alsberg, Irving, 124 W. 114th
Altkrug, Abr. A., 489 Broadway
Altman, M., 1944 Madison Av.
Altmayer, Max, 290 Broadway
Altmayer, Sanders B., 11a E. 83d
Alvis, I., 205 E. 61st
American, Miss Sadie, 37 W. 74th
Anhalt, E. J., 12 W. 109th
Anson, M. P., 102 W. 132d
Arbib, Alex., 53 E. 9th
Arendt, E., 151 Water
Arnold, M., 127 Maiden Lane
Arnold, M., 54 White
Arnstein, Emanuel, 69 E. 79th
Aronson, Dr. E. A., Mt. Sinai Hospital
Aronson, Samuel, 43 E. 75th
Asch, Dr. J. H., 770 Lexington Av.Aschelm, M. J., 64 E. 93d
Ash, Mark, 316 W. 103d
Asher, Rev. J. M., 106 E. 55th
Auerbach, Louis, 836 Broadway
Baar, Dr. Herman, 138th and 10th Av.
Bader, A., 626 Broadway
Baer, Morris B., 40 W. 87th
Ballin, Julius, 10 Grand
Bamberger, Levi, Hotel Netherland
Barnard, H., 281 Pearl
Barondess, Joseph, 484 Grand
Bartelstone, Harris, 14 4th Av.
Bash, Gustav, 798 Lexington Av.
Baum, Dr. Joseph, 157 E. 93d
Baum, Miss Mollie, 175 E. 94th
Bauman, D., 117 W. 111th
Bauman, Joseph, 2094 5th Av.
Beckhardt, Moses, 333 E. 119th
Beer, Mrs. Julius, 38 W. 77th
Benjamin, Eugene S., 49 Lafayette Place
Benjamin, J., 260 W. 57th
Benjamin, M. W., 105 E. 72d
Benjamin, Rev. Raphael, M. A., Hotel Premier
Berg, H. E., 7 Washington Square
Berlin, S. N., 131 Bleecker
Bernard, Wm., 415 E. 118th
Bernheim, Chas. L., 52 W. 71st
Bernheim, I. J., 178 Pearl
Bernheimer, Miss Beatrice, 218 W. 14th
Bernheimer, Chas. L., 39 E. 63d
Bernheimer, Leopold A., 7 E. 57th
Bernheimer, Max E., 108th and Columbia Av.
Bernstein, B., 626 Broadway
Bernstein, Saul, 130 W. 112th
Berolzheimer, Emil, 21 W. 75th
Berry, C. F., 166 W. 48th
Beth El Sabbath School, 5th Av. and 76th
Bettman, Wm., 35 Bond
Blerman, Mrs. L., 42 E. 69th
Bijur, Isaac, 127 Maiden Lane
Bijur, Nathan, 172 W. 75th
Binton, Miss M. E., 14 Attorney
Birkhahn, C. D., 125 E. 86th
Biscov, B., 2 E. 97th
Bittner, Edmund, 117 E. 115th
Blankfort, Bernard, 205 Henry
Blau, William, 320 Broadway
Blaustein, Dr. D., 197 E. B'way
Block, Louis, 169 E. 69th
Block, Paul, 142 W. 70th
Bloomingdale, E. W., 644 Madison Av.
Bloomingdale, J. B., 78 5th Av.
Bloomingdale, L. G., 3d Av. & 59th
Bluestone, Hanna, 235 Henry
Blum, Mrs. Alfred, 16 W. 119th

- Blum, Clara, 72 E. 93d
 Blum, Henry L., 5 E. 73d
 Blum, Marx, 156 W. 98th
 Blumberg, J., 2294 2d Av.
 Blumenstiel, Emanuel, 302 B'way
 Blumenthal, Isaac, 54 W. 88th
 Blumenthal, Dr. Mark, 203 B'way
 Blumenthal, Maurice B., 35 Nassau
 Blumenthal, Sidney, 563 West End Av.
 Blumgart, Louis, 93 Prince
 Blun, F. M., 69 E. 80th
 Boehm, Abraham, 41 W. 80th
 Bogart, John, 61 Park Road
 Bookman, I., 9 E. 62d
 Boskowitz, I., 32 W. 72d
 Brand Bros., 588 Broadway
 Brand, Chas., 8 W. 131st
 Brandon, Isaac, 40 W. 89th
 Brodsky, Miss Barbara, 262 E. 4th
 Bronner, Leonard, 1037 5th Av.
 Brooks, Isidore B., 115 Broadway
 Brothers, Dr. A., 112 E. 61st
 Brown, Max, 346 Broadway
 Brownold, C., 25 W. 119th
 Brummer, Max B., 733 Broadway
 Brunner, Arnold W., 33 Union Sq. W.
 Budge, Henry, 28 Broad
 Bullowa, Arthur M., 46 E. 66th
 Burghefm, L., 176 E. 79th
 Buttenweiser, J. L., 530 B'way
 Cahen, Isaac J., Metropolitan Life Ins. Bldg.
 Cahn, Arthur L., 40 Exchange Pl.
 Cahn, Emanuel S., 161 E. 79th
 Cahn, Miss Frances C., 50 E. 72d
 Calisher, Nathan, 6 W. 117th
 Calman, Henry L., 18 E. 23d
 Canton, Jacob A., 9 W. 70th
 Cardoza, Ernest A., 45 E. 65th
 Casper, Caesar, 54 E. 131st
 Chaiminowich, N., 113 Canal
 Chamansky, L. J., 13 W. 102d
 Chupak, Paul, 109 E. 59th
 Clemons, Miss Julia, 9 E. 87th
 Coffee, Rudolf I., 736 Lexington Av.
 Cohen, Adolph, 177 E. 93d
 Cohen, Jos. H., 81 E. Broadway
 Cohen, Louis, 176 Broadway
 Cohn, Chas. L., 271 Broadway
 Cohn, Eugene, 99 Nassau
 Cohn, Isidor, 715 Broadway
 Cohn, Lester, 73 E. 92d
 Cohn, Rudolph, 306 W. 93d
 Columbia Club, 127th and 5th Av.
 Cone, Mrs. Moses, 89 Worth
 Conheim, Herman, 70½ Pine
 Content, H., 62 E. 79th
 Coon, Mrs. J. J., 23 E. 128th
 Coon, Lewis, 23 W. 89th
 Cosel, Julius, 109 W. 70th
 Cowen, David, 313 E. 116th
 Cowen, Geo. W., 392 W. Broadway
 Cowen, Phillip, 489 5th Av.
 Crohn, Mrs. Theo. L., 216 E. 82d
 Cukor, Morris, 335 E. 4th
 Czaki, Fred. M., 320 Broadway
 Danziger, Isaac J., 242 E. 58th
 Davidson, Rev. Dr. David, 57 E. 61st
 Dettelbach, Morris, 1887 Madison Av.
 Deutsch, Mrs. A., 116 E. 79th
 Dinkelspiel, Louis W., 59 Wall
 Dittenhoefer, Hon. A. J., 96 B'way
 Dittenhoefer, I. M., 25 E. 74th
 Dittman, Charles, 108 E. 60th
 Dottenheim, Simon, 33 Union Sq.
 Douglas, Dr. S. D., 182 Henry
 Drachman, Rev. Dr. Bernard, 36 E. 75th
 Dryfoos, M., 13 White
 Dryfoos, Mrs. O. E., 4 E. 80th
 Dreyfoos, Mrs. A., 308 W. 87th
 Duschnes, Henry, 22 E. 120th
 Duschnes, L., 11 E. 126th
 Eckstein, M. L., 1194 Lexington Av.
 Ehrlich, Mrs. W. J., 54 W. 75th
 Ehrman, E., 16 E. 49th
 Elchberg, Miss Ninette, 249 Lenox Av.
 Eichold, C., 721 Broadway
 Einstein, B. F., 71 E. 80th
 Einstein, D. L., 39 W. 57th
 Einstein, I. D., 15 E. 79th
 Einstein, Julius, 147 W. 119th
 Einstein, Mrs. Wm., 121 E. 57th
 Elseman, Emil, 68 W. Houston
 Elseman, H. S., 135 Broadway
 Elsing, E., 6 E. 66th
 Elsier, I., 111 Franklin
 Elsner, Jacob, 51 E. 88th
 Elias, Hon. Albert J., 18 W. 71st
 Emanu El Temple School Committee, 43d and 5th Av.
 Engelhart, I. A., 291 Broadway
 Englander, B., 231 W. 112th
 Eppstein, Edward, 175 E. 94th
 Erb, Newman, 25 E. 74th
 Erlanger, A. L., 1440 Broadway
 Erlanger, N., 53 E. 64th
 Ernst, Max, 22 E. 92d
 Ernst, Mrs. M. L., 223 W. 113th
 Erstein, L., 63 E. 66th
 Esberg, M., 320 Broadway
 Ettliger, Mrs. Wm., 161 W. 93d
 Ewing, B. M.
 Falk, Mrs. A., 63 E. 74th
 Falk, B. J., 25 W. 24th
 Feinberg, Dr. Israel L., 1716 Madison Av.
 Feinberg, Dr. I. S., 316 E. 79th

- New York
 Feiner, Benj. F., 35 Nassau
 Fidelity Club, 112 E. 59th
 Fink, Robt. L., 201 W. 121st
 Fink, Simon, 87 Nassau
 Fischel, Harry, 215 E. Broadway
 Fischlowitz, Dr. G. G., 1708 Lexington Av.
 Fisher, Miss Miriam, 9 W. 58th
 Fleck, Chas. I., World Bldg.
 Fleischman, Samuel, 245 E. 48th
 Fox, Mrs. Abr., 135 W. 17th
 Fox, Benjamin, 473 W. 143d
 Frank, Alford, 201 Wooster
 Frank, Ivan, 138 E. 95th
 Frank, Jacob M., 134 Spring
 Frank, Julius J., 27 Pine
 Frank, Leo, 59 E. 65th
 Frank, Louis J., 46 Walker
 Frankel, Mrs. Jos. M., 100 St. Nicholas Av.
 Frankel, Dr. Lee K., 2d Av. & 21st
 Frankel, M., 17 E. 108th
 Frankenberg, Sol., 56 E. 73d
 Franklin, Benj., 211 E. 115th
 Franklin, Dr. D., 17 E. 129th
 Franklin, Julius, 583 Broadway
 Freedman, Andrew, 140 Broadway
 Freedman, Mrs. B. L., 57 W. 55th
 Freeman, Dr. S., 965 Madison Av.
 Freeman, Wm., 13 W. 88th
 Freudenheim, M., 1856 7th Av.
 Freundlich, Mrs. M., 33 W. 114th
 Fried, Joseph, 320 Broadway
 Fried, Samson, 47 W. 87th
 Friedberg, W. B., 352 W. 115th
 Friedman, Aaron H., 120 E. 105th
 Friedman, Dr. Samuel, 109 Atty.
 Friend, Emanl. M., World Bldg.
 Friend, M. M., 8 W. 45th
 Frowenfeld, Edward, 50 W. 71st
 Gainsburg, I., 141 Broadway
 Galland, Eugene, 259 W. 132d
 Galowski, David, 26 W. 120th
 Gans, Howard S., 61 W. 48th
 Gans, Louis, 23 Thomas
 Gans, Max, 150 Water
 Gans, Wm. A., 141 Broadway
 Garfunkel, Aaron, 165 E. 111th
 Gattle, E. M., 420 5th Av.
 Ginsburg, Simon, 24 Lispenard
 Ginzberg, Victor, 21 W. 89th
 Glass, Henry, 4 Mt. Morris Park
 Glatner, S., 744 Broadway
 Goldberg, Abr., 17 Walker
 Goldberg, Mrs. L., 352 W. 47th
 Golden, S. Herbert, 93 Franklin
 Goldenberg, Mrs. H., 128 E. 72d
 Goldenkranz, Dr. S., 64 E. 3d
 Goldfogle, Hon. Henry M., 271 Broadway
 Goldin, Simon, 620 Broadway
 Goldman, Julius, 132 E. 70th
 Goldman, M., 31 Nassau
 Goldsmith, Abr., 35 Nassau
 Goldsmith, August, 3; 140 E. 62d
 Goldsmith, Mrs. David, 140 E. 62d
 Goldsmith, Isaac H., 791 Lexington Av.
 Goldsmith, S. J., 145 W. 120th
 Goldstein, David I., 252 Delancey
 Goldstein, Henry, 225 E. 115th
 Goldstein, S. M., 112 W. 119th
 Golland, I., 809 Broadway
 Gomez, Dr. Horatio, 156 W. 123d
 Goodfriend, Jacob, 265 W. 136th
 Goodfriend, Meyer, 14 E. 125th
 Goodhart, P. J., 21 W. 81st
 Goodman, Edwin, 50 E. 89th
 Goslar, I. P., 122 W. 119th
 Gottheil, Rev. Dr. G., 681 Madison Av.
 Gottheil, Dr. Richard, 2074 5th Av.
 Gottschall, Simon, 51 E. 122d
 Grabenheimer, Sigmund, 307 E. 50th
 Gratz, Nathan, 64 W. 53d
 Green, Morris, 251 Hewes
 Green, Samuel, 23 E. 83d
 Greenbaum, Sam'l., 141 Broadway
 Greenebaum, S., 160 Mercer
 Greenfield, F. W., 239 E. 87th
 Greenfield, Rev. Sam'l., 56 E. 116th
 Greenhall, Chas. L., 320 Broadway
 Greenhut, G. D., 131 Maiden Lane
 Groden, A., 48 E. Broadway
 Gross, Max, 309 Broadway
 Grossbaum, Mrs. Isaac M., 2019 5th Av.
 Grossman, Rev. Dr. Rudolph, 1347 Lexington Av.
 Grossman, Wm., 92 Edgecomb Av.
 Gruber, Abr., 152 W. 95th
 Grunberg, John, 302 Broadway
 Grunauer, Reuben, 148 E. 53d
 Guedalia, Jacob M., 20 W. 112th
 Guggenheim, Benj. M., 30 Broad
 Guggenheim, Meyer, 36 W. 77th
 Guggenheim, Morris, 29 W. 76th
 Guggenheim, Sol. R., 243 5th Av.
 Guggenheimer, Mrs. J. C., 334 W. 85th
 Guggenheimer, Mrs. R. E., 1041 5th Av.
 Gutman, Malvin, 1070 Madison Av.
 Gutman, W. L., 74 E. 81st
 Haber, Louis I., 508 W. Broadway
 Hahn, Simon, 212 Washington
 Haldenstein, I., 206 W. 132d
 Halpern, Dr. J., 250 E. Broadway
 Hamberger, Sam'l. B., 141 B'way
 Hamberger, S., 222 E. 58th
 Hano, Philip, 133 W. 136th
 Harburger, Julius, 104 2d Av.
 Harris, David, 68 Grand

