THE YEAR

5662

BY MARTHA WASHINGTON LEVY

If that year may be called a happy one for modern Israel which shows no bloodred mark of persecution athwart its records, then 5662 must be termed prosperous, for no new bloodshed has been added to the long list of the martyr-nation’s sufferings. Yet the just chronicler cannot close the page with the absolute satisfaction that would be afforded by annals entirely free from injustice or oppression. Not only have countries accustomed to the stain of persecution maintained their ill-omened prestige, but in a land that has hitherto been proudly free from intolerance, the first deep mutterings of popular dissatisfaction, not to say racial prejudice, have made themselves heard. The world has witnessed how, in England, a royal commission, convened to consider the question of the exclusion of “undesirable immigrants,” devoted almost its entire time to testimony unfavorable to the Jews.

The story of the year’s development in Jewish matters, in the prominent lands of civilization, may best be told by treating each country by itself.

THE UNITED STATES

Seeing that the metropolis of the United States ranks first among the cities of the globe in the number of Jewish

1 Dr. F. de Sola Mendes had accepted the Editor’s invitation to prepare this article, but owing to stress of work was obliged to relinquish it. At the last moment Miss Levy kindly undertook its preparation.
residents, it is not surprising to read of the predictions, freely made here and abroad, that in this country will lie, in the near future, the very centre and focus of Jewish religious activity and the chosen home of Jewish learning. In former times, it was felt that when Jews crossed the Atlantic Ocean they left their Judaism behind. Now the world is opening its eyes to the fact that the centre of gravity of Judaism itself, in much that marks its highest aims, is tending toward this side of the water.

In connection with this, the most important announcement is that the Jewish Theological Seminary at New York is to be remodeled, and merged with the "Jewish Theological Seminary of America." The latter is the corporate title given to the association formed under the deed of gift of $200,000 presented by Mr. Jacob H. Schiff, the late Leonard Lewisohn, and the Guggenheim Brothers. Under the arrangement, Professor Solomon Schechter, of Cambridge and London Universities, is to be president of the Faculty, and Dr. Cyrus Adler president of the Board of Directors. Dr. Schechter's coming to America signifies that his recognition of the importance of the American Jewish community is such as to have made him willing to sacrifice, for the sake of the advancement of Judaism in the New World, his connection with an ancient institution of learning and brilliant opportunities for the prosecution of scientific work. A scholar of recognized authority, having published, amongst a host of valuable contributions to science, a critical edition of the Aboth de Rabbi Nathan, and a series of "Studies in Judaism," he is celebrated chiefly for his discovery, in the Genizot of the Cairo synagogues, of the original Hebrew text of Ecclesiasticus and other invaluable writings.
Professor Schechter reached New York April 17, and was welcomed by many distinguished Jews. He will not enter actively upon his duties until the fall of 1902. Meanwhile he has devoted his time to studying the situation, and working out detailed plans for the new institution.

The Seminary is assured of about $24,000 a year to meet current expenses, while the total endowment of the institution at the end of five years, including accumulated interest, will probably amount to about $500,000. Besides this, the Seminary will own the building which Mr. Jacob H. Schiff is now erecting for its purposes, and which will be situated near Columbia University, so that the students of the Theological Seminary will be in a position to use the extensive library of that institution and pursue graduate courses there. It is expected that the new premises will be ready by the spring of next year. (For full account of the Jewish Theological Seminary of America, see p. 122.)

What the Seminary hopes to accomplish for the education of the coming Jewish clergy, the "Jewish Encyclopedia" seeks to effect among the general class of English-reading Jews throughout the world. The second volume of this monumental work was issued June 15, and is declared by competent critics to maintain the standard set by Volume I. The first volume realized the sanguine expectations of many; but the expensiveness of the undertaking was so great that the prosecution of the work was suspended for a time. The crisis through which it passed, however, served only to strengthen the work in the affections of the American Jews, and, through the assistance of a number of public-spirited men, its publication is now assured. The work is so far advanced that the publishers announce that
there is every reason to hope that the original promise of about three volumes a year will be fulfilled.

Interest in matters theological touching the Jews of the United States was stimulated by the annual convention of the Central Conference of American Rabbis, held at New Orleans on May 7 and 8. About fifty delegates were present. President Joseph Silverman occupied the chair, and was re-elected at the end of the session. The deliberations of this Conference, though distinctly representative of the Reform element in American Judaism, aroused interest in all Jewish circles. The discussion which evoked widest (and wildest) comment, not only among Jews, but also among non-Jews, was that following upon a paper on "The Sabbath Question." Important arguments were advanced in favor of and against the transfer of the Jewish Sabbath from Saturday to Sunday. As a result of the discussion, the series of seven considerations formulated by the essayist, regarding the position of the Conference upon the Sabbath, the Sunday-Sabbath, and Sunday service, and the religious, ethical, and practical guidance it owes the people at large upon the subject, were referred to a commission, whose report shall be made to the Conference to be held in Detroit in 1903. Though the Conference reached no conclusion on the question, the advocates of the Sunday-Sabbath seemed to be greatly in the minority. (For full account of the meeting of the Central Conference of American Rabbis, at New Orleans, see p. 96.)

The attention of the Zionistic section of American Jews was directed in the spring towards the fifth annual convention of the Federation of American Zionists, held at Boston, Mass., May 25 and 26. Professor Richard Gottheil,
of New York, occupied the chair. The secretary's report showed that the progress of the Zionist movement in the United States had been satisfactory and continuous during the year. Twenty-four new Zionist societies, having a total membership of 837, were organized and have become affiliated with the Federation. The total number of societies, excluding those affiliated with the Knights of Zion, is 174. The report of the Publication Committee dealt chiefly with the issue of the "Maccabæan," the organ of the Federation. Hereafter, it will be published only in English, and will be edited by Mr. J. de Haas, late of London, a very zealous Zionist, who was elected secretary of the Federation.

After a heated discussion, it was decided that it be made obligatory on all societies affiliated with the Federation to apply for sub-charters. As indicative of the religious standpoint of Zionism, it may be mentioned that the suggestion made by some speakers at the New Orleans Conference concerning the transfer of the Sabbath to Sunday was vigorously denounced.

It was reported that during the year Jewish Colonial Trust shares to the amount of $46,000 had been sold by the New York offices, and it was estimated that shares to the amount of over $150,000 had been sold to subscribers who had sent their money direct to London. Professor Gottheil was re-elected President of the Federation. (For full account of the Convention of the Federation of American Zionists, see p. 101.)

It is interesting to note that the American citizenship of the American Jew was vigorously brought to the fore in the eyes of the entire country by a resolution introduced in
the House of Representatives by the Hon. H. M. Goldfogle, of New York, on April 30. The resolution asked, first, for information from the Department of State, as to whether American citizens of Jewish faith, holding passports issued by the American Government, are excluded from entering Russian territory; and, secondly, "What action concerning such exclusion, discrimination, or restriction, if any, had been taken by any Department of the Government of the United States."

As a matter of fact, the Russian Government limits the ingress of Jews to those representing bankers or those officially connected with other governments. Russian Jewish merchants having passports may go to and fro, but every Jew excepting these must telegraph a message to St. Petersburg to ask the consular agents to visé his passport, a request usually not complied with. Mr. Goldfogle's resolution aimed to bring about such action by Congress as would lead the Government to take up the question of Russia's right to make an inquisitorial examination into the religious beliefs of American citizens, a procedure foreign to the genius and precedents of this country.

Every Jew naturally wishes that action of permanent value may be taken. But when the Department of State has endeavored to remedy this injustice in the past, it has invariably been met by Russia with decided rebuffs. Accordingly, Secretary Hay's reply to the interpellation of Mr. Goldfogle was thoroughly unsatisfactory. It says that the Department of State has "no information remotely indicating that American Jews stand upon a footing different from that occupied by the Jews of other countries in the administration of Russian law,"—a point not at all germane to the inquiry, which
had to do with American citizens only,—and asserts that the Department's "efforts to secure uniform treatment for American citizens in Russia, begun many years ago, have continued, although they had not been attended with encouraging success."

The situation of the Jews in Roumania has also received attention here. The Department of State was urged to take immediate action along the lines initiated during the Grant and Harrison administrations with regard to the persecutions in Russia. A vigorous dispatch has been sent to the United States Minister at Athens, for transmission to the Roumanian Government, and copies have been transmitted to all the Signatories of the Berlin Treaty. It is appended in full to this article (p. 38).

The most noteworthy event of the year, in the administration of Jewish philanthropy, was the second National Conference of Jewish Charities, held at Detroit, Mich., from May 26 to 28. The first subject taken up for discussion was the federating of local charities, the testimony of the representatives of several cities in which this had been undertaken showing conclusively that a larger sum was subscribed by the general public in each city than when the individual societies had made separate collections.

During the first day's session, Leo N. Levi, of New York, president of the B'nai B'rith Order, described the enormous difficulties with which New York has to contend on account of the great number of Jewish immigrants huddled together there. During the last day's session, Cyrus L. Sulzberger, treasurer of the United Hebrew Charities in New York, chose the same theme for his address. He painted a most vivid picture of the suffering among the poor Jews of the metropolis.
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It was decided to amend the constitution, so that other Jewish philanthropic societies, besides relief organizations, should be eligible to membership. This will probably broaden the character of the membership of the Conference, and will create a more general interest in its proceedings. (For full account of the Convention of the National Conference of Jewish Charities, see p. 125.)

A movement which augurs well for the development of Orthodox Judaism, at least in New York City, was instituted early in August, 1902, by a convention of forty-nine orthodox rabbis, holding "Hatarat Horaḥ" (permission to interpret the Law) from acknowledged European authorities. The correction of existing abuses, such as those connected with divorce, Chalitzah (levirate divorce), etc., and with the flagrant desecration of the Sabbath, received earnest consideration, and these teachers are pledged to active remonstrance with offenders and general improvement of prevailing conditions among those subject to their influence. (For full account of the Union of Orthodox Rabbis, see p. 140.)

If the dedication, and the laying of cornerstones, of a large number of synagogues may be accepted as a mark of religious growth, the year now coming to a close has been most satisfactory from the Jewish point of view. Synagogues have been erected in many small towns in which congregations have heretofore not existed. It is interesting, also, to see that in an increasing number of places in which only a few Jewish families live, holiday services are held, as, for instance, this year at Pocatello, Idaho, where there are four in a population of five thousand. From the outlying possessions of the United States, notably Alaska
and the Philippines, equally encouraging reports have been received. At Nome, a Hebrew Benevolent Society was formed, which purchased a Sefer Torah, and held services during the fall holidays of 1901, and in Manila, for the first time, Jewish services were held openly last December. In the latter place, the congregation is composed of a hundred members, chiefly Roumanians, and the services are conducted by a merchant of Cavite.

ENGLAND

As already indicated, the chief centre of interest for English Jews in the past year lay in the endeavor made to create popular sentiment against the ever-increasing numbers of their Russian and Roumanian brethren settling in England. This agitation, which was based on the plea that such immigrants glutted the labor-markets with cheap labor, and, moreover, absorbed all dwelling space in the already overcrowded East End of London, resulted in the formation of several anti-alien associations, most conspicuous and vociferous among which was the "British Brothers' League," of London, founded in 1901. The aim of these associations was to induce Parliament to adopt restrictive measures, and, on March 21, the King appointed a royal commission to inquire into the question. Lord Rothschild was designated as a member of this commission, which was charged (1) to inquire into the character and extent of the evils attributed to the unrestricted immigration of aliens, especially in the metropolis; (2) to inquire into the measures which have been adopted for the restriction and control of alien immigration in foreign countries and in British colonies; and (3) to devise what remedial and pre-
cautionary measures it is desirable to adopt, having regard to the above matters and to the absence of any statutory power to exclude or expel any individual alien or class of aliens from its borders.

The royal commission met for the first time on April 24, when the small results in turning back immigrants, which had ensued from restrictive legislation in the United States, were demonstrated. It was shown that, of nearly 488,000 immigrants to the United States in 1901, only 3500 were rejected for all causes. Of 58,000 Hebrew immigrants to the United States in 1901, only 356 were rejected. Since the total number of aliens arriving in the United Kingdom scarcely exceeded the immigration of Hebrews to the United States in 1901, it is apparent that England would hardly keep out more than one poor wretch a day, if she adopted restrictive legislation. At the second meeting, held April 28, Arnold White, a notorious agitator against Jewish immigrants, was the first witness. To a large extent his evidence was a repetition of the unfounded and biased charges which he gave before the Committee of the House of Commons in 1888. His conclusions amounted to this: that whatever is wrong in the condition of the people is a result of the presence of Jews, who draw their increasing numbers from Alien Immigration. Foreign Jews in London, he said, were socially the most objectionable class of the population, but, on cross-examination, testimony was elicited from him, showing that the foreign Jews of London were a highly intelligent and moral element of the total immigration into England. He found it difficult to harmonize his anti-alien utterances with this opinion, expressed before the Commission, of their social value.
After the Commission had finished with White, it took the evidence of a number of small manufacturers and traders whose standpoint was plainly revealed by their contention, that their business interests have been hurt by the advent of foreigners. The testimony thus far has been mainly confined to those who favor restriction, so that the final result of the investigation is not yet apparent. Dr. Herzl was among those invited to testify. The Commission adjourned August 9 to resume its sessions in the fall.

The first general conference of Jewish women ever held in England took place May 13 and 14, and was attended by delegates from all parts of England. It was presided over by Mrs. Nathaniel Cohen of London. The most important result of the meeting was the decision to form a union of Jewish women throughout the Kingdom, to aid in communal work of various kinds.

An organization of the Jewish literary societies of England, and a Jewish Congregational Union for England, Scotland, and Ireland, have also been effected.

