As 1881 was made memorable in Jewish annals by the Elizavetgrad pogrom, 1891 by the Moscow oblava, that midnight raid upon the unsuspecting, so 1903 will be known as the year of Kishineff. In the intervening years, Germany, Austria, France, Algeria, Roumania, have, each in turn, held the centre of the Jewish stage by some fitful outburst of prejudice or hatred; Russia, the great anachronism, stepfatherland of one-half of the world’s Jews, has easily distanced, in these three successive times, all the accumulated horrors of every other paroxysm.

At the opening of 5663, Jewish pulpits resounded with exultation over Secretary Hay’s Note to Roumania. There was, at once, a feeling of uncertainty as to the probable effects of that bold act of intercession, even some criticism of the statements and implications put forward. Hardly any one expected united action on the part of the Powers appealed to; whatever hope of ultimate benefit there was rested upon the moral weight of the measure and upon the financial exigencies of the turbulent Danubian Kingdom. Efforts were made, in the course of the year, to bring the matter to a head; England addressed a Note to Germany, proposing action; Dr. Bernstein appealed in the German Reichstag, Count d’Aunay in the French Senate, for some condemnation of Roumania’s breach of agreement. Neither appeal met with any response,
while an interpellation in the Austrian Reichsrath received a sympathetic reply from Minister Körber who had, however, to avow his helplessness in the premises. A previous petition of the Alliance Israélite Universelle, addressed to the French and Italian Governments, had been equally ineffective.

There seems to be little, if any, change in the desperate situation of the Roumanian Jews. The awful misery which prevails in the Jewish quarters of Bucharest surpasses, according to the testimony of Roumanian journalists, the worst scenes that can be witnessed in the slums of Paris or London. A ray of hope sprang up suddenly in consequence of a sensational cable dispatch, which announced that the Roumanian Senate had concluded to grant naturalization to the Jews. The fact proved to be that one Jew had been given the coveted privilege. The only effect of Minister Körber's words was to incense Roumanian politicians against the unpatriotic aliens who, they maintained, were making war abroad upon the country which harbored them. The massacre in adjacent Kishineff only whetted the appetite of Roumanian anti-Semitism for similar high carnivals. The situation is one of unrelieved gloom, with little prospect of abatement in the near future.

One turns naturally from Roumania, which sprang, in 1902, into sudden notoriety, to that hotbed of Jewish misery which presents the centre of gravity for the most serious of Jewish problems. That Russia is the land of whims and contradictions, we can realize when we remember that Kishineff was ushered in, in the very month preceding it, by the famous sphinx-ukase which was labelled the Czar's edict of toleration. The liberties of Finland were expiring under the heel of military rule, and there was considerable skepticism in the glad
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welcome with which the promise of religious toleration under a Holy Synod was greeted. That the Jews had no reason to hope for any betterment became apparent soon enough; yet no one could have anticipated the spasm of fury by which Russia was to exhibit to the world how far she is as yet from any actual reign of tolerance.

We can see now that the Kishineff atrocity was not an unpremeditated outburst; the air was laden with storm, and there were those who busied themselves with accumulating the fuel for a conflagration. When the boy Ribalenko was found murdered in Dubossary, the Jews of Kishineff understood their danger; but their deputations to the capital met with evasive, soothing replies, their appeal to the Metropolitan was answered with an open avowal of his belief in ritual murder. Whether Von Plehve sent the famous note to the Governor forbidding a vigorous suppression of anti-Jewish riots, or whether the dispatch emanated from some journalistic brain, it is certain that the infamous Krushevan was afforded every facility to inflame the populace. Leaflets were distributed on the eve of the massacre, calling upon the people to rise; protection was asked by the Jews at the hands of the civil and military authorities who pretended to see no danger. The mounting horrors upon horrors of those three days (April 19-21), which will leave a lasting stain upon the history of the Russian people, we must pass over; suffice it to remember that within the present generation no instance can be recalled in which the press reports teemed with such shocking details, or when the united voice of civilization rang out with a protest of such intense horror.

The news filtered very slowly through the usual channels; the Russian Government seemed to stand aghast at its own
harvest and to make awkward efforts at minimizing the upheaval. Its official mouth-pieces stammered, contradicted themselves and one another, brought forward explanations, indictments, apologies which had every appearance of untruthfulness and insincerity. By their own official admissions 45 Jews had been killed, 74 severely and some 300 less seriously wounded;* it is attested by trustworthy witnesses that members of the upper class led organized bands of rioters, that the bishop passed, unprotesting, through the crowd, that police and military, with some few honorable exceptions, aided and abetted the rioters in their murderous excesses.

In the storm of indignation which arose over the fiendish barbarism of this outburst, we discern a very hopeful sign: the overwhelming power of public sentiment, before which even a truculent autocracy like Russia cowers into recrimination and apology. It was asserted on excellent authority that the Czar was heartbroken over the disgrace of Russia; the seriousness of the blot was openly and deeply deplored by such men as Tolstoi and Gorki; Governor and Chief of Police were promptly deposed, an extension of credit was readily granted to the embarrassed Jewish merchants of Kishineff, promises of protection were given to those alarmed, and stern commands issued for the prompt suppression of threatening disorder. A trifling alleviation in the restrictions of residence was thrown out as an evident sop; the feeling of unrest was, no doubt, proving injurious to other than Jewish interests.

* The official figures furnished by the Kishineff Relief Committee give the number of families that suffered from the riots at about 2750. The dead numbered 47, the severely wounded 92, the slightly wounded 345.
Meanwhile, the storm-tide of indignation and pity had been steadily rising. The New York Journal, with commendable enterprise, had sent the great Irish patriot, Michael Davitt, to the scene of the disaster; he brought back graphic accounts of the extent of the massacre, disproving the charge of Russian officials that a Jew had provoked the riot, and that Jewish assailants had caused it to be renewed the second day. While money was being collected, and indignation meetings were being held all over the world, the Russian Government vented its impotent anger upon the St. Petersburg correspondent of the London Times, who was summarily expelled.