- Harris, L., 497 W. Broadway
 Harris, Rev. Dr. Maurice H., 10 E. 129th
 Harris, Theo., 135 E. 54th
 Harrison, A. E., 4 W. 113th
 Hart, Mrs. Julius, 322 W. 57th
 Hartman, E., 20 E. 95th
 Hartogensis, Dr. A. E., 314 53d
 Hast, Rev. Bernard, 405 E. 57th
 Hays, Arline D., 2030 Broadway
 Hays, Daniel P., 141 Broadway
 Hebrew Sheltering Guardian Soc'y, care Miss S. Stahl, 58 W. 119th
 Hecht, Myer, 96 Cliff
 Heidelbach, Louis, 2 E. 45th
 Helm, Marcus.
 Heineman, M., 632 West End Av.
 Heiselman, I., 234 W. 138th
 Heller, S., 90 E. 81st
 Hellinger, Paul, 320 Broadway
 Hellman, Myer, 15 E. 92d
 Hendricks, Albert, 24 W. 75th
 Hendricks, Mrs. Edgar, 46 W. 73d
 Hershshelm, Isidore, 1322 Av. A
 Hershshelm, Jos., Hotel Marie Antoinette
 Herrman, Henry S., 54 E. 80th
 Herrman, Nathan, Corn Exch. Bg.
 Herrman, Uriah, 18 E. 60th
 Herrmann, A., 268 W. 72d
 Hershfield, Henry L., 9 Gt. Jones
 Hershfield, Isidore, 28 W. 116th
 Hershfield, L., 624 Broadway
 Hershfield, L. N., 141 Broadway
 Herzog, J., 476 E. 177th
 Herzog, Paul M., 41 W. 68th
 Heymann, Benj., 66 E. 81st
 Heymann, Chas. E., 53 E. 10th
 Heymann, S. E., 19 E. 95th
 Himowich, Dr. A. A., 130 Henry (Subscriber)
 Hirsch, Adolph, 167 E. 70th
 Hirsch, Gus W., 358 Broadway
 Hirsch, H., 25 3d Av.
 Hirsch, Isaac, 185 Lenox
 Hirsch, Jacob, 625 10th Av.
 Hirsch, M. J., 9 E. 92d
 Hirsch, Nathan, 130 W. 75th
 Hochheimer, Dr. E., 71 E. 91st
 Hochschild, B., 52 Broadway
 Hochstadter, Albert F., 49 Lafayette Place
 Hochstadter, D., 19 E. 79th
 Hochstadter, M. F., 836 Broadway
 Hoexter, Jos. W., 84 Leonard
 Hoffman, A. E., 2 E. 66th
 Holzman, Benj. M., 257 Lenox Av.
 Holzwasser, Mrs. C. S., 232 W. 122d
 Homburger, Dr. Lionel M., 168 W. 94th
 Hornthal, L. M., 25 W. 96th
 Horowitz, Mrs. R. P., 170th and New York Boston Av.
 Horwitz, Otto, 106 E. 73d
 Houseman, C. J., 20 Broad
 Huebsch, Daniel A., 203 W. 112th
 Hühner, Leon, 64 E. 58th
 Hyams, Leonard, 38 W. 3d
 Hyneman, Dr. A., 232 Henry
 Ickelheimer, Henry R., 524 5th Av.
 Iglauer, A., 123 W. 41st
 Iloway, Dr. H., 1138 Madison Av.
 Isaacs, Dr. A. E., 240 E. Broadway
 Isaacs, Dr. Abram S., 2 W. 14th
 Isaacs, Bendet, 1 E. 86th
 Isaacs, Isaac S., 110 E. 73d
 Isaacs, Miss Minnie, 22 Rutgers
 Isaacs, M. S., 110 E. 73d
 Isaacs, R., 217 E. 60th
 Israel, A., 43 E. 61st
 Israel, Isadore, 32 Broadway
 Israelson, N., 436 E. 120th
 Jaches, Rev. Philip, 175 Henry
 Jackson, Charles, 216 E. 68th
 Jackson, Isidore, 242 E. 61st
 Jacob, Hon. E. A., 2 W. 87th
 Jacobs, Chas., 202 Church
 Jacoby, Morris, 1215 Madison Av.
 Jaffe, Moses, 287 Broadway
 Jaffer, Louis A., 35 W. 111th
 Jarmulowsky, S., 54 Canal
 Jaworower, A. B., 144 Rivington
 Jellineck, Felix, 139 W. 127th
 Joffe, Prof. J. A., 736 Lexington Av.
 Joseph, Geo. E., 422 West End Av.
 Josephs, Samuel, 111 Lenox Av.
 Josephy, Isaiah, 49 Lafayette Place
 Kahn, Alex., 369 W. 123d
 Kahn, Miss Augusta, 185 Henry
 Kahn, Gus, care The Nordica, 113th and 7th Av.
 Kahn, Louis, 10 W. 75th
 Kann, Joseph, 354 E. 50th
 Kantrowitz, Joshua, 320 Broadway
 Kaplan, B. D., 227 E. 68th
 Kastor, Adolph, 14 W. 70th
 Katzenstein, L., 223 W. 133d
 Katzenstein, Leon E., 39 Bond
 Kaufman, Julius, 440 E. 118th
 Kaufman, Rev. S., 401 W. 147th
 Kempner, Otto, 53 Linden
 Kirschberg, Elias, 79 E. 124th
 Klaw, Marc, 1440 Broadway
 Kleeberg, Philip, 3 Riverside Drive
 Kleiner, Mrs. M., 264 W. 113th
 Kleinert, M., 131 W. 87th
 Klingsenstein, B., 136 E. 79th
 Klingsenstein, Chas., 1304 Madison Av.
 Klingsenstein, Mrs. J., 235 E. 60th
 Knopf, Samuel, 61 E. 91st
 Kobre, Max, 40 Canal

- New York
- Koch, Joseph, 76 Elm
 Koenig, Sam'l S., 63 Park Av.
 Kohler, Joseph, 2 W. 115th
 Kohler, Rev. Dr. K., 115 E. 71st
 Kohn, Alfred, 64 E. 68th
 Kohn, Mrs. E. D., 2 W. 88th
 Kohn, Dr. Ludwig, 314 E. 4th
 Kohn, Sol., 203 Broadway
 Kohns, Lee, 27 W. 74th
 Kohut, Rev. Geo. A., 696 Madison Av.
 Koller, Carl, 715 Madison Av.
 Kommel, Isaac, 17 Walker
 Korn, Miss Fannie C., 35 E. 60th
 Korn, Isidor S., 31 Nassau
 Korn, Jacob, 924 Madison Av.
 Korn, S. W., 568 Broadway
 Kottek, Jacob, 58 E. 61st
 Kramer, I. W., 44 W. 44th
 Kraus, Henry, 155 W. 72d
 Kraus, M. A., 147 W. 111th
 Krauskopf, Rev. M., 236 E. 79th
 Kridel, Sons J., 47 Greene
 Kuhn, Ferd., 174 W. 79th
 Kuntz, Henry, World Bldg.
 Kursheedt, M. A., 35 Warren
 Kurzman, Chas., 38 Pearl
 Kurzman, Seymour P., 13 E. 49th
 Kutz, G. S., 45 E. 63d
 Lachman, Samson, 233 E. 19th
 Laderer, Sam'l L., 336 W. 72d
 Ladinski, Dr. L. J., 1289 Madison Av.
 Lambert, Jul. J., 435 E. 119th
 Langfeld, Jonas, 530 Broadway
 Langstadter, Aaron, 265 W. 127th
 Lasky, S. D., 170 E. 79th
 Lavenberg, L., 20 Manhattan
 Lehman, Arthur, 175 W. 58th
 Lehman, Irving, 30 Broad
 Lehmann, Julius, 301 E. 17th
 Leipzig, Dr. H. M., 220 E. 57th
 Levagove, M. S., 17 Lexington Av.
 Levenson, Jos., 211 Center
 Leventritt, Hon. David, 34 W. 77th
 Levi, A. C., 254 W. 98th
 Levi, Emul, 516 Broadway
 Levi, Jos. C., 50 W. 91st
 Levi, Leo N., 27 Pine
 Levi, M., 224 E. 68th
 Levinson, Chas., 42 W. 95th
 Levy, A., 1889 Madison Av.
 Levy, Abr., 224 E. 118 th
 Levy, Bernard S., 688 E. 138th
 Levy, Rev. Clifton H., 109 E. 91st
 Levy, David, 246 W. 138th
 Levy, Felix H., 115 Broadway
 Levy, Ferdinand, 235 W. 112th
 Levy, Herman, 139 W. 123d
 Levy, I. H., 687 Broadway
 Levy, Jacob, 1885 Lexington Av.
 Levy, Julius, 309 Broadway
 Levy, Julius, 90 Nassau
 Levy, L., 9 E. 65th
 Levy, Louis, 245 E. 68th
 Levy, Louis D., 111 W. 129th
 Levy, L. N., 26 W. 69th
 Levy, Louis W., 41 Barclay
 Levy, M. C., 194 Broadway
 Levy, Nathaniel, 8 E. 97th
 Levy, N. S., 237 E. 18th
 Levy, Mrs. R. I., 102 E. 73d
 Levy, Sam'l, 128 Broadway
 Levy, Sam'l H., 1730 Broadway
 Levy, Solomon, 5 Gt. Jones
 Lewl, Isidor, 1186 Madison Av.
 Lewl, Dr. M. J., 5 Broadway
 Lewine, F., 813 Lexington Av.
 Lewinson, B., 119 Nassau
 Lewisohn, Adolph, 49 W. 56th
 Lichten, A., 113 E. 61st
 Lichtenauer, J. M., 20 Broad
 Lindenborn, L., 14 Maiden Lane
 Lindner, Walter, 146 Broadway
 Lippman, Mrs. David, 1200 Madison Av.
 Lippman, Mrs. Leo., 113 E. 81st
 Littman, S., 331 W. 41st
 Loeb, F. L., 202 W. Boulevard
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 Loeb, Dr. Morris, 118 W. 72d
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 Loewenthal, Julius, & Co., 31 Mercer
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 Ginsburg, H. H., 823 Franklin
 Ginsburg, J., 718 S. 5th
 Gittelsohn, Mrs. Jeanetta F., 1940
 Diamond
 Goepf, Miss Judith, 890 N. 6th
 Goldbacher, R., 1927 N. 8th
 Golden, Dr. Henry, 527 Pine
 Goldensky, Elias, 270 S. 2d
 Goldhaber, J., 40 Monroe
 Goldman, Samuel, 119 Pine
 Goldsmith, Charles, Real Estate
 Bldg., Broad and Chestnut
 Goldsmith, Jacob, 1533 Montgomery
 Av.
 Goldsmith, Jos., 2003 Park Av.
 Goldsmith, Miss Katherine, 2403
 Turner
 Goldsmith, M., 907 N. 7th
 Goldsmith, Milton, The Lansdowne
 Goldstein, E. C., 1572 Girard Av.
 Goodfriend, M. H., 311 N. Camac
 Goodman, I. H., 908 N. Broad
 Goodman, S. W., 116 N. 3d
 Goodman, Sol. W., 309 Market
 Goodstein, Elias, 1157 S. 7th
 Gordon, Dr. Benj. L., 943 S. 4th
 Goward, Geo., 545 Moore
 Grant, Adolph, 210 Chestnut
 Greenbaum, Mrs. Max, 1703 N. 15th
 Greenbaum, Milton J., 121 S. 5th
 Greenberg, Mrs. D., 2224 N. Camac
 Greenwald, Dr. D. F., 2417 Master
 Greenstone, Rev. Julius H., 934½
 N. 6th
 Greenwald, Jos. L., 6th and Chest-
 nut
 Greenwald, Mrs. T., 2134 N. 18th
 Gribbel, John, 1513 Locust (Sub-
 scriber)
 Grossman, C., 17 N. 2d
 Guckenheimer, Mrs. J., Broad and
 Wallace
 Haac, Felix, 3231 Arlington
 Haber, M., 922 N. Franklin
 Hackenburt, Wm. B., 516 Market
 Hackenburt, Mrs. Wm. B., 953 N.
 8th
 Hagedorn, Mrs. J. J., 946 N. Frank-
 lin
 Hagedorn, Jos., 3d and Brown
 Hageman, E., 1329 N. Marshall
 Hageman, J., 2643 Germantown Av.
 Hahn, Henry, 1403 N. 19th
 Hahn, Henry, 1806 N. Franklin
 Halpern, David, 1815 N. Franklin
 Hamberg, Mrs. I., 1715 N. 8th
 Hammerschlag, P., 1211 Hancock
 Hanff, Mrs. Elias, 1828 Diamond
 Harrah, Charles J., Broad and Pop-
 lar (Subscriber)
 Harris, Bernard, 1517 N. 6th
 Harris, Mrs. Esther R., 3146 Cliff-
 ford
 Harris, Marx, 215 Carpenter
 Harrison, Levy, 3127 Diamond
 Hart, George, 623 Fairmount Av.
 Hassler, Isaac, 2261 N. 21st
 Hassler, Mark, 602 S. 48th
 Hebrew Sunday School Society, 10th
 and Carpenter
 Hebrew Sunday School Society, care
 Miss A. J. Allen, 1412 N. 13th
 Hecht, I., 13th and Chestnut
 Heidelberger, Chas., 961 N. Frank-
 lin
 Helder, Dr. M. J., 949 S. 3d
 Hell, Mrs. Jos., 2232 N. 16th
 Heller, Mrs. H., 934 N. Franklin
 Heller, Dr. J. L., 935 S. 3d
 Henly, Elkan, 926 Market
 Henly, Jacob, 831 Arch
 Herbach, Jos., 873 N. Marshall
 Herman, Mrs. W. L., 2529 N. 32d
 Herold, Milton, 809 Columbia Av.
 Herschkowitz, J., 2230 N. College
 Av.
 Herzberg, G., 908 Arch
 Herzberg, Max, 830 N. Marshall
 Hess, Mrs. Fannie E., 1805 N. 15th
 Hess, Mrs. L. E., 3233 Clifford
 Hexter, Mrs. Sam'l, 1813 N. Broad
 Heyman, Theo., 1335 N. 13th
 Hilborn, D. S., 2146 N. 12th
 Hinklein, J. H., 2358 N. Park Av.
 Hirsch, H., 3120 Euclid Av.
 Hirsch, Max, 433 Green
 Hirschberg, Harry, 1733 Diamond
 Hirsh, A. C., 1319 Market
 Hirsh, Mrs. A., 1815 Spring Garden
 Hirsh, Gabriel, 2311 Green
 Hirsh, H. B., 4803 Regent
 Hirsh, Henry, 1319 Market
 Hirsh, Mrs. Leop., 2017 Spring
 Garden