FRANCE

The general election which took place on April 26 resulted in the return of the Waldeck-Rousseau ministry with a majority of about forty votes more than it had before, a cause of much satisfaction to Jews. For this ministry came in at a time when the anti-Semites had worked up the public to a pitch of frenzy. Thanks to its wisdom, the Dreyfus affair was settled, and a comparatively civilized government was re-established in Algeria. M. Vivian's defeat in Paris was unfortunate. On the other hand, it is gratifying to note the defeat at Algiers of Drumont, "the supreme pon-
tiff of war to the Jews.” The general condition of the Jews, even throughout Algeria, has decidedly improved during the past year. The most sensational occurrence was the arrest of the notorious anti-Semite, Max Régis, formerly mayor of Algiers, who was sentenced to three years’ imprisonment for libels on Jews. An excellent history of anti-Semitism in Algeria was published in July by Cerf (Paris), written by M. Durieu; to high historical value it adds great moral importance.

GERMANY

The infamous blood-accusation, so frequent in Germany, has this year been content to show itself mainly in the way of public discussion as to whether or not Jewish law exacts or permits the use of blood for ritual purposes. The impeachment was made in Parliament by Herr Liebermann von Sonnenberg, and was noteworthy chiefly by reason of the eloquent denial solemnly put forth by the Rev. Dr. Münz, of Gleiwitz.

These attacks have had the useful result of arousing the Jews of Germany to unite for self-protection. In connection herewith, we may note the progress of the Federation of German Jewish Congregations (Deutsch-Israelitischer Gemeindebund). This organization, which is composed of more than seven hundred congregations, including all the principal ones, officially represents German Judaism before the Government. A meeting was held February 28. The chief discussions of the conference were concerned with the status of rabbis in Germany. According to the old German law of 1847, a rabbi is merely the supervisor of Kashrut (observance of the Jewish dietary laws), and does not need to be competent to exercise any influence on the direction
of religious affairs. At this meeting, a resolution was adopted recommending that the congregations should place the material status of their rabbis on a sounder basis, and should invest them with wider influence.

On February 28, the "Central Union of German Citizens of Jewish Faith" entered a protest against the debates concerning Jews in the Prussian Diet. This referred to the remarks made by Minister of Justice Schönheldt, during the January sessions of the Diet, and led the representatives of the Jewish communities of Königsberg, Berlin, Hanover, Frankfort-on-the-Main, Stettin, and Posen to petition Chancellor von Bülow to take such legal steps as would procure equal rights for Jewish citizens.

During the past year, also, a Hilfsverein der deutschen Juden was formed for self-defense and benevolent purposes. Although its organization is not yet complete in any part of Germany, it has 3000 members, with an aggregate annual subscription of 29,000 marks, besides 70,000 marks in donations.

During the month of March, the Second Chamber of the Diet of Baden discussed the budget for religious worship which provides for state aid to the Protestant, Catholic, and Jewish communities. The grant for the Jewish community was opposed by only one member, the solitary anti-Semite in the Chamber.

RUSSIA

In Russia, always a centre of turmoil, the condition of the Jews has hardly been improved in the past year, as is attested by the following series of restrictive enactments. On August 9, 1901, the law permitting only three per cent of Jewish students at certain universities was extended to
all universities except that of Moscow, where the admission of Jews was suspended altogether. Later, the decree of the Minister of Education limited the attendance of Jews at the Technical Schools of Warsaw, Kiev, and Odessa to two per cent of the total. Finally, the Chancellery of the St. Petersburg Technological Institute of the Emperor Nicholas I issued a notice that not even Jews victorious in open competitive examinations would be admitted there.

Nor were their educational facilities alone hampered. In September, all Jews residing in the country in the neighborhood of Kiev were ordered to leave immediately.

At Tatarbunares, in the Government of Bessarabia, the Communal Council posted up bills forbidding Jews to bathe in Lake Sosik, without special permission from the Government.

Keepers of public parks in Warsaw were ordered to prevent the entrance of Jews to the people's pleasure-grounds.

It is gratifying to note, however, that the recent publication of the official edition of "The Distribution of the Population of the Russian Empire" proves not only that the chronic allegation that Jews systematically evade military duties is unfounded, but also that they have furnished even more soldiers than the normal rate would require from them. The above publication shows that, "according to the data of the First General Census of 1897," Jews constituted 4.13 per cent of the total population of the Russian empire, and, therefore, since the imperial ukase of June 4, 1901, called for 308,440 recruits to enlist in the army, the Jews should have contributed 12,739 men (4.13 per cent). According to official statistics, however, 17,412 Jews entered the ranks in 1901, or 4,673 men more than required
by their proportion to the population. In spite of this fact, the official returns stated that there were still arrears of 1327 men from the Jews, and the Jewish community was required to pay 300 rubles for each of these, or 398,100 rubles. This was in obedience to the law of 1874, requiring Jewish communities to pay a fine of 300 rubles for every man who failed to appear to draw his military lot at the proper time. Since the publication of the work referred to above, which for the first time sets these statistics before the public, some hope is entertained that the matter will receive proper attention.

It is a subject of deep congratulation that on February 14 the Blondes case was concluded by the full acquittal of the accused, who, it will be remembered, was charged with having attempted to murder a peasant girl for ritual purposes. The case, which caused great agitation among both Jews and Christians, originated during the investigation of the Kuttenberg-Polna cases, and probably in connection with the anti-Semitic agitation. Blondes was first tried December 22, 1900, and was sentenced to sixteen months imprisonment. This sentence, however, was cancelled by the Governing Senate, and a second trial, lasting four days, was begun February 10, of this year.

The news from the central provinces was less satisfactory. In March and April, a rabble of about 15,000 peasants invaded the Jewish quarters of several towns, plundering and burning the estates of the wealthy. The uprising was short-lived, however, and was put down by military authority.

The difficulties with which Jews have to contend in order to enter Russia have already been referred to in the paragraph on the United States. In May of this year, it was
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decided that foreign commercial travelers of the Jewish persuasion, possessed of passports visé by the Russian consulates, may visit Russia without first obtaining the permission of three ministries, as heretofore. But to gain the right of traveling on business in Russia, they have to obtain certificates for the firms for whom they travel and for themselves, at the rate of $250 and $5 respectively.

A somewhat more liberal spirit seems to be apparent in the decision rendered concerning the settlement of Jews on the Chinese frontier. The Governing Senate decided that the Governor-General and Governors may permit Jews who are descendants of parents sentenced to reside in Siberia to remove from their fixed abode and reside in other localities. It was also decided that the prohibition contained in the law against settling within one hundred versts of the Chinese frontier has reference to convicted Jews only, and not to those who enjoy the right of visiting and residing in Siberia. This ukase has considerable practical significance in view of the part which Jews may take in the trade with China.

ROUMANIA

In spite of the fact that the Roumanian Jews are endeavoring to help themselves, as testified to by the formation, in January, of a union for the protection of Jewish educational and religious interests, the shadow of the middle ages still darkens the country. 

In April, the Liberal ministry of Carp was overthrown, and Sturdza, an implacable anti-Semite became head of the new ministry. Bad as the conditions were last year, in 1902 they were even worse. The climax was reached in the enactment of the Artisans’ Bill, passed February 21, by a vote of sixty-six
to nine in the Chamber, and by the unanimous vote of the Senate; and signed on March 16 by King Charles. This law consists of ninety-seven clauses, four of which complete the ruin of the Jewish working-classes. These are to the effect that, first, special authorization must be obtained from the authorities to carry on any trade. Those familiar with Roumanian affairs will realize that in most cases the authorities will not grant this permission to Jews. Secondly, in order to obtain this authorization, the applicant must produce a certificate of good conduct from the place where he last lived. Thirdly, a foreign passport—which it is almost impossible for a native Jew to obtain—must be annexed to the petition. And, fourthly, foreigners who wish to become master-workmen in Roumania must bring proof that in their respective countries reciprocal rights are accorded to Roumanians. The bill also provides that, in public works, preference is to be given to Roumanian workmen, and that tenders or contracts for work shall be accepted only from Roumanians and from foreigners who can "offer reciprocity in their country." The last two clauses find their significance in the fact that Jews have no country of their own, and in the provision of the Roumanian constitution which decrees the exclusion of all Jews from civil rights, and declares them to be "foreigners."

After the promulgation of this law, the Jewish artisans of Roumania, recognizing that their last foothold was being torn from under them, began to prepare for emigration. For, of the 250,000 Jews in the country, one half are dependent upon trade, while the others live by handicrafts. In the early part of May, three hundred individuals and thirty-three families left Bucharest; three hundred and sev-
enty individuals and twenty families left Jassy. Large numbers formed groups determined to emigrate on foot. The movement is still undiminished, but owing to the work of the Alliance Israélite Universelle and the Jewish Colonization Association, the fearful stampede of 1900 was not repeated. The latter association decided to provide for the transport of all artisans and of the families of those already established in America who possess one hundred and fifty francs each. In this way, between two and three hundred leave the country every week, in addition to an equal number who travel at their own expense.}

Meanwhile, the enactment of the law caused discussion among the great European Powers, for this treatment of the Jews is in direct violation of Article 44 of the Treaty of Berlin, according to which independence was granted to Roumania subject to that country's respecting the religious opinions of its inhabitants. The Powers came to the conclusion that interference would not be possible, but in order to answer the accusations made by the great European press, the "Seculol XX," one of the organs of the party in power, printed the following decision: "Foreigners who are born in Roumania, and whose parents were born in Roumania, are absolved from proving reciprocal rights of work, if they can prove that they have not evaded military service, and further, that their parents have not been subjects of foreign states. This absolution is granted on the condition that they will, within one year after this permission is granted them, seek naturalization rights in Roumania." Underlying this decision is a trick worthy of the Roumanian Government. In the first place, the operation of the Artisans' Law would be delayed only one year.
Furthermore, this interpretation limits the possibility of work to "native-born Jews, the children of native-born Roumanians, who have never been foreign subjects." As the "Jewish Chronicle" of April 18, 1902, says: "No large class of Jews in Roumania is in this position, especially as Roumanian independence dates only from 1866. The permissive regulation excludes the sons of Galician, Russian, Polish, or Austrian parents on either side, and even of the residue, those whose parents hold foreign naturalization papers. As the preliminary expense of naturalization is thirty francs, looking facts fairly in the face, it is not unfair to suggest that the Roumanian Government is not only endeavoring to hoodwink Jewish capitalists by pretending to alter the law, but that, moreover, it hopes to fill its empty treasury to the extent of some thousands of pounds from the pockets of poor Jews, guileless enough to think that, under the new dispensation, there is some hope of getting a return for their outlay of thirty francs."

[Not only are the artisans thus hampered in their livelihood; even the field of education is not free from malicious interference. In accordance with the order of the Minister of Instruction, Jewish teachers of both sexes, in the small towns and villages, in order to continue their functions, must possess, in addition to the authorization, the permit issued by the commune. In most cases, this is equivalent to their absolute exclusion from their posts.]

AUSTRIA-HUNGARY

In the Austrian dominions, the decline of anti-Semitism is apparent in the elections. The prevailing sentiment may also be illustrated by an occurrence at Brzeczkanaj, in
January, when, out of fifty-eight peasants, brought before the tribunal on the charge of anti-Jewish excesses, forty-seven were found guilty, and condemned to sentences ranging from three weeks' to four months' imprisonment. In some parts of the country, however, the anti-Semitic feeling is still acute. Consequently, the emigration movement continues undiminished.

During the past year, the Ghetto of Prague was demolished, and handsome buildings were erected on the site. The destruction of this old landmark is to be regretted for many reasons, but from a sanitary point of view it is unquestionably a matter of congratulation.

**ZIONISM**

The Zionistic movement, though not making any very striking headway so far as is apparent to those outside of the inner circle, at least holds its own, as is evident from the constant enthusiasm displayed at frequent meetings here and in England. The most prominent of these was the Fifth International Congress, held at Basel, Switzerland, from December 26 to 29, 1901. Among the two hundred and seventy-eight delegates who attended, there were representatives from places so far apart as Astrakhan and London, Manchuria and Canada. Of these, the following should, perhaps, be given special mention: Dr. Theodor Herzl, the president; Oscar Marmorek and Dr. Alexander Marmorek, Max Nordau, Sir Francis Montefiore, Israel Zangwill, D. Wolffsohn, J. de Haas of London, Dr. Bodenheimer, and L. J. Greenberg of London.

During the session, there was some slight friction between two parties among the Zionists: that led by Herzl,
who makes political agitation the prime factor in Zionism, and the party which stands for "cultur." Dr. Herzl's tact, however, prevented an open rupture, and though the meetings were carried on with enthusiasm, a spirit of perfect moderation prevailed.

In his report, Dr. Herzl announced that, at the audience granted on May 17, 1901, by Sultan Abdul-Hamid to Herr D. Wolffsohn, Chairman of the Jewish Colonial Trust, Herr Oscar Marmorek, Secretary of the Actions Committee, and himself, the Sultan had authorized him to proclaim that the ruling Khalif was a friend and protector of the Jewish people.

Reports were read from Zionistic societies in almost every section of the globe. Of the addresses, those that elicited most discussion were Nordau's and Zangwill's. Nordau described the poverty of the great mass of Jews, in language trenchant, yet moderate. Zangwill frankly disapproved of the work of the Jewish Colonization Association, and wanted its "millions without a plan" given to those (the Zionists) who "had a plan without millions."

The following were the most important results of the Congress: A system was devised for uniting the various Zionistic societies of each country into federations, which, in turn, are to be conjoined into one body, the Congress, which is to meet at stated intervals. Secondly, it was decided by the Congress to establish a National Fund of £200,000 to be used for the purchase of land in Palestine. It was also resolved to use a part of the money forfeited by shareholders for the purposes of the "Actions-Committee" (executive committee).