Almost from the first, the world’s indignation centred in the United States. Served by a vigorous press, whose liberal spirit voices the prevailing attitude; animated by a humanitarianism which lies at the foundation of all our public institutions; realizing also that America was the chief refuge of all victims of persecution; the people of the United States became, again, the world’s logical leaders in a campaign of humanity. Such specious defense as the Russian Government put forward through Ambassador Cassini, Chief of the Police Lopoukhine, Arnold White, and others, did not improve its case at the bar of American common sense. Secretary Hay sent his contribution to the relief fund in the face of the Russian claim that there was no need of help; even the Chinese of New York were stirred to active sympathy. Great meetings of protest were held all over the country, notably at Carnegie Hall, New York, where ex-President Cleveland, Professor J. G. Schurman, and others voiced the popular feeling with stern, but temperate eloquence. Large sums of money were collected by journals, churches, committees, until, on June 15, the eagerness for some public expression of popular feeling
culminated in a petition, presented by officers of the Independent Order of B’nai B’rith to Secretary Hay and President Roosevelt, for transmission, along diplomatic channels, to the Russian Government. The President, having, in a cordial and sincere address, made known his strong personal feelings of sympathy, seemed inclined to doubt the practicability of such a step. Shortly after the reception, however, he notified the B’nai B’rith Committee that he would transmit the petition, if such transmission appeared likely to benefit the Jews of Russia. The Russian Government gave out unofficial warning that no such petition would be received. By direction of the President the petition was prepared, signatures were quickly gathered all over the country, and the Secretary in charge of our St. Petersburg Embassy was instructed to notify the Russian Government of the terms of the petition and its impending transmission. Upon the official refusal of that Government either to receive or consider the petition, it was concluded to file the document and regard the incident as closed. Kept on record in the archives of the United States, endorsed by an imposing array of the most resplendent names in American public life, this remarkable document will always constitute historic evidence of the humanitarian temper of the American people at the opening of the twentieth century.

The drama of Kishineff closes with the usual Russian contradiction; in Kishineff itself an apparently vigorous prosecution of the rioters has been set on foot; meanwhile a spirit of petty retaliation appears in the recent restriction upon the issuing of Russian passports in this country. Of an international Jewish conference in Berlin, called to consider the needs of Kishineff, only meagre reports have become public, according to which wholesale emigration was thought inad-
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visable. On the other hand our immigration for June does not show any perceptible increase as an effect of the great massacre.

Little more remains to be said as to the Jewish status in Russia. Misfortune lent a new impetus to Palestinian immigration against which, as a rash step, the Zionists themselves issued warning. A Socialist demonstration of Jews in Lodz, Russian Poland, was savagely attacked by Cossacks with drawn swords; but this treatment is meted out impartially, in Russia, to the orthodox striker as well as to the Jewish socialist. Latterly the bureaucracy has taken to the issuing of dark threats against the Jewish socialist. That there is a surprising reverse to the whole dismal story has become manifest in the celebration of the seventieth birthday anniversary of Baron Horace de Günzburg, which enlisted the enthusiasm of Russian Jews all over the world. Even in Russia, it seems, there is considerable scope left for the exercise of Jewish genius and the triumph of Jewish character.

Involuntarily the Jew associates with Russia every other semi-civilized country in which the Jew languishes in more or less intermittent darkness. Of the Balkan Peninsula there is little to relate; the Servian and Bulgarian Jews are living under favorable auspices, despite political upheavals; the insignificant riot which broke up a Kishineff protest meeting in Sofia expressed the Russian sympathies, rather than any anti-Jewish prejudice, of the Macedonian rioters. A certain unrest agitated Jewish communities wherever the Macedonian movement was stirring the popular pulse to a menacing feverishness.

There was little change in Palestine from the ordinary discouraging conditions. The cholera caused some distress in
autumn, stimulating the usual campaign of shrill-toned beggary; in the spring the epidemic had spread to Syria. A strange paradox, in the light of history, was the visit of the Samaritan second-priest to London, where he met with a kind reception on the part of representative Jews; it is one of the quaint ironies of Providence that the bitter enemies of old should come, in their hour of need, to their former brothers rather than to the Christian stranger whose gospel has made Samaritan a household word for charity.

There is a vast distance, geographically, between Persia and Morocco; in the degree of their civilization and in the condition of their Jews there is little perceptible difference. In both countries fanaticism and lawlessness are a constant source of danger to the lives and property of the Jews; in both countries the sovereigns are favorably inclined, but cannot always interfere in time on behalf of the victims of Mohammedan prejudice and misrule. In Morocco the situation, ordinarily dismal enough, was complicated, additionally, by the revolt on behalf of the Pretender, which did not fail to raise its due portion of anti-Jewish slander.

There was peace in neighboring Algeria. Here anti-Semitism may be said to have sustained its most crushing and complete defeat. With Max Régis silenced, the Anti-Juif gone out of existence, the loud anti-Semitic chorus of other days is subdued, almost to the point of harmlessness. The visit of President Loubet, it is hoped, has given a permanent quietus to the bitter prejudice which had threatened the livelihood, sometimes the lives of Algerian Jews. His open disapproval of all racial persecution, his calmly, but firmly expressed hope for peace and concord will, no doubt, go far towards discrediting and checking all further anti-Semitic agitation among the mixed population of the French colony.
The Argentine experiment seems to bear close resemblance to a failure, if we are to credit recent accounts, though the authorities of the IKA report progress. In Shanghai the efforts for the “rescue” of the Kaifungfu Jews are being bravely pushed on, while more and more information is coming to the surface concerning that strangest of Jewish survivals. Meanwhile Judaism is finding new homes in Manila and on the Yukon, trying to awake in Hawaii, and slumbering uneasily in Mexico and Brazil. The Diaspora is becoming ever wider and more multiform.

As we return to the large centres of Judaism we find little in Austria from which we may draw fresh hope for the future. In the fall election for the Diet of Lower Austria, the anti-Semites carried Vienna by an overwhelming vote, the Diet being again virtually in their hands; the redoubtable Karl Lueger was elected Mayor of Vienna for the third time. Conversions to Christianity, many of them from the best circles, are now said to average six hundred a year in Vienna alone. A critical point seems to have been reached in Galicia, where the wretched social condition of the Jews gives rise to the gravest anxieties. It is here that the infamous traffic in girls finds its most promising field; the new movement to relieve the worst of want by the creation of domestic industries has as yet scarcely touched the hem of the perplexing problem. It is said that of the 900,000 Jews in Galicia seventy percent, having no assured livelihood, are forced to resort to begging. The Governor of Galicia, Count Potocky, admitted to a committee of the Lemberg community that the situation of the Galician Jews, especially in the small towns, is one of incredible misery. Galicia has never had a Kishineff to awaken the world to the extremity of its need; perhaps the novelist Gor-
don may bring back some rousing message from his visit. So far the Jewish world has failed to take the energetic and united measures for which the world-scandal of the international girl-traffic would seem to call. Of a wider than local interest among Austrian Jewish events is the building of a large Jewish hospital in Karlsbad, due to the tactful energy of Rabbi Dr. Ziegler, and the condemnation, despite protest, of a portion of the historic cemetery at Prague.