- Hirsh, Mrs. Mason, 1319 Market
 Hirshler, Moses, 1310 N. Franklin
 Hoffman, Alex., 625 Chestnut
 Hoffman, Charles, Colledge Lane,
 Wister, Gtn.
 Hoffman, Jacob, 876 N. 6th
 Hofkin, Leon, 836 N. 5th
 Holzman, Mark B., 627 Gerrit
 Hope, B., 940 N. 5th
 Horn, Emanuel, 1013 Randolph
 Horwitz, Morris, 413 S. 8th
 Huebschman, E., 1334 N. 7th
 Hunt, Isaac P., 9th and Locust
 Hurshman, Jos., 753 Passyunk Av.
 Husik, Isaac, 616 Morris
 Husik, Jacob, 1325 S. 6th
 Hyman, A., 252 N. 2d
 Hyneman, J. E., 420 Walnut
 Hyneman, S. M., Real Estate Title
 Building
 Imber, Mayer, 4th and Monroe
 Ingber, J. M., 117 N. 4th
 Israel, Benj. A., 2125 N. 11th
 Israel, J. N., 2011 N. Carlisle
 Isaacs, Mannie, 2019 N. 33d
 Jacobs, Miss Ella, 1307 Marshall
 Jacobs, Miss Fannie A., 2040 Mt.
 Vernon
 Jacobs, M., 426 South
 Jacobs, Morris W., 3056 N. 9th
 Jacobs, Samuel, 3121 Clifton
 Jacobs, Mrs. Sol., 712 N. Franklin
 Jacobson, H. M., 1006 Market
 Jastrow, Rev. Dr. M., 139 W. Up-
 sal, Gtn.
 Jastrow, Dr. Morris, Jr., 248 S. 23d
 Jonas, Henry, 1847 Park Av.
 Jonas, Herman, 1847 Park Av.
 Jurlst, Mrs. Louis, 916 N. Broad
 Kaas, A., 1430 N. 15th
 Kahn, Mrs. B., 2349 N. 17th
 Kahn, Benj., 1942 N. Franklin
 Kahn, Harry E., 34 N. 11th
 Kahn, J. M., 755 N. Marshall
 Kahn, Mrs. Sol., 1421 N. Franklin
 Katz, Arnold, 711 Walnut
 Katz, Marcus, 925 N. Franklin
 Katzenberg, Isaac, 1345 N. 12th
 Kauffman, Mrs. Morris, 1922 South
 Kaufman, A., 2024 N. 13th
 Kaufman, Arthur, 3132 Clifford
 Kaufman, Eugene M., 1325 N.
 Franklin
 Kayser, Samuel, 1214 Market
 Kemp, A., 1754 Marshall
 Kimmelman, Simon, 205 Spruce
 Kind, Frank, 1515 N. 10th
 Kirschbaum, Mrs. A., 1315 N. Broad
 Kirschbaum, David, 1633 N. 33d
 Kirschbaum, Dr. Helen, 707 Spruce
 Kirschbaum, Simon, 1428 Girard
 Av.
 Klein, Gutman, & Son, 346 South
 Klein, Dr. Alex., 513 Pine
 Klein, Alfred M., 921 Walnut
 Klein, B., Columbia Av. and Mar-
 shall
 Klein, Mrs. David, 921 Walnut
 Klein, Moses, 1404 Marshall
 Klein, Oscar M., 921 Walnut
 Klonower, Oscar, 1435 Euclid Av.
 Klopfer, S. C., 1719 N. 15th
 Knopf, I., 1334 N. Franklin
 Koch, Jos., 706 N. 20th
 Kohn, Abr. M., 910 N. 6th
 Kohn, Arnold, 718 N. 6th
 Kohn, Miss Claire, 1320 N. Franklin
 Kohn, David, 1504 Montgomery Av.
 Kohn, Louis, 336 N. 8th
 Kohn, Mrs. M., 2123 N. 19th
 Kohn, Mrs. Morris, 2018 N. 12th
 Kohn, Samuel, 722 Market
 Kohn, Simon I., 722 Market
 Kolinsky, Chas., 916 Arch
 Kors, Charles H., 934 Girard Av.
 Krauskopf, Rev. Dr. Jos., 122 W.
 Manhelm, Gtn.
 Krauskopf, L., 1545 N. Franklin
 Krengel, Chas., 5th and South
 Krieger, B., 1848 N. 24th
 Krieger, Jacob, 1837 N. 20th
 Krieger, S., 1810 N. 18th
 Krulak, Sam'l, 614 S. 10th
 Kun, Jos. L., 411 S. 8th
 Labe, Benj., 231 N. 3d
 Labe, Mrs. J., 231 N. 3d
 Lam, Charles, 909 Susquehanna Av.
 Lang, G. H., 6304 Morton, Gtn.
 Lang, Isaac M., 1822 N. 17th
 Lang, Morris, 1715 Diamond
 Langfeld, A. M., 1001 Ellbert
 Langfeld, Morris F., 1001 Ellbert
 Langsdorf, Is., 1321 N. Franklin
 Langsdorf, Mrs. M., 551 N. 5th
 Langstadter, I. B., 700 Arch
 Lavin, Chas. M., 1328 N. Franklin
 Leberman, Mrs. A., 2411 N. Broad
 Leberman, I., 722 N. Franklin
 Lederer, Ephraim, 1001 Chestnut
 Lemisch, L., 2229 Van Pelt
 Leopold, Mrs. B., 1905 Park Av.
 Leopold, Dr. I., 1518 N. Franklin
 Leopold, Miss Jeannetta, 1631 N.
 Franklin
 Levi, I. D., 943 N. 8th
 Levi, J. C., 606 Chestnut
 Levi, S. G., 2040 N. 18th
 Levi, Mrs. Sam'l N., 1327 N. Frank-
 lin
 Levin, Boris, 751 S. 2d
 Levinthal, Rev. B. L., 716 Pine
 Levy, Mrs. A., 1526 N. 8th
 Levy, G., 420 Fairmount Av.
 Levy, L. E., 854 N. 8th

- Pennsylvania
 Gtn. Gtn.
 Levy, Max, 145 Maplewood Av.,
 Levy, Sol., 2260 N. 17th
 Lewin, Mrs. Phillip, 948 N. Franklin
 Liberman, Mrs. Ad., 657 N. 12th
 Liberman, B., 531 Wharton
 Lichtenstein, Mayer, 529 McClellan
 Lichtenstein, Wm., 1231 Germantown
 Av.
 Lieberman, S., 882 N. 6th
 Liepshitz, Isaac, 703 South
 Lipper, Arthur, 1850 N. 16th
 Lipper, Benj., 1410 Erie Av.
 Lipper, H. M., 317 Garden
 Lipper, M. W., 1516 Girard Av.
 Lisberger, L., 331 Market
 Lit, Jacob, 1410 N. Broad
 Lit, Mrs. J. D., 2113 N. Camac
 Liveright, Mrs. H., 718 N. 20th
 Liveright, Max, 1418 Girard Av.
 Liveright, Morris, 1009 Market
 Liveright, Mrs. Simon, 910 N. Broad
 Loeb, Clarence, 615 Stephen Girard
 Block
 Loeb, Edw., The Lorraine
 Loeb, Herman, 428 N. 13th
 Loeb, Horace, 51 N. 3d
 Loeb, Howard A., 203 N. 60th
 Loeb, Jacob Y., 51 N. 3d
 Loeb, Joseph, 957 N. 8th
 Loeb, Leo, 441 Chestnut
 Loeb, Leopold, 1428 Franklin
 Loeb, M. B., 1332 N. Franklin
 Loeb, Simon, 1508 Girard Av.
 Louchheim, Jerome H., 1432 S.
 Penn Sq.
 Louchheim, Samuel R., West End
 Trust Bldg.
 Louchheim, Walter C., 114 Custom
 House Place
 Louer, Mrs. I., 2113 Spring Garden
 Love, Dr. Julius D., 511 S. 4th
 Lowenberg, Rev. Wm., 1424 N. 7th
 Lowenstein, B., 805 N. 8th
 Lowenthal, H., 824 S. 10th
 Lowenthal, H., 621 South
 Lowenthal, M., 503 Fairmount Av.
 Lowenthal, Mrs. M., 2222 N. Camac
 Lubin, S., 21 S. 8th
 Lupin, Dr. E. J., 7th and Wharton
 Lyon, A., 2225 N. Camac
 Lyon, G., 111 N. 4th
 Lyons, Mrs. B., 2263 Park Av.
 Magill, D. N., 332 Reed
 Manasses, Dr. J. L., 2501 N. 32d
 Mandel, David, 1434 N. 7th
 Manko, Mrs. S. H., 2333 N. 18th
 Mann, Jacob, 1908 N. Franklin
 Mansbach, Mrs. Isaac, 1433 Dia-
 mond
 March, Wm., 3031 Diamond
 Marcus, A. H., 1942 N. 19th
 Marcus, 1017 Arch
 Margolies, H., 1405 S. 6th
 Margoline, A., 534 S. 4th
 Margulis, L., 300 N. 2d
 Mark, Adolph, 2116 S. Broad
 Markowitz Bros., 527 South
 Marks, E., 1717 Spring Garden
 Marks, F., 2006 Green
 Marks, I. L., 1612 Diamond
 Marks, Lawrence H., Arch and 8th
 Marks, N., 2250 N. Front
 Marks, Sigmund, 2116 N. 17th
 Marks, William, 2227 Green
 Massman, Mrs. A. E., 1511 N. 15th
 Massman, Phillip, 717 Marshall
 Mastbaum, Mrs. Levi, 1336 Franklin
 Master, H., 525 S. 6th
 May, Morris, 726 Market
 May, Samuel A., 1916 N. 11th
 Mayer, Alfred, 922 N. 8th
 Mayer, A. B., 407 N. 3d
 Mayer, Clinton O., 6th & Chestnut
 Mayer, Miss F., 516 N. 5th
 Mayer, G. H., 834 N. 5th
 Mayer, I., 709 N. Franklin
 Mayer, The Misses, 208 Franklin
 Mayer, Morris B., 1749 N. 15th
 Mayer, Marx S., 1547 N. 6th
 Mayers, Levi, 826 N. 7th
 Melzel, M., 420 Christian
 Melzer, S. M., 944 Marshall
 Mendel, Mrs. H., 1737 Diamond
 Mendelsohn, M., 943 N. 6th
 Merz, Daniel, 3d and Browne
 Mesirov Bros., 233 Church
 Meyerhoff, Louis, 1637 N. 33d
 Meyerhoff, S. K., 3230 Monument
 Av.
 Meyers, D., Jr., 1709 N. Franklin
 Meyers, S., 1535 N. 8th
 Mickvé Israel Cong. School, 117 N.
 7th
 Miller, B. F., 227 Church
 Miller, Gus, 1810 N. 17th
 Miller, Jacob, 926 Market
 Miller, Simon, 926 Market
 Miller, Sol., 1710 Mt. Vernon
 Miller, Wm., 926 Market
 Mishkin, D. J., 872 N. 11th
 Moldower, M., 533 Pine
 Morris, Wm., 702 Chestnut
 Moses, Miss Catherine E., 1325
 Walnut
 Muhr, Mrs. Fannie, 907 N. Broad
 Munter, Herman K., 865 N. Mar-
 shall
 Myers, Angelo, 1823 Spring Garden
 Myers, S. H., 1408 N. 15th
 Myerson, Myer, 522 S. 9th
 Nathan, Miss Hortense, 1617 Frank-
 lin