The following Americans were re-elected on the "Greater
Colonization

That very practical, modern solution of the Jewish problem which looks for a betterment of the condition of the Jews by means of colonization, has made excellent progress during the year. Satisfactory reports are now at hand from the Jewish settlements in Argentine, founded by the late Baron de Hirsch. This is attributable in great part to the fact that each of the colonists has been supplied with a certain number of cows, and thus combines cattle-breeding with agriculture. The produce of these cattle guarantees the existence of the cultivators, for a good income is thereby assured from the sale of dairy products independently of the harvest of cereals. Of these Argentine colonies, Moisesville and Mauricio are the best known. The former, which extends over one hundred and twenty miles, has five railway stations and two hundred and three families already settled there. The latter, nine hours from Buenos Ayres, extends over twenty-eight miles. It has one hundred and thirty-eight families, or about fourteen hundred settlers.

The present condition of the Jewish settlement in Palestine is also fairly satisfactory. The sale of the Palestinian wines, the principal product of the Jewish colonies, has so largely increased that this year, for the first time, the entire vintage has been sold. An idea of the immense quan-
tities dealt with may be inferred from the fact that the sale in Germany alone exceeds one and a half million bottles.

Meanwhile, the work of the Jewish Colonization Association has been continued in Russia and elsewhere, with special attention to technical, industrial, and agricultural pursuits. In the summer of 1901, preliminary steps were taken to establish the first Jewish Agricultural Colony in Germany. A tract of land was bought, and a specialist was engaged to teach the settlers the practice of farming.

Concerning the colonies at home, that at Woodbine, New Jersey, under the direction of the Baron de Hirsch Trustees, is continuing to make progress both as an agricultural and as a manufacturing settlement. During the past year, the Universal Lock Company of the town invested over $5000 in a factory building and its equipment with steam-heat and light. One of the most promising features of the colony is the Agricultural School, which has been very successful in placing its graduates in positions (see p. 93). It should be noted, too, that the National Farm School at Doylestown, Pa., has been eminently fortunate, most of its graduates having found satisfactory positions as soon as graduated from the institution (see p. 127).

The older colonies of Alliance (under the supervision of the Alliance Land Trust), Carmel, and Rosenhayn, are also progressing favorably, and serve as nuclei to attract from the large cities a number of Russian-Jewish families, who devote themselves to agriculture. What may be called "applied farming"—canning factories, wine-presses, and fruit-dryers—is annually coming more into evidence. The maintenance of such aids to the farmer's business supplies additional sources of income.
In other parts of the East, especially in Connecticut and the New England States, agricultural life among the Jews has been promoted by the "Agricultural and Industrial Aid Society," whose activity is centralized in New York City, whence it aims to remove immigrants from the congested quarters and the unsanitary conditions to which they are driven by the exigencies of their social and economic needs (see p. 111). In the middle West and the South, a considerable number of individual farmers have been established, largely upon farms free from indebtedness, by the vigorous efforts of the "Agriculturists' Aid Society of America," with headquarters at Chicago (see p. 116). The former of these two societies has extended financial aid to the latter, and both are realizing their objects by means of an enlightened system of loans.

Thus 5662 passes into history, and must be chronicled among the annals of the past as a year neither wholly good nor wholly bad for Jews and Judaism. On the one hand, high ideals have not yet been realized, persecution has not yet disappeared; on the other hand, encouraging evidences of renewed vitality and earnestness have been furnished, during its course, together with new proofs of the energy of the warm-beating Jewish heart and the vigor of the Jewish intellect. And with these we may rest content.

August 8, 1902
At the moment of going to press the important announce-
ment is made that the Department of State at Washington
has addressed a diplomatic note to the Signatories of the
Berlin Treaty, on the subject of Roumania's treatment of
the Jews. The text of the note follows in full:

"Department of State,
"Washington, August 11, 1902.

"Excellency:—In the course of an instruction recently sent
to the Minister accredited to the Government of Roumania in
regard to the bases of negotiation begun with that government
looking to a convention of naturalization between the United
States and Roumania, certain considerations were set forth for
the Minister's guidance concerning the character of the emi-
gration from that country, the causes which constrain it, and
the consequences so far as they adversely affect the United
States.

"It has seemed to the President appropriate that these con-
siderations, relating as they do to the obligations entered into
by the signatories of the Treaty of Berlin of July 13, 1878, should
be brought to the attention of the Governments concerned, and
commended to their consideration in the hope that, if they are
so fortunate as to meet the approval of the several Powers,
such measures as to them may seem wise may be taken to per-
suade the Government of Roumania to reconsider the subject
of the grievances in question.

"The United States welcomes now, as it has welcomed from
the foundation of its Government, the voluntary immigration
of all aliens coming hither under conditions fitting them to be-
come merged in the body politic of this land. Our laws provide
the means for them to become incorporated indistinguishably
in the mass of citizens, and prescribe their absolute equality
with the native born, guaranteeing to them equal civil rights at
home and equal protection abroad. The conditions are few,
looking to their coming as free agents, so circumstanced physi-
cally and morally as to supply the healthful and intelligent
material of free citizenhood. The pauper, the criminal, the
contagiously or incurably diseased are excluded from the bene-
fits of immigration only when they are likely to become a
source of danger or a burden upon the community. The volun-
tary character of their coming is essential; hence we shut out
all immigration assisted or constrained by foreign agencies.
The purpose of our generous treatment of the alien immigrant
is to benefit us and him alike—not to afford to another state a
field upon which to cast its own objectionable elements. The alien, coming hither voluntarily and prepared to take upon himself the preparatory and in due course the definitive obligations of citizenship, retains thereafter, in domestic and international relations, the initial character of free agency, in the full enjoyment of which it is incumbent upon his adoptive State to protect him.

"The foregoing considerations, whilst pertinent to the examination of the purpose and scope of a naturalization treaty, have a larger aim. It behooves the State to scrutinize most jealously the character of the immigration from a foreign land, and, if it be obnoxious to objection, to examine the causes which render it so. Should those causes originate in the act of another sovereign State, to the detriment of its neighbors, it is the prerogative of an injured State to point out the evil and to make remonstrance; for with nations, as with individuals, the social law holds good that the right of each is bounded by the right of the neighbor.

"The condition of a large class of the inhabitants of Roumania has for many years been a source of grave concern to the United States. I refer to the Roumanian Jews, numbering some 400,000. Long ago, while the Danubian principalities labored under oppressive conditions which only war and a general action of the European powers sufficed to end, the persecution of the indigenous Jews under Turkish rule called forth in 1872 the strong remonstrance of the United States. The Treaty of Berlin was hailed as a cure for the wrong, in view of the express provisions of its forty-fourth article, prescribing that 'in Roumania, 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, admission to public employments, functions, and honors, or the exercise of the various professions and industries in any locality whatsoever,' and stipulating freedom in the exercise of all forms of worship to Roumanian dependents and foreigners alike, as well as guaranteeing that all foreigners in Roumania shall be treated, without distinction of creed, on a footing of perfect equality.

"With the lapse of time these just prescriptions have been rendered nugatory in great part, as regards the native Jews, by the legislation and municipal regulations of Roumania. Starting from the arbitrary and controvertible premise that the native Jews of Roumania domiciled there for centuries are "aliens not subject to foreign protection," the ability of the Jew to earn even the scanty means of existence that suffice for a frugal race has been constricted by degrees, until nearly every opportunity to win a livelihood is denied; and until the helpless
poverty of the Jew has constrained an exodus of such propor-
tions as to cause general concern.

"The political disabilities of the Jews in Roumania, their
exclusion from the public service and the learned professions,
the limitations of their civil rights and the imposition upon
them of exceptional taxes, involving as they do wrongs repug-
nant to the moral sense of liberal modern peoples, are not so
directly in point for my present purpose as the public acts
which attack the inherent right of man as a breadwinner in
the ways of agriculture and trade. The Jews are prohibited
from owning land, or even from cultivating it as common
laborers. They are debarred from residing in the rural dis-
tricts. Many branches of petty trade and manual production
are closed to them in the overcrowded cities where they are
forced to dwell and engage, against fearful odds, in the des-
perate struggle for existence. Even as ordinary artisans or
hired laborers they may only find employment in the proportion
of one 'unprotected alien' to two 'Roumanians' under any one
employer. In short, by the cumulative effect of successive
restrictions, the Jews of Roumania have become reduced to a
state of wretched misery. Shut out from nearly every avenue
of self-support which is open to the poor of other lands, and
ground down by poverty as the natural result of their dis-
criminatory treatment, they are rendered incapable of lifting
themselves from the enforced degradation they endure. Even
were the fields of education, of civil employment and of com-
merce open to them as to 'Roumanian citizens,' their penury
would prevent their rising by individual effort. Human beings
so circumstanced have virtually no alternatives but submissive
suffering or flight to some land less unfavorable to them.
Removal under such conditions is not and cannot be the healthy,
intelligent emigration of a free and self-reliant being. It must
be, in most cases, the mere transplantation of an artificially
produced diseased growth to a new place.

"Granting that, in better and more healthful surroundings,
the morbid conditions will eventually change for good, such
emigration is necessarily for a time a burden to the community
upon which the fugitives may be cast. Self-reliance and the
knowledge and ability that evolve the power of self-support must
be developed, and, at the same time, avenues of employment
must be opened in quarters where competition is already keen
and opportunities scarce. The teachings of history and the
experience of our own nation show that the Jews possess in a
high degree the mental and moral qualifications of conscientious
citizenhood. No class of immigrants is more welcome to our
shores, when coming equipped in mind and body for entrance
upon the struggle for bread, and inspired with the high purpose
to give the best service of heart and brain to the land they adopt of their own free will. But when they come as outcasts, made doubly paupers by physical and moral oppression in their native land, and thrown upon the long-suffering generosity of a more favored community, their migration lacks the essential conditions which make alien immigration either acceptable or beneficial. So well is this appreciated on the Continent that, even in the countries where anti-Semitism has no foothold, it is difficult for these fleeing Jews to obtain any lodgment. America is their only goal.

"The United States offers asylum to the oppressed of all lands. But its sympathy with them in no wise impairs its just liberty and right to weigh the acts of the oppressor in the light of their effects upon this country and to judge accordingly.

"Putting together the facts now painfully brought home to this Government during the past few years, that many of the inhabitants of Roumania are being forced, by artificially adverse discriminations, to quit their native country; that the hospitable asylum offered by this country is almost the only refuge left to them; that they come hither unfitted, by the conditions of their exile, to take part in the new life of this land under circumstances either profitable to themselves or beneficial to the community; and that they are objects of charity from the outset and for a long time—the right of remonstrance against the acts of the Roumanian Government is clearly established in favor of this Government. Whether consciously and of purpose or not, these helpless people, burdened and spurned by their native land, are forced by the sovereign power of Roumania upon the charity of the United States. This Government cannot be a tacit party to such an international wrong. It is constrained to protest against the treatment to which the Jews of Roumania are subjected, not alone because it has unimpeachable ground to remonstrate against the resultant injury to itself, but in the name of humanity. The United States may not authoritatively appeal to the stipulations of the Treaty of Berlin, to which it was not and cannot become a signatory, but it does earnestly appeal to the principles consigned therein because they are the principles of international law and eternal justice, advocating the broad toleration which that solemn compact enjoins and standing ready to lend its moral support to the fulfilment thereof by its co-signatories, for the act of Roumania itself has effectively joined the United States to them as an interested party in this regard.

"You will take an early occasion to read this instruction to the Minister for Foreign Affairs and, should he request it, leave with him a copy.

"I have the honor to be,

"Your obedient servant,

"JOHN HAY."
BIOGRAPHICAL SKETCH OF COMMODORE URIAH P. LEVY

BY THE HONORABLE SIMON WOLF

Uriah Phillips Levy, Commodore of the United States Navy, was born in the city of Philadelphia on the twenty-second day of April, 1792, and died in the city of New York, March 22, 1862. He was buried in that portion of Cypress Hill Cemetery in use by the Congregation Shearith Israel, and upon his tombstone is recorded the fact, that "he was the father of the law for the abolition of the barbarous practice of corporal punishment in the United States Navy." 

Levy sailed as a cabin boy before he was eleven, and in 1806 was apprenticed as a sailor, for four years, with John Counter, whose vessels he sailed until 1810. He also attended, for one year, the naval schools of Philadelphia, studying various branches of his profession. In 1810 he had, by dint of capacity and faithfulness, become second mate of the brig "Polly and Betsy," and later, as first mate, he made five voyages on the brig "Five Sisters." He saved enough money to purchase a one-third interest in the schooner "George Washington," of which he took command as master, thus passing through every grade before he was twenty years of age.

He continued as master of the "George Washington" until 1812. While he was on a cruise on this vessel, a mutiny took place, his vessel was seized, and he was left penniless, but he managed to return to the United States, raised money, secured the mutineers, brought them to the United States, and had them convicted and hanged.
It was then Levy received his commission from the United States Navy as Sailing Master, bearing date October 23, 1812. Until June 1813 he served on the ship “Alert,” doing shore duty; then he went on the brig “Argus,” bound for France. On board this vessel was United States Minister Crawford, whose acquaintance he made, an acquaintance which ripened into a life-long friendship. To this circumstance Levy owed much of his good fortune.

The “Argus” captured several prizes, and Levy was placed in command of one, but the prize was recaptured by the English, and Levy and the crew were kept as prisoners for sixteen months in England. When he returned to the States, peace had been declared.

In 1816 he was assigned, as Sailing Master, to the “Franklin 74,” and in March, 1817, he was appointed Lieutenant, and confirmed by the Senate.

This promotion from the line was in part responsible for many vexations which he suffered, but the main trouble arose from his being by birth and faith a Jew. For forty years, as Lieutenant, Commander, and Captain, he had to battle against a vindictive cabal and intense prejudice. He fought a duel, killed his opponent, was court-martialed six times, and finally dropped from the list as Captain.

With energy unsurpassed, conscious of his own rectitude, knowing that he was hated because he was a Jew, Levy fought from start to finish, and, finally, in 1855, before a Court of Inquiry, created by Act of Congress, he made his famous defence, which restored him to the navy as Captain. Subsequently he rose to the rank of Commodore.