It is not easy to characterize, in a few words, the position in which German Jewry finds itself as it reviews the varied happenings of 5663. The decline of anti-Semitism as a political factor was made clear by the elections for the Reichstag, which cut down the strength of the anti-Semitic representation in almost every quarter. The very fact that Jews, at the reballoting, chose in several districts to give their vote to an anti-Semite, rather than to his Socialist or Polish rival, speaks volumes for the comparative impotence of anti-Semitism as a political power. The noisiest swashbucklers of the party, the Count Pücklers, the Bocklers, and Bruhns, are not only continuing the absurd antics which have made their party ridiculous, but are meeting, on the whole, with condign punishment on the part of the courts. The attitude of the Emperor continues as puzzling as ever; with one hand he lavishes distinctions on the great promoters of German commerce, such as Albert Ballin and Consul Goldberger, wishing it to be understood that patriotic merit will be rewarded regardless of race or faith; with the other he lightens the penalties of anti-Semites. Possibly the personal feeling beneath his imperial policy appears involuntarily, in his letter to Admiral von Hollmann on Professor Friedrich Delitzsch's Babel-Bible lecture, when he expresses the opinion that it would not "matter that
much of the nimbus of the chosen people would thereby disappear.” The most serious feature in the life of the Jew in Germany is not the raving of the political anti-Semite who renders the valuable service of caricaturing the grimace of hatred, but rather the deep-seated dislike, jealousy, and fear which can treat with indifference or even palliation all the countless acts of administrative injustice by which the career of the unconverted Jew is constantly crippled in the German army, university, and judiciary, in the diplomatic and other public service. A comparatively new feature of uncertain menace is the “Judenreines Haus,” a move in the line of ostracism of which it is difficult to foretell the future.

Perhaps Judaism’s greatest loss of the year was the death of Professor Moritz Lazarus at Meran, on April 13.

A disorder of only slight importance occurred in the neighborhood of Strasburg where Catholic electors rioted against Protestants and Jews; the disorder was quelled at once, and there was little damage, but it was followed by threats of commercial boycott.

Upon the eve of 5663, France lost, in the tragic death of Zola, one of its immortal champions of justice and freedom. Perhaps the passing away of the man who had forced the revision of the Dreyfus trial had much to do with the active campaign which is being pushed by such men as Jaurès and de Pressensé, for the reopening of that greatest of causes célèbres. Captain Dreyfus appealed to General André to open inquiry into new facts which, he maintained, had come into his possession; an energetic agitation is being set on foot to force the hands of the ministry, while the great work of Reinach on the Dreyfus case is moving steadily towards completion. The anti-Semites, meantime, have neglected no opportunity for slander
and vilification. The Humbert swindle, the negotiations for the Panama canal, the fabricated Saitaphernes crown, all seemed good enough pretexts for far-fetched aspersions upon the patriotism and the honesty of the Jews. When a committee was formed for defense against anti-Semitism, the fact was triumphantly pointed to as proving the existence of the mythical Jewish syndicate. There seems to be a depraved need for a literature of trumped-up scandal. Such scenes as that at the conversion of Gaston Pollonais prove the degeneracy and shamelessness of French anti-Semitism. The present strained relationship between church and state in France, the bitterness created by the enforcement of the laws against religious associations can only have the effect of still further increasing the existing prejudice, as it widens political chasms. As against these deplorable circumstances there is evidence of revived religious activity in the appointment, by the Consistoire, of a travelling rabbi, and in the institution of popular lectures on Jewish subjects.

As we cross the channel we are soon made aware that we are turning homeward. There is something of Anglo-Saxon manhood in the self-assertion with which we meet alike in the Jew of England and in the Jew of America. There are the same problems, too, of "alien" immigration and Ghetto overcrowding, and the ferment of religious earnestness in England again and again avails itself of American precedent. The Royal Alien Immigration Commission concluded its hearing of testimony on May 21, having examined 184 witnesses in the course of sessions which occupied 49 days; the question of the benefits or injuries from alien immigration was gone over with the utmost thoroughness; the greatest practicable freedom was afforded those who wished to testify on both sides; not the
faintest token of partiality could be charged to the methods of the commissioners. A good deal of animosity was exhibited by those who considered their interests injured by immigration, the word "alien" proving, in most cases, a thin disguise for Jew; but also much impartial praise was freely yielded to the virtues of the Jewish immigrant by Gentiles who had come in close contact with him. The Commission handed in its report on August 11, embodying distinct recommendations to exclude certain undesirable classes of immigrants. So far as the details of the report have become known, the restrictive measures proposed seem to be clearly modelled upon American patterns, though they are thought to be somewhat severer. There are able and loyal Jews in Parliament who will offer strong opposition to any measure which might work unjust or needless hardship. The alarms that have been sounded, even by such influential publications as Blackwood's Magazine, are not likely to upset the sober balance of English statesmanship.

Another matter now before Parliament which is of vital interest to Anglo-Judaism, and may exercise paramount influence on important aspects of the communal life is the proposed Education Bill, which has been the subject of heated controversy. From such discussion of it as has been had in competent Jewish circles it would appear that its adoption is likely to inure to financial and educational benefits, which might be counterbalanced by some loss of control. The Jewish Colonization Association (the so-called IKA), petitioned Parliament for permission to alter the objects of its foundation so as to include certain new lines of work, mostly educational. The petition, which was strongly combated by Israel Zangwill, was acquiesced in.

A very conspicuous place in the Anglo-Jewish public life of
the past year is occupied by Sir Marcus Samuel, the fifth among the Jewish Lord Mayors of London. The contrast which the city of London presents, in absolute freedom from prejudice, to almost all the other capitals of the world, attaches perennial novelty to the recurring election of Jewish Lord Mayors; and the marked personality and frank Jewish loyalty of Sir Marcus Samuel tend to lift his mayoralty still further out of the common. He struck the keynote of his policy by directing that the old-time Lord Mayor's Show should take its way through the Jewish quarters. To the Guildhall banquet, with the consent of his Sheriffs, he openly declined to invite the Roumanian Minister. In the support he gave to the building of synagogues, in his attendance at service in full state, at his reception of President Loubet, on all these occasions he combined the most perfect tact with outspoken Jewish manhood. A notable event of the year which was similarly fitted to foster legitimate Jewish pride was the solemn military Hanukah service in which Lord Roberts, Chief-in-Command of the English army, participated.