- Nathans, Horace A., 1500 Centennial Av.
 Nathanson, H. M., 12th and Market
 Needles, Lewis, 4219 Viola
 Neff, Dr. Jos., N. E. Cor. 7th and Reed
 Netter, Henry H., 951 N. 8th
 Netter, Joseph, 38 N. 3d
 Netter, Sellgman, 3d and Brown
 Newburger, Samuel M., 2039 Green
 Newman, Mrs. M. M., 220 N. Franklin
 Newmark, E., 258 S. 9th
 Newmayer, Dr. S. W., 638 Spruce
 Nusbaum, Elias, 1335 N. 7th
 Nusbaum, I., 1335 N. 7th
 Oldstein, Dr. H. J., 941 S. 4th
 Oppenheimer, Leon, 1330 N. 15th
 Pefferling, E., 8th and Arch
 Peissakovitch, M., 770 Passyunk Av.
 Perlberg I., 630 Cross
 Pfaelzer, Morris, 1524 N. 16th
 Pfaelzer, Simon, 1430 N. 16th
 Phillips, David, 322 Federal
 Pinkus, Mrs. Henry, 1417 N. 13th
 Pinkus, Isaac, 1819 Stetson Av.
 Plaut, Mrs. Isaac, The Lorraine
 Pollock, Louis, 859 N. 6th
 Pollitz, Ed., 2251 N. 21st
 Preis, David, 2135 South
 Presser, S., 317 N. 35th
 Pressman, Max, 731 Passyunk Av.
 Pulaski, F., 1004 Chestnut
 Raab, H., 533 Randolph
 Raken, Simon C., 1202 South
 Rappaport, Sig., 52 N. 8th
 Rheinstrom, Mrs. B. A., 2547 N. 16th
 Rice, J., 32 N. 3d
 Rice, J. J., 1721 N. 15th
 Rieder, Jos., 2200 South
 Riesman, Dr. David, 326 S. 16th
 Rogasner, Sol., 308 Market
 Roggenberger, A., 3d and Cherry
 Rohrhelmer, M., 1722 N. 8th
 Roomberg Bros., 3d and Market
 Rosen, Jacob, 1201 Ridge Av.
 Rosen, Dr. Meyer, 2609 N. 29th
 Rosenau, Mrs. N., 1635 N. 33d
 Rosenau, Simon, 3220 Oxford
 Rosenbach, P. H., 1409 N. 18th
 Rosenbaum, A., 1309 N. Broad
 Rosenbaum, H., 2139 Green
 Rosenbaum, H. M., 1431 Poplar
 Rosenbaum, I., 928 South
 Rosenbaum, M., 609 S. 3d
 Rosenbaum, S., 2040 N. Front
 Rosenberg, Abr., 1820 Girard Av.
 Rosenberg, Arthur, 1919 Girard Av.
 Rosenberg, Mrs. M., 2223 N. 16th
 Rosenberg, Morris, 716 Franklin
 Rosenberg, Morris, 1711 Girard Av. Pennsylvania
 Rosenblatt, A., 501 Market
 Rosenblatt, S., 2605 Germantown Av.
 Rosenbluth, S., Jewish Hospital
 Rosengarten, J. G., 1704 Walnut
 Rosenstein, M. L., 1417 N. 13th
 Rosenthal, A., 2804 N. Broad
 Rosenthal, Mrs. A., 2017 N. Franklin
 Rosenthal, Albert, 132 N. 18th
 Rosenthal, Dr. D. A., 2244 N. 21st
 Rosenthal, Dr. Edwin, 517 Pine
 Rosin, Sig. M., 2142 Gratz Av.
 Rosskam, I., 1423 N. 15th
 Rosskam, Wm. B., 1423 N. 15th
 Rothschild, E., Rothschild Bldg.
 Rothschild, Henry, Hotel Lorraine
 Rothschild, J., 2442 N. Broad
 Rothschild, Meyer, 1832 N. 17th
 Rothschild, S., 1432 N. 7th
 Rothschild, Sol., 1717 Jefferson
 Rothschild, Wm., 415 South
 Rovno, P., 724 S. 3d
 Rovno, S., 318 Lombard
 Rubel, E., 1507 N. 10th
 Rubin, Jos. H., 715 Arch
 Rubin, N. L., 723 N. 2d
 Sacks Bros., 957 N. 6th
 Salinger, Isaac, 2958 Richmond
 Saller, I., 2115 Spring Garden
 Saller, Louis, 2035 Spring Garden
 Saller, Mrs. P., 2237 N. Broad
 Salsburg, J., 1838 N. 17th
 Salus, Jos. W., 2346 N. 13th
 Samuel, J. Bunford, 1609 Spruce
 Santz, Dr. Simon V., 427 S. 4th
 Schaftelson, S., 731 S. 9th
 Schamberg, Dr. J. F., 1636 Walnut
 Schneeberg, A., 2735 Germantown Av.
 Schneideman, Dr. T. B., 2725 N. 5th
 Schneyer, Louis A., 3 Strawberry
 Schoeneman, Jos., 2027 Park Av.
 Schoenfeld, Tuch & Co., 3137 Diamond
 Schupack, Dr. Chas. B., 612 S. 10th
 Schwartz, Chas., 149 N. 8th
 Schwartz, I., 926 Market
 Schwartz, Ignace, 115 N. 9th
 Schwartz, Jos., S. W. cor. 9th and South
 Schwartz, Knoo, 1127 South
 Schwartz, M., 116 Walnut
 Schwartz, Mrs. Rosa, 156 N. 8th
 Schweriner, Adolph, 3105 Euclid Av.
 Schweriner, Theo., 5725 Main Av., Gtn.
 Segal, Dr. Bernhard, 1220 N. 7th
 Seilkovitch, Dr. S., 777 S. 3d
 Sekeles, Leop., 2140 N. 12th



- Pennsylvania
 Seldes, Geo. S., 946 S. 5th
 Sellig, B., 1325 Franklin
 Sellig, E., 1723 N. 15th
 Sellig, E. K., 2026 N. Broad
 Sellig, Sol., The Lorraine
 Shatz, L. A., 316 Market
 Shenkin Bros., 4th and Market
 Shmookler, Dr. Henry B., 836 S. 4th
 Shoneman, Mrs. N. E., 3301 Spring Garden
 Shoyer, Louis, 412 Arch
 Sichel, Julius, 1812 Mt. Vernon
 Sickles, A., 1918 N. 11th
 Sickles, Edw., 726 Chestnut
 Sickles, Gustavus, 1910 N. 11th
 Sickles, Louis, 726 Chestnut
 Sickles, S., 1222 N. 7th
 Sledenbach, Mrs. A., 1707 Diamond
 Sledenbach, Louis, 1915 Girard Av.
 Silberman, Miss Fannie B., 601 South
 Silberman, J. L., 2006 N. 8th
 Silberman, Leo., 2430 N. 32d
 Silberstein, S., 831 South
 Silverman, I. H., 2132 Gratz Av.
 Simon, David E., 1516 Diamond
 Simon, Mrs. S., 1628 N. 15th
 Simon, Samuel, 1406 Frankford Av.
 Simpson, Alex., 1538 N. 8th
 Simsohn, Dr. Jos., 909 N. Franklin
 Singer, Jacob, 13th and Chestnut
 Sinsheimer, A., 3d and Brown
 Skidelsky, Dr. Rachel S., 523 Pine
 Solls, Isaac N., 206 Betz Bldg.
 Solomon, A., 1907 N. 8th
 Solomon, A. A., 1826 Green
 Sommer, H. B., 628 Arch
 Sondhelm, J., 111 Arch
 Spltz, Emanuel, 1501 N. 8th
 Springer, Emanuel, 1935 Wallace
 Staller, Dr. Max, 631 Catherine
 Stamm, Jos., 2322 N. Front
 Stein, Miss Cella M. W., 1407 Jefferson
 Stein, Isaac, 917 N. Marshall
 Stein, Jos. A., 714 Arch
 Steinbach, Dr. L. W., 1309 N. Broad
 Steinberg, Mrs. P., 1515 N. 19th
 Steppacher, E. M., 1529 Montgomery Av.
 Steppacher, W. M., 2028 Wallace
 Stern, Mrs. Chas. K., 1409 N. 12th
 Stern, David, 1421 N. 15th
 Stern, Edward, 1611 N. 15th
 Stern, Eugene M., 416 Market
 Stern, Israel, 1935 N. 12th
 Stern, Jos., 1212 N. 7th
 Stern, Levi, 2302 Green
 Stern, Louis, 1901 N. 18th
 Stern, M. H., 1609 Diamond
 Stern, Dr. Max. J., 711 N. Franklin
 Stern, Morris, 907 N. 8th
 Stern, Sidney M., 871 N. 7th
 Stern, Simon A., 1611 N. 15th
 Stern, Wm., 509 S. 5th
 Stern, Wm. A., 1416 Girard Av.
 Sternberg, Abr., 1723 N. 15th
 Sternberg, B., 2132 N. 18th
 Sternberg, Benj. W., 33 S. 3d
 Strauss, Benj., 1907 N. 12th
 Strauss, Mrs. M., 1326 N. Franklin
 Streitfeld, Harry A., 1733 N. 8th
 Strouse, Mrs. Abr., 822 N. 7th
 Strouse, David, 1732 N. 15th
 Strouse, H. L., 711 Arch
 Strouse, Nathan, 913 N. 16th
 Strousse, T., 1511 N. 7th
 Sulzberger, D., 1220 N. 12th
 Sundheim, Jonas, 1630 Market
 Swaab, Mrs. Mayer M., Jr., 2341 N. 21st
 Switky, Israel, 537 Orrianna
 Tandler, M., 955 N. 8th
 Techner, Chas., Amber and Allegheny Av.
 Teller, David, 903 N. 8th
 Teller, Frank, Broad and Wallace
 Teller, Jacob, 725 Corinthian Av.
 Teller, L. A., 516 Market
 Teller, O. B., 606 Chestnut
 Teller, R., 722 N. 6th
 Teller, Dr. Wm. H., 1934 Green
 Thalheimer, B., The Parkside
 Thanhauser, M., 825 Arch
 Thanhauser, S., 823 N. 6th
 Tickner, H. J., 3216 Columbia Av.
 Turner, W. J., 927 Chestnut (Subscriber)
 Tutelman, Nathan, 3132 Euclid Av.
 Tutelman, Wm., 839 N. 5th
 Uffenheimer, A. I., 1518 N. 17th
 Van Baalen, E., 1711 N. 16th
 Vendig, Charles H., 1922 N. 12th
 Verbitsky, Harry, 1625 S. Laurence
 Vogel, Morris, 2038 Park Av.
 Wachs, A., 107 Pine
 Walter, Henry J., 13th & Chestnut
 Wallerstein, David, Bullitt Bldg.
 Walter, Simon, 725 Jefferson
 Wasserman, B. J., 2106 N. Broad
 Wasserman, Mrs. Isaac, 1845 N. 17th
 Wasserman, Mrs. Jos., 1419 Erie Av.
 Weber, Herman, 712 Girard Av.
 Well, Abe, 1714 N. 24th
 Well, Miss G., 202 Franklin
 Well, Jacob, 4833 Pulaski Av., Gtn.
 Weiller, H., 1332 Spring Garden
 Weinberg, Samuel, 1305 Marshall
 Weinman, Jos., 1702 Jefferson
 Weinmann, Mrs. E., 1954 N. 19th
 Weinmann, Mrs. J., 1512 N. Broad



Welmann, M. & Bro., 3143 Diamond
 Weinreich, H., 2218 N. 13th
 Weintraub, Abr., 307 Pine
 Weintraub, Harry, 304 South
 Weiss, A., 923 Arch
 Weiss, Isaac, 711 Sansom
 Werner, Philip, 421 S. 2d
 Wertheimer, Fred., 1944 Franklin
 Wertheimer, Samuel, 826 N. 5th
 Westheimer, Mrs. M., 1535 N. 10th
 Weyl, Maurice N., 246 W. Johnson, Gtn.
 Weyl, Julius, 112 N. 12th
 Whitehill, Edw., 13th and South
 Wieder, Albert, 2207 N. 19th
 Wieder, C. P., 2131 N. 15th
 Wieder, J. P., 2029 N. 33d
 Wiener, J., 866 N. 7th
 Wiernik, M., 2315 N. 13th
 Wineland, Mrs. E., 1435 Diamond
 Winetz, A. J., 2342 Reed
 Winkelstein, N., 1419 Columbia Av.
 Wise, Aug., 335 Market
 Wolf, Mrs. Abr. S., 1530 Green
 Wolf, Albert, 506 Ludlow
 Wolf, Clarence, 608 Chestnut
 Wolf, Edw., 1619 Poplar
 Wolf, Edward, N. W. cor. Franklin and Vine
 Wolf, Elias, 910 Franklin
 Wolf, Frank, N. W. cor. Franklin and Vine
 Wolf, Gus., N. W. cor. Franklin and Vine
 Wolf, Herman, 513 Market
 Wolf, Isaac, N. W. cor. Franklin and Vine
 Wolf, Louis, 608 Chestnut
 Wolf, Morris, 1619 Poplar
 Wolf, Simon, 1815 N. 18th
 Wolfson, Dr. J., 1001 S. 6th
 Zimmerman, Dr. M. L., 325 S. 5th
 Zipper, Nathan, 1309 N. 7th