It appeared in this celebrated Court of Inquiry, that Levy throughout had been a faithful, patriotic American.
In Paris he had toasted President Jackson, and, the President's name having been hissed, Levy planted a blow in the face of a citizen and of a French officer, and challenged both to a duel. The citizen declined to fight, and the officer apologized. When he was commanding the "Vandalia," his vessel came into collision with a French vessel while he was in his cabin. The Lieutenant in charge explained, and the French officer retorted: "What else could you expect of a vessel commanded by a Jew?" Levy was informed, ordered his boat manned, together with the Lieutenant and a file of marines boarded the French vessel, demanded satisfaction, and got it.

His humanity and heroism were proved by an incident that occurred near the shores of South Carolina, when he jumped into the sea, and rescued a planter and his servant. While he was in Brazil commanding, his enemies succeeded in having him relieved, and the Emperor of Brazil offered him a commission, but he promptly declined, saying that the humblest position in his country's service was preferable to royal favors.

In his defence he made use of the following expressions: "My parents were Israelites, and I was nurtured in the faith of my ancestors. In deciding to adhere to it, I have but exercised a right guaranteed to me by the Constitution of my State and the United States, a right given to all men by their Maker. But, while claiming this right, I have ever accorded it to all men, and, as an officer of the navy, I have ever treated each and every one as a man and never as a partisan or sectarian."

Commodore Levy was a charter member of the Washington Hebrew Congregation.
His admiration for Thomas Jefferson was boundless. He purchased Monticello, and presented to the United States Government a statue of Jefferson, which can be seen in the Statuary Hall of the Capitol at Washington.

He unquestionably waged the greatest fight for justice ever fought in the United States Navy, and he did it as an American citizen of Jewish faith. For this he deserves honor for all time.
THE JEWISH POPULATION OF MARYLAND

BY GEO. E. BARNETT, PH. D., JOHNS HOPKINS UNIVERSITY

In a paper entitled "A Method of Determining the Jewish Population of Large Cities in the United States," read before the American Jewish Historical Society at its meeting in New York, in January, 1902, I discussed the possibility of estimating the Jewish population of the United States more exactly than has heretofore been done. The present paper is an attempt to apply to the State of Maryland the methods then suggested. The study naturally falls into two parts, (1) an estimate of the Jewish population of Baltimore City based on the number of Jewish deaths,¹ (2) a direct enumeration of the Jews living in Maryland outside the City.

1. The Jewish Population of Baltimore.—It is not possible without a very large expenditure of money to count the number of Jews living in large cities such as Baltimore. Such populations must be estimated by ascertaining a given fact and some relation between that fact and the number of the population. For reasons presented in some detail in the paper mentioned above the best criterion for an estimate of the number of Jews living in a large city is the number of deaths occurring within a given time.² This method

¹ The suggestion to apply the method of death rates to the large cities of the United States, here carried out by Dr. Barnett, was made by the Rev. J. L. Stern, Rabbi of the Congregation in Cumberland, Md., to whom the editor of the Year Book desires to express his indebtedness [Ed.].

² An interesting discussion concerning the proper method of estimating the number of Jews in London has recently been carried on in the Jewish Chronicle. See issues of Feb. 14, p. 11; Feb. 21, p. 6; Feb. 28, p. 6; March 7, p. 6.
was used in Baltimore. The books of the Baltimore Health Department containing a record of every person dying in the city were carefully gone through for the years 1899, 1900, and 1901 to ascertain the number of Jewish decedents. The chief test used for determining whether a decedent was Jewish was the burial ground in which he was interred. The enumerator was supplied with a complete list of Jewish cemeteries in Baltimore. No non-Jews are buried in Jewish cemeteries and very few Jews in non-Jewish cemeteries. In order to trace the latter, the Jews buried in non-Jewish cemeteries as well as Jewish decedents who, dying in Baltimore, were buried elsewhere, the names of all decedents were examined, and the Jews picked out by means of the enumerator's knowledge of the Jewish community of Baltimore.

The number of Jews dying in Baltimore during the three years covered by the investigation was 979, divided as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1899</td>
<td>323</td>
</tr>
<tr>
<td>1900</td>
<td>342</td>
</tr>
<tr>
<td>1901</td>
<td>314</td>
</tr>
</tbody>
</table>

The average number dying in each year was therefore 326. The death rate per thousand of white persons living

3 The enumeration of Jewish deaths and the tabulation of the results were in the hands of Miss Henrietta Szold. I wish to express my obligation to Miss Szold, who performed the work in a most painstaking and careful manner, and in addition was of constant service in making valuable suggestions.

4 The records of the Health Department contain many facts concerning decedents, chief among which are age, name, sex, occupation, nativity, cause of death, and place of interment. With the exception of "name" all of the facts were transcribed on specially prepared cards. These cards have been preserved, and, should the inquiry be extended to several large cities, may be used for purposes of comparison.
in Baltimore for the same years was something over eighteen. If it is assumed that the Jewish mortality was the same as that of the remaining white persons, the number of Jews living in Baltimore would be estimated at 18,000.

There is reason to believe, however, that the Jewish death rate differs materially from the general death rate for white persons in the large cities of the United States. In the first place, it is quite certain that the Jewish race, other things being equal, has a lower death rate than the people among whom it lives. If the age grouping and economic conditions of Jews and their neighbors are similar, the Jewish mortality is lower on account of racial longevity.

The age configuration has a considerable influence on the death rate. If there is a relatively greater number of very young or very old people in a class, the death rate will be heightened, since the mortality of children and of old persons is much higher than that of persons of middle age. Among immigrants there are few infants and old people. The newcomers are of selected ages, the majority being between twenty and fifty years of age, and their favorable age grouping tends to give them a low death rate. On the other hand, the economic condition of the newly arrived settlers is usually of a character highly unfavorable to a low mortality. The new arrivals, especially if coming in large numbers and without industrial skill, find it difficult to secure a foothold in the labor market. They must live in crowded quarters, and work under unsanitary conditions. The influence of a favorable age grouping on the death rate may be partially or entirely offset by the effect of inferior economic position.

The Jewish population of large cities in the United States falls into two fairly well-defined classes. Between the Jews
of Portuguese and German descent, the longer-settled class, and the new immigrants of Russian and Polish origin there is a sharp differentiation both in economic condition and in age grouping. The more rapid and recent an immigration is the more abnormally large will be the proportion of middle-aged persons among the immigrants, and the more likely that they will live under economic conditions unfavorable to health. According to the census of 1880, there were in New York City 4000 persons whose fathers or mothers were born in Russia; in 1890, there were 67,000 and in 1900 the number had increased to over 237,000. Of these 237,000, over 155,000 were born in Russia. There is no need to say that this has been an unusually rapid migration. Sufficient time has not yet elapsed for the age grouping to become normal by the natural increase of old people and children. The report of the Commissioner-General of Immigration for 1900 classifies the Hebrews arriving in the year ending June 30, 1900, as follows: under 14 years of age, 13,092; 14 to 45, 44,234; over 45, 3,435. While the immigration of German Jews has continued since 1880, compared with that of Russian and Polish Jews it has been insignificant. There is, as is well known, a sharp distinction in the economic conditions under which the two classes live. This is reflected in the occupations of decedents as given in the table on page 59.

Clearly, if a separation of the recorded deaths can be made so that the number of deaths belonging to each of the two classes composing the Jewish population can be known, and a death rate determined for each class, a much closer estimate may be made of the total population, and in addition the number of persons in each class may be ascertained.
In the Baltimore investigation the term "immigrant" was made to cover persons who had emigrated from Russia, Poland, Galicia, etc., and settled in this country since 1880, and also their children. The actual immigrants were determined by the nativity record in the books of the Health Department, supplemented by the record of the length of residence in Baltimore. The determination of the children of such immigrants was more elusive. Unfortunately, only for the year 1901 do the records of the Baltimore Health Department show the nativity of the parents of decedents. During the other two years a conclusion was reached as to the class to which a native decedent belonged by considering the cemetery in which the decedent was buried, for on inquiry it appeared that "immigrants" had a tendency to buy burial lots only in certain cemeteries in great part established by their own congregations and societies. But in all cases the enumerator brought to bear upon the determination her knowledge of the community aided by the record of the locality of death, name of the physician, and other facts contained in the books of the Health Department.

The Jewish decedents were accordingly divided into "immigrants" and "non-immigrants." It was impossible to classify with certainty all decedents, and such cases were put as "doubtful." The following table shows the number in each class by years:

<table>
<thead>
<tr>
<th>Year</th>
<th>Immigrants</th>
<th>Non-Immigrants</th>
<th>Doubtful</th>
</tr>
</thead>
<tbody>
<tr>
<td>1899</td>
<td>164</td>
<td>120</td>
<td>39</td>
</tr>
<tr>
<td>1900</td>
<td>175</td>
<td>132</td>
<td>35</td>
</tr>
<tr>
<td>1901</td>
<td>188</td>
<td>114</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td><strong>527</strong></td>
<td><strong>366</strong></td>
<td><strong>86</strong></td>
</tr>
</tbody>
</table>
If the "doubtful" decedents are distributed proportionately in the other classes, we have 578 "immigrants" and 401 "non-immigrants" as the number of decedents for the three years, or an average number of deaths of "immigrants" each year of 193 and of "non-immigrants" of 133.

The number of deaths having been thus ascertained, the problem is presented of fixing the death rate for each class. There is reason to believe that this rate is about fourteen per thousand for the longer-settled class, the "non-immigrants." The United States Census of 1890 investigated the vital statistics of Jews living in this country. Statistics were collected for 10,618 families. Only about 600 of the heads of families had been resident in the United States for less than ten years. The results, therefore, apply only to Jews of the older immigration. For the Jews included in the investigation a death rate of ten per thousand was found for the year 1889. There are two reasons for thinking that this is too low a rate. The returns were from a very well-to-do class. Only one-third of the families kept no servants. While the economic condition of Jews of German descent is undoubtedly high, there is a strong probability that the returns were made by the more intelligent and prosperous families. This is nearly always the case in such investigations. Also the age grouping was somewhat abnormal. It is likely that if the same inquiry had been repeated in 1900, there would have been shown a larger percentage of children and of old people. Weighing these two considerations, we can assert with confidence that the death rate of the Jews longer resident in this country would

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be somewhat higher than twelve and somewhat lower than sixteen per mille.

The mortality figures of Jews in Germany, from which the class under discussion is almost entirely derived, point to the same conclusion. The German-American Jews have been in this country as a whole for a number of years sufficient to make their age grouping almost normal, i.e. undisturbed by immigration. It is natural to believe that their death rate must bear a close resemblance to that of German Jews living in Germany. They are of the same stock and both branches are in good economic condition. The death rate of Jews in Germany has declined as follows:

<table>
<thead>
<tr>
<th>Period</th>
<th>Death Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>1820-1866</td>
<td>20.40</td>
</tr>
<tr>
<td>1878-1882</td>
<td>17.53</td>
</tr>
<tr>
<td>1888-1892</td>
<td>15.71</td>
</tr>
<tr>
<td>1893-1897</td>
<td>14.73</td>
</tr>
</tbody>
</table>

The proportion of deaths of persons under fifteen years of age is about the same for the German Jews of Baltimore as it is for the Jews of Germany. In both cases, less than one-fourth of the total number of deaths is of children under fifteen. This is indicative of a very low death rate. Estimating the death rate of the longer-settled Jews, "non-immigrants," at fourteen per mille, we find that there were living in Baltimore about ten thousand Jews of this class on June 1, 1900.

There is available a still more accurate method of ascertaining the mortality among the more recent immigrants.

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*The subject of the social relations of the Jews in Germany in its statistical aspects has recently been discussed by Arthur Ruppin in an article in Conrad's "Jahrbücher für Nationalökonomie und Statistik," March 1902, p. 380, et seq.*
The greater part of the influx of Jews since 1880 has been of Russians. The census distributes the number of persons in each large city according to the nativity of parents. Unfortunately, the Baltimore Health Records did not classify decedents according to nativity of parents until 1901. The death rate of "immigrant" Jews of Baltimore can be estimated only by assuming that their mortality was the same in Baltimore as in New York, where the records of the Health Department give the requisite information. By joining these two facts—the number of persons of Russian parentage and the number of such persons dying—the death rate for persons of Russian parentage can be found. Before the assumption can be made that this represents the mortality of the newer immigration, three considerations must be examined. First, there seems no reason to believe that the other elements composing the influx since 1882 vary widely from the Russians in age grouping or in economic condition. The Russians are the largest and the typical class. Secondly, since the immigration is so recent, practically all Russians and their descendants are included in the rubric "white persons having fathers or mothers born in Russia." If a large class of the descendants of Russian Jews were the children of parents born in this country, the conclusions might be seriously modified, since such persons would be very young and have a high death rate. Thirdly, there does not seem any likelihood that a considerable number of non-Jews are included as Russians. This can be determined exactly by a study of the records, but it is improbable on á priori grounds that there are many persons of Russian nativity other than Jews in the large cities. According to the census of 1880, the greater part of the Christian
Russians living in this country were in agricultural states and presumably engaged in agricultural pursuits. If there has been any large migration of non-Jews from Russia since that time, they have probably followed their compatriots. The large immigration from Russian Poland is not a disturbing factor, since the Christian Poles do not class themselves as Russians but as Poles, and both the census and the health offices follow this classification. There is evidence also from the reports of the Commissioner of Immigration that the Russian emigration has consisted almost entirely of Jews. Thus, for the year ending June 30, 1900, there came from Russia 37,000 Hebrews, and only 1165 other Russians.

According to the census the number of persons of Russian nativity living in New York in June, 1900, was 237,873. The number of deaths of such persons amounted in 1899 to 2605, in 1900 to 2938, and in 1901 to 3162. The average number of deaths annually was, therefore, 2901. This gives a mortality of less than thirteen per mille. Using this rate for Baltimore we find a Jewish population of the "immigrant" class of about 15,000. The entire Jewish population of Baltimore may therefore be estimated as 25,000. Previous estimates have put the Jewish population of Maryland at 35,000. Since the number of Jews in the State outside of Baltimore is only 1500, the present estimate is lower than former ones by about 8500.