The Kishineff disaster found the Anglo-Jewish community divided as to the proper public policy to be pursued. The prevailing attitude of the leaders was one deprecative of public meetings of protest as futile and liable to arouse the anger of the Russian Government, which might fall the more heavily upon our co-religionists; moreover, Sir Marcus Samuel had unofficial assurances from Russian diplomacy to the effect that alleviations would be granted if the English Jews abstained from public agitation. The masses clamored for some open expression of indignation, and were supported by those who distrusted Russian promises, and preferred to arouse and summon public sentiment. The favorable moment for en-
listing the aid of the heads of English culture in united protest was passed in controversy; the leadership had been taken by American Jewry.

In the religious life of Anglo-Judaism 5663 records a number of important advances. The Jewish Religious Union completed its critical first year amid signs of health and progress; it had weathered furious attacks in the Jewish press, the condemnation of the Chief Rabbi, excited debates of the United Synagogue, the withdrawal of some of its own founders; it had declined the invitation of the Reform Synagogue (Professor Marks's congregation, Berkeley Street) to worship, under certain restrictions, in its building; it had consistently adhered to its first purpose of creating forms and facilities of worship which might bring back to allegiance those who had been estranged by the antiquated methods of the English Synagogue. It has not succeeded in allaying the fears of many who acknowledge the sincere spirituality of these Reformers, but apprehend a disruption, and scent departure from Jewish ways; it has proved its earnestness and vitality in the number of able workers it has enlisted, in the religious enthusiasm it has called forth. A society which can place eighteen members upon its pulpit, of whom all except three are laymen, has proved itself possessed of abounding vitality and enthusiasm. It is natural that American Jews should follow with a lively interest this effort in the direction of modern Reform which would hardly have been possible without the previous example of similar struggles and achievements here.

Another token of awakening earnestness presents itself in the flourishing condition and the useful work of the Jewish Literary Societies, in the conference of their Union, and in the publication of their valuable Annual. The election, as
President of this Union, of so eminent a literary man as Israel Gollancz, Secretary of the British Academy, speaks well for the active participation of the highest Anglo-Jewish culture in distinctly Jewish work. The Union of Jewish Literary Societies inaugurated at Ramsgate a summer meeting somewhat in emulation of our own Jewish Chautauqua, whose Chancellor, Rev. Dr. Henry Berkowitz, brought greetings from the elder society. We have thus another link added to the chain of parallel work, in publication, historical investigation, woman’s organization, which is bringing English and American Judaism into ever closer friendship and co-operation. In connection with this we should not fail to give due importance to the final determination of the Council of Jews’ College to accord a Rabbinical diploma (מש年产絕) to those who shall have passed a certain official examination. There was a time when the Chief Rabbi stood in solitary grandeur among a hierarchy of mere ministers, when graduates of Jews’ College went into Poland for the coveted authorization as full-fledged rabbis; insignificant as this measure may seem, despite the wrangling which preceded it, it means a breach in the innermost citadel of the rigidity of the Anglo-Jewish “church.”

Of the English colonies, South Africa and Canada attracted the attention of the Jewish student at various times during the year. In obedience to certain regulations which demand that immigrants must be able to write in characters of some European language, the authorities at Cape Town refused to permit the landing of a shipload of Russian Jews; later on, the Attorney-General of the colony decided that Yiddish was to be recognized as a European language. The Dominion of Canada, while offering to desirable immigrants allotments of land and even the facilities for reaching it, at the same time
re-echoed the cry against the dangerous “alien.” A perplexing situation arose in the province of Quebec through the decision of Justice Davidson of the Superior Court that “Jewish children have no legal right to be educated in the public schools” of the province. The difficulty which had been created by a complicated system of denominational panels was temporarily solved by a measure of compromise.

In our own country, 5663 carried over three inheritances from its predecessor: the Roumanian Note of Secretary Hay was to be tested as to its efficiency, the Committee of citizens was to report on the “Chief Rabbi” funeral riot, the anthracite strike proceeded on its menacing way. While the exaltation of the holiday-mood was stimulated by the noble humanitarianism of American diplomacy, while the report of the citizens’ committee satisfied every righteous expectation, the atmosphere, through one of the greatest of modern strikes, was laden with excitement and apprehension, which, after some keen suffering on the part of the poor, found grateful relief in the final arbitration.

Perhaps in no previous year has the welfare and progress of our seminaries dominated the interest of the Jewish public to an equal degree. In the Hebrew Union College the increasing feebleness of the temporary President, Professor Dr. M. Mielziner, rendered the difficult problem of selecting a permanent successor of Dr. Wise the more acute; it was solved by the unanimous election of Rev. Dr. Kaufmann Kohler, about the very time of Dr. Mielziner’s demise. The eulogy of cordial esteem which followed the cortege of the gentle scholar coincided with the chorus of approval which greeted the appointment of the learned radical. It was universally felt that Dr. Kohler was the logical choice for the delicate task of pre-
siding over the Reform Seminary. While his selection tended to unite all ranks of Reform, while the two seminaries are now under the guidance of two great scholars, united in personal friendship and learned co-operation, there has yet been a stronger accentuation of Reform principles, due to the outspoken Reform proclivities of Dr. Kohler. A new impetus was given to the completion of the Isaac M. Wise Memorial Fund by the appointment of Rev. Dr. Jos. Krauskopf as Director-General. Under his energetic lead the fund mounted rapidly towards the sum needed, until the needs of Kishineff and the approach of summer dictated a temporary suspension of the propaganda.

At the commencement, on June 27, nine graduates were sent forth, of whom some have gone abroad for further studies, others have entered upon the work of their profession.

In the history of the Jewish Theological Seminary, also, 5663 will ever be accounted a notable year. It saw the inauguration of Professor Solomon Schecchter, made memorable by an elaborate address; it completed the endowment as contemplated at the reorganization; the edifice donated by Jacob H. Schiff was dedicated with appropriate ceremonies; branches were organized in Philadelphia, Baltimore, and New York to provide a needed increase of revenue. A helpful step was taken by a sister institution, the Gratz College, when it made special provision for the preparation of students wishing to enter the Jewish Theological Seminary; a broad policy was initiated by the latter in the invitation of lecturers and the selection of theses for competitive treatment.

