In the annals of Jewish history, the closing year of the nineteenth century will occupy a prominent though not an honorable place. Marked in Austria by anti-Semitic excesses and "ritual murder" charges, in Galicia by continued distress, in Bessarabia by famine, in Roumania by an accumulation of indignities and hardships, it may almost be said to epitomize the Jew's martyrdom during the Christian centuries. The generation whose years are full goes to the grave with the disappointing knowledge that the visions of '48 were, many of them, will-o'-the-wisps. Yet the prevailing gloom is shot through with gleams of light. Things are not at absolutely their worst when a reputable body of scholars, the Semitic Section of the International Congress of Orientalists, creates the opportunity to declare, in the shadow of the Eternal City, that the "ritual murder" charge is false; when Professor H. L. Strack, a savant whose Christian orthodoxy is distinguished, devotes his leisure to issuing an enlarged edition (the 7th) of his book on the blood accusation, in the hope of enlightening Christians; when Professor Emil Schürer, the authority upon New Testament times, and Professor Bernhard Stade, author of a history of Israel, add their protests voluntarily; and in darkest Bohemia, Professor Th. G. Masaryk, of the Czech University, not a philo-Semite, draws upon himself scorn, ostracism, legal prosecution, and at least temporary suspension from his position, because he
cannot resist the impulse to denounce the mediævalism of Polna. As in the case of Dreyfus, the enlightened testify to truth. The action of enlightened men, it will be said, is no test of progress. Such as these safeguarded justice in the most ignorant age. But if wide circles of the people had not been raised to heights undreamed of in the days before Gabriel Riesser and Adolphe Crémieux, Heer T. M. C. Asser, of the Hague, fresh though he was from his labors and honors at the Peace Congress, and eminent though his abilities are, could not have been made sole arbitrator in a dispute between Russia and the United States. Whatever the outrages put upon the Jew here and there, after all Jew-hatred has come permanently to be regarded as an abnormality requiring explanation, and wherever it has the upper hand, it is acknowledged that the mob rules, not the law.

Whether it be the reflex of the unquestioned, secure position held by Jews in many of their abiding-places; or whether it be the one acceptable result of renewed suffering; or whether it issue from the contrast between the two sets of circumstances; it is a fact that the Jew will carry into the new century self-respect that bids fair to span the gulf of degradation between the latter days and the early ones of his history replete with heroic action and noble thought—self-respect that manifests itself not only in national self-consciousness, not only in united defense of the wronged of the race, but also in noble, growing discontent with the discrepancy between the religious theory and its practice. It is the very core and substance of the movement that arouses such antagonism among Jews as fairly to divide them into two camps; even those who condemn the Zionist theory as a counsel of despair concede so much. It is illustrated by the
tendency, growing stronger day by day, to form national organizations, to centralize Jewish forces in each country, to create representative bodies. The converse, of course, is equally true; international and national movements inspire self-regarding action. In 1840, when the Damascus affair aroused sympathy in the strong degree in which Jews are capable of the feeling, it required the almost superhuman efforts of Sir Moses Montefiore and Adolphe Crémieux to make Western Jews understand that their human dignity had been outraged. German lethargy yielded not even to the strenuousness of the two self-appointed advocates. Contrast this with what happened the other day. When the Roumanian situation grew acute, at a moment’s notice, English, French, German, Austrian, and Roumanian representative Jews met at Paris to deliberate, and with equal promptitude public-spirited individual Jews in the United States organized themselves into a Central Committee with the powers and duties of a representative body during the emergency that looms before Jews. The Alliance Israélite Universelle, the Anglo-Jewish Association, the Israelitische Allianz of Vienna, the Deutsch-israelitischer Gemeindebund, and, in default of an active American central organization for defense, the New York Committee of the Baron de Hirsch Fund, brought close to one another, as they have been, by the ubiquitous activity of the Jewish Colonization Association, stand ready to guard the rights of the outcast or succor the unfortunate. By virtue of their origin and purpose, they may demand as a right the moral and pecuniary support of the Jews whom they represent. Perhaps in the coming century self-respecting organization among Jews will be perfected to the degree that a crisis like the present Roumanian trouble, which long
ago proclaimed itself in warning tones, will be met by preventive instead of remedial action.

France is a striking illustration of the sporadic character of anti-Jewish demonstrations. Last year the very hearth of anti-Semitism, it has by no means been an unhappy home to Jews this year. The Republican ministry has opposed an admirably firm front to anti-Semitic excesses in France and Algeria, with the result that the senatorial elections in both countries were most favorable to Jewish security; the Republican candidates obtained 92 seats out of 99. As if to remind the onlooker that anti-Semitism is not yet a dead issue in France, the Nationalists, who include many anti-Semites, carried Paris and Algeria in the municipal elections, though the provinces went strongly Republican. In Algeria the amelioration of conditions is undeniable. Max Regis' farcical attempt to imitate Guérin's Fort Chabrol in his "Villa Anti-Juive" was completely frustrated. True enough, the mock-heroic demagogue seems to be going scot free, but on the whole it is satisfactory that he does not wear the martyr's crown. On the other hand, there is cause for congratulation that wise counsel prevailed in the matter of boycotting the Exposition. Petty shopkeeper's revenge cannot counterbalance the unparalleled miscarriage of justice in the Dreyfus case. The Jew can afford to be magnanimous for the sake of the Frenchmen who share his ardor for justice, nor can he be willing to disregard the claims of France herself upon his gratitude. And if the vigorous revival of religious feeling in France during the past year is attributable to the Dreyfus trouble, the Jew may forget as well as forgive. Fate herself seems to have determined to demonstrate to anti-Dreyfusards the loyalty of French Jews: an unusually large number of
young and distinguished Jewish officers in the French army have this year lost their life in the service of their country in the colonies and at home.

In one respect 5660 has a better record than its predecessor. Judaism has not been robbed so ruthlessly of great scholars and faithful devotees. Italy alone has suffered unduly: Rabbi Elie Benamozheg, of Leghorn, the Jewish Plato as he was called, and Rabbi Moses Ehrenreich, both ripe in years and scholarship; the noble senator Isacco Artom; and Attilio Luzzatto, at 49 at the height of a brilliant career as politician and journalist; all these she has lost by death. Barring these losses, the Italian Jews are in the fortunate position of having no history. It is interesting, however, to note that twelve Jews at present have seats in the Italian Chamber of Deputies, and that in the Italian army there are 109 lieutenants and 53 officers above this grade. On the other hand, it is significant that the chief of the new Rabbinical College at Florence, after searching Italy in vain for a competent young assistant, was compelled to resort to Breslau to secure one, and that the president of the Leghorn community, in trying to fill the place left vacant by Rabbi Benamozheg, sends to rabbis in the United States the request that candidates present themselves or be recommended. Such changes are wrought by the centuries! One understands why a few years ago Rabbi Ehrenreich felt compelled to resign his post in Rome on account of the religious indifference of the Jews.