As has been said above, at the same time that the Jewish decedents of Baltimore were counted and classified, certain facts relating to them on record in the Health Department

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8See below.
were collected. The chief facts of social importance thus gathered were (a) age, (b) cause of death, (c) occupation. It was hoped that the tabulation of these data for a large number of Jewish decedents would throw light on the social structure of the Jewish population. The small number of Jews included in the investigation made it impossible to draw any except tentative inferences from the material thus secured. Should the inquiry be hereafter extended to several other large cities and a wider statistical basis thus obtained, more certain conclusions would be reached.

**Age.**—A tabulation of the ages of decedents shows a decided difference between "immigrant" and "non-immigrant" Jews with respect to age at the time of death. The following table shows the number of decedents with distinction of age and class.

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Immigrants</th>
<th>Non-immigrants</th>
<th>Doubtful</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-20 years</td>
<td>313</td>
<td>75</td>
<td>82</td>
</tr>
<tr>
<td>20-50 years</td>
<td>113</td>
<td>90</td>
<td>4</td>
</tr>
<tr>
<td>50 years and over</td>
<td>101</td>
<td>201</td>
<td></td>
</tr>
</tbody>
</table>

In order to make the meaning of these figures clearer, the following table has been prepared. In it, the "doubtful" decedents in each age group have been distributed proportionately between the other two classes, and the number of deaths in each group expressed as a percentage of the whole number of deaths in the class. For purposes of comparison, the deaths for the entire population of Baltimore have been divided according to age and similarly expressed.

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Immigrants</th>
<th>Non-Immigrants</th>
<th>Population of Baltimore</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-20 years</td>
<td>.64</td>
<td>.24</td>
<td>.43</td>
</tr>
<tr>
<td>20-50 years</td>
<td>.19</td>
<td>.24</td>
<td>.26</td>
</tr>
<tr>
<td>50 years and over</td>
<td>.17</td>
<td>.52</td>
<td>.31</td>
</tr>
</tbody>
</table>
It will be noted that marked differences appear in the first and last age groups more especially. The large percentage of deaths among immigrants of persons under twenty years of age is caused by the high rate of infant mortality due to unfavorable conditions of life. Of the nearly 400 deaths of persons under twenty assigned to the "immigrant" class, over 250 were of children under one year of age. The small percentage of "immigrants" dying at 50 years of age and over is due to the deficiency in the number of old people in that class. The longevity of the "non-immigrant" Jews shows clearly in the small percentage dying under twenty years of age, and in the remarkable fact that fifty-two per cent of the total number of deaths in this class occur at or after the fiftieth year of age.

Cause of Death.—The differences between the Jewish and other races in the nature of the causes of death have been much discussed. There are great difficulties in reaching safe conclusions in the matter on account of the many complicating circumstances. Race is only one of several factors to be considered in such an investigation. It is, for example, a well-established fact that Jews have a lower mortality from tuberculosis than other races. It is difficult to decide whether this is due to the racial characteristics of Jews or to the nature of their occupations.

9 By far the most exhaustive treatment of the subject is to be found in Körösy's monograph, "Einfluss der Confession, des Wohlstandes und der Beschäftigung auf die Todesursachen," Berlin, 1898. The lack of statistical data has prevented any thorough study of the question in its relation to American Jews, but some contributions have been made by Fishberg, "The Comparative Pathology of the Jews," New York Medical Journal, March 30, and April 6, 1901, and "The Relative Frequency of Tuberculosis among Jews," American Medicine, November 2, 1901. See also Census Bulletin No. 19 (1890).
Even simply to establish the fact that American Jews have a higher or lower mortality from a certain disease than their neighbors is almost impossible for the reason that the age grouping of the Jews in the United States is not known. Some diseases affect only persons of a particular age, and if a race has an abnormal proportion of young or of old people, it will have a larger percentage of deaths from diseases to which persons of that age are specially liable.

The only considerable collection of statistical material heretofore made concerning the causes of death among American Jews is that of Census Bulletin (1890) No. 19. The data there enumerated and analyzed were gathered from the heads of families and a considerable time after the occurrence of the deaths. The inquiry in Baltimore was based on contemporaneous records made by physicians. The table here inserted shows in parallel columns the death rates from the more important diseases in 1000 total deaths for all the Jews of Baltimore; for the "immigrant" Jews of Baltimore; for the "non-immigrant" Jews of Baltimore; for the whole population of Baltimore; and for the Jews of the United States in 1890 (Census Bulletin No. 19):

<table>
<thead>
<tr>
<th>Disease</th>
<th>Jews of Baltimore</th>
<th>&quot;Immigrants&quot;</th>
<th>&quot;Non-immigrants&quot;</th>
<th>Baltimore, 1890</th>
<th>Jews of U.S. (Census 1890, Bulletin No. 19)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Diphtheria</td>
<td>20</td>
<td>25</td>
<td>13</td>
<td>22</td>
<td>70</td>
</tr>
<tr>
<td>Tuberculosis</td>
<td>83</td>
<td>58</td>
<td>110</td>
<td>125</td>
<td>35</td>
</tr>
<tr>
<td>Cancer</td>
<td>47</td>
<td>46</td>
<td>47</td>
<td>31</td>
<td>17</td>
</tr>
<tr>
<td>Diabetes</td>
<td>19</td>
<td>10</td>
<td>33</td>
<td>3.2</td>
<td>19</td>
</tr>
<tr>
<td>Meningitis</td>
<td>21</td>
<td>30</td>
<td>8</td>
<td>21</td>
<td>25</td>
</tr>
<tr>
<td>Apoplexy and Paralysis</td>
<td>43</td>
<td>17</td>
<td>82</td>
<td>58</td>
<td>32</td>
</tr>
<tr>
<td>Organic Heart Disease</td>
<td>35</td>
<td>20</td>
<td>58</td>
<td>57</td>
<td>..</td>
</tr>
<tr>
<td>Pneumonia</td>
<td>73</td>
<td>87</td>
<td>60</td>
<td>109</td>
<td>60</td>
</tr>
<tr>
<td>Digestive System</td>
<td>160</td>
<td>192</td>
<td>110</td>
<td>154</td>
<td>60</td>
</tr>
<tr>
<td>Urinary System</td>
<td>70</td>
<td>55</td>
<td>90</td>
<td>71</td>
<td>30</td>
</tr>
<tr>
<td>Senile Debility</td>
<td>46</td>
<td>22</td>
<td>90</td>
<td>33</td>
<td>54</td>
</tr>
<tr>
<td>Violence</td>
<td>45</td>
<td>57</td>
<td>25</td>
<td>54</td>
<td>38</td>
</tr>
</tbody>
</table>
It will be noted that Jews suffered a relatively greater loss than their neighbors in Baltimore from cancer, diabetes, and senile debility, while their mortality was relatively less from tuberculosis, pneumonia, and organic heart disease. There are differences of a less amount in the mortality from other causes of death. The sharp contrasts in the mortality from specified causes between "immigrant" and "non-immigrant" Jews are traceable in nearly all instances to differences in age grouping and economic condition. The small proportion of deaths among "immigrants" from apoplexy and paralysis is owing largely, if not entirely, to the fact that apoplexy and paralysis are infrequent diseases among people under middle age. The high death rates from meningitis and diseases of the digestive system among "immigrants" are due to the heavy mortality among children to which that class is subject on account of unsanitary conditions. It is to be noted that the results of the Baltimore investigation show in most cases less marked peculiarities in the mortality of Jews than were shown by the census inquiry of 1890.

*Occupations.*—The occupations of the decedents are not an exact indication of the nature of the employment of the living, since some occupations have higher death rates than others, but, in the absence of any other information on the subject, the following table showing the occupations of the decedents in Baltimore is not without interest.

There is a marked difference between the occupations of "immigrant" and those of "non-immigrant" Jews. Nearly three-fourths of the latter class were engaged in mercantile or commercial pursuits, while over 60 per cent of the "immigrant" Jews were artisans. The large percentage of immigrants engaged in the clothing trade is an effect of
their recent immigration. The massing in this trade does not appear, however, to be as great as is commonly sup-
posed.

**NUMBER OF DECEDENTS ACCORDING TO OCCUPATION**

<table>
<thead>
<tr>
<th>Occupation</th>
<th>&quot;Immigrants&quot;</th>
<th>&quot;Non-Immigrants&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teachers</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Rabbis</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Merchants and Manufacturers</td>
<td>21</td>
<td>62</td>
</tr>
<tr>
<td>Bankers and Brokers</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Collectors and Agents</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>Book-keepers</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Salesmen and Saleswomen</td>
<td>6</td>
<td>22</td>
</tr>
<tr>
<td>Hucksters and Peddlers</td>
<td>11</td>
<td>2</td>
</tr>
<tr>
<td>Hotel and Saloonkeepers</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>40</td>
<td>98</td>
</tr>
<tr>
<td>Tailors and Tailoresses</td>
<td>46</td>
<td>6</td>
</tr>
<tr>
<td>Cigar Makers</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>Milliners</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Butchers</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Shoemakers</td>
<td>7</td>
<td>1</td>
</tr>
<tr>
<td>Other laborers</td>
<td>7</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>67</td>
<td>17</td>
</tr>
<tr>
<td>Total</td>
<td>109</td>
<td>118</td>
</tr>
</tbody>
</table>

2. **The Jewish Population of Maryland outside of Baltimore.**
—To ascertain the number of Jews living in the towns of Maryland outside of Baltimore, a request was addressed to as many individuals as could be reached, to aid in the enumeration of Jews in their town or village, and in their county. Accompanying the request was a blank with the following headings:

Name of Town,
Name of County,
Number of Jewish souls (men, women, and children) in your town.
In what other towns in your county are there Jewish residents?
Information furnished by

In this way 87 places were reached. Replies were received from 65. Of these, 8 reported no Jewish residents. The remaining 57 reported 960 Jewish residents, to which may be added 165 for Cumberland, as reported a year ago, and 20 for Elkton, as reported by a Jewish resident of a neighboring town in the same county, making a total of 1145 Jews reported as living in Maryland outside of Baltimore.

These 1145 Jewish residents are distributed as follows in the 23 counties of the State:

<table>
<thead>
<tr>
<th>County</th>
<th>Residents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Allegheny</td>
<td>289</td>
</tr>
<tr>
<td>Cumberland</td>
<td>165</td>
</tr>
<tr>
<td>Frostburg</td>
<td>94</td>
</tr>
<tr>
<td>Lonaconing</td>
<td>30</td>
</tr>
<tr>
<td>Anne Arundel</td>
<td>65</td>
</tr>
<tr>
<td>Annapolis</td>
<td>52</td>
</tr>
<tr>
<td>Churchton</td>
<td>1</td>
</tr>
<tr>
<td>Curtis Bay</td>
<td>5</td>
</tr>
<tr>
<td>Galloway</td>
<td>6</td>
</tr>
<tr>
<td>Odenton</td>
<td>1</td>
</tr>
<tr>
<td>Baltoemore</td>
<td>11</td>
</tr>
<tr>
<td>Bradshaw</td>
<td></td>
</tr>
<tr>
<td>Calvert</td>
<td>27</td>
</tr>
<tr>
<td>Chesapeake Beach</td>
<td>5</td>
</tr>
<tr>
<td>Frazier's</td>
<td>3</td>
</tr>
<tr>
<td>Prince Frederick</td>
<td>14</td>
</tr>
<tr>
<td>St. Leonard's</td>
<td>4</td>
</tr>
<tr>
<td>Solomon's</td>
<td>1</td>
</tr>
<tr>
<td>Carroll</td>
<td>40</td>
</tr>
<tr>
<td>Westminster</td>
<td>35</td>
</tr>
<tr>
<td>Union Bridge</td>
<td>5</td>
</tr>
<tr>
<td>Cecil</td>
<td>38</td>
</tr>
<tr>
<td>Elkton</td>
<td>20 (?)</td>
</tr>
<tr>
<td>Port Deposit</td>
<td>18</td>
</tr>
<tr>
<td>Charles</td>
<td>13</td>
</tr>
<tr>
<td>Bel Alton</td>
<td>7</td>
</tr>
<tr>
<td>La Plata</td>
<td>6</td>
</tr>
<tr>
<td>Dorchester</td>
<td>40</td>
</tr>
<tr>
<td>Cambridge</td>
<td>34</td>
</tr>
<tr>
<td>East Newmarket</td>
<td>5</td>
</tr>
<tr>
<td>Hurlock</td>
<td>1</td>
</tr>
<tr>
<td>Frederick</td>
<td>45</td>
</tr>
<tr>
<td>Brunswick</td>
<td>11</td>
</tr>
<tr>
<td>Frederick</td>
<td>34</td>
</tr>
<tr>
<td>Harford</td>
<td>70</td>
</tr>
<tr>
<td>Belair</td>
<td>22</td>
</tr>
<tr>
<td>Havre de Grace</td>
<td>48</td>
</tr>
</tbody>
</table>

---

10 No returns were received from Catonsville, Cockeysville, Lauraville, Texas, and Towson, where Jews are known to reside.
11 No returns were received from Caroline County, where Jews are known to reside in Greensboro and Ridgely.
12 No returns were received from Hill Top, where Jews are known to reside.
13 No returns were received from Garrett County, where Jews are thought to reside at Mineral Springs.
THE JEWISH POPULATION OF MARYLAND