In connection with this another of Jacob H. Schiff's enlightened acts of liberality calls for mention: the Harvard Semitic Museum, which was dedicated in February, was made possible almost solely through his munificence.
That problems of Jewish scholarship and religious education should engage so much of our attention and liberality is a cheering proof of intellectual advancement, while the serious perplexities created by the tidal wave of immigration are still clamoring for our utmost exertions. More perhaps than ever before have the eyes of the country been centered upon the New York community and its gigantic struggle with the evils of Ghetto cramping. Here the B’nai B’rith and the Removal Committee have done yeoman’s work, assisted by the more or less active sympathy of lodges and communities all over the country. It is a work of incalculable difficulty, which will be systematized only after long experience. Meanwhile, under the process of Americanization and with closer mutual acquaintance, East Side and West Side are drawing ever nearer to appreciation of and co-operation with each other. The East Side is emboldened to criticise the methods by which it is to be elevated, and yet recognizes its duty of helping in the work. The West Side is entering more sympathetically into the individuality of the recent immigrant; it seeks to understand him from his point of view; it accords him a measure of recognition in his independent charities. Worthy pride is cultivated in the immigrant by such united action as was taken in honor of Baron de Günzburg, by the prompt and active collection for the relief of Kishineff. That a Yiddish actor, like J. P. Adler, should have been thought worthy of starring on the American stage cannot but encourage his brothers of Russian parentage in a legitimate consciousness of their worth and possibilities.

One great aspect of the whole vast immigration problem is thus nearing solution: the bringing together, under the auspices of American culture, of the diverse elements that
make up American Jewdom. With what unexpected dangers this problem is fraught becomes startlingly clear in the imperative need which has arisen in New York (as it did in London) for a Jewish protectory. However indifferent we might be to other distinctions in which the Jew once gloried, we cannot afford, without a determined effort, to allow to pass from us the splendid record for the lowest rate of criminality which has so long been the Jew's rightful boast among all nationalities. It is a most cheering sign that an American of the younger generation, Mr. Louis Marshall, should have indicated (at the Chautauqua Summer Assembly) the way towards redemption: that there is need of religious education for the children of the immigrant, to steady the unformed character against the dangerous shock of a radical revolution in environment.

The problem of religious education seemed to push to the forefront in the public discussions of the year. Woman's Council, Sabbath School Union, Zionists, Rabbinical Conference, Chautauqua all vied with one another in earnest deliberation on methods and aims of religious teaching. That there is a full realization of the imperfections of our present Sabbath School there can be no manner of doubt. Whether reports, debates, and papers will bring about the necessary yielding of unbridled individualism, a practical uniting of forces, remains to be seen.

There is, however, an undeniable current setting in towards wider and closer organization. Whatever the proximate cause may be, it is no mere coincidence that the demand for an American Jewish Congress, for a Jewish Synod, for international Jewish conferences, should be repeatedly heard on occasions when men are impatient for permanent solutions.
The call for an American Jewish Congress which was proposed at the Triennial Convention of the Council of Jewish Women at Baltimore, which was favored by the Council of the Union of American Hebrew Congregations at St. Louis, was finally rejected as untimely by the Executive Board of that Union after a number of important bodies had signified their willingness to attend such a congress. A conference of Southern Rabbis met and organized in Vicksburg, Miss., with an attendance of seventeen rabbis.

At the Convention of the Central Conference of American Rabbis in Detroit the formation of an American synod was championed from several quarters. A far-reaching measure in the direction of organization was the appropriation, by the Executive Board of the Union of American Hebrew Congregations, of the sum of $5000, for circuit work among country communities, Rabbi Geo. Zepin, of Kalamazoo, Mich., being appointed circuit director. Further symptoms of an earnest spirit of co-operation were exhibited in a movement to enlist young men for congregational participation which appealed to the congregational union for guidance, also in a noteworthy prevalence of solemn Union Thanksgiving services in various parts of the country. The Sabbath discussion of the Central Conference culminated in strong resolutions for the maintenance of the historic Sabbath.

There remains to be mentioned an incident from the Northwest, which is instructive, in its province, as to the drift of the day: the Supreme Court of the State of Nebraska decided, on the question of reading the Bible in public schools, that “there cannot be religious exercises in a public school which are not sectarian.”

In passing in review the striking and significant happenings
of 5663 in country after country, we have left out of account the one Jewish movement in which members of all Jewish communities are bound together, Zionism. There having been no international Zionist convention in 1902, there was held, in its stead, a conference of the Greater Actions Committee in Vienna (October 29). The principal features of this meeting consisted in the reports which indicated much expansion of membership and resources during the preceding year; it was proposed to form a statistical bureau and to establish a Jewish High School in Palestine. In this country a Shekel Day was instituted successfully, an active propaganda was carried on, accompanied by public controversies, which, now and then, attracted wide attention; the convention of the Federation of American Zionists in Pittsburg was well attended, and though disappointed of the promised participation of some eminent speakers, was lifted upon a wave of enthusiasm. The Russian Government was at various times rumored to be hostile to the movement. The Eastern despotism has not yet taken a definite attitude towards a factor which has financial, political, and social aspects, the one or the other of which may not fit into the Russian policy.

It is not easy to sum up in a few words the place which a particular year is likely to occupy in the checkered and unending career of Judaism. 5663 brought its stunning shock in the barbarism of Kishineff; it evoked, through the very outburst, the indignant protest of civilization, and demonstrated, in the sensitive sulking of Russia, the growing power of public opinion. It gave to American Jewry the hegemony of the world’s Judaism by proving that American Jews have the courage and the public spirit openly to espouse the cause of their brothers, as they stand ready to make the sacrifice
involved in keeping open to the Jewish refugee this last asylum of the oppressed; they not only showed themselves possessed of the statesmanship which is equal to a great emergency, but they demonstrated that they have a Government back of them for which the resentment of the greatest of autocracies has no terrors, that they are equally sure of the active sympathy of their best fellow-citizens whenever they turn to them in a humanitarian cause. Like every other great sorrow Kishineff has brought the Jews of the world nearer to one another; perhaps it has brought the urgency of the Jewish problem to the attention of the entire world as has no previous event in modern history.

In the meantime Western Judaism progresses in thoroughness and aimfulness of organization, advances in the realization of its duty towards the Eastern brother in his medieval darkness, considers religious and social problems in a spirit of earnestness and calm deliberation, and looks out with hope and with a proud consciousness of Jewish identity to that final ascendancy of humane ideals for which our prophets have laid the foundation, and to the consummation of which Jewish martyrdom and Jewish heroism are certain to contribute in conspicuous measure.