In the matter of anti-Semitism a step forward has been taken in Germany. The elections in Baden for the Diet and in Berlin, where Stöcker himself was defeated, were little short of disastrous to the anti-Semitic party. It is a nice ques-
tion to decide whether the gain has not been entirely wiped out by the blood accusation of Konitz (West Prussia) and the disturbances to which it gave rise in the neighboring districts. Yet Konitz itself illustrates the advance since Xanten. On the whole the press has been on the side of enlightenment, and it is due to the Emperor's energetic initiative that the military intervened promptly, and confined the excesses to a restricted locality. Konitz teaches, however, that though the "ritual murder" charge is far older than anti-Semitism, there can be no doubt that the prevalence of the latter causes the recrudescence of the former. The result is inevitable when refined, calculating hatred plays upon crass ignorance. The theories of the scientific anti-Semite are applied to real life by practical Jew-hatred. Certainly the warning of the Verein zur Abwehr des Anti-Semitismus, that the poison has not been eliminated from the German body politic, should not be scorned, when in Berlin, the citadel of disciplined intellectuality, a representative of the people can dare address an interpellation to the government demanding the production of evidence that the "ritual murder" charge is baseless! In Hessen the Jews petition for the execution of the law providing that the holding of public office shall be independent of religious confession, and in Wurtemberg they urge a revision of the laws affecting the legal status of Jews. Half a century apparently has not sufficed to carry out the program of '48. In the internal affairs of Judaism, the question that has claimed closest attention is the religious instruction of Jewish children, especially the devising of a system that shall fit in with the plan of the various grades of the Volksschule. In connection with all such public concerns German Jews will miss the sagacity of Sanitäts-
rath Dr. S. Kristeller, a cultured, sympathetic, and active Jew. honorary president of the Deutsch-israelitischer Gemeindebund, who passed away within a few weeks after the celebration of his eightieth birthday. Berlin was rich in birthday celebrations this year: Professor Morris Stein- schneider’s 84th, Dr. S. Neumann’s 80th, and Fräulein Jenny Hirsch’s 70th.

Optimism receives its rudest shock in Austria. The wealth of indictments against anti-Semites, against the Church, against political parties, against the government, against the Jews themselves, is so abundant that the reviewer finds it difficult to select particulars illustrative of a general proposition. The Leitmotiv in the symphony of confusion is ineradicable hate. Hungary is restive; in German Austria and Bohemia the race-elements are unchained; unprogressive greed dictates a mediæval policy to the municipalities: differences of language, religion, and opinion constitute valid reasons for the most violent antagonism, which hastens to translate itself into equally violent action. Everything portends a cataclysm, and in the midst of the conflict stands the Jew the scapegoat, his bloody welts showing the brand of every faction. No one seems able to cope with any phase of the trouble. The Empire is typified by its gentle old monarch. Broken by sorrow, his Empire visibly dropping away from his dynasty, he awakens as much pity by his intellectual inability to grasp the situation, as by his personal griefs. Unlike the German Emperor, he effects nothing by his word. Michalina Araten’s distracted father appeals successfully to his sympathy, but in vain to his power. Perhaps it is true, what some maintain, that his conciliatory manner, left unsupported by effective action, cloaks anti-Semitic leanings, and
perhaps it is this duplicity that gives the cue to his ministers when they promise deputation after deputation of Jews relief that never comes; that inspires tolerance of shameless anti-Semitic onslaughts in the legislative halls; that makes the secular authorities weakly repeat the old "non possumus" of the Church when girls disappear behind convent walls; that annually sends 5000 Jewish Galician laborers to a famine death; that permits 500 Jewish families in 40 communities in Bohemia and Moravia to be ruined utterly, and commutes the sentence of the instigators of the riots; that silences the so-called liberal party in all Jewish affairs; that awards the highest civic distinctions to the notorious Father Deckert; that keeps the government inactive in the Polna affair; that refuses to be outraged when Schneider demands in the Reichsrath that rabbis and ritual slaughterers be put under surveillance at the approach of the Passover season. For love of Austrian geniality and good humor, one prefers to believe it due, not to duplicity, but to sheer impotence. All this were, if not bearable, at least not degrading, if the Austrian Jews themselves were not supine, almost traitorous. Until the "ritual murder" charges brought them to their senses, German and Czech Jews were arrayed against each other. The Jewish Galician deputies, of whom there are a number in the Chamber, are arrant cowards, who will not speak out, because they are beholden to a Galician oligarchy. In the debate on the riots, which was at once turned into a debate on the truth of the blood accusation, the Social Democrat Berner, a Jew, instead of criticising the government for not having crushed the disorders in their germ, criticises it for ordering the soldiery to fire upon the rioters on account of a few broken windows—an attitude different
from that formulated by the Socialist Congress at Paris, which denounced anti-Semites and Nationalists, and warned the working-classes against all forms of reaction. Daily the cases of baptism increase. A Galician bishop recently could dare advise Araten to wait upon the Pope, who, he said, would not think it worth while to arouse the enmity of a whole people, because "there are to-day sufficient Jews who voluntarily convert themselves, that it is not necessary for us to compel a Jewish girl to accept baptism against the wishes of her parents." This judgment is erroneous, for recent reports tell of frequent repetitions of the Araten case, or it may not be the opinion of a bishop at all, but it is true so far as it describes conditions among Austrian Jews. Even many of those who do not take the last step of baptism, speak of their Jewish affiliations with bated breath and shy glances. Austrian Jews alone of all bodies of Jews seem to lack the self-respect that characterizes the Jews of the end of the century. Why the most cowardly of them did not thrill to the very marrow when Chief Rabbi Güdemann publicly, at a mass meeting of 3000 persons, pronounced the oath—the oath of Manasseh ben Israel and Moses Mendelssohn—declaring the "ritual murder" charge a fabrication, we others fail to understand. Yet the Austrian Jews are to be pitied even more than blamed. We others who do not understand, perhaps do not know. At a distance, only the fracas of the Kuttenberg trial is heard; the student of Austrian conditions can tell of Goltsch-Jenikan, of Oderberg, Czorkow, Wildenschwert, Námeszto, Nachod, Neu-Sandec, and Cracow. Scarcely a week passes in which the ugly lie does not rear its head here or there, offspring of malice, of sordid and jealous poverty, or simply fanatical ignorance. Grim as it is, the situation
has its humorous developments. Professor Masaryk is indicted for writing a pamphlet disproving the blood accusation, which is confiscated. At the trial so many passages must be adduced by the defense and by the prosecution that the pamphlet, practically in its entirety, is in the hands of the public through the newspaper reports of the trial—the ironical triumph of modern over mediæval methods.