Phillipsburg

Adelman, Benj.
 Herrman, Gerson
 Ratowsky, Harry

Pittsburg**LIFE MEMBER**

Gusky, Mrs. Esther

MEMBERS

Arnfeld, Maurice, 1125 Penn Av.
 Auerbach, Mrs. Henry, 1406 5th Av.
 Benedict, Jos., 131 Erin
 Bernstein, A., 1113 Bluff
 Cohen, Julius H., 911 5th Av.
 Davis, Barnett, 815 Bluff

De Roy, Israel, 222 5th Av. Pennsylv-
 Diamondstone, Mrs. Louis, 1117 vania
 Bluff
 Ferguson, Mrs. H. B.
 Fried, Rev. Michael, 1815 Forbes
 Gelder, Isaac, 514 Wylie Av.
 Goodman, Max, 1502 Forbes
 Goodstone, Dr. M. A., 919 5th Av.
 Gordon, Louis, 621 Wylie
 Green, Morris A., 1821 Forbes Av.
 Gross, A., 508 Smithfield
 Gusky, M. J.
 Horwitz, B., 1607 Webster
 Jackson, Henry, 954 Liberty
 Jackson, Isaac, 954 Liberty
 Jena, Henry, 232 Main
 Kaufman, Mrs. M., Forbes and
 Whightman, E. E.
 Kornblum, J., 150 5th
 Levy, Rev. J. Leonard
 Lewin, Robt., 286 Meyran Av.
 Mayer, W. I., 604 Liberty
 Rosenthal, M., 126 Washington
 Rothschild, M., 928 Lilac, E. E.
 Ruben, C., 260 Western Av.
 Rubin, Morris, 1702 5th Av.
 Sachs, Chas. H., 43 Federal
 Shapira, M. I., 3406 Juliette, E. E.
 Sheffer, Samuel, 54 Enoch
 Shenken, Isaac, 1218 Colwell
 Sidenberg, Hugo, 819 Liberty
 Silberberg, E. Myer, 5627 Jackson,
 E. E.
 Smit, M. J., 114 Graham
 Sobel, Samuel R., 167 Fulton
 Stadtfeld, Jos., 422 Diamond
 Stengel, Emil, 15 Congress
 Teplitz, Benj., 23 Congress
 Well, A. Leo, 5931 Howe
 Weller, A., Jr., 333 1st Av.
 Wertheimer, Emanuel

Pittston

Brown, A. B.
 Sacks, M. F., 65 N. Main
 Schlosser, M., 123 Broad

Plymouth

Sussman, Sam, 63 E. Main
 Well, I. A.

Pottsville

Gellert, I., 404 W. Arch
 Lieberman, I., 115 W. Market
 Lillenthal, Miss Lillie, 117 W. Mar-
 ket

Reading

Cohen, Albert S.
 Schweriner, S. S., 229 N. 4th
 Thalheimer, A., 705 Penn

Pennsyl-
vania**Scranton**

Brown, Moses, 420 Madison Av.
 Driesen, Louis
 Goldsmith, Aaron
 Goldsmith, Miss Minnie, 425 Wyoming Av.
 Goldsmith, Solomon, Washington Av.
 Krotosky, Isidore, 604 N. Washington Av.
 Levy, Jos., Washington Av.
 Phillips, Geo., Coal Exchange Bldg.
 Rice, Alfred
 Rice, Max
 Rice, Simon
 Roos, Dr. E. G.
 Troutfelt, Mrs. Max, 533 Madison Av.
 Wormser, F. L., 1018 Linden Av.

Selin's Grove

Weiss, S.

Shamokin

Brande, A.
 Rohrheimer, H.
 Rothschild, H.

Slatington

Hirsch, M. C.

Stroudsburg

Hellman, Moses

Sunbury

Loeb, Mrs. Miriam

Tarentum

Pichel, Louis

Titusville

Welll, Julius

Tyrone

Cosel, Sam'l

Uniontown

Cohen, S.
 Davis, Jacob
 Silverman, Geo. M.

Warren

Ball, Dr. M. V.
 Shear, D.

Washington

Katzenstein, S. J.
 Schoenthal, Henry

Wilkes-Barre

Burgunder, M. H., 74 Northampton
 Cohn, Selig, 191 S. Main
 Coons, Joseph D.
 Coons, Joseph S.
 Finberg, Chas.
 Galland, Geo.
 Heinz, Maurice
 Jacobosky, J., 131 S. Main
 Klopfer, C.
 Long, Dr. Chas.
 Long, Millard F.
 Long, Simon
 Mark, A.
 Rosenbluth, Max
 Salzman, Rev. Marcus
 Springer, N.
 Stern, Harry F.
 Strauss, S. J.
 Weltzenkorn, J. K.

Williamsport

Goldenberg, Henry W.
 Singer, S. J., 700 Nepburn

York

Grumbacher, Max
 Herz, Isaac, 320 E. King
 Lehmayr, Mrs. Nathan

Rhode
Island**RHODE ISLAND****Central Falls**

Herschcovitz, L.

Newport

Morais, Rev. Henry S., 92 Division
 Schreier, Eugene

Pawtucket

Cohen, Adolph
 Shartenberg, Jacob

Providence

Adelman, I. L., 31 Comstock Av.
 Bruhl Bros., 174 Weybosset
 Eichenberg, Julius, 174 Weybosset

Ellas, S., 371 Pine
 Grad, Rev. Bennett, 31 W. Clifford
 Ladies' Association Cong. Sons of
 Israel and David, care of Miss
 Esther Fox, 431 Pine
 Lederer, B., 9 Bridgman
 Misch. Caesar, 601 Elmwood
 Samuels, L., 286 Elmwood Av.
 Steiner, Samuel, 20 Glenham

Westerly

Frankenstein, Ignatz

Woonsocket

Treitit, S.

SOUTH CAROLINA

South
Carolina

Bennettsville

Strauss, Simon

Charleston

Aldine Association, King and Hazel
Bernstein, Morris M., 508 King
Bluestein, H., 494 King
Cohen, J. H., 9 George
Elias, Ralph, 184 Wentworth
Elzas, Rev. Barnett A.
Herzog, H.
Lazarus, M. H.
Lesser, Rev. J., 483 King
Levy, O., 515 King
Livingstain, Harris, 438 King
Loeb, Mrs. L., 128 Wentworth
Lopez, Mrs. M. E., 182 Rutledge
Mantone, J. N., 3 College
Monash, I. M., 133 Market
Mordecai, T. M., Broad
Nathans, J. N., 3 College
Rubin, A., 11 Morris
Solomons, S.
Tobias, Abraham
Triest, Montague, 54 Wentworth
Visanska, Mrs. J. M., 2 Bull
Volaski, J. A., 155 Calhoun

Chio

Sternberger, E.

Columbia

David, B., 1342 Main
Epstein, J. H., 1518 Taylor
Joseph, Mrs. L. H., 1515 Gates
Kohn, August, 1614 Gervais
Levin, L. T., 1418 Gates
Lieberman, Max, 1711 Main

Darlington

Alexander, C.
Block, A.
Rotholz, Mrs. E.
Weinberg, A.
Wolfgram, S.

Florence

Cohen, A. A.
Cohen, R. D.
De Jongh, J.
Jacobi, Mrs. C.
Suizbacher, I.
Weish, C. S., Box 68

Georgetown

Erilles, S.
Kaminski, J.
Levin, W.
Lewenthal, Mrs. S.
Ringel, M.

Manning

Krasnoff, Max M.
Levi, A.
Levi, Louis

Marion

Witcover, Mrs. H.

Mayesville

Strauss, A. A.

Orangeburg

Kohn, Henry
Rivkind, Jacob
Sorenttrue, J. I.

St. Matthews

Jarecky, M.
Loryea, J. H.
Pearlstone, Shep.

Sumter

Harby, H.
Levi, Mrs. Lily M.
Levi, M.
Levy, J. H.
Moise, E. W.
Moise, Marion
Strauss, I. C.

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South
Dakota

Ipswich

Tre Fethren, E. B. (Subscriber)

Lead

Jacobs, Henry

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Bristol

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Knoxville

Arnstein, Max B.

Clarksville

Joseph, Mrs. J. G., 727 College

Memphis

Asher, B. H., 260 Adams
Bensdorf, H., 378 Adams
Boshwitz, Max
Cohn, Harry, 100 Adams

Columbia

Lazarus, David, 63 S. Main

Tennessee Frank, Mrs. Abr., 399 Jefferson,
Extended
Gates, Ferdinand, 302 Manassas
Goldbaum, Mrs. E. L., 266 Union
Goldsmith, Miss E., 407 Poplar
Gronauer, H., 187 Linden
Haase, Chas., 225 Poplar
Halle, Phil. A., 275 Main
Herman, Dr. M. B., 247 Poplar
Hexter, Miss Gertrude, 411 Vance
Hirsch, Benj. W., 374 Jefferson
Hirsch, Samuel, 320 Poplar
Jacobs, S., 11½ Union
Kahn, Mrs. Isaac, 442 Adams
Kahn, Mrs. S. F., 442 Adams
Kremer, M., 253 Main
Laudman, Mrs. T., 315 Poplar
Lee, S. L.
Lehman, Mrs. Eugene, 217 Carroll
Av.
Lowenstein, Mrs. A. L., care of B.
Lowenstein
Lowenstein, E., 422 Jefferson
Marks, Mrs. M., 269 Poplar
Mook, Sam'l, 437 Washington
Nathan, Emil, 364 Front

Nathan, Jas., 293 Main
New, Charles, care of Lowenstein
& Bro.
Oppenheimer, I., 364 Front
Pape, L. G.
Peres, Israel H.
Schloss, Mrs. H. B., 264 Alabama
Sternberg, David, 356 Main
Sternberger, Mrs. Leon, 124 Wash-
ington
Summerfield, Jos., 257 Main

Nashville

Cohn, Nathan
Flsh, Alexander, 1902 Church
Hirsch, Sigmund
Jonas, I.
Lewinthal, Rev. Isidore, 1912 West
End Av.
Lowenstein, Miss Sara, 609 Damon-
breun
Meyer, A. H., 416 Union
Teitlebaum, Mrs. Henry

Pulaski

Kline, Mrs. R.

Texas

Aquilla
Novich, B.

Austin
Goldbaum, J. Chas., 411 E. 8th
Goldstein, S., 402 W. 8th
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Schwab, C., Driskill Hotel
Strassburger, L.

Beaumont
Gordon, H. O.
Hecht, M.
Lederer, S.
Levy, Rev. A., P. O. Box 261
Levy, Leon R., P. O. Box 318
Loeb, M. J.
Mothner, R. M.
Nathan, J. J.
Perlstein, H. A.
Zollnsky, Miss Cipora

Beeville
August, J.
Cahn, L.
Guggenheim, M. A.

Bellville
Meyer, Leo

Bonham
Brown, L.
Brown, Max
Hertzman, A.

TEXAS

Levine, Max
Mayer, Isaac
Rhine, Mrs. David
Rosenbaum, M.

Bremond

Abrams, Mrs. F.
Goldstein, J.

Brenham

Endel, S.
Gross, R.
Lewis, A. S.

Brownsville

Kowalski, Benj.

Bryan

Slegle, Mrs. B.

Calvert

Abrams, Mrs. J.
Bedach, G.
Collat, M. L.
Friedlander, H.
Lavine, D.
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Marx, N.
Morris, H.
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Oscar, I.
Oscar, R.
Ryman, H. M.

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 Silberberg, I.
 Silberberg, Mrs. L.
 Steinlein, L. N.

Cleburne

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 Davis, Aaron
 Frenkel, I.
 Levi, Davis
 Liedeker, Isaac
 Wetzman, R. L.

Columbus

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Corpus Christi

Cohn, H.
 Hirsch, D.
 Kahn, H.
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 Lustig, A.
 Magil, Rev. Julius M.
 Polasky, Mrs. L., Box 104
 Shwartz, Kal

Dallas

Aronoff, P., 56 Elm
 Baer, J., 616 Elm
 Belitzer, Gustav, 300 Main
 Berwald, Mrs. W., 336 Elm
 Blum, Leon, Jr., Lock Box 536
 Casper, Mrs. H., 120 St. Louis
 Dreyfus, Edward, 278 Browder
 Dreyfuss, Gerard
 Dysterbach, Samuel, 210 Simpson
 Goldsmith, Isidor, 244 Elm
 Goldstein, N., 320 S. Horwage
 Goodman, Chas.
 Goodstein, David A., 250 N. Pearl
 Harris, A., 251 Browder
 Hirschhorn, Lewis, 298 Main
 Irelson, Ben., 300 Main
 Kahn, E. M.
 Liebman, M., 150 Browder
 Liebman, R., 203 Browder
 Linz, Simon
 Michaelson, L. A., 179 Browder
 Moses, J. B., care of Burk & Co.