*August 12, 1903*
BIOGRAPHICAL SKETCHES OF RABBIS AND CANTORS OFFICIATING IN THE UNITED STATES

The following list, which, except as noted below, is compiled from information furnished by the subjects of the sketches, contains the names of Rabbis Emeritus and of Rabbis and Cantors at present officially connected with congregations in the United States. In May, 1903, circulars with blank forms enclosed were addressed to 694 persons. In July, a second circular was sent to such of them as had not responded to the first. Among the replies to these requests for biographical data, 26 were received from persons no longer connected with congregations in an official capacity and from persons whose services are on occasions voluntarily given. These two classes of persons do not come within the scope of the present list. The Post Office authorities reported that 68 of the persons addressed could not be located. A few were reported deceased, some had left the country, etc., and 247 of those addressed were not heard from, directly or indirectly.

A few insertions have been made by the editor in the case of Rabbis and Cantors who made no reply to the request for information, but whose name, address, position, etc., were known to him definitely. Such insertions are indicated by an asterisk (*).

The Hebrew word Yeshibah has been rendered by "Talmudical College."

The replies under the heading "Degree" were available for the purposes of this list only when the institution conferring the degree was mentioned.
It should be noted that although Jews' College, London, England, has existed since 1856, until the present year the degree of Rabbi, or the Rabbinical authorization, has not been conferred upon its graduates by the English Rabbinate.

Aaron, Israel. Rabbi of Temple Beth Zion, Buffalo, N. Y. Born November 20, 1859, at Lancaster, Pa. Son of Moses Aaron. Educated at public schools of Lancaster; University of Cincinnati (B. A.); and Hebrew Union College (Rabbi and D. D.). Was Rabbi at Fort Wayne, Ind. Baccalaureate Orator Hebrew Union College and also Buffalo High Schools, 1902. Member of Council of University Club, Buffalo. Publications: Translation of Delitzsch's "Colors in the Talmud;" of Stern's "Woman in the Talmud;" and of portions of Bachya's "Choboth Haleboboth." Articles in the Jewish and the secular press. Address: 748 Auburn Av., Buffalo, N. Y.

*Abelson, Alter. Rabbi of Congregation Bnai Sholaum, Brooklyn, N. Y. Holds Rabbinical diploma of the Jewish Theological Seminary of America.


Amdur, Bernard L. Rabbi and Cantor (since 1893) of Congregation Ahavath Sholom Beth Aron, Buffalo, N. Y. Born July 15, 1869, in Russia. Son of Rabbi Israel Amdur. Educated in
Russia, Germany, and America. Rabbinical diplomas granted by Rabbi P. Rabinowitz and Rabbi Dr. Solomon, Dvinsk, Russia. Held positions in Riga, Dvinsk, and Kovno, Russia. Address: 23 Beck, Buffalo, N. Y.


Aronin, L. Rabbi of Congregation Adath Israel, Sheboygan, Wis. Born July 20, 1849, in Russia, and educated there. Son of Chayim Ydel Aronin. Rabbinical diploma conferred by the Rabbi of Kovno. Occupied a position as Rabbi in Russia. Address: 1322 North 12th, Sheboygan, Wis.

Asher, Joseph Mayor. Rabbi and Preacher of Congregation B'nai Jeshurun, New York City. Born September 23, 1872, at Manchester, England. Son of Rabbi Aaron Asher and Betsey Jacobs. Educated at the Jews' Schools, grammar school, technical school, and Owens College (Victoria University, B. A., M. A.), Manchester; Trinity College, Cambridge University; Bonn University, Germany; and Talmudical College, Kovno, Russia. University Scholar, Victoria University, and Langton Fellow, Owens College, Victoria University. Rabbinical diploma granted by Rabbi David Tevel Katzenellenbogen, Suvalki, Russia. Professor of Homiletics at Jewish Theological Seminary of America, and in charge of the Department of Philosophy and Ethics at the same institution. For four years Judicial Assessor for all Jewish cases in the Manchester courts. Organized the Manchester Talmud Torah Schools. Publications: Reviews in the International Journal of Ethics and the Critical Review. Address: 136 East 65th, New York City.

Bachrach, David H. Chief Rabbi of Congregation Sons of Zion and all the orthodox congregations, Providence, R. I. Born Tishri 21, 5624, in Russia. Son of Wolf Elia Bachrach. Educated under the Rabbi of Kutno, Poland, and at the Talmudical Colleges of Volosin and Kovno, Russia. Rabbinical diplomas conferred by the Rabbis of Kovno, Brisk, and Vilna, in Russia. Held positions in Cechanovez, Russia, and Trenton, N. J. Address: 17 Smith, Providence, R. I.


Becker, Ferdinand. Minister of Congregation Zion, Philadelphia, Pa. Born July 9, 1851, in Bavaria, Germany. Son of Leopold Becker. Graduate of the Seminary of Kaiserslautern, Rhenish Palatinate, Germany. Was Rabbi of Congregation Bene Israel, Keokuk, Ia., for five years; Rodef Sholom, Wabash, Ind., for five years; Anshai Emeth, Peoria, Ill., for five years; and Anshai Emeth, Pine Bluff, Ark., for twelve years. Address: 2440 North Garnet, Philadelphia, Pa.

Benjamin, Raphael. Associate Rabbi (since 1902) of Temple Beth Elohim, Brooklyn, N. Y. Born June 19, 1846, in London, Eng. Son of Elias Benjamin and Mary Lazarus. Educated at Jews' Free School, London; University of London (B. A.); and University of Melbourne, Australia (M. A.). Rabbinical diplomas conferred by Dr. Nathan M. Adler, London; Rabbi Samson Rau- suk; and Rev. A. L. Green. Doctor of Jewish Law for Australia (1874). Rabbi of Melbourne Hebrew Congregation, 1874; Mound Street Temple, Cincinnati, Ohio, 1882; Fifteenth Street Temple, New York City, 1889. Rothschild Scholar, 1860. Associate-Editor Journal of the Cincinnati Society of Natural History; Governor and Examiner Hebrew Union College; Fellow American Association for the Advancement of Science; Secretary Ninth District of the Charity Organization Society, New York; Secretary New York Board of Jewish Ministers. Address: 662 Bedford Av., Brooklyn, N. Y.