The outlook is unrelieved gloom. Anti-Semitic domination in Vienna is secured for some time to come by the new Municipal Franchise bill, a gerrymandering measure, and the Vienna municipal elections that followed close upon its passage were favorable to the anti-Semitic party. Moreover it seems almost certain that Catholic Austria has been selected as the first or the second scene of an international propaganda on the part of the Church. At all events, the Catholic press has been aiding and abetting fanaticism; the inferior clergy have openly acted as accomplices in the "ritual murder" troubles; and with two exceptions—one of them Dr. Theodore Kohn, Prince Archbishop of Olmütz, the grandson of a Jew—the higher clergy have kept unbroken silence. Not to leave the subject in total darkness, the few facts that may charitably be interpreted as promises of better things are here collected: The Crown Prosecutor could not see sufficient grounds for the criminal libel action against Chief Rabbi Güdemann on the charge of having vilified the Catholic Church by his denial of the blood accusation. The editors of two anti-Semitic papers were convicted of misdemeanors in connection with the "ritual murder" agitation, and the Crown Prosecutor seized the occasion to denounce the charge, the first judicial functionary to do so. A priest-teacher in Vienna cautioned his girl-pupils not to
associate with their Jewish companions, giving as the reason that Jews kill little Christian girls and use their blood; the Minister of Education interfered. In the Hungarian Parliament, in which fourteen Jews have seats, derisive laughter met the deputy who expressed belief in the blood accusation. If anything can, that burst of laughter will save the situation.

Weary of Austrian prejudice and stupidity, the eye turns away only to lie met at the borders of the Empire by the gaunt yet resolute victims of Roumanian faithlessness. 260,000 Jews minus 900 outlawed! Their children shut out from the advantages of the education for which they have paid the state with their blood and substance; not permitted to open schools of their own, or, when permitted, forced to obey government regulations as to when, how, and how much Hebrew is to be taught; yet paying taxes more excessive than those levied on other citizens, and serving in the army out of proportion to their numbers; their talents and skill stifled from lack of an outlet in the professions, the trades, the state employments, the ordinary occupations not usually regarded as privileges, they have but one thought—to flee from the hell in which they are burnt without being consumed. To Cyprus, where Mr. Davis Trietsch insists they can readily establish happy homes; to Anatolia; to South Africa, war-stirred though it is; to England, to Canada, to the United States; anywhere the bands of pedestrian emigrants are willing to go, if only the refuge is not called Roumania. This is worse than Austria. The law need not be perverted or administered by prejudice in order to work harm; the law itself is the guarantee of injustice, the instigator of violence. Unlike the Austrian, the Roumanian Jews awaken more than pity, they awaken respect, and Roumania seems less callous.
than Austria—she has the grace to be ashamed or afraid; she is beginning to humble apologies about economic crises, etc. The final word cannot be spoken; history is making itself under our very eyes. One thing, however, is certain: the way in which it is made will be the touchstone of the sterling worth not alone of Roumania and the Roumanian Jews, but of the Jews in every country of the world.

Roumania's neighbor, infected with the disease of anti-Semitism, is taking determined steps to stamp it out. In Bulgaria, anti-Semitism has been sufficiently assertive to impel a deputation of Sofia Jews to wait upon the Minister of the Interior and warn him of the danger to the state itself. Prompt measures were at once taken by him to prevent an anti-Semitic paper and club from carrying on their nefarious propaganda. In spite of his admirable attitude the agitation continued, and he addressed a circular to the several prefects, charging them not to permit any infringement of religious freedom, and warning them that he would hold them personally responsible for consequences resulting from failure to adopt timely measures.

The Russian agony we have with us always. A few palliatives have been administered: There is talk of extending the Pale of Settlement from ten to twelve Governments; the distance from the frontier at which Jews may dwell has been reduced from fifty to forty versts; the Jewish colonists of Cherson and Ekaterinoslaw received permission to extend their territory; forty-five instead of four Jewish students may hereafter enter the faculty of chemistry at the University of Charkoff; Jews outside of the Pale may purchase land; the first guild merchants may buy property in the towns of Courland; Russian Jews settled in colonies by the Jewish Coloni-
zation Association will be considered Russian subjects until naturalized in their new homes; the Nikolaieff rioters were severely punished—in sharp contrast with the action of the Roumanian courts, which allotted a nominal punishment to the Jassy rioters, and meted out long terms of imprisonment to the Jews who defended themselves, and thus, it is alleged, became the cause of the disturbances. These and similar petty favors are more than offset by irksome restrictions: In Kieff Jewish children must attend school on the Jewish holidays; the onerous meat and candle tax is made more burdensome than ever, and—in spite of the fact that after much petitioning the government granted 10,000 roubles from it for the Jewish sufferers by the flood in Elizabethgrad—less than ever is devoted, as originally intended, to the purposes of the Jewish communities; no Jew can receive a certificate as private teacher; Jewish butchers may reside only within the Pale; the merchants of the various guilds remain perennial objects of annoying regulations; Jews are refused permission to settle in the Caucasus; they may not rent summer residences in the forest adjacent to Kieff, nor visit it without a special permit; and in Bessarabia the funds collected by Russian agencies for the relief of the famine-stricken are withheld from Jewish sufferers. Obviously there is enough chicanery, if not downright persecution, to explain why emigration to Argentina continues unabated. Whatever their grievances, Russian Jews, patriots despite everything, not only fulfil their civic tasks, but expend generosity upon their very enemies. Their wealthy men, like Herr Posnansky, who died during the year, endow educational institutions, often with the proviso that their benefits shall accrue to all creeds alike. Recent statistics of the army disprove
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the aspersion that Russian Jews shirk military duty. In the past year, 16,827 were accepted for service. By the establishment of schools—this year elementary schools in particular—the founding of agricultural colonies, and the creation of opportunities for industrial training, they are helping the Russian government to solve the Russian Jewish problem there where some Jewish leaders, rightly or wrongly, maintain that it must be solved, namely, on Russian soil. Nor has Russia cause to complain of what Jews of talent are doing for her fair fame abroad; at the Paris Exposition, for instance, Jewish sculptors are adding greatly to her reputation in art. In the affairs of Judaism as distinct from Jews, the old activity has suffered no diminution. It is an encouraging sign that the Crown Rabbis have formed a union into which the others will be drawn, and that the Teachers' Seminary at Wilna turns out from twelve to fourteen graduates annually. The Jewish presses are as prolific as ever. One of their products, the first volume of a History of Russian Jews in Russian deserves special mention as a notable monument of self-respect. Elsewhere the work will be awaited with eagerness in the hope that it will offer the knowledge no history of the Jews has yet supplied. Such actions and conditions cannot fail to produce some sort of good effect, the first premonitions of which show themselves in the just treatment accorded Jewish questions by the highest judicial and legislative bodies, and in the more and more outspoken opposition of the best men in the Czar's realm to the governmental policy with regard to the Jews.