<table>
<thead>
<tr>
<th>County</th>
<th>Towns计</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>HOWARD</td>
<td></td>
<td>48</td>
</tr>
<tr>
<td>Alberton</td>
<td></td>
<td>12</td>
</tr>
<tr>
<td>Ellicott City</td>
<td></td>
<td>25</td>
</tr>
<tr>
<td>Guilford</td>
<td></td>
<td>3</td>
</tr>
<tr>
<td>Savage</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Simpsonville</td>
<td></td>
<td>7</td>
</tr>
<tr>
<td>KENT</td>
<td></td>
<td>31</td>
</tr>
<tr>
<td>Chestertown</td>
<td></td>
<td>11</td>
</tr>
<tr>
<td>Millington</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>Rock Hall</td>
<td></td>
<td>18</td>
</tr>
<tr>
<td>MONTGOMERY</td>
<td></td>
<td>7</td>
</tr>
<tr>
<td>Halpine Station</td>
<td></td>
<td>7</td>
</tr>
<tr>
<td>PRINCE GEORGE</td>
<td></td>
<td>68</td>
</tr>
<tr>
<td>Bladensburg</td>
<td></td>
<td>12</td>
</tr>
<tr>
<td>Bowie</td>
<td></td>
<td>13</td>
</tr>
<tr>
<td>Brandywine</td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>Laurel</td>
<td></td>
<td>9</td>
</tr>
<tr>
<td>Mitchellville</td>
<td></td>
<td>15</td>
</tr>
<tr>
<td>Rosaryville</td>
<td></td>
<td>6</td>
</tr>
<tr>
<td>Upper Marlboro</td>
<td></td>
<td>9</td>
</tr>
<tr>
<td>QUEEN ANNE'S</td>
<td></td>
<td>20</td>
</tr>
<tr>
<td>Centerville</td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>Ford's Store</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Norman's (Kent Island)</td>
<td></td>
<td>14</td>
</tr>
<tr>
<td>ST. MARY'S</td>
<td></td>
<td>28</td>
</tr>
<tr>
<td>Scotland (Wynne)</td>
<td></td>
<td>16</td>
</tr>
<tr>
<td>Leonardtown</td>
<td></td>
<td>7</td>
</tr>
<tr>
<td>Chaptico</td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>SOMERSET</td>
<td></td>
<td>19</td>
</tr>
<tr>
<td>Crisfield</td>
<td></td>
<td>19</td>
</tr>
<tr>
<td>TALBOT</td>
<td></td>
<td>21</td>
</tr>
<tr>
<td>Cordova</td>
<td></td>
<td>3</td>
</tr>
<tr>
<td>Oxford</td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>St. Michael's</td>
<td></td>
<td>14</td>
</tr>
<tr>
<td>WASHINGTON</td>
<td></td>
<td>232</td>
</tr>
<tr>
<td>Hagerstown</td>
<td></td>
<td>209</td>
</tr>
<tr>
<td>Hancock</td>
<td></td>
<td>10</td>
</tr>
<tr>
<td>Millstone</td>
<td></td>
<td>9</td>
</tr>
<tr>
<td>Sharpsburg</td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>WICOMICO</td>
<td></td>
<td>28</td>
</tr>
<tr>
<td>Salisbury</td>
<td></td>
<td>28</td>
</tr>
<tr>
<td>WORCESTER</td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>Snow Hill</td>
<td></td>
<td>5</td>
</tr>
</tbody>
</table>

Accordingly, returns were received from about 70 per cent of the places addressed. It would, therefore, be a moderate estimate to assume that 1500 Jews reside in the State of Maryland outside of Baltimore.

If the above methods of estimating population are correct, and have been accurately and cautiously applied, it is safe...
to put the Jewish population of Baltimore at 25,000 souls, and the Jewish population of the State outside of Baltimore, at 1500 souls.

The Jewish population of the State of Maryland, therefore, is estimated to be 26,500.
A SKETCH OF THE HISTORY OF THE JEWS IN THE UNITED STATES

The history of the Jews is linked with the history of America from its very discovery, for Jews were instrumental in obtaining funds for the first and second voyages of Columbus, and several persons of Jewish blood accompanied him on the first voyage.

Jewish immigration to America began immediately with its settlement, but for nearly a century and a half was confined to Central and South America and the West Indies. In Maryland, shortly after the establishment of the provincial government there, scattered Jews seem to have made their appearance, but a community was not formed until much later. The two oldest Jewish communities in what became the United States were those at New York and Newport.

On July 8, 1654, the ship Pear Tree, and close upon it the bark St. Catarina brought to New Amsterdam twenty-four fugitives from Portuguese persecution in Brazil. Peter Stuyvesant, the Dutch governor, gave them no cordial welcome. On the contrary, he applied to the directors of the West India Company for authority to exclude them. His request, however, was not granted, because Jews had invested a large amount of capital in the Company, and had given the Dutch valuable assistance in their conquest of Brazil from the Portuguese (1624). The Company permitted the Jews to trade with, and settle in, New Netherlands, but a year later they prohibited the Jews from building a synagogue, and somewhat later again, from holding public
office or opening retail shops. The Jews had a champion in one of their own number, Asser Levy, who, when he could not secure the desired privileges from the provincial government, appealed to Holland, and with success, it seems, in many instances. He was the first Jew to hold real estate in the New Netherlands.

Under British rule, the Jews in New Netherlands came to enjoy almost equal rights with the other inhabitants, despite the antipathy that existed toward Jew and Catholic.

Though it is probable that the Jews met for worship privately soon after their arrival, they had no regular place of worship before 1682, when they rented a house on Mill Street; and not until 1729 was a synagogue erected specially for the purpose.

The community at Newport, the most worthy and dignified in colonial times, celebrated by Longfellow in his poem, "The Jewish Cemetery at Newport," owes its origin to the unfriendly attitude of Stuyvesant towards the Jewish arrivals in New Amsterdam. Some of them sought the kindlier atmosphere of Rhode Island (1655), where Roger Williams exerted his influence for absolute freedom of conscience. Fifteen more Jewish families arrived three years later. The community prospered, and soon established commercial relations with New York. It attracted immigrants from Curaçao (1690), from Spain, Portugal, and the West Indies (1750-1755).

A congregation, Yeshuath Israel, was organized as early as 1658, and a burial place, forming a part of the present famous cemetery, was purchased in 1677, but the synagogue was not built until nearly a century later (1763). Isaac Touro, who had come from Jamaica about two years before,
was chosen rabbi. One of his sons, Abraham, left a generous bequest for the maintenance of the synagogue and cemetery, and for keeping in good repair the street, now called Touro Street, which leads to them. His other son was the well-known philanthropist, Judah Touro, who amassed a great fortune, and spent it liberally for various philanthropic purposes in New Orleans, Newport, and elsewhere. He nearly lost his life while serving as a soldier in the war of 1812.

In the synagogue at Newport in 1773 was delivered the first Jewish sermon preached in America that has been published. It was in Spanish, by Rabbi Chayyim Isaac Karigel, a friend of Ezra Stiles, president of Yale University, who frequently mentions Karigel in his diary.

Before the Revolutionary War there were two hundred Jewish families in Newport. But with that event the community lost in numbers and importance. Elsewhere in New England there was no Jewish communal life until the nineteenth century, only a small number of Jews settling here and there before 1800.

As has been said, some Jews seem to have settled in Maryland shortly after the establishment of the colony in 1634. The earliest settler of whom there is definite knowledge was Dr. Jacob Lumbrozo, "ye Jew doctor." He was tried for blasphemy in 1658, but released owing to the general amnesty proclaimed on the accession of Richard Cromwell. He was the owner of a plantation and practised medicine; in 1663 he was granted letters of denization, and later he gave a large sum of money for the right to trade with the Indians. Communal life in Maryland did not begin until a much later date.

In Maryland, both as a colony and a State, the Jews suf-
faced the greatest curtailment of their civil and political rights. No person was permitted to hold office in the public service unless he signed a declaration that he was a Christian. Systematic efforts were made to remove these disabilities, and, chiefly through the efforts of the Cohen and Etting families in Baltimore, it was made possible for two Jewish citizens to take seats in the City Council of Baltimore in 1826.

Grouping the colonies according to the time of their settlement by Jews, New Netherlands, Rhode Island, and Maryland belong to the first class; Pennsylvania, Georgia, and South Carolina to the next.

Soon after their arrival in New Amsterdam, Jews from that town began to trade along the Delaware, and ten years after the foundation of Pennsylvania as a colony (1682), New Amsterdam Jews established themselves there. However, the greater number of settlers in Pennsylvania were not Portuguese Jews, as in New York and Newport, but German Jews. These penetrated into the interior of the State, the earliest settlements probably being at Schaefer'sville and Lancaster, whence it is likely that they spread to the northern counties of Maryland.

The mention of a few prominent names will give an idea of the activity of Pennsylvania Jews in the time of settlement: Joseph Simon, pioneer settler at Lancaster, engaged in the Indian trade (1740) and in extensive real estate transactions. He and Isaac Nunes Ricus were trustees of the cemetery in Lancaster, the deed of which was made out in their names (1747). Myer Hart was one of the founders of Easton (1750), and Aaron Levy, a large landowner in Northumberland County, projected the town of Aaronsburg (1786).
The first settler in Philadelphia of whom there is record was Jonas Aaron (1703). Though as early as 1747 a number of persons, chiefly Germans and Poles, met for worship in a small house, no regular congregation was formed at Philadelphia until soon after the outbreak of the Revolutionary War. This was due to disagreement as to the liturgy to be adopted. Gershom Mendes Seixas, minister of the congregation in New York, upon the occupation of New York by the British, removed to Philadelphia, accompanied by a number of his flock, and taking with him the appurtenances of the synagogue. Finding no regular congregation in Philadelphia, he helped to establish the Mickvé Israel, which adopted the Portuguese liturgy.

The Jewish settlement in Georgia is unique. In no other colony did Jews appear so soon after the first settlers. A few months after the arrival of Oglethorpe with his band of colonists, and immediately after the allotment of public lands at Savannah, a London vessel unexpectedly brought forty Jewish immigrants (July, 1733), who had originally come from Lisbon. Despite the opposition of the trustees in London, Oglethorpe saw no reason to forbid the Jews admission to his colony, and a number of them were included in grants of public lands in Savannah. The first male white child born in Georgia was a Jew, Isaac Minis.

In the very year of their arrival, the Jews fitted up a room for Divine worship, some of the utensils for which they had brought with them from home. This was the beginning of the Congregation Mickva Israel, still in existence.

Commercial prospects were more alluring farther north. By 1742 only a small number of the Jewish colonists were
left in Georgia. Most had gone to South Carolina. A quarter of a century later some returned. Religious services had ceased, but in 1774 they were resumed, and in 1790 a charter was granted to the "Mickva Israel of Savannah."

These emigrants from Georgia were among the earliest Jewish settlers of South Carolina. The community in Charleston grew and prospered, a congregation was formed, and by 1794 a synagogue had been completed whose erection cost $20,000.

The communities in Virginia, West Virginia, North Carolina, Kentucky, and Ohio, as all those in the West, were of much later growth, no congregations being formed in them until post-Revolutionary times. The community at Cincinnati has distinguished itself by its support of Isaac M. Wise in his efforts as organizer. Jews played an important part in the settlement of Texas; indeed, in proportion to its Jewish population, Texas has had an unusual number of Jewish citizens prominent in public life. On the discovery of gold in California a number of Jews went there, and established two congregations in San Francisco as early as 1850.

At the present time there are Jewish communities in every state and territory of the Union. Even Porto Rico, the Hawaiian Islands, and the Philippines are not without Jewish congregations.

Despite prejudice and discriminating laws in some of the colonies, the Jews won a high place for themselves, socially and commercially. In Newport, one of the principal cities in the colonies, Aaron Lopez and Jacob Rodriguez Rivera were the most important business men. Their interests were great and varied. Lopez owned as many as thirty trading
vessels, and Rivera was the introducer of the sperm oil industry into America. Jews were equally important in the business circles of New York. We find the first John Jacob Astor beating furs for Hyman Levy; later, Ephraim Hart, State Senator, is the partner of John Jacob Astor and one of the twenty-one organizers of the Board of Stock Brokers, which developed into the New York Stock Exchange. Gershom Mendes Seixas was the only Jew ever made a trustee of Columbia College. David Franks and his daughter Rebecca played a prominent part in Philadelphia society. Mordecai Sheftall in Georgia held responsible positions under Congress, as well as under the State. And Abraham de Lyon, another citizen of Georgia, was the first to introduce the cultivation of the vine into America.

All this betokens intimate intercourse between Jew and non-Jew. Yet the ardor of the Jews for their faith does not seem to have been affected. Congregations were formed at an early date in New York, Newport, Savannah, and Philadelphia. Soon after its establishment, the congregation in New York founded a school for teaching Hebrew and giving instruction in religious as well as secular subjects. Religious teaching, in fact, was dispensed in connection with nearly all the early congregations. One of the causes of the commercial prosperity of the Jews was the intercourse that existed between the Jews of the different colonies and other trading cities in the New and Old Worlds.

Most of the prominent Jews actively ranged themselves on the side of the colonies in their struggle for independence. Notable exceptions were David Franks and Isaac Hart (of Newport). Jews furnished money and supplies to the cause of the Revolution, some became officers in the army, and a
number took their places in the rank and file. Nine Jews were among the signers of the non-importation resolutions of 1763, and six Jewish merchants of New York signed the non-importation agreement of 1770. Aaron Lopez gave money for the cause, and was forced to flee from Newport. Haym Solomon negotiated the loans of France and Holland to Congress, he advanced large sums of money to Robert Morris "of the Congress of the Declaration of '76," and to a number of officers in the army. James Madison testifies that he came to the aid of the members of Congress when their private as well as the public resources failed them. Conferences were sought with him by the great men of the time. He not only aided the home government in these direct ways, but was the adviser of the agents of countries in alliance with the States, and even lent money to the ambassador from Spain. Whether he was as unsuccessful in getting his money back in this case as in his loans to Congress is not known. Among other Jews who either lent supplies or money were Joseph Simon of Lancaster, Mordecai Sheftall, Minis, and Cohen, of Georgia, and Jacob Hart of Baltimore.