Berkowitz, Henry. Rabbi (since 1892) of Congregation Rodeph Shalom, Philadelphia, Pa. Born March 18, 1857, at Pittsburg, Pa. Son of Louis Berkowitz. Educated at the congregational and public schools of Pittsburg; Cornell University, 1872-1873; at University of Cincinnati (B. L., 1881); and Hebrew Union
College (B. H. L., Rabbi, 1883, and D. D.); studied law, 1873-1876. Rabbi of Congregations Shaarai Shamayim, Mobile, Ala., 1883-
1888, and B'nai Jehudah, Kansas City, Mo., 1888-1892. Founder
Public Bureau of Charities, Kansas City, Mo.; founder and Chan-
celloir Jewish Chautauqua Society; first Secretary Central Con-
ference of American Rabbis; Alumni representative upon the
Board of Governors Hebrew Union College; first President Alumni
Association Hebrew Union College. Publications: "Judaism and
the Social Question;" "Union Hebrew Reader" (I and II);
"Kiddush or Sabbath Sentiment in the Home;" "The Open
Bible" (I and II); "Bible Ethics." Address: 1539 North 33rd,

Bernstein, Bernard. Rabbi of Congregation Anshai Kanesh-
seth Israel, Chicago, Ill. Born September 12, 1836, in Russia, and
educated there. Son of David Bernstein. Address: 178 Maxwell,
Chicago, Ill.

Bernstein, Samuel. Rabbi of Congregation Benai Israel, An-
sonia, Conn. Born July 25, 1861, in Russia. Son of Abraham
Bernstein. Was Rabbi at Pottsville, Pa. Address: 4 Colburn,
Ansonia, Conn.

Blatt, Joseph. Rabbi of Congregation B'nai Israel, Columbus,
B. H. L. and Rabbi, Hebrew Union College; B. A. University of
Cincinnati. Address: Columbus, Ga.

Bloch, Jacob. Rabbi (since 1900) of Congregation Emanu-El,
Spokane, Wash. Born August 26, 1846, in Bohemia. Son of
Moses Bloch. Educated at Pilsen and University of Prague
(M. A.). Rabbinical diploma conferred by Rabbi Dr. Saul Isaac
Kaempf; Rabbi M. Bloch; and Rabbi Dr. M. Deutsch. LL. D., Ore-
gon University. Held positions in Pine Bluff, Ark. (to 1872);
Little Rock, Ark. (to 1880); Sacramento, Cal. (to 1884); and
Portland, Ore. (to 1900). Address: 1718 Pacific Av., Spokane,
Wash.

Bogen, Joseph, LL. D. Rabbi of Mount Sinai Congregation,
Texarkana, Ark. Born in Prussia a little over sixty years ago.
Secular education at different schools in Silesia. Rabbinical
diploma conferred by Rabbis Jacob Landsberg and Hyam Cohen.
Was Rabbi in the Congregations of Keokuk, Iowa, and Green-
ville, Miss. Author of "Meditations for the New Year and Atone-
ment Days." Published (in conjunction with Rabbi George Solo-
mon) "Essays on the Origin of Christianity." Address: Tex-
arkana, Ark.

Braude, Abraham Samuel. Rabbi of Congregation Ohave Sholem Mariampol, Chicago, Ill. Born August 9, 1851, at Mitau, Courland, Russia. Son of Selig Braude. Educated at the Talmudical College of Mitau. Rabbinical diploma granted by Rabbi Hirsch Rabinowitz, Kovno, Russia. Was Rabbi at Mitau. Came to America in 1891. Publication: “Beth Abraham,” commentary on Talmud and Midrash. Address: 146 Johnson, Chicago, Ill.


Brill, Abram. Rabbi of Hebrew Union Congregation, Greenville, Miss. Born May 18, 1876, at Ogdensburg, N. Y. Son of Mordecai Joseph Brill and Lottie Tumim. Educated at Syracuse grammar schools; Rochester and Cincinnati high schools; University of Cincinnati (B. A.); and Hebrew Union College (B. H. L. and Rabbi). Was Rabbi of Congregation Beth El, Helena, Ark. Address: 519 Washington Av., Greenville, Miss.

Brodsky, Hyman. Rabbi (since 1899) of Congregation Anshe Russia, Newark, N. J. Born August 11, 1852, in Bielostok, Russia. Son of Noah Brodsky. Educated at Talmudical Colleges of Slonim and Volosin, Russia. Rabbinical diplomas conferred by Rabbi Hirsch Leb Berlin, Volosin; Rabbi Jacob Widrewitz, Moscow; Rabbi B. L. Levinthal, Philadelphia, Pa.; and Rabbi Samuel Wein, New York. Held positions in New York City (1889); Philadelphia, Pa. (1893); and Cleveland, Ohio (1897). Was instrumental in establishing Sheltering Homes, Talmud Torah Schools, Free Schools, Free Libraries, Building Associations,
Loan Associations, Chevra Kadisha, and Zionist Societies in New York City, Philadelphia, Pa., Cleveland, Ohio, Newark, N. J., Providence, R. I., and Troy, N. Y. Founder and editor of the Stadtzeitung, Philadelphia, and contributor to the press. Address: 91 Broome, Newark, N. J.

Bromson, Abraham. Rabbi (since 1882) of Beth Hamedrash Hagodol, Omaha, Neb. Born and educated in Russia. Son of Heyman Bromson. Rabbinical diploma received from Rabbi Hyman. Address: 1110 South 13th, Omaha, Neb.


*Cahan, Morris. Rabbi of Congregation Children of Israel, Augusta, Ga. Rabbi, 1903, Hebrew Union College.


Calisch, Edward N. Rabbi (since 1891) of Congregation Beth Ahaba, Richmond, Va. Born June 23, 1865, at Toledo, Ohio. Son of Henry Calisch and Rebecca Van Norden. Educated at high school, Cincinnati, Ohio; University of Cincinnati (B. A.); Hebrew Union College (B. H. L. and Rabbi); and University of Virginia (M. A.). Rabbi at Peoria, Ill., 1887-1891. Publications: "A Child's Bible" (a school history); "A Book of Prayer; " essays, poems, etc. Address: 1036 West Grace, Richmond, Va.

Congregations Agudath Jesharim, Atereth Israel, and Beth Israel Bikur Cholim, New York City. Address: 1240 Lexington Av., New York City.

Cantor, I. Minister of Congregation Anshe Sholem, Canton, Ohio. Born and educated in Poland. Son of Nathan Cantor. Diploma granted by Rabbi Jacob Joseph, New York City. Address: 1014 South Cherry, Canton, Ohio.