After it has been stated briefly that in Persia, though no glaring facts can be adduced, the situation remains tense; that the difficulties constantly arising in Morocco must still
be allayed by the appeals of the victims to the intervention of France, England, and the United States; that Turkey takes every opportunity to increase the severity of her decrees against Jewish immigrants; the reviewer may enjoy the satisfaction of setting his face toward England and America.

When, however, it is said that the chronicle of Jewish happenings in England can fairly be summed up in two wars, it might seem at first blush that the relief can hardly be great at having turned away from Bucharest, Boryslaw, and Kieff. Energy and enthusiasm in English Jewry have been enlisted entirely in the war in South Africa and in the war of words raging about the authenticity of the Hebrew Ben Sira. It is erring amiably on the side of gratitude, if Jews, mindful of their debt to England, espouse her cause without enquiring too diligently into the justice of her quarrel. Morris Rosenfeld, whom England is at present borrowing from America, echoes the Jew's attitude in his recent English poem. That English Jews should occupy themselves with keeping a record of Jewish valor on the battlefield and of Jewish devotion to country through word, means, and blood is all the more justifiable as Jewish disabilities in the Transvaal act as a toil to English liberality, and as voices make themselves heard attributing the war to the cupidity of Jewish capitalists.

The journey from England to America has of late been made an easy transition. English Jews confess that the "Committee on Education and Publication" called into existence by their Jewish Historical Society was patterned after the Jewish Publication Society of America. Their "Jewish Study Circles," in working order since March, are avowedly the outcome of the visit of delegates of the Council of Jewish Women to London fifteen months ago. Lately the father-
ship has been fastened upon the Jewish Chautauqua; in either case the inspiration is American. The agitation in favor of women on the Council of the London Board of Guardians was promoted by references to the example of American Charities. The connection between the two countries is a give-and-take relation. If the United States supply movements, England sends America her literary men and women or their works. Mr. Israel Zangwill came with his play; Mr. Joseph Jacobs was attracted to New York by the Encyclopedia; Mr. Samuel Gordon has written a novel for the Jewish Publication Society, and Miss Nina Davis, a book of translations of Hebrew poems.

In the United States the key-note of self-respect was sounded with bugle-tones at the very beginning of the year, when Mr. Israel Zangwill's “Children of the Ghetto” was put upon the boards at the National Theatre in Washington. Its production was an event, not merely a literary event—an aspect that can only be touched upon in a review of this sort—but in the sense in which the conquest of a country is an event. Whether the critics admired, or whether the critics condemned—and both admiration and condemnation were dispensed with overflowing measure—the criticism grew out of the question: How does this play written by a Jew of Jews, who knows Judaism and Jews alike, who is in sympathy with Jews intellectually at least, and who has a cunning hand, how does this play which does more than merely skim the surface of the Jewish character affect the Jew in his own eyes? Does he or does he not recognize his own flesh and blood, or does he repudiate the poet's creation, in spite or on account of its truth? Apparently another issue was raised: How does it affect him in his relation to his fel-
low-citizens of other faiths? In the last resort the two questions have but one answer. Whatever raises the self-respect of the Jew raises him in the esteem of the community. Mr. Zangwill's play did more: it created self-respect in Jews long lost to all sense of affiliation with the body Jewish.

In America as in England, the happy political and economic conditions—happy at least from the point of view of the Jew's security and as compared with conditions prevailing elsewhere—give scope to a full development of the communal and religious life. The consequence is that, although the rosy view of Judaism in America held by foreigners, by even so discerning a man as Professor Lazarus, cannot be endorsed wholly by those close to its shortcomings, yet the rankest pessimist must admit that so long as the present spirit prevails, the danger of stagnation is removed, and he must indulge the hope that sooner or later it will take unto itself the steady aim and conscious purpose that make activity godlike.

Without pressing the point too closely, the events of the Jewish year in the United States may be classified under three heads: the philanthropic, the social, and the religio-scientific.

The Old World has for many years been setting the Jews of the New World difficult problems to solve. They must try to remedy in detail what the civilization of Europe perpetrates in the wholesale. Arduous as is the task, it has its compensations. There can be no doubt that the questions raised by the Russian immigration have placed the Jewish community of the United States in the vanguard of the best charitable and philanthropic endeavor of the day. Munificent gifts by individuals are only beginning to be made, and though the past year gave evidence of the growth of the
commendable habit, the Christians of the United States and the Jews of Europe, with their wealth of older establishment, are still examples to be emulated. But as a community, the Jews come up fully to the height of their expecting duty. Jewish industrial, technical, and agricultural schools, Jewish administration of relief funds, and Jewish hospitals are looked upon as models. Above all, the problems presented by the Russian exodus to America have given Jewish charity leaders in the United States a grasp of economic questions, of immigration, of housing of the poor, of preventive treatment of disease, that amply repays for expenditure of time and means. Much of this educative influence is not self-generated; it issues from the broad-minded and systematic administration of funds granted the United States by Baron de Hirsch. However, what has been conceded above is by no means to the discredit of a community so young that only this year the United Hebrew Charities of New York, not the oldest, but the most prominent union of city charities, celebrated the twenty-fifth anniversary of federation. It needed the discipline and experience of city unions during a quarter of a century to ripen the national charities into readiness for federation. The National Conference of Jewish Charities, since its first regular meeting in June an accomplished fact, is the incarnate expression of the charitable endeavors, the philanthropic insight, the race solidarity transcending religious differences that have been cultivated by American Jews. It is significant that almost simultaneously with the realization of a National Conference, a tardily awakened sense of responsibility towards the annually increasing number of unfortunates who seek the salubrious climate of Colorado, has led to the nationalization of the
Jewish Hospital for Consumptives at Denver. It has been in good working order for some time, and its existence is doubtless assured. Its success and the alleviation it will afford sufferers must in time lead to other national institutions similar in character. Already a society has been formed at Hot Springs, Arkansas, whose object is to acquaint the Jews of the United States with the suffering of poor patients who seek the springs for relief.