Ortlieb, Alex, 232 Elm
 Pandres, Mrs. Ad., 166 St. Louis
 Phillipson, L., 318 Main
 Sanger, Alex.
 Sanger, Philip
 Sidenbitel, Jos., care of Sanger
 Bros.
 Silverstein, Mrs. A., 214 Canton
 Starr, Harold, care of E. Eppstein
 & Co., 306 Commerce
 Tillman, E. H., 297 Main
 Titche, Edward
 Vendig, J. R., 308 Main
 Weber, A.
 Wolf, Joseph, 402 S. Akard

Texas

Denison

Eppstein, Mrs. L.
 Jolls, Samuel
 Wohlgenuth, Julius

Elgin

Bassist, P.

El Paso

Solomon, Adolph
 Zielonka, Rev. Martin

Ennis

Berger, S.
 Cerf, I.
 Cerf, Leon
 Levy, Samuel
 Lewis, Sol.
 Raphael, E.

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Alexander, M., 1103 E. Weatherford
 Brown, D., 108 Louisiana Av.
 Kruckman, W. P., 409 Main
 Levy, Samuel
 Mehl, Israel N., 1405 Main
 Samuel, J., 1216 E. Belknap
 Simons, Samuel, 709 Main

Gainesville

Kahn, Samuel
 Kohn, M.
 Lapowski, N.
 Schiff, Mrs. J.
 Zacharias, S.

Galveston

Block, S. W., 1804 Av. H
 Blum, Leon, 18th and Broadway
 B'nai Israel S. S., care of Rev.
 Henry Cohen
 Bonart, Mrs. Benj.
 Bonart, Jos., 2710 Broadway

Texas Brown, Chas. K., 212 21st (Subscriber)
 Bromberg, Sol., 2314 Strand
 Cohen, A., 1727 P. O.
 Cohen, Rev. Henry
 Cohen, R. I., Church, between 19th and 20th
 Davis, Jacob, P. O. and 18th
 Dreyfus, Raoul
 Elkelheimer, I., 1818 Broadway
 Fealto, A.
 Frenkel, A., care of L. & H. Brown
 Grumbach, N., Church, between 18th and 19th
 Guggenheim, A.
 Hauser, I., 2510 Av. D.
 Heldenheimer, I., Av. I and 16th
 Kopperl, Mrs. I., S. W. cor. 24th and Broadway
 Krulewich, M., 2420 K
 Labatt, Joseph A., 2303 Strand
 Lang, P. A.
 Levine, Samuel, care of H. Kempner
 Levy, Mrs. A., 1806 Av. I
 Lewy, Gus
 Lovenberg, I.
 Lowenstein, Mrs. C.
 Marx, M.
 Meyer, Herman B., 1801 Av. M.
 Michael, M. C., 13th and Broadway
 Nachman, Charles, 1510 Center
 Nachman, Wm., Market and 20th
 Neethe, John
 Posnalsky, G., 2315 Church
 Posner, Leo, 1915 N. ½
 Predeckl, Isidore, 1407 P. O.
 Samuels, E.
 Schornstein, J., 2421 Market
 Schornstein, S., 24th and Market
 Schwarz, Emil, 2105 Mechanic (Subscriber)
 Seinsheimer, J.
 Silberman, M., 1826 Av. L.
 Stern, Morris, care of Gust. Heye & Co.
 Ullman, J. L.
 Ullman, M., care of Ullman, Lewis & Co.

Giddings

Gans, Max

Gonzales

Gwinsky, B.
 Gwinsky, Harry
 Michelson, L.

Greenville

Lorch, A.
 Nossek, L.
 Popper, E.
 Popper, Mrs. Hugo
 Rosenberg, W.
 Rosenthal, W.

Groesbeck

Marks, B. M.
 Scharff, Mrs. L.

Hallettsville

Goldberg, S.
 Levytansky, Haskell
 Meyerhoff, A.

Hearne

Lipshetz, S.

Hempstead

Schwarz, Miss Daisie
 Schwarz, M.

Henderson

Dreeben, M. B.
 Engel, J.
 Marwilsky, N. L.
 Williams, J.

Hillsboro

Alexander, A.
 Keller, M.
 Miller, B.

Houston

Barnstein, Rev. Henry
 Billitz, Mrs. Sol., 104 Hamilton
 Burghelm, J., 403 Labranch
 Dannenbaum, H. J., 1907 Travis
 Edmunds, Mrs. Jos., 1811 Congress
 Flaxman, Max, 103 Main
 Gerson, Mrs. Theresa G., 702 Hamilton
 Halff, Mrs. F., 2004 Travis
 Hirsch, Mrs. Jules, 704 Jackson
 Kahn, Henry E., 1107½ Congress
 Kapner, G. J., care of Post
 Kiam, Ed.
 Levy Bros., 2016 Main
 Levy, Mrs. H., 1903 Texas
 Lewis, M. L., 419 Labranch
 Lewyn, I., 1306 Texas
 Louis, Mrs. A. C., 1410 Congress
 Lowenstein, J., 209 Main
 Neethe, John
 Prince, H.
 Raphael, Mrs. E., 1820 Rusk Av.
 Raphael, M., 1703 Hamilton
 Rich, L. M., 1701 Congress Av.
 Taub, Otto, 1007 Congress

Jacksonville

Goldsmith, Jullus

Jefferson

Rosenfeld, M.
 Segal, J. J.

Kaufman

Cohn, Max
 Cern, B.
 Kirsch, H. D.

La Grange

Alexander, Mrs. D.
Friedberger, G.
Silberman, L.

Lockhart

Hirsh, Ralph
Schwarz, L.
Warshowski, K.

Longview

Gans, Isaac
Goldberg, B.
Mallinson, H. P.
Mallinson, Mrs. S. S.

Lufkin

Goldman, S.

Luling

Berman, Mrs. O.
Epstein, M. H.
Josey, Mrs. A.
Kleinsmith, Mrs. H.
Munster, Mrs. J. H.
Zadek, Mrs. G. R.

McKinney

Feuchtwanger, M.
Weissman, S.

Manor

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Daum, Miss Ray
Lévy, Samuel J.

Marlin

Bykowsky, S.
Davidson, Mrs. Samuel J.
Levy, M.
Levy, Moses, Sr.

Marshall

Bearman, Mrs. R.
Bergson, Z. M.
Dreyfuss, Sol.
Myers, Mrs. E. A.
Roth, B.
Wolf, Miss Esther, 211 W. Austin

Mexia

Desenberg, J.
Green, Charles
Nussbaum, Joseph
Nussbaum, Julius

Mineola

Joseph, Samuel A.
Munzeshelmer, Mrs. Aaron
Munzeshelmer, S.
Sodekson, N. S.

Mount Pleasant

Badt, J. M.
Lillenstein, H.
Lillenstein, Mrs. Morris
Williams, Mrs. I. N.

Nacogdoches

Kaplan, S.
Zeve, A.
Zeve, L.

Navasota

Jacobs, H. A.
Levy, P. H.
Meyer, S.
Werner, J.

Orange

Aronson, M. B.
Crager, H.
Greenwald, I.
Lucas, Jos.
Miller, L.
Mossiker, D.
Rothschild, J.
Sakolski, Mrs. R.

Palestine

Fox, A. S.
Kohn, A.
Landau, Benj.
Maler, S.
Moymon, Miss Bella
Myer, Philip F.
Rich, A. M.
Teah, A.
Weinbaum, A.

Paris

Abrams, A.
Auer, Sigmund
Gilbert, Barney
Goldman, Louis
Trunk, Wm.

Pittsburg

Dolinski, Phillip
Goldberg, Miss Evelyn

Rockdale

Loewenstein, B.

Rusk

Friedman Bros.

San Antonio

Bernheim, M., 417 San Pedro Av.
Burg, Dr. S., 119 N. Alamo
Cohen, A., 511 San Pedro Av.
Dalkowitz, Sol., 222 Obraje
Deutschman, Selig, 306½ Dolorosa
Frank, G. B.
Half, M.

Texas

Texas Half, S.

Mayer, F., 326 Goliad
 Oppenheimer, J.
 Pfeiffer, J., 317 W. Commerce
 Sadowsky, Nathan, 117 Victore
 Sichel, I., 430 San Pedro Av.
 Stiefel, Max, 1203 Solamo
 Straus, J. D.
 Washer, N. M.
 Well, Daniel, care A. B. Frank Co.
 Wolfson, A. L.
 Wolfson, S.

San Augustine

Goldstone, J.

Schulenberg

Levy, M. C.
 Schwartz, Mrs. Max
 Smith, Fred W.

Seguin

Hirsh, I.
 Selgman, H.

Sherman

Epstein, Isaac
 Epstein, Jacob
 Lazarus, Samuel
 Salomon, Richard

Sulphur Springs

Goldman, J. L.
 Wachholder, Sig.
 Yesner, M.

Taylor

Levy, Samuel

Temple

Kline, A. O.
 Nathan, Miss Fannie

Terrell

Alexander, Louis
 Brin, Harris
 Brin, Philip
 Harris, Sol.
 Label, Jacob
 Levy, I.

Tyler

Bruck, Mrs. S.
 Davidson, M. N.
 Goldstein, Max
 Harris, Mrs. A., 318 Elm
 Jacobs, Samuel
 Liebreich, Hyman

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 Bamberger, J. E.
 Bamberger, Mrs. Simon, 623 E.
 First, S.

Lipstak, J.
 Pfluek, M.
 Rosenfield, Mrs. M.
 Simon, Mrs. W., 502 W. Erwin
 Wadel, B.

Victoria

Alexander, Mrs. Adeline
 Bettin, Max
 Dreyfus, Ben
 Hexter, J. K.
 Levi, G. A.
 Levy, Henry
 Lévytansky, A.
 Potash, M. L.

Waco

Bear, Levy
 Carroll, Rev. Dr. B. H., 823 Speight
 (Subscriber)
 Cohen, Dr. S. W.
 Fox, Benj. F., 719 Washington
 Gross, Abr., 507 N. 12th
 Herz, Mrs. A., 629 S. 5th
 Hirschberg, Sol., care of Sanger
 Bros.
 Levy, Mrs. I. S., 405 Austin Av.
 Long, H. S., 18th and Jefferson
 Mayer, Mrs. H., 1701 Austin Av.
 Migel, L.
 Morris, S. L., 1312 S. 9th
 Progress Club, care of S. J. David-
 son, Sanger Bros.
 Sanger, L.
 Simons, Mrs. I., 913 Washington
 Suhler, A.
 Wise, Daniel

Waelder

Helpin, H.

Waxahachie

Cerf, Mrs. H.
 Chaskee, E.
 Egger, D.
 Knoch, Benj.
 Miller, Miss Birdie E.
 Mincer, Mrs. I.

Weimar

Lauterstein, I.
 Nussbaum, H.

Will's Point

Rose, W. B.

Yoakum

Kleinsmith, D.
 Lewis, Samuel
 Rogers, M. T.

UTAH

Hanauer, A.
 Rhode, George
 Ransahoff, Mrs. N. A., 280 E. 2d, S.

VIRGINIA

Virginia

- Alexandria**
Eichberg, Isaac
Morris, M., 120 N. Royal
- Bedford City**
Kohen, Wm.
- Berryville**
Scheuer, Louis
- Christiansburg**
Kohen, Samuel
- Culpeper**
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Messinger, Miss Sarah
- Danville**
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- East Radford**
Coplan, M.
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Loewenson, A.
- Hampton**
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Liveright, Louis F.
- Lynchburg**
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Guggenheimer, Max, Jr.
Lazarus, L.
Oppleman, Miss Annie
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Wilkin, H.
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Garner, Wm., 230 26th
Highfield, Mrs. N., 2712 Washing-
ton Av.
Iseman, D. V., 2618 Washington
Av.
Klasky, Angel, 2615 Washington
Av.
Krulewitch, P.
Peysner, Elias, P. O. Box 67
Reyner, J., cor. 25th and Washing-
ton Av.
Scoll, M., 133 17th
Silverstone, M., 2815 Washington
Av.
Stein, D.
- Norfolk**
Aronhelm, A.
Ball, Elias, 362 Main
- Campe, A. E., 500 Main
Cohen, A. D., Queen and Brewery
Cohen, Rev. Simon R., 147 Bute
Crockin, H., 480 Church
Engel, L.
Fensterwald, J. B., 252 Main
Frank, Wm., 5 Fenchurch
Frankfurt, Mrs. N., 147 Bute
Friedlander, C., Cannon Ball,
Washington Co.
Heller, J. S., 64 Bank
Irving Literary Circle, 147 Bute,
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Levy, Moses, Atlantic and Main
Levy, Phillip, 213 Church
Moritz, I.
Myers, Chas.
Nusbaum, Moses, 102 Granby
Nusbaum, S. L.
Pincus, Mrs. M., 145 Bute
Ries, A.
Rutberg, A., 101 Queen
Saks, J., 538 Church
Seldner, A. B., 119 Holt
Shefsky, L., 254 Bank
Stern, Moses, 151 Bute
Umstadter, M., Holt and Chapel
Westheimer, Herman, 53 Fenchurch
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Levy, Emil
Mayer, Mrs. D.
- Petersburg**
Cohen, Chas.
Eichberg, E.
Eigenbrun, Ed.
Kull, Ell, 25 Old
Miller, Moses, 219 High
Morris, H., Jr.
Rosenstock, A.
Saal, Myer, 56 Bollingbrook
Saal, M. R.
- Portsmouth**
Hofhelmer, Benj. F., 230 High
Shrier, L., 300 High
- Pulaski**
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- Richmond**
Binswanger, H. S., 114½ S. First
Binswanger, S. J., 821 Broad
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Hutzler, Henry S., 1 N. 10th
Jefferson Club, care of M. S. Block

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 Marcuse, Milton E., P. O. Box 5
 Perlsteln, Wm., 1547 E. Main
 Pyle, D. H., 610 N. 4th
 Rosenbaum, Mrs. I. M., 607 E.
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 Straus, Chas., 930 Park Av.
 Thalheimer, M., 1017 W. Grace

Whitlock, Phillip, 205 E. Grace

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 Schultz, Albert

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Morvitz & Caba

Washington

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 Kohn, L., care of Goldstein Hat Co.