In the Revolutionary army distinction was attained by Major David Sölebury Franks and Isaac Franks. A brilliant personality was that of Francis Salvador of South Carolina. He had given every proof of his devotion to the rebel cause, but he lost his life before he could actually fight in its behalf.

One of the participators in the inauguration ceremonies of Washington was Gershom Mendes Seixas, and six congregations sent Washington congratulatory addresses on his installation as president. He acknowledged each in a written communication.
Later Jews have followed the precedent established by the Jews of the Revolution. The Republic has always found them responsive to her call. They furnished a fair quota of officers and soldiers in all her wars, as well as to the Confederate and Union armies in the Civil War.

The most prominent of the forty-three Jews of whom it is certainly known that they engaged in the war of 1812, was Uriah P. Levy, afterward Commodore. Captain Levi Charles Harby, who had been prisoner in England during the war, took active part in the Mexican and Seminole Wars, and was commander of the "Neptune" in the Civil War. David de Leon twice received the thanks of Congress for gallantry during the Mexican War, in which fifty-seven Jews took part.

The great question of slavery found defenders and opponents among the Jews. Individuals ranged themselves on the one side or the other, but as a whole the Jews as such took no decided stand. Dr. David Einhorn, while minister at the Har Sinai Congregation of Baltimore, and as editor of the "Sinai," energetically opposed the holding of slaves. Other ministers were not backward in taking up the same cause. On the other hand, Dr. Morris J. Raphall, rabbi in New York, maintained that the Bible expressly sanctions slavery. This provoked an indignant protest not only from Dr. Einhorn but from the eminent layman and scholar, Michael Heilprin, who had taken active part in abolitionist meetings. The most famous pro-slavery Jew was the brilliant Judah P. Benjamin, the brains of the Confederacy, who rose to be Confederate secretary of state.

The Union and the Confederate sides engaged from among the Jews over 7000 soldiers, including forty staff officers and eleven naval officers.
In the Spanish-American War there were 2000 Jewish soldiers, and a number of Jews have served in the regular army and in the navy of the United States.

Judaism in the United States has undergone a visible development. It has surpassed the Judaism of Western Europe "in its adaptation . . . of ancient ideas to modern forms" (Article "Judaism in America," by Frederick de Sola Mendes, Jewish Encyclopedia, Vol. I). Modern Reform Judaism, the extreme representatives of which have adopted "Sunday Services," is the outcome of the German Reform movement which made its influence felt in the forties. But the spirit of innovation was first manifested in an Orthodox Sephardic community. Isaac Harby, president of the Reformed Society of Israelites, at Charleston, numbering fifty members, sought to remove certain uncomely features from the service, and introduce more decorum. His efforts resulted in the first Conservative Reform congregation (1828). The earliest congregations to adopt the more radical German Reform were the Emanu-El in New York and the Har Sinai in Baltimore (1843), the latter adopting the Hamburg Temple Ritual. The representative exponents of Reform were Isaac M. Wise, David Einhorn, and Samuel Hirsch. The arrival of Einhorn and Hirsch in America gave a fresh impulse to the movement, which had not progressed rapidly, and the tendency toward radical changes became more marked. The Pittsburg Conference (1885) defined Reform, and practically issued its platform. Between the Orthodox and the Reformers stand the Conservatives. But distinctions are not nicely drawn; the various groups shade into one another. The most successful opponent of Reform was Isaac Leeser, minister of the Mickvá Israel Con-
gregation in Philadelphia and the leading minister of his time. He exerted influence in a variety of ways—as teacher, translator of the Bible, editor of the “Occident,” and founder of the Maimonides College.

At present Orthodoxy has a bulwark in the vast number of Russian Jews that recently immigrated to the United States. Though many German Jews continued to adhere to the traditional interpretation of their faith, Reform gained most of its adherents from among their number. Just at the time when the German immigration to the United States was greatest, Reform was making headway in Germany.

The Jewish population of the United States owes its origin to several waves of immigration more or less distinct. The first Jewish settlers were Sephardim, some of whom came directly from Portugal, some indirectly after residence in either Holland, England, Brazil, the Dutch colonies in South America, or the French colonies in the West Indies. However, Ashkenazim came to America earlier than is commonly supposed. The Rodeph Shalom Congregation in Philadelphia, which received its charter in 1802, until a short time ago was believed to be the first German congregation in America, but there is authority for the statement that it was antedated by Ashkenazic congregations at Newport and Charleston.

The petty persecutions to which Jews were subjected in Germany after 1730 resulted in the emigration of a large number to America, chiefly to Georgia, New York, and, above all, Pennsylvania. The first Polish Jews came to America in consequence of the unhappy state of affairs prevailing after the first partition of Poland (1772). America, after the Revolutionary War, held out alluring prospects of
liberty to the harassed Polish Jew, and after 1783 a fresh stream of immigration was started. From that time on there was a steady flow of Jews to America from Germany, principally from Bavaria and the Rhine provinces. It was greatest between 1848 and 1850. By 1870 it ceased to be an important factor.

The most marked immigration was the Russian-Jewish. In 1882 Russia passed proscriptive laws against the Jews more stringent than any to which the Jew had ever been subjected. A small number sought refuge elsewhere, but the great bulk came to the United States. The addition of this vast number has made the Jewish population of the United States third in the world, being exceeded only by that of Russia and of Austria. The proscriptive laws recently issued by Roumania have started a migration from that country, but the event is too recent to estimate its full significance.

The Jews have kept pace with the rapid progress of civilization in America. They have not only established their own religious, educational, and philanthropic institutions, but many of them have identified their interests with those of the people among whom they live, and have distinguished themselves in all the walks of life.

The fact has been touched upon that religious instruction was given in connection with the synagogue from the earliest period. The first step toward the formation of a Jewish college was the foundation of the Hebrew Education Society at Philadelphia in 1848, from which grew the Maimonides College (1867) under the presidency of Isaac Leeser. Until the endowment of the Jewish Theological Seminary in 1901, the largest fund in the United States provided for higher Jewish education was that given by Hyman Gratz in
trust to the Mickvé Israel Congregation of Philadelphia. It is used to support the Gratz College, an institution for Jewish teachers. Through the influence of Isaac M. Wise, the Union of American Hebrew Congregations founded in Cincinnati (1875) the Hebrew Union College for the training of rabbis. It is the exponent of Reform Judaism. Sabato Morais, successor to Isaac Leeser in the pulpit of the Mickvé Israel of Philadelphia, first suggested the idea of the Jewish Theological Seminary, which was established in New York under his presidency in 1886. In 1902 the Seminary was endowed and reorganized, and Solomon Schechter, Reader of Rabbinic at Cambridge, England, accepted the appointment as president of the faculty.

The rapid arrival of Russian Jews necessitated the opening of night schools for their instruction in English; also of technical schools in order to give them means to earn a livelihood. Such have been established in the greater cities.

There is a Jewish Publication Society (founded 1888), the third of its kind, an American Jewish Historical Society (1892), the Jewish Chautauqua for the popularizing of Jewish education, and the Council of Jewish Women, whose Sections ramify the United States. A number of independent orders have been established among the Jews, with benefit and endowment features. Nearly every city, large or small, has its philanthropic association and social club. Zionism in America is represented chiefly by the Federation of American Zionists with headquarters in New York.

There are now seventy-two Jewish periodicals in the United States. Of these forty-five are in English; two in Hebrew; twenty in Yiddish; two in German; two in Yiddish and English; and one in Yiddish and Hebrew.
The Russian Jews to a great extent lead an independent religious, educational, and philanthropic life. The Sunday-school movement has gained no foothold among them. They have remained true to the Continental Talmud Torah school. They have their free burial and free loan associations, and also their own institutions, such as homes for the aged and orphan asylums. A development peculiar to themselves is the Yiddish theatre in which only Russian-Jewish actors take part, and the playwrights for which are chiefly Roumanian and Russian Jews. There are six such theatres in the United States.

A serious attempt has been made to aid in the solution of the Russian-Jewish problem by the establishment of agricultural colonies. After a number of failures in Louisiana, South Dakota, Michigan, and elsewhere, success was attained in Connecticut and New Jersey. In Connecticut the colonists have been aided to a great extent by the Baron de Hirsch Fund; means for the establishment and maintenance of the New Jersey colonies have been derived from a number of sources—the Baron de Hirsch Fund, the Mansion House Fund of London, the New York Hebrew Emigrant Fund, the Alliance Land Trust, and the Alliance Israélite Universelle. The colonists live in prosperous villages with synagogues and school houses, and are engaged in industries as well as in agricultural pursuits. The Jewish Agriculturists' Aid Society was organized for the purpose of lending money to Jewish individuals desiring to buy and cultivate farms. It has done excellent work in the West.

A number of Jews have taken part in the civil affairs of the nation and of each State. There have been Jewish judges, mayors, and members of State and municipal legisla-
tures. Four Jews have sat in the United States Senate, and twenty-one in the House of Representatives. Mordecai M. Noah was consul at Tunis, B. F. Peixotto, at Bukharest. Simon Wolf was consul-general in Egypt, and two Jews Solomon Hirsch and Oscar S. Straus (twice) have served as ministers to Turkey.
THE FIFTH INTERNATIONAL CONGRESS OF
ZIONISTS

The Fifth International Congress of Zionists was convened at Basle, Switzerland, in the Stadt Casino, on December 26, 1901, and adjourned on December 30-31, 4.30 a.m. For five days before the opening of the regular sessions, various conferences were held. Delegates, as they arrived, grouped themselves according to the countries they represented, and held caucuses. Of greatest interest were the sectional meetings of the Russian delegates and visitors, representing an aggregate of 965 associations in Russia, extending from Kovno to Tschita on the Manchurian frontier, and from St. Petersburg to Astrakhan on the Caspian Sea. Their assembly in the early days of the week of preparation was practically composed of Russian Jewish students, men and women, from Berlin, Heidelberg, Leipzig, Breslau, Zurich, Geneva, and Munich, under the leadership of Dr. J. Kohan-Bernstein and Herr Leo Motzkin. Later on, when more Russian delegates were added to the fifty-nine of the first day, the conference became less of a unit, and before the Congress proper opened, it appeared that the eager discussing of Zionist problems and attitudes had brought about a differentiation of parties—a left wing, the “Young Zion” faction, democratic, national, and theoretic; the “Cultur” element, demanding an exhaustive educational program; and the “Centre,” satisfied with the present conduct of the Zionist movement. These parties made their presence felt during the deliberations of the Congress.

The work of most immediate importance done at the pre-Congress sessions was the organization of the Permanent Commission of the Congress, Dr. Alexander Marmorek, Chairman, with the duty of appointing the working committees of the Congress.

The opening of the Congress was signalized by the presidential address of Dr. Theodor Herzl. He began by reviewing the losses of the year and the accessions. While noting that the latter in a number of cases were Christians of prominence, he laid stress upon the Zionist principle that the Jewish question can be solved finally only by the Jews themselves. If previous attempts have failed, it is because money, the means, was put first. Only an idea can move a people. Herein lies the difference between benevolent and national colonization. The economic situation of the Jews demands more radical
measures than unregulated migration, say, to America. That there are political obstacles in the way of the realization of Zionism he admitted, but he denied that they were insurmountable. During the last five years, if a friendlier tone had been adopted, here and there, towards Jews, it had been due to Zionism. As for Turkey and its ruler, he reported, that in May, 1901, he had been received in a long audience by Sultan Abdul Hamid, and the Sultan had authorized him to announce that in the reigning Khalif the Jewish people had a friend and protector. Dr. Herzl concluded by enumerating the institutions and achievements of Zionism: the Congress, Zionist Societies everywhere, the stimulating of poets and artists, Toynbee Halls and other opportunities for popular education, gymnastic and choral societies, and the Jewish Colonial Trust. The institutions of Zionism are, for the most part, merely hinted at, and are capable of improvement, but the foundations are laid. The representatives of the Congress have completed the preliminary task. Like engineers, they have laid an electric installation; it remains for the Jewish nation to supply the power.

The Congress organized by the election of the following officers proposed by the Permanent Commission: President, Dr. Theodor Herzl; Vice-Presidents, Dr. M. Nordau, Dr. E. W. Tschlenow, and Sir Francis Montefiore (in the absence of Dr. M. Gaster); eight deputy vice-presidents, and secretaries for Hebrew, Yiddish, German, English, Russian, Polish, French, and Italian, eleven in all.

At the suggestion of the President, the standing orders of the previous Congress were accepted.

The work of the Congress may be summarized under the following heads:

I. Reports of the Actions Committee and the Delegates.
II. Reading of Papers.
III. The National Fund.
IV. The New Scheme of Organization.
V. The Jewish Colonial Trust.
VI. The "Cultur" Question.
VII. The Election of Committees.
VIII. Incidents.

I. Reports of the Actions Committee and the Delegates.—The Actions Committee (Executive), through its Honorary Secretary, Oscar Marmorek, reported the growth of Zionism in various countries, notably South Africa, Canada, New Zealand, Algiers, Morocco, Tunis, the Philippines, Scandinavia, Chili, Khorassan, and Bokhara. In Italy, France, and Siberia, fed-
erations have been, or are about to be, organized. In Germany, the number of Zionists has doubled; in Switzerland it has become three times as great. Toynbee Halls have been established; a natural history text-book in Hebrew has been published for the Palestinian schools; a subvention granted to the school in Jaffa and the library at Jerusalem; and a bibliography of the literature relating to Palestine has been compiled. The attempt to afford aid to the workingmen in Palestine, through existing benevolent organizations, failed. Zionist journals now appear in German, French, English, Spanish, Roumanian, Russian, Polish, Bulgarian, Arabic, Hebrew, and Yiddish. The Roumanian situation was touched upon. The Auditors reported the financial accounts of the Actions Committee correct. The reports of the delegates were in the nature of a corroboration, an amplification, or a criticism of the report of the Actions Committee. Reports were presented by delegates from South Africa, Russia, Galicia, Bohemia, Germany, Roumania, Hungary, England, France, Algeria, Switzerland, and Posen. The delegates from Roumania did not agree upon the state of Zionism in their country. Those from Hungary and Posen were not satisfied with the progress made. Galicia desired more educational work by the Actions Committee in the direction of Hebrew language and literature. South Africa wished for closer connection with the Actions Committee. Other delegates demanded closer organization, more detailed description by the Actions Committee of Zionist conditions in various countries, that the members of the Actions Committee be compensated so that they may devote their whole time to Zionism, and that the Actions Committee, as the Board of Control of the Trust, present the report of the Bank. In refutation of these criticisms, Dr. Herzl and others pointed out that the report of the Actions Committee would always, in great measure, depend upon the character of the work and the reports of the Societies; that the time had not yet arrived when the Actions Committee could be made a paid commission; that the authority of the Actions Committee over the Trust was limited to the vetoing power; and that other abuses touched upon by the delegates would be met by the new "Organization."