The field of charitable work cannot be left without giving a word to a development, distinctly marked, that has been going on for some years, and has now culminated in many of the larger cities. In Boston, in New York, in Baltimore, in Chicago, in Philadelphia, institutions have been or are about to be created that duplicate the hospitals, the orphan asylums, the homes for the aged, established a generation or two ago. What impels this parallel movement among Russian Jews is dubious—whether the older asylums are not conducted with due regard to religious feeling; whether the social division line between the two classes is as sharp as some maintain; or whether the desire to prove their mettle exists on the part of those currently regarded as beneficiaries par excellence. The movement may be ill-advised—though there may be two views on the subject—it certainly is not discreditable.

From charity to philanthropy and social science is but a step. The congested districts of New York City offer a field to the reformer that were enviable if it were not frightful. One of the saddest aspects is that with which the New York Section of the Council of Jewish Women has been trying to deal. In itself the attempt does not yet deserve particularization, and it is introduced here only as typical of the activities of the Council viewed as a collection of Sections. How-
ever the leaders may protest, the Triennial Council of Jewish Women, held at Cleveland in March, demonstrated that in all the communities in which the Council has obtained foothold, it is a social and philanthropic power, and only in so far as the amelioration of social conditions and the improvement of methods of charity make for religious growth is it a religious power. The attempt to force upon it the Sabbath issue, through its unwillingness to charge itself with a question that baffles specialists, proves that its religious influence is and properly must remain of the impalpable sort that cannot be summed up in a report or in a preamble and resolution. Without hypocrisy and missionary methods, an organization of its sort cannot serve the purposes of a positive creed. As a representative body, it has enabled Jewesses as such to participate in the deliberations of national and international associations of women and in the National Relief Work during the Spanish-American War. In the chaotic condition of Jewish opinions, and in the face of the strong feeling of many Jews against a formulation of beliefs, it would have been too much to demand that the Council represent Judaism as well as Jewish women. It is no slight achievement that the Council has compassed, the influencing of English Jewesses to form Study Circles, which, however, can in no sense be taken as an evidence that the central idea of the Council organization has been adopted abroad.

If the Council can boast of having taught the Old World a lesson, the Quinquennial Convention of the Independent Order B'nai B'rith at Chicago, in all its best results, will stand a monument to European influences. To the outsider, at least, the convention centred about the delegate from the European lodges, Herr Siegmund Bergel. The long awak-
ened knowledge that the European branches had risen higher than their American source, was made incarnate in Herr Bergel, and visibly impelled the Districts in the United States to consummate an alliance with the Jewish Chautauqua, in the expectation of so making the Order an engine of enlightenment to 30,000 Jews, as the lodges in Austria, Germany, and Roumania have been to their constituents. Again, Herr Bergel's acquaintance with the misery of the Jews in some of the European states was the immediate cause of the resolution pledging the imposing array of B'nai B'rith lodges in America to the support of the European lodges in the measures of relief decided on for Roumanian and Galician sufferers. At the moment of writing the pledge is being redeemed, in part at least, by the formation of a Chicago Roumanian Relief Committee consisting of B'nai B'rith leaders. Whatever one may think of secret orders, of their insurance feature, of pledges of brotherhood that do no more than iterate natural duties, one cannot remain unmoved by the display, such as was made at the Quinquennial Convention, of organized forces in the whole world of European civilization ready to be used for good or for evil.

The death of Isaac Mayer Wise, full of years and honors, is herewith put on record. We are too close upon his time—some of us too much under the spell of his personal magnetism, others of us too antagonistic to his religious views and his methods—to venture upon a helpful estimate of his influence. The book issued by two of his most capable disciples shows how far afield the attempt may stray at present. Neither eulogy nor fault-finding serves a purpose when a figure that has filled a large space upon the canvas fades out. The strenuous effort now being made to raise a
fund of $500,000 in order to establish upon a firm basis the institution which, among all his creations, he cherished most fondly, the Hebrew Union College, must be mentioned as a fact, and because it illustrates a recent and satisfactory development in the Jewish character in the United States. Due either to better regulated and more prosperous conditions in the Jewish communities; or to the larger facilities for secular education of which Jews are availing themselves; combined with the transplanting of Russian-Jewish ideals to American soil, there is a distinct recognition of the necessity of fostering Jewish scholarship. Whether the two theological seminaries are leading or following in this movement, about them as centres is crystallizing the desire to give Jewish scholarship a home in the United States. American Jews are bold—their hands reach forth for the very best European culture has to show to-day. Moreover, the desire is not confined to the aristocracy of Jewish intelligence. It has found lodgment in the heart of the people, and reveals itself in the formation of Council and Chautauqua Circles for study, however elementary and superficial their work; in the favor in which the Jewish programs of the Educational Alliance and the Young Men's Hebrew Associations of New York and Philadelphia are held; in the rapid multiplication of Hebrew Free Schools; in the newspaper discussions opposing the rabbi as pastor to the rabbi as scholar; in the Jewish religious teachers' unions, which eventually will create an irresistible demand for the establishment of regular courses for teachers at the theological seminaries, such as all the European institutions of the kind have inaugurated; and in the recurrent project of a monthly magazine or quarterly review formulated by a number of agencies—by the Central Conference of
American Rabbis, by the Society of American Cantors, by the Jewish Publication Society of America, and by venturesome individuals. The most striking evidence that the desire for Jewish scholarship is real and widespread is the willingness of an unbiased outsider to risk a large capital in the promotion of the Jewish Encyclopedia. The group of scholars which this work has brought together, recruiting them from abroad and from every part of the United States, would of themselves create the genial atmosphere in which Jewish science can flourish. Supported as they are by popular demand and effort, it seems reasonably certain that in the not too distant future the United States will become a centre of Jewish scholarship.

On the distinctly religious field, it is in the nature of the case that no clear-cut facts can be enumerated. The old problems and issues are in the same undecided, expectant state in which they have long been, and the Sabbath question remains the crux. Among religious leaders in the larger communities the sense of responsibility towards Jews living scattered in country towns and districts has been more acutely developed. These scattered Jews themselves are demanding that inspiration be brought to them from the centres of Jewish population. They put themselves into communication with the Chautauqua, they demand text-books, they pin their faith to circuit preaching, they establish amateurish religious schools—and they do not employ nor show any disposition to employ regularly trained and regularly salaried Jewish teachers.