Spokane

Schiller, Mrs. J. A., 2011 Second
 Well, R.

Tacoma

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Gross, David

Walla Walla

Cohen, A. E.

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 Virginia

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Belington

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Charleston

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 Frankenberger, Phillip, 415 Virginia
 Strauss, Lewis S., 532 Virginia

Charles Town

Kahn, Wm.
 Palmbaum, M., & Bro.

Clarksburg

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Fairmount

Mansbach, Louis

Grafton

Friedman, I.
 Klein, C.

Harper's Ferry

Kaplon, A.

Martinsburg

Katz, Mrs. Geo., 109 Martin

Morgantown

Hirschman, Milton

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 Horkheimer, Julius, 716 Main
 Horkheimer, Louis, 1107 Chapline
 Horkheimer, Morris
 Isenberg, Israel
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 Relzenstein, J.
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 Sonneborn, Henry, 1207 Market
 Sonneborn, M.
 Speyer, Henry

WISCONSIN

Wisconsin

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 Hammel, David
 Hammel, Fred
 Hammel, Jacob
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 Lyon, M.
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 Strauss, Ferdinand
 Ullman, G.
 Ullman, J.

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Butternut

Zimmerman, M.

Hurley

Nissenbaum, J.
 Wetzler, Max

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Hirshheimer, A.
 Hirshheimer, H. J.
 Strouse, B. L.

Medford

Shapiro, Jacob

Merrill

Mendelson, Sam'l

Milwaukee

Aaron, Lehman, 681 Van Buren
 Adler, David, 173 Prospect Av.
 Apple, Mrs. J., 839 1st
 Ascher, Max, Old Insurance Building
 Baer, Mrs. Wm., 649 Jefferson Av.
 Benjamin, Henry M., Wisconsin
 Cohen, Mrs. Gertrude, 157 Prospect Av.
 Cohen, Jonas, 338 Broadway
 Eckstein, S. A., care of Wright's Drug Store

Friend, Chas., 150 Juneau
 Friend, Mrs. Elias, 450 Cass
 Friend, Dr. Samuel H., 141 Wisconsin
 Hammel, Leopold, 80 Wisconsin
 Herman, H., Old Insurance Bldg.
 Kahn, Dr. Jos., 1316 Cedar
 Kaufer, H., 435 Lake Av.
 Kitz, Wm., 542 8th
 Landauer, S., 630 Jefferson
 Lando, M. N., 531 Glen Av.
 Loeser, F., 273 12th
 Meyer, Rev. Julius H., Plankinton House
 Miller, Morris, 250 Pleasant
 Patek, Dr. Arthur J., 96 Farwell Av.
 Patek, Mark, 111 6th
 Pereles, Jas. M., 529 Astor
 Pereles, Thos. J., 535 Astor
 Pick, George, 2002 Cedar
 Rich, Adolph W., 635 Astor
 Rosendale, Samuel, Sentinel Bldg.
 Sidenberg, Paul, 260 Ogden

Oshkosh

Laemmle, Chas., 125 Main

Platteville

Block, J. S.

Racine

Alshuler, C. S., Manufacturing Co.
 Eisendrath, B. D.

Sheboygan

Nadelson & Winnick

Washburn

Segal, Messrs. L. & J.

Waukesha

Jacobson, August

Wausau

Heinemann, Mrs. B.
 Morgan, W. D. (Subscriber)

West Superior

Billstein, Wm.
 Holzberg, A.

AUSTRALIA

Australia

Brisbane

Hertzberg, A. M.

Belgium

BELGIUM**Antwerp**

Goldschmitt, Albert, care Levy &
Goldschmitt

Canada

CANADA**Fredericton, N. B.**

Tickler, M., P. O. Box 91

Montreal, Quebec

Blaustein, S., 962 St. Denis
Cohen, Isidore, 489 St. Paul
Cohen, Lyon, 8 Tower Av.
Ladies Literary Society, care Miss
Sarah Jacobs, 167 Mansfield
Leavitt, B., 103 St. George
Montefiore Club, 7 Victoria, A.
Michaels, Secy.
Montefiore Literary Circle, care of
David Levy, 637 Dorchester
Vineburg, H., 83 St. Mark

Rat Portage, Ontario

Shragge, A., P. O. Box 55

Rossland, B. C.

Bannett, B.

Toronto, Ontario

Joseph, Miss Kate, care of Cohen
Bros., 24 Adelaide

Victoria, B. C.

Lenz, Mrs. M.

Yarmouth, N. S.

Citron, S. I.

Dutch
West
Indies**DUTCH WEST INDIES****Curacao**

Delvalle, Sol. J., care of Delvalle,
Hermanos & Co.

England

ENGLAND**London**

LIFE MEMBER

Mocatta, F. D., 9 Connaught Pl., W.

MEMBER

Snowman, Dr. J., 75 Brick Lane, E.

France

FRANCE**Paris**

LIFE MEMBER

Weil, Myer, 10 Rue St. Cecile

India

INDIA**Bombay**

Ezekiel, Reuben, His Majesty's
Mint

Poona

Association for the Study of Jew-
ish Religion, Rastia's Pelt, care
of Moses Samson
Eleazer, W. R., 20 Somwar Pelt

Japan

JAPAN**Hokkaido**

Pierson, Rev. Geo. P. (Subscriber)

MEXICO

Mexico

Mexico

Loeb, Max, Apartado, 503

PORTUGAL

Portugal

Azores

Bensaude, José

SOUTH AFRICA

South
Africa

Johannesburg

Alexander, Adam
Bebro, S., Box 338
Cohn, Justerman M., Box 1941
Goldrich, S., Box 933

The Jewish Guild of Johannesburg,
care of S. Marks, Market, cor.
Russell
Nathan, Manfred, Box 760
Wolf, Rev. Wm., Minister Old
Synagogue

TURKEY

Turkey

Jerusalem

Béhar, Nissim

MEMBERSHIP¹

The Society's membership is distributed as follows :

	Members	Patrons	Life Members	Organiza- tions	Sub- scribers	Total by States
ALABAMA						87
Anniston	2					
Birmingham	17					
Decatur	2					
Demopolis	6					
Eufaula	5					
Huntsville	1					
Linden	1					
Mobile	26					
Montgomery	17					
Selma	9					
Tuskegee	1					
ARIZONA						3
Phoenix	1					
Tucson	2					
ARKANSAS						41
Camden	2					
Fort Smith	5					
Hot Springs	4					
Jonesboro	5					
Knobel	1					
Little Rock	13					
Morrilton	1					
Nashville	1					
Newport	1					
Pine Bluff	6					
Texarkana	1					
Trenton	1					

¹ The figures correspond to the list of members in this Report, which includes all changes to July 1, 1901. Those on pages 202-203 refer to the membership at the time of the preparation of the Report of the Board of Directors, May 8, 1901.

	Members	Patrons	Life Members	Organizations	Subscribers	Total by States
CALIFORNIA						78
Chico	1					
Los Angeles	3					
Oakland	2					
Petaluma	1					
Sacramento	3		1			
San Francisco	28		33	1		
Stockton	3					
Ventura	1					
Waterman	1					
COLORADO						15
Carbondale	1					
Denver	12					
Pueblo	1					
Trinidad	1					
CONNECTICUT						22
Bridgeport	1					
Hartford	3					
Meriden	1					
New Haven	14					
New London	1					
Norwich	1					
South Norwalk	1					
DELAWARE						3
Seaford	1					
Wilmington	2					
DISTRICT OF COLUMBIA						21
Washington	21					
FLORIDA						5
Pensacola	2					
Tallahassee	3					

	Members	Patrons	Life Members	Organizations	Subscribers	Total by States
GEORGIA						92
Albany	9					
Atlanta	13					
Augusta	6					
Columbus	2					
Macon	16					
Montezuma	1					
Rome	2					
Savannah	41					
West Point	2					
ILLINOIS						274
Belleville	1					
Belvidere	2					
Bloomington	2					
Cairo					1	
Chicago	231				1	
Danville	4					
Elgin	4					
Frankfort Station	2					
Freeport	1					
Galesburg	2					
Geneva	1					
Joliet	1					
La Grange					1	
Moline	1					
Peoria	9					
Pontiac	4					
Quincy	1					
Rock Island	2					
Springfield	2					
Urbana	1					

	Members	Patrons	Life Members	Organizations	Subscribers	Total by States
INDIANA						54
Attica	1					
Bluffton	1					
Evansville	5					
Fort Wayne	6					
Goshen	4					
Indianapolis	9					
Jeffersonville	3					
Kendallville	2					
La Grange	2					
Ligonier	3					
Logansport	1					
Madison	2					
Michigan City	2					
New Albany	1					
North Vernon	1					
Peru	2					
Seymour	1					
Shelbyville	1					
Terre Haute	3					
Vincennes	2					
Warsaw	1					
Washington	1					
INDIAN TERRITORY						9
Ardmore	9					
IOWA						36
Bloomfield	1					
Burlington	2					
Cedar Rapids	1					
Centerville	1					
Charles City	1					
Council Bluffs	1					

	Members	Patrons	Life Members	Organiza- tions	Sub- scribers	Total by States
Davenport . . .	5					
Des Moines . . .	11					
Dubuque	1					
Keokuk	1					
Keota	1					
Lake City	1					
Manchester	1					
Marshalltown . . .	3					
Oskaloosa	2					
Sac City	1					
Sioux City	2					
KANSAS						16
Cawker City	1					
Fort Scott	1					
Galena	1					
Hoisington	1					
Hutchinson	1					
Larned	1					
Lawrence	4					
Leavenworth	4					
Salina	1					
Topeka	1					
KENTUCKY						75
Frankfort	2					
Georgetown	4					
Guthrie	1					
Henderson	1					
Lexington					1	
Louisville	58					
Maysville	1				1	
Owensboro	1					
Paducah	1					
Paris	2					
Shelbyville	2					

	Members	Parrons	Life Members	Organiza- tions	Sub- scribers	Total by States
LOUISIANA						48
Abbeville	1					
Abroth	1					
Henderson	1					
Lake Charles	5					
Monroe	5					
New Orleans	29					
Shreveport	6					
MARYLAND						194
Baltimore	175	2			2	
Cumberland	4					
Emmitsburg					1	
Frederick	1					
Frostburg	5					
Hagerstown	3					
Hancock	1					
MASSACHUSETTS						76
Boston	49		1			
Cambridge	2					
Chelsea	2					
Fitchburg	1					
Jamaica Plain	1					
Lawrence	1					
Lowell	1					
Lynn	1					
New Bedford	1					
Pittsfield	3					
Salem	4					
Somerville	1					
Springfield	1					
Woburn	1					
Worcester	6					

	Members	Patrons	Life Members	Organiza- tions	Sub- scribers	Total by States
MICHIGAN						171
Alpena	6					
Au Sable	2					
Baraga	2					
Battle Creek	1					
Bay City	1					
Big Rapids	2					
Bronson	1					
Cadillac	3					
Calumet	11					
Caro	2					
Cheboygan	4					
Clare	1					
Crystal Falls	3					
Detroit	30					
Dowagiac	3					
East Tawas	1					
Elk Rapids	3					
Escanaba	1					
Gaylord	2					
Gladstone	1					
Gladwin	1					
Grand Rapids	5				1	
Grayling	3					
Greenville	1					
Hancock	6					
Hawks	1					
Houghton	1					
Iron Mountain	4					
Iron River	2					
Ironwood	5					
Ishpeming	4					
Kalamazoo	4					
Lake Linden	1					

	Members	Patrons	Life Members	Organizations	Subscribers	Total by States
L'Anse	1					
Ludington	1					
Mancelona	1					
Manistee	2					
Manistique	4					
Manton	1					
Marcellus	1					
Marquette	2					
Mt. Clemens	1					
Mt. Pleasant	1					
Munising	1					
Negaunee	3					
Newberry	1					
Niles	1					
Norway	2					
Petoskey	5					
Pinconning	2					
Port Huron	3					
Prescott	1					
Republic	1					
Saginaw	3					
St. Ignace	2					
St. Louis	1					
Sault Ste. Marie	4					
Standish	1					
Traverse City	2					
Turner	1					
Vassar	1					
West Bay City	1					
Whittemore	1					
MINNESOTA						41
Duluth	3					
Eveleth	1					