II. READING OF PAPERS.—Papers were read as follows:

1. The Jewish Colonial Trust, by Sir Francis Montefiore. He expressed his confidence in the Bank; described the object of the Trust, namely, the establishment and promotion of industries and colonization, primarily in Palestine and Syria, but, if necessary, also in other parts of the world; and made a plea
for an unprejudiced examination of the status and prospects of the Bank.

2. The Physical, Spiritual, and Economic Elevation of the Jewish People, by Dr. Max Nordau. In the absence of demographic data, the gathering of which he considered one of the foremost necessities of Zionism, he said his report was based upon impressions, and their sum was that the Jewish people is incomparably the poorest of all the peoples in the world, a "people of air" (Luftmenschen). In commerce, the Jews have no capital, therefore are confined to the retail trade. As artisans, they suffer from an incomplete technical education. In the intellectual world, they are culture proletarians. They live on accidents and miracles. The result is that they are the only people concerning whom the question is asked by other nations: "Of what use are the Jews to us?" Jews thus are the natural domestic servants of all nations, to be dismissed at a moment's notice, because they cannot choose their own situation. Zionists have been the first to introduce a system that will enable the Jewish servant to serve notice upon his master. The Jewish problem lies in this: The Jewish people can be freed from its bitter poverty only when it leads a normal economic existence on its own soil, and it can establish a normal existence only when it is rescued from its bitter poverty. The speaker would reverse the order of the attributes, physical, spiritual, and economic, in the title of his paper. Economic amelioration must be undertaken first of all. Physical improvement would follow in its wake. Physical improvement is, indeed, only a question of money, if two evils are excepted: early marriages and early confinement of boys in schools. With easy circumstances comes the indulgence in sports, the care of the body, and the out-of-door life that make for health. To prepare against the time when the Zionist program can be carried out, the economic troubles of Jews in Eastern Europe can be relieved only by the teaching of handicrafts, and since Jews in Eastern Europe are deprived of freedom of locomotion, and so run the risk of having an excess of artisans in given places, co-operative societies must be formed. With the growth of a sense of dignity, spiritual elevation will come of itself, for the intellectual ability of the Jew is recognized even by his enemy.

3. The Physical Condition of the Jews, by Dr. Karl Jeremias, of Posen. He adduced statistics on the growth of the Jewish population in European states, on conversions, emigration, age of marriage, cases of intermarriage, insanity, blindness, deafness, and infectious diseases, and closed with practical propositions for the establishment of institutions and the introduction of measures looking to the physical improvement of the race.
4. Jewish History and Science, by Herr N. Sokolow, of Warsaw. He gave a definition of Jewish science, and a review of the science of Judaism, especially in the nineteenth century.

5. The Hebrew Language, by Dr. M. Ehrenpreis. The author was not present, and his paper was ordered to be printed.

6. Jewish Art, by Dr. Martin Buber. He objected to Dr. Nordau's *laissez faire* attitude towards the question of the intellectual and spiritual regeneration of the Jews. He discussed the existence of a national art among the Jews, in music, poetry, painting, and sculpture, and dealt with each separately, enumerating contemporary artists and authors whose art reveals Jewish consciousness.

7. Economic Conditions among the Jews, by Dr. Moses, of Mannheim. He maintained that Zionism, while awaiting the realization of its final task, cannot afford to deny the claims of present demands. He recommended inquiries into the vocations chosen by Jews; the establishment of technical schools; the education of girls in household schools; the cooperation of employment bureaus; the introduction of home trades, with proper consideration for dwellings, child labor, the sweating system, and the middlemen; and the forming of loan societies and mutual sick and relief associations. But all this must be done by the individual societies, which should resort to the Actions Committee as to an Exchange or Reciprocity Bureau.

8. The Status of the Jews in England, by Mr. L. J. Greenberg, of London. He spoke mainly of the agitation against Alien Immigration, of its menace to the immigrant, the native Jew, and in relation to the Jewish question as a whole, of its unreasonableness in view of the restricted Jewish immigration into England, of the solution offered by Zionism, and of the duty of English Zionists to urge the release of the Baron de Hirsch funds for wider purposes than those now served by them.

9. The Work of the Jewish Colonization Association, by Mr. Israel Zangwill. He attacked the methods of the Jewish Colonization Association in the administration of the moneys left the Jewish nation by Baron de Hirsch, and called upon the Directors to turn over the funds to the uses of Zionism. At the end of his address, he moved that the Congress condemn the action and the inaction of the Hirsch Trustees. The motion was not put by the Chair, in spite of the applause with which it was received.

III. THE NATIONAL FUND.—Since the inception of the Zionist movement it had been intended that there should be two financial
instruments, the Jewish Colonial Trust (Bank) and the National Fund. The latter was mooted at the First Congress by the late Professor Schapira, of Heidelberg. At the Fourth Congress, held in London, the creation of the Fund was agreed upon, with the proviso that it should not take practical shape until the Bank was competent to begin operations, which is now the case. The Fund differs from the Trust in being the property, not of shareholders, but of the nation. The Actions Committee submitted a draft which provides for the collection and administration of the Fund. Its purpose is the purchase of land in Palestine and Syria after it has reached a definite amount, probably $1,000,000. For the present, until colonization on a large scale becomes possible, only one-half the amount collected annually can be expended for land, and in no case may the Fund be entirely exhausted, $500,000 must always remain as reserve capital, to be invested and to accumulate interest. The Fund is to be amassed by means of a system of stamps, the unit of price being the smallest coin current in each country. The chief centre is the Trust, and the Actions Committee is charged with the administration of the Fund and the control of the treasury and the books. The same committee is to decide when the state of the Fund justifies the purchase of land, and is to conduct the purchases. The official draft was accepted with the understanding that the Fund be placed on a legal basis before the next Congress, by the appointment of a Trustee; that the Trustee be appointed in the Cantonal Division of Basle; that a commission of jurists be appointed in each country to study the legal bearings of Fund questions, and that the immediate establishment of the Fund, as a consequence of the adoption of the draft of the Actions Committee, shall not preclude regulations suitable to the legal requirements of each country. Collections for the Fund were begun forthwith.

IV. The New Scheme of Organization (Platform and By-Laws).—The growth of the movement necessitated an amplification of the platform adopted at the First Congress. The Committee on "Organization," Dr. Bodenheimer, Cologne, Chairman, submitted a draft. The chief points debated were the frequency of the Congress meetings, the qualification of delegates from the point of view of the length of their participation in the movement, the amount of the shekel, the formation of one or more additional federations in any country, if demanded by fifty societies aggregating five thousand members, the autonomy of each federation, and the meeting of permanent committees before the opening of the Congress, so that their reports may be ready. The statute as accepted contains thirty-
eight clauses, divided into eight sections: 1. Introduction, the program of the movement. 2. The Zionistic Agents: Shekel payers, societies, federations, annual meetings of the federations, the large Actions Committee, the small Actions Committee (Executive Board), and the Congress. 3. The Congress, its province, qualifications of the delegates, etc. 4. The Actions Committees. 5. Income. 6. Auditing of Accounts. 7. Court of Arbitration. 8. Amendments. By an additional resolution, "Die Welt," published in Vienna, was made the official organ of the movement, and it was made obligatory upon all societies to subscribe for it.

V. THE JEWISH COLONIAL TRUST (BANK).—The President announced that, as the capital of the Bank exceeded £250,000, it was competent to transact business, and invited the Congress to offer suggestions with regard to the business to be undertaken, which would be considered by the Directors of the Bank, and, if accepted by them, would be approved, in its discretion, by the Actions Committee, in its capacity as the Board of Control of the Trust. It was decided to adjourn debate and action until after the meeting of the shareholders of the Bank, at which the financial report of the Directors would be presented. This meeting took place on the last (fifth) day of the Congress. After the audited accounts had been submitted by the Directors of the Bank, and accepted by the 175 shareholders present, the meeting of shareholders was adjourned, so that the debate on the Bank might be resumed in the Congress, and the suggestions of the Congress might later be acted upon by the shareholders. The debate resolved itself into the following suggestions, which were adopted at the adjourned meeting of the shareholders held later on the same day: that a branch be established in Russia for banking business pure and simple; that a Palestinian branch be established for banking business and to promote trade; and that the Actions Committee obtain from the Bank an appropriation to be devoted to preparatory steps for acquiring the charter in Palestine. These resolutions await the sanction of the Actions Committee. The Directors of the Bank are: Dr. Wolfsohn, Samuel Barbasch, Dr. N. Katzenellsohn, Hugo Urysohn, and Israel Bachrach. The number of shareholders (Dec. 31, 1901) is 126,000; number of paid-up shares, 222,116; number of partly paid-up shares, 129,896; paid-up capital, £251,896, s. 18, d. 8. The partly paid-up shares were declared forfeit, though provision was made for their redemption in certain circumstances. £4500 of the forfeited sums is to be put at the disposal of the Actions Committee for preliminary steps in securing concessions for the Bank.

VI. THE "CULTUR" QUESTION was hotly pressed by the
"Young Zion" party. At the last session the "Cultur" Committee submitted a series of seven resolutions. Rabbis Rabinowicz and Reiness, both from Russia, warned against "Cultur" agitation, which might be mistaken for religious reform agitation. It was then proposed that the report of the "Cultur" Committee be voted upon without debate. The President ruled this motion out of order, and the Congress decided to proceed with the regular business, the election of committees. Thirty-seven delegates thereupon left the hall. After the elections the "Cultur" debate was resumed. The two Russian Rabbis submitted three resolutions: 1. That the National Jewish Library be subventioned; 2. that a statistical bureau be organized; 3. that a Hebrew Encyclopedia is a necessity. These were accepted, together with the first resolution proposed by the "Cultur" Committee: That the Congress recognizes that the Jewish "Cultur" is a prime object of the movement, and instructs every Zionist to co-operate in spreading such education. The other proposals of the "Cultur" Committee not covered by these four were rejected, or referred to the Actions Committee. Thus a vote based upon the merits of each proposal was insured, and the adoption of a compromising "Cultur" program avoided. Before the debate was resumed, the "Young Zion" delegates had filed back into the hall.

VII. THE ELECTION OF COMMITTEES.—The Permanent Commission recommended the following committees and officers, who were elected:

Smaller Actions Committee (Executive): Dr. Theodor Herzl, Dr. O. Kokesch, Dr. Leopold Kahn, Oscar Marmorek, and Johann Krementzky. (Seat in Vienna.)

Court of Arbitration: Dr. Max Nordau, Dr. A. Marmorek, M. F. Beer. (Seat in Paris.)

Congress Consul: Dr. Max Bodenheimer, Cologne.

Greater Actions Committee: Forty-two members, representing Lower Austria, Bohemia, Moravia, Galicia, Hungary, Germany, Roumania, Bulgaria, Servia, France, Belgium, Holland, Russia, United States, Canada, North Africa, South Africa, Switzerland, England.

Bank Committee, consisting of thirteen members.

Colonization Committee, consisting of seventeen members.

"Cultur" Committee, consisting of twenty-three members.

Finance Committee, consisting of eleven members.

Legitimation Committee, consisting of five members (and five deputies).

National Fund Committee, consisting of seven members.

Organization Committee, consisting of thirteen members.
Share Clubs Committee, consisting of three members.

The Permanent Commission made two recommendations which were adopted: that permanent committees should be made up of a small committee in each country, resident in the same town; and that all these committees should meet six days prior to the Congress to draw up joint reports.

VIII. INCIDENTS.—On the second day a telegram was received from the Yildiz Kiosk, addressed to Dr. Theodor Herzl, President of the Zionist Congress, and reading as follows: “I have placed at the foot of the Throne the Address of Homage from the Congress, contained in your telegram, and by order of His Majesty, I hasten to express to you His high Imperial satisfaction.—Ibrahim.”

A telegram was also received from the Cantonal Government of Basle, and from hundreds of Zionist societies assembled to celebrate the Universal Zionist Day (Zionistentag).

Under the direction of Herr Martin Buber, there was an exhibition of the works of Jewish artists.

On the fourth day, previous to the morning sitting, a conference of the medical members of the Congress was held, to discuss the physical condition of the Jews.

It had been intended that the Congress should last four days. The fifth was added to give due time to the debate on “Organisation” and the Trust.

Two protracted evening sessions were held, that of Saturday (third day), which adjourned at 2.30 a.m. (Sunday), and that of Monday (fifth day), which adjourned at 4.30 a.m. (Tuesday).

At one point a distinct expression of opinion was elicited that at future Congresses no papers shall be read until the official reports have been presented, and the business of the Congress has been transacted.

The number of delegates present was 278. As compared with previous Congresses the complexion had changed somewhat, in that there was not the same preponderance of Russian elements. The German representation was considerably enlarged.

Religious services were attended by the delegates, on Friday evening and Saturday morning, at the Basle synagogue. At the latter service, offerings were made for the National Fund.

Mr. Zangwill’s address was translated extemporaneously into German by Dr. Max Nordau.