In literature the output has not been great. Two of the books issued by the Jewish Publication Society bear names among the most illustrious that contemporaneous Judaism
has to offer—Israel Zangwill ("They that Walk in Darkness") and Moritz Lazarus (Translation of the "Ethics of Judaism"). The success of the Society's new venture, the Year Book, may be taken to be attested by the present volume. The Jewish Historical Society published a specimen of the Mexican Inquisition documents in its possession. Dr. Marcus Jastrow's Talmudic Dictionary continues to grow towards completion, and the publication of Menahem M. Dolitzky's book of poems puts the United States in the rank of countries producing literature in Hebrew.—

At the time of writing, the Fourth International Congress of Zionists is assembled in London, in the glare of the world's metropolis, under the fire of criticism of trained and not too friendly observers. Over and beyond the increase in the number of adherents, which has been considerable, certain events of the year, not touched upon in the foregoing account, have rejoiced and encouraged Zionists. Last March there met at Frankfort on the Main, at the call of the Chovevei Zion Associations, all the societies interested in the colonization of Palestine. Three months earlier it had been announced that the colonies in Palestine whose existence was owing to the munificence of Baron Edmond de Rothschild, were about to be ceded to the Jewish Colonization Association. These occurrences have one meaning: Palestine colonization has passed from the stage of a private charity to that of world-wide philanthropy; from the stage of an experiment to that of an enterprise whose publicity precludes long-standing maladministration, or even the long-standing imputation of maladministration; from the stage at which every traveler's tale about the fertility or barrenness of the soil, the salubrity or noxiousness of the climate, is accepted as en-
endorsement or condemnation, to the stage at which, for better or for worse, Palestine colonization is a fact. This transition is the achievement of Zionism. If the Fourth were to be the last of the International Congresses, the centralized efforts to establish, on a permanent and wise basis, colonization in Palestine, which before political Zionism came was desultory and dilettante, would suffice to give the movement an honorable place. Political Zionism has forced Philanthropic Zionism into self-conscious assertion and dignity.

Simultaneously with the news of the assembling of the Congress comes the news of the stampede among Roumanian Jews: of the panic that has not only seized the fugitives, but has paralyzed the agencies of help; of the lack of provision made at Vienna, for instance—another illustration of Austrian lethargy—for their reception; of the hopelessness that possesses the outcasts at the idea of returning to Roumania; of the utter inadequacy, in the face of so frightful a crisis, of organizations whose purpose is remedial not preventive—a criticism directed, not against the organizations, but against the authors of a situation so horrible that it cannot be met by any existing force. Is it despair, or is it warm-hearted and statesmanlike foresight that inspires the assembled delegates with the belief that self-respect and self-preservation make imperative the step from philanthropic to political Zionism?

The century closes dark, but in the habitations of the Jews there is light. The nations are staggering under the incubus of the "ritual murder" charge and anti-Semitism, of wars in the South and in the East, of imperialistic designs and lust of land. However much he may share in the prevailing degeneration, the Jew steps into the new century still conscious of his mission, occupied with the questions, political,
social, ideal, that are at once summed up and solved in the word Zion—Zion, that is, the mountain of the house of the Lord, to which the nations shall flow to be taught the ways of the God of Jacob, and to walk in His paths.

August 17, 1900.
Since the Dreyfus affair, anti-Semitism has had its day in France, and it certainly was not the fault of the followers of Drumont, Guérin, and their associates that most annoying measures were not taken against the Jews, and that barbarous scenes of violence were not presented in the streets of la Ville-Lumiére. Fortunately, the Republicans, though they set the pace, finally realized that anti-Semitism was only a mask for all sorts of reactionary movements, and that the Church pulled the wires. Now that the eyes of the public are opened, the height of the danger is passed. However, the discontented are numerous, the narrow-minded and foolish are legion, clericalism is clever in availing itself of wicked notions under cover of pure virtue and shining patriotism, and French Jews will have long and severe conflicts to undergo before they reach the end of their troubles. But we are confident that nothing will deter them in the struggle for freedom of conscience and for the rights of the individual, and that they will take first place among those fighting for liberty and justice.

The events that marked the last twelve months will now be briefly narrated.

In June long, interesting debates on anti-Semitism in Algeria took place in the Chamber of Deputies. M. Barthou, Moderate, and M. Rouanet, Socialist, condemned anti-Semitism. Mm. Marchal and Morinaud, deputies from Algeria,
charged the Jews with the worst offenses. The governor-general, M. Laferrière, declared himself in favor of a revision of the electoral law for the Jews made French subjects in 1870, and for the foreigners that have been French subjects since 1889. M. Viviani, Socialist, attacked anti-Semitism. With the fall of the Dupuy ministry, the Algerian question was indefinitely postponed.—The Court of Cassation concluded the revision of the Dreyfus trial, and referred the matter to the Court Martial at Rennes.—At Versailles a band of young men threw stones at the synagogue and at the rabbi and the warden, seriously wounding the latter.

In August a duel arising out of anti-Semitism took place at St. Germain-en-Laye (near Paris) between two quartermasters of the 18th Chasseurs, Biancarrelli and Klein. Klein, a Jew, was killed.—The trial at Rennes was opened.—From the time of the arrival of the prefect Lutaud and the accession of the ministry de défense républicaine, the troubles in Algeria ceased.

In September the verdict of the Court Martial at Rennes was rendered. Anti-Semitic excesses occurred in different cities. The President of the Republic signed the pardon of Dreyfus.

In October M. Méline, ex-president of the Council, delivered an important speech in the Vosges, in which, though blaming the promoters of the agitation for revision, he scourged anti-Semitism, "that new disease."

In December the Socialist congress unanimously adopted a resolution of citizen Brunellière tending to condemn the anti-Semites and Nationalists.—M. Morinaud, anti-Semitic deputy from Constantine, addressed an interpellation to the minister of war on the subject of the military medal accord-
ed on July 14 to M. Brunswick, quartermaster of the third African Chasseurs. General Galliffet replied: "Quartermaster Brunswick, it is true, is a Jew. That affects me in absolutely no way. If a soldier is deemed worthy of a reward by his superior officers, I will give it to him, be he Jew or Christian."

In January, 1900, partial elections for the Senate took place. Mm. Paul Strauss and Edward Millaud, Jews, were re-elected on the first ballot. General Mercier was elected.—The Assumptionist Fathers, who in their journal, La Croix, preached most violent hate against the Jews, were condemned.