	Members	Patrons	Life Members	Organiza- tions	Sub- scribers	Total by States
Mankato	1					
Minneapolis	22					
St. Cloud	2					
St. Paul	11					
Winona	1					
MISSISSIPPI						38
Brookhaven	1					
Columbus	1					
Greenville	2					
Jackson	2					
Meridian	8				1	
Natchez	7					
Okolona	1					
Port Gibson	1					
Vicksburg	14					
MISSOURI						163
Carterville	1					
Columbia	1					
Harrisonville	1					
Jefferson City	3					
Joplin	2					
Kansas City	24					
Louisiana	2					
Mexico	3					
St. Charles	1					
St. Joseph	8			1		
St. Louis	108			1	2	
Sedalia	1				1	
Springfield	1					
Webb City	2					
MONTANA						3
Butte	1					
Helena	2					

	Members	Patrons	Life Members	Organizations	Subscribers	Total by States
NEBRASKA						9
Albion	1					
Grand Island	1					
Omaha	5				1	
Plattsmouth	1					
NEW HAMPSHIRE						2
Manchester	1					
Nashua	1					
NEW JERSEY						45
Atlantic City	4					
Camden	2					
Carteret	1					
Hoboken	2					
Jersey City	8					
Keyport	2					
Newark	14					
New Brunswick	2					
North Plainfield	1					
Paterson	5					
Plainfield	1					
Somerville	1					
Summit	1					
Union Hill	1					
NEW MEXICO						4
Albuquerque	1					
Las Vegas	2					
Roswell	1					
NEW YORK						1,165
Albany	45		1		1	
Binghamton	2					
Brooklyn	72					

	Members	Patrons	Life Members	Organiza- tions	Sub- scribers	Total by States
Buffalo	30					
Canton	1					
Chatham	1					
Cobleskill	1					
Cooperstown	1					
Elmira	2					
Flushing, L. I.	1					
Fort Plain	1					
Geneva	1					
Gloversville	2					
Gouverneur	1					
Hempstead	1					
Hudson	4					
Ithaca	2					
Kingston	1					
Little Falls	1					
Newburgh	4					
New Rochelle	1					
New York City	910	9	9		2	
Niagara Falls	2					
Ogdensburg	1					
Olean	2					
Plattsburgh	2					
Port Chester	1					
Poughkeepsie	2					
Rochester	26					
Rondout	1					
Saratoga	1					
Schenectady	1					
Sterling Valley					1	
Syracuse	10					
Tottenville	1					
Troy	5					
Utica	2					

	Members	Patrons	Life Members	Organizations	Subscribers	Total by States
NORTH CAROLINA . . .						37
Asheville	2					
Fayetteville	1					
Goldsboro	9					
Greensboro	1					
Kinston	1					
New Berne	5					
Raleigh	3					
Rocky Mount	1					
Tarboro	4					
Wilmington	9					
Wilson	1					
OHIO						349
Akron	2					
Bellaire	3					
Bellefontaine	1					
Bowling Green	1					
Bucyrus	1					
Cambridge	1					
Chillicothe	1					
Cincinnati	164		1			
Cleveland	104				1	
Columbus	6					
Dayton	9					
East Liverpool	7					
Findlay	1					
Hamilton	6					
Lima	2					
Mansfield	4					
Marion	2					
Mt. Vernon	3					
Piqua	3					

	Members	Patrons	Life Members	Organizations	Subscribers	Total by States
Pomeroy	1					
Portsmouth	3					
Sandusky	1					
Springfield	1					
Steubenville	2					
Toledo	2					
Wellsville	1					
Wyoming	1					
Youngstown	11					
Zanesville	3					
OKLAHOMA TERRITORY .						2
Kingfisher	1					
Oklahoma City	1					
OREGON						12
Portland	11				1	
PENNSYLVANIA						1,057
Allegheny	30			1		
Altoona	8				1	
Ashland	1					
Beaver Falls	1					
Bellefonte	3					
Bloomsburg	6					
Braddock	3					
Bradford	7					
Carbondale	1					
Carlisle	2					
Chester	1					
Clearfield	1					
Coatesville	1					
Columbia	1					
Connellsville	3					

	Members	Patrons	Life Members	Organizations	Subscribers	Total by States
Du Bois	3					
Dushore	1					
Easton	2					
Erie	7					
Franklin	1					
Greensburg	2					
Harrisburg	6					
Hazleton	5					
Honesdale	1					
Houtzdale	4					
Johnstown	5					
Lancaster	7					
McKeesport	3					
Meadville	1					
Milton	3					
Montrose	1					
Nanticoke	1					
New Castle	2					
Northumberland	1					
Oil City	1					
Osceola Mills	1					
Philadelphia	798	1	9	3	3	
Phillipsburg	3					
Pittsburg	44		1			
Pittston	3					
Plymouth	2					
Pottsville	3					
Reading	3					
Scranton	14					
Selin's Grove	1					
Shamokin	3					
Slatington	1					
Stroudsburg	1					

	Members	Patrons	Life Members	Organiza- tions	Sub- scribers	Total by States
Sunbury	1					
Tarentum	1					
Titusville	1					
Tyrone	1					
Uniontown	3					
Warren	2					
Washington	2					
Wilkes-Barre	19					
Williamsport	2					
York	3					
RHODE ISLAND						17
Central Falls	1					
Newport	2					
Pawtucket	2					
Providence	10					
Westerly	1					
Woonsocket	1					
SOUTH CAROLINA						65
Bennettsville	1					
Charleston	23					
Clio	1					
Columbia	6					
Darlington	5					
Florence	6					
Georgetown	5					
Manning	3					
Marion	1					
Mayesville	1					
Orangeburg	3					
St. Matthews	3					
Sumter	7					
SOUTH DAKOTA						2
Ipswich					1	
Lead	1					

	Members	Patrons	Life Members	Organizations	Subscribers	Total by States
TENNESSEE						49
Bristol	1					
Clarksville	1					
Columbia	1					
Knoxville	1					
Memphis	36					
Nashville	8					
Pulaski	1					
TEXAS						403
Aquilla	1					
Austin	5					
Beaumont	10					
Beeville	3					
Bellville	1					
Bonham	7					
Bremond	2					
Brenham	3					
Brownsville	1					
Bryan	1					
Calvert	12					
Clarksville	6					
Cleburne	6					
Columbus	2					
Corpus Christi	4					
Corsicana	10					
Dallas	35					
Denison	3					
Elgin	1					
El Paso	2					
Ennis	6					
Fort Worth	7					
Gainesville	5					

	Members	Patrons	Life Members	Organiza- tions	Sub- scribers	Total by States
Galveston	44				2	
Giddings	1					
Gonzales	3					
Greenville	6					
Groesbeck	2					
Hallettsville	3					
Hearne	1					
Hempstead	2					
Henderson	4					
Hillsboro	3					
Houston	24					
Jacksonville	1					
Jefferson	2					
Kaufman	3					
La Grange	3					
Lockhart	3					
Longview	4					
Lufkin	1					
Luling	6					
McKinney	2					
Manor	3					
Marlin	4					
Marshall	6					
Mexia	4					
Mineola	4					
Mount Pleasant	4					
Nacogdoches	3					
Navasota	4					
Orange	8					
Palestine	9					
Paris	5					
Pittsburg	2					
Rockdale	1					

	Members	Patrons	Life Members	Organizations	Subscribers	Total by States
Rusk	1					
San Antonio . . .	19					
San Augustine . .	1					
Schulenberg . . .	3					
Seguin	2					
Sherman	4					
Sulphur Springs .	3					
Taylor	1					
Temple	2					
Terrell	6					
Texarkana	2					
Tyler	11					
Victoria	8					
Waco	16				1	
Waelder	1					
Waxahachie . . .	6					
Weimar	2					
Will's Point . . .	1					
Yoakum	3					
UTAH						6
Salt Lake City . .	6					
VIRGINIA						90
Alexandria	2					
Bedford City . . .	1					
Berryville	1					
Christiansburg . .	1					
Culpeper	2					
Danville	1					
East Radford . . .	1					
Fredericksburg . .	3					
Hampton	2					
Lynchburg	6					

	Members	Patrons	Life Members	Organizations	Subscribers	Total by States
Newport News	10					
Norfolk	28					
Orange	2					
Petersburg	9					
Portsmouth	2					
Pulaski	1					
Richmond	15					
Staunton	2					
West Point	1					
WASHINGTON						6
Seattle	2					
Spokane	2					
Tacoma			1			
Walla Walla	1					
WEST VIRGINIA						37
Belington	1					
Charleston	3					
Charles Town	2					
Clarksburg	2					
Fairmount	1					
Grafton	2					
Harper's Ferry	1					
Martinsburg	1					
Morgantown	1					
Parkersburg	5					
Weston	2					
Wheeling	16					
WISCONSIN						65
Appleton	12					
Ashland	2					
Blanchardville	1					
Butternut	1					

	Members	Patrons	Life Members	Organizations	Subscribers	Total by States
Hurley	2					
La Crosse	3					
Madison	1					
Medford	1					
Merrill	1					
Milwaukee	30					
Oshkosh	1					
Platteville	1					
Racine	2					
Sheboygan	1					
Washburn	1					
Waukesha	1					
Wausau	1				1	
West Superior	2					
AUSTRALIA						1
Brisbane	1					
BELGIUM						1
Antwerp	1					
CANADA						14
Fredericton	1					
Montreal	8					
Rat Portage	1					
Rosland	1					
Toronto	1					
Victoria	1					
Yarmouth	1					
DUTCH WEST INDIES						1
Curaçao	1					
ENGLAND						2
London	1		1			

	Members	Patrons	Life Members	Organiza- tions	Sub- scribers	Total by States
FRANCE						1
Paris			1			
INDIA						3
Bombay	1					
Poona	2					
JAPAN						1
Hokkeido					1	
MEXICO						1
Mexico	1					
PORTUGAL						1
Azores	1					
SOUTH AFRICA						7
Johannesburg	7					
TURKEY						1
Jerusalem	1					
Total	4,913	12	59	7	30	5,021

CHARTER

The terms of the charter are as follows:

The name of the corporation is THE JEWISH PUBLICATION SOCIETY OF AMERICA.

The said corporation is formed for the support of a benevolent educational undertaking, namely, for the publication and dissemination of literary, scientific and religious works, giving instruction in the principles of the Jewish religion, which are to be distributed among the members of the corporation, and to such other persons and institutions as may use the same in the promotion of benevolent educational work.

The business of said corporation is to be transacted in the city and county of Philadelphia.

The corporation is to exist perpetually.

There is no capital stock, and there are no shares of stock.

The corporation is to be managed by a Board of Trustees, consisting of fifteen members, and by the following officers: President, Vice-President, Secretary and Treasurer, and such other officers as may from time to time be necessary.

BY-LAWS

ARTICLE I

Membership

SECTION I.—The Society shall be composed of Annual Members, Patrons, Friends and Life Members. Any person of the Jewish faith may become a Member by paying annually the sum of three dollars (\$3), or a Patron by the an-

nual payment of twenty dollars (\$20), or a Friend by the annual payment of fifty dollars (\$50), or a Life Member by one payment of one hundred dollars (\$100).

SEC. II.—Any Jewish society may become a Member by the annual payment of ten dollars (\$10).

SEC. III.—Any person may become a Subscriber by the annual payment of three dollars (\$3), which entitles him or her to all the publications of the Society to which members are entitled.

ARTICLE II

Meetings

SECTION I.—The annual meeting of this Society shall be held in the month of May, the day of such meeting to be fixed by the Directors at their meeting in the previous March.

SEC. II.—Special meetings may be held at any time at the call of the President, or by a vote of a majority of the Board of Directors, or at the written request of fifty members of the Society.

ARTICLE III

Officers and their Duties

SECTION I.—There shall be fifteen Directors, to be elected by the Society by ballot.

At the first meeting all of the said fifteen shall be elected, five of them to serve for one year, five for two years, and five for three years, and at every subsequent annual meeting five shall be elected for three years.

SEC. II.—Out of the said fifteen, the Society shall annually elect a President, Vice-President, and Second Vice-President, who shall hold their offices for one year.

SEC. III.—The Society shall also elect fifteen Honorary Vice-Presidents, in the same manner and for the same terms of office as the Directors are chosen.

SEC. IV.—The Board of Directors shall elect a Treasurer, a Secretary, and such other officers as they may from time to time find necessary or expedient for the transaction of the Society's business.

SEC. V.—The Board of Directors shall appoint its own committees, including a Publication Committee, which committee may consist in whole or in part of members of the Board.

The Publication Committee shall serve for one year.

ARTICLE IV

Quorum

SECTION I.—Forty members of the Society shall constitute a quorum for the transaction of business.

ARTICLE V

Vacancies

SECTION I.—The Board of Directors shall have power to fill all vacancies for unexpired terms.

ARTICLE VI

Benefits

SECTION I.—Every member of the Society shall receive a copy of each of its publications. Contributing societies shall receive a number of copies of said publications proportionate to the amount of their annual subscriptions.

ARTICLE VII

Free Distribution

SECTION I.—The Board of Directors is authorized to distribute copies of the Society's publications among such institutions as may be deemed proper, and wherever such distribution may be deemed productive of good for the cause of Israel.

ARTICLE VIII

Auxiliaries

SECTION I.—Other associations for a similar object may be made auxiliary to this Society, by such names and in such manner as may be directed by the Board of Directors, and shall have the privilege of representation at meetings. Agencies for the sale and distribution of the Society's publications shall be established by the Board of Directors in different sections of the country. The Society shall have the right to establish branches.

ARTICLE IX

Finances

SECTION I.—Moneys received for life memberships, and donations and bequests for such purpose, together with such other moneys as the Board of Directors may deem proper, shall constitute a permanent fund, but the interest of such fund may be used for the purposes of the Society.

ARTICLE X

Amendments

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