In March the Jewish captain Raine de Falaise was the object of infamous accusations on the part of two superior officers and a subaltern of his regiment. As the result of strict investigation, the accusations were recognized as slanderous; one officer was degraded, another disciplined, and the subaltern cashiered.

In May, during the municipal elections, the Nationalists gained a striking victory at Paris, but in the provinces the results were more satisfactory.

Judaism in France has this year lost some striking personalities: in June, 1899, M. Bédarrides, first honorary president of the Court of Cassation and vice-president of the Central Consistory; Aron, colonel of artillery, commander of the Legion of Honor. In July Baroness Nathaniel de Rothschild; Solomon Braun, lieutenant of marine artillery, killed at Chari while with the Bretonnet mission, of which he was second in command. In November M. Joseph Cohen, journalist, who died at eighty-two years of age; he published Les Déicides (1st edition, 1864; 2nd edition, 1866), and Les Pharisiers
(1877), written first in the form of articles for La Verité israélite. In December M. Emile Weyl, former lieutenant in the navy, who contributed to Le Temps, Les Debats, and Le Siécle; his articles on the navy are authoritative. In February M. Hendlé, son-in-law of the late Albert Cohn, prefect of the Lower-Seine; Baron Adolphe de Rothschild; Louis Ben-loew, professor and former rector of the Dijon Faculté des lettres, author of noteworthy works on comparative philology.

If we glance at the distinctions of all kinds that have been conferred in the course of the year, we see that our co-religionists stand well. Full enumeration would be wearisome. We will give only the most interesting examples. M. Lévy-Bruhl has been entrusted with the direction of philosophic studies in the Faculté des lettres of the University of Paris. M. Bergson was appointed professor of Greek and Latin philosophy at the Collège de France. M. Hartwig Derenbourg, professor of Arabic at the Ecole des sciences orientales, was elected member of the Académie des inscriptions et belles-lettres.

In the domain of Jewish literature we find only two publications to point out. One is the Bible translated from the original text by the members of the French rabbinate under the direction of the Grand-Rabbin Zadoc Kahn. The first volume alone has appeared, containing the Pentateuch and the Earlier Prophets; the second volume will be completed next year. At the same time a special edition for the young was published. The translation is very carefully done, and combines elegance with fidelity. The other work to be mentioned is by M. Moïse Schwab, the learned curator of the National Library, and is called: "List of Articles relating to Jewish History and Literature which have appeared in peri-
odicals from 1783 to 1898” (pp. x, 408). It contains an index of authors, and M. Schwab is now preparing a subject index. The Société des Études juives continues to publish its Review and to arrange lectures on subjects of interest to Judaism. The association L’Union scolaire has in its turn increased the number of lectures. The two weekly journals, l’Univers israélite and les Archives israélite, keep the public informed of all events in the Jewish world of the two hemispheres.

Events relating to matters of religion remain to be noticed. In December M. Bernard Lazare was appointed member of the Central Consistory for the district of Marseilles to replace the late M. Bédarrides.—The Sunday lectures begun last year were resumed this year. They commenced January 14 and were to close April 8, but they were so successful that they were continued to May 27. Moreover, an awakening of religious feeling is manifesting itself among French Jews. A new association has been formed, l’Union libérale israélite, which has the double object of developing love for Judaism and freeing it from superstitious and superannuated practices.

We greet with joy every effort to gain for the doctrine of Israel the respect and admiration that are its due.
THE ALLIANCE ISRAÉLITE UNIVERSELLE

BY JACQUES BIGART, SECRETARY

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

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

I

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

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

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

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

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

The enthusiasm in certain circles of Jews and the resistance in others, aroused by this preliminary step, can hardly be described. The Jewish journals of 1860 echoed these two tendencies, and brilliant, polemical articles, violent in tone, which make odd reading nowadays, called public attention to the new society. It could have desired nothing better. The noise at its birth spread knowledge of it abroad, and it soon gained adherents. Naturally, it obtained its first
subscriptions at Paris and in France; gradually other countries followed, and in 1869, the number of members was already 11,500; in 1884, it was nearly 30,000. Since then it has slightly diminished.

The minimum annual dues are six francs.

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

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

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

The Central Committee keeps in touch with the members through local or district committees. In France, Italy, and the United States, the local committees are in direct connection with the Central Committee. In the other countries,
Germany, Hungary, and Holland, district committees are placed over the local committees, and their authority extends over areas sometimes extremely wide. But the function of each is, except in unusual cases, to carry out the resolutions of the Central Committee, to obtain new members, and to supply means for the Alliance. They exert but feeble influence on the society, which the Central Committee governs in complete independence.

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

II

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

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

In 1860, the political situation in Europe apparently
favored the aims of the Alliance. In all the old countries of Europe the spirit of liberalism and tolerance seemed to have reached all classes of society, and the upholders of equality appeared to be seconded in their efforts by statesmen and by the press. From the first the Alliance could reckon upon this fortunate disposition.

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

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

But chiefly in Eastern Europe and in Africa did the Alliance have to struggle for the emancipation and protection of the Jews. It directed its efforts to Roumania first and above all. This little country contains about 250,000 Jews, who are treated as aliens by the Roumanian laws, though they are subject to all the duties of citizens, even to military service. Within a few years regulations were passed which, in a measure, placed all the Jews outside of the law. They were forbidden to dwell in villages, to possess houses or land
in village or country, to sell liquor, to exercise electoral rights, to hold public offices or salaried positions under the State, to peddle, and, more recently, to place their children in the public schools of all grades. These laws, chiefly the last, have been more murderous than the riots, the noyades, and the expulsions which preceded them.

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

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

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

III

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

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

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

IV

In Christian countries, such as those of which we have hitherto spoken, the inferior position of the Jew is the result of legislation designedly unjust; in Moslem countries it is not due to law, but to custom, to the economic situation, and to the cupidity of officials. In Turkey, Egypt, and
Tunis Jews are happy, and, if acts of violence against them do sometimes occur, they can be attributed only to special circumstances, to excitement, or to the barbarism of the inhabitants. In Turkey and Tunis the Alliance has frequently had to intervene to aid Jews in obtaining justice. Many a time has it come to the rescue of Jewish communities tried by accidental disasters—famine in Asiatic Turkey in 1880, fire at Constantinople in 1874 and in 1883, earthquake on Chios in 1881, war in 1878-79, etc.

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

In Persia the Mussulman population belongs to the particularly fanatical sect of Shiites. The Alliance for a long time sought to establish the safety of the Jews in that country. As the central government is feeble and its authority not far-reaching, it was thought the best method to found schools. The first was opened at Teheran in 1898, and more recently another at Hamadan. The directors of the schools are held by the Persian authorities to be veritable representatives of Occidental Judaism, and their presence constitutes a weighty moral guarantee against the assaults of the fanatical population.
Some thirty years ago the accusation of ritual murder was the privilege of followers of the Greek Church, the Slavs, the Greeks, and the Bulgarians. From Christian it passed to Moslem countries, and within the last fifteen years it has re-appeared in Occidental Europe. This is not the place to discuss the thousand incidents and legal processes that this stupid accusation has provoked since the creation of the Alliance. I simply wish to say that no prejudice, no superstition has been battled with so continuously and with so much perseverance as this silly charge. It can be safely alleged that the accusation has been made in no country without the direct or indirect intervention of the Alliance, either to save the accused, indemnify the Jewish victims, or enlighten judges and populace on the inanity of the prejudice. It has called forth expressions of opinion from scholars, ecclesiastics and others, and has brought about the publication of numerous books and monographs on the subject. At this very hour it is helping the Jews of Austria and Germany in their struggle against this shameful remnant of a past age.

Besides modifying public opinion, in a measure permanently, and protecting Jewish interests, the Alliance, by virtue of its title and patent to occupy itself with the affairs of the Jewish community at large, has always had the obligation of intervening when a catastrophe, an accidental persecution, has threatened, or actually fallen upon, the Jews. It has very often, for instance, opened subscriptions for Jewish victims of famine, inundation, and incendiaryism, and hardly a year has passed that it has not had to appeal to the generosity of Jews in consequence of calamities of this kind. This
very year, in 1900, it undertook to help the starving Jews of Bessarabia (Russia), Roumania, and Galicia. The Jewish public has always received its appeals with favor, and large sums have been placed at its disposal and employed for the relief of unfortunate Jews.

VI

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

From the creation of the Alliance the conviction grew that the relief of African and Oriental Jews could be accomplished only through instruction and manual labor. In 1860 these Jews had intellectually and morally fallen below the Jews of Russia and Roumania; no traces were left of those scholars who in past centuries had rendered African and Oriental Judaism illustrious. The depressing Ghetto life which they led had stunted their very physique. As soon as the Alliance had funds at its disposal, it resolved to employ them for establishing schools. In 1862 the first was established at Tetuan in Morocco; others followed, in 1864 at Tangiers, in 1865 at Bagdad. Thereafter the erection of new schools kept pace with the increase of funds, and from 1875 on, progress has been rapid. In 1880, the number of schools was 34, in 1890, 54, in 1900 it is 95, of which 59 are boys' schools and 36 girls'. The number of pupils reaches 24,000.
The educational work of the Alliance affects a Jewish population of nearly 500,000. It extends over Morocco, Tunis, Egypt, Tripoli, Africa, Bulgaria, European Turkey and Asiatic Turkey as far as Bagdad, penetrates into Persia, and enters Roumania and Algeria.

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

In the 95 schools of the Alliance the curriculum necessarily
differs according to the country, and the needs and the customs of each region. The aim is not to turn out little scholars, but to let a ray of civilization penetrate souls closed to Occidental ideas, arouse notions of personal dignity, and give general knowledge of the progress of humanity. Naturally, in all primary schools, the ordinary elementary instruction is given—arithmetic, a little geography, some science and drawing, and the history of the country. Particular importance is attached to the study of European languages according to the needs of each group of pupils.

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

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

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

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

VII

At the beginning of its educational work the Alliance recruited its teachers from any source. Soon it became apparent that to ensure the existence of a corps of teachers devoted to their difficult mission and prepared for it, it would be necessary to train the instructors specially, keeping the end to be accomplished in view. Therefore, as early as 1868, the Alliance started at Paris a preparatory school for boys and one for girls. The students are selected from among the best pupils of the Oriental and African schools, and go to Paris to complete their education. The length of their stay
in Paris is about four years. The boys’ school occupies a very fine piece of property acquired by the Alliance in 1899, adjacent to the Bois de Boulogne, in the healthiest and most agreeable part of Paris. At first there were only 20 to 30 pupils, but as the number of primary pupils has increased, the number of advanced pupils has grown in proportion, and on December 31, 1899, there were 90. Among them are 15 from Roumania, who will return to their native country in order to direct the Jewish schools founded there.

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

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

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

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

The transformation quietly effected by the schools in the backward communities that constitute the sphere of their activity, has been pronounced worthy of admiration by all travelers and inspectors. The sentiment of human dignity has been inspired in thousands of persons who would otherwise not have dared lift their heads, but would have bowed
their necks to injury and shameful treatment. A new generation is arising conscious of its rights and dignities, knowing how to struggle and eager to struggle for its proper position in society. In a great number of Oriental and African schools, there have been formed “Associations of the Former Pupils of the Alliance.” They are animated by an excellent spirit, and form, as it were, a second Alliance, which will gradually complete the work begun by the older society.

VIII

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

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

At Jerusalem the work is differently organized. There the Alliance has started workshops carried on and directed
by itself: a smithy, a foundry, and a copper-smithy, and shops for cabinet-making, stone-working, and carving. There are 120 apprentices, of whom 50 are residents supported at the expense of the institution.

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

IX

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

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

Finally, a third agricultural school, to be called D'Or Jehuda, will be opened in October, 1900, near Smyrna, on land acquired by the Jewish Colonization Association.
The Alliance, then, it is seen, is preparing for large generations of agriculturists, and provides an effectual stimulus to the movement which is impelling Jews to devote themselves to agriculture.

X.

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

XI

There remains to be said something about the last part of the program of the Society: "to encourage every publication which makes for the emancipation and relief of the Jews." The Alliance grants subventions to every publication, every truly scientific and original work, of interest to Jews and Judaism. For thirty years hardly one such important work has appeared that has not obtained the co-operation of the Alliance when solicited by author or editor; and the annual
expenditure for these purposes is as high as 4000 or 5000 francs. The subventions are most frequently turned to the acquisition of copies of the works, to be distributed among Jewish scientific institutions, seminaries, higher schools, etc., and among Jewish scholars lacking the means to buy them.

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

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

**XII**

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

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

For relief and various subventions .................. 100,000 frs.
Preparatory schools for boys and girls .......... 140,000 “
Secondary and high schools .................... 15,000 “
Primary schools .................................. 500,000 “
Instruction of apprentices (boys) ............... 128,000 “
Instruction of apprentices (girls) ............. 21,000 “
Agricultural schools ............................. 220,000 “
The receipts were less than the disbursements by nearly 200,000 francs. They came from the following sources:

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

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

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