Cohen, Henry. Rabbi (since 1888) of Congregation B'nai Israel, Galveston, Texas. Born April 7, 1863. Son of David Cohen. Educated at London, Eng., in the Jews' Hospital, under the Rev. John Chapman; Jews' College Evening Classes, under Dr. Friedlander; and the Beth Hamedrash, under Dayan Spiers. Rabbi of the Amalgamated Congregation of Israelites, Kingston, Jamaica, W. I., 1884-1885; Congregation Beth Israel, Woodville, Miss., 1885-1888. Librarian of Texas Historical Society; and member Executive Boards Jewish Publication Society of America and American Jewish Historical Society, since their establishment. Was member of Central Relief Committee of the Galveston Storm Sufferers. Publications: "Talmudic Sayings;" "Prayer in Bible and Talmud" (translated from the German by Nahida Remy); "Hygiene and Medicine of the Talmud;" "Evolution of Jewish Disability;" "National Loyalty;" contributions to the American Jewish Historical Society; articles in magazines, original and translations from French, German, and Spanish. Address: Galveston, Texas.


Cohn, Abraham. Rabbi (since 1902) of Congregation Ansche Israel, Newark, N. J. Born May 25, 1858, in Radin, Government Vilna, Russia. Son of Louis M. Cohn. Educated at Eishesok and Vilna, Russia. Rabbinical diploma conferred by Rabbi Chaim Widrewitz, Moscow, Russia, and Rabbi Samuel Wein, New York City. Occupied positions in Congregations Anshe Valoisin, New York City, for one year, and Anshe Warsaw, Newark, N. J., for four years. Address: 25 Boyd, Newark, N. J.

Cohn, Frederick. Rabbi (since 1896) of Congregation Achduth Vesholom, Fort Wayne, Ind. Born August 24, 1873, at East Attleboro, Mass. Son of Joseph Cohn. Educated at public schools of Providence, R. I.; University of Cincinnati (B. A. and M. A.); and Hebrew Union College (B. H. L. and Rabbi, Valedictorian). Winner of Phi Beta Kappa Key. Publications: Articles and poems in the Jewish press. Address: 444 Old Fort Place, Fort Wayne, Ind.

Currick, Max C. Rabbi (since 1901) of Congregation Anshe Chesed, Erie, Pa. Born September 1, 1877, at Boston, Mass. Son of Fishel Currick (Cohen). Educated at public schools of New York City; College of the City of New York; Hebrew Orphan Asy-
lum, New York City; University of Cincinnati (B. A.); and Hebrew Union College (B. H. L. and Rabbi). Rabbi at Fort Smith, Ark., 1898-1901. Address: 18 East 8th, Erie, Pa.

*Davidson, D. Rabbi of Congregation Agudath Jesharim, New York City. Address: 134 East 87th, New York City.

Deinard, Samuel N. Rabbi of Congregation Shaarei Tov, Minneapolis, Minn. Born January 25, 1872, at Rossein, Russia. Son of David Mendel Deinard. Educated at the Von Laemmel School, Jerusalem; Jüdisches Lehrer Seminar, Cologne, Germany; University of Pennsylvania (B. A.); De Pauw University (M. A.); and University of Chicago. Was Rabbi in Terre Haute, Ind., and Chicago, Ill. Head of the Semitic Department, University of Minnesota. Contributor to the Hatt'hia, Reform Advocate, and Journal of Semitic Languages and Literatures. Address: 331 Franklin Av., Minneapolis, Minn.


Drachman, Bernard. Rabbi (since 1889) of Congregation Zichron Ephraim, New York City. Born June 27, 1861, at New York City. Son of Benjamin Drachman and Mathilde Stein. Educated at high school, Jersey City, N. J.; Columbia College (B. A. and M. A.); by Emanu-El Theological Seminary Association; at University of Breslau (Ph. D.); and Jewish Theological Seminary at Breslau. Rabbinical diploma granted by the last and Rabbi Dr. M. Joel, Breslau. Rabbi of Congregation Oheb Sholom, Newark, N. J., 1886-1887; and of Congregation Beth Israel Bikur Cholim, New York City, 1887-1889. Preceptor and Dean of Jewish Theological Seminary of America, 1887-1902; Instructor of Bible and Hebrew Grammar, and Reader in the Codes in the Jewish Theological Seminary of America since 1902. Founder of Jewish Endeavor Society, and Director of Union of Orthodox Jewish Congregations of the United States and Canada. Publications: "Die Stellung und Bedeutung des Jehuda Hajjug in der Geschichte der

Drechsler, Sigmund. Rabbi (since 1886) of the Hungarian Congregation Bne Jeschurun, Cleveland, Ohio. Born April 23, 1843, at Brezova, Hungary. Son of Isaac Drechsler. Educated under Dr. I. Hildesheimer, at Eisenstadt, Hungary. Rabbinical diploma conferred by Dr. I. Hildesheimer, and Rabbi Mannheimer, Ungvár. Was Rabbi at Kövago Eors for three years; Nagy Va-

Dubov, Marcus H. Rabbi of Congregation Bnei Moshe, Evans-


Eichler, Menahem M. Rabbi of Congregation Beth Israel, Philadelphia, Pa. Born in 1870, at Zemplén-Butka, Hungary. Son of Phineas Eichler. Educated at Talmudical Colleges in Hun-

Elkin, Meyer. Rabbi (since 1887) of Congregation Beth Israel, Hartford, Conn. Born May 5, 1839, at Breslau, Germany. Son of Rabbi H. A. Elkin. Educated at Breslau under Rabbi A. Tiktin, and in Kempen, under Rabbi Meir Lebush, the Malbim. Rabbinic
diploma granted by the latter. Was Rabbi at Liverpool, England, for seven years; of Congregation Beth Israel, Philadelphia,
Pa., for ten years; at Denver, Colo., for two years, and at Evansville, Ind., for four years. Address: 16 Shultas Place, Hartford, Conn.


Englander, Henry. Rabbi (since 1901) of Congregation Aha- vath Sholem, Ligonier, Ind. Born at Eperies, Hungary. Son of Marcus Englander. Educated in public schools of Cincinnati, Ohio; University of Cincinnati (B. A.); and Hebrew Union College (Rabbi, 1901). Address: Ligonier, Ind.

Englander, Simon J. Rabbi of Emunath Israel Oheb Sholem, Philadelphia, Pa. Born in 1855, in Hungary, and educated there,
Son of Emanuel Englander. Was Rabbi of the Hungarian Congregation, Cleveland, Ohio. Address: 323 Catharine, Philadelphia, Pa.


*Ettleson, Harry W. Rabbi (since 1903) of the Reform Jewish Congregation at Marion, Ind. Born at Mobile, Ala.

Faber, Maurice. Rabbi of Congregation Beth-El, Tyler, Texas. Born December 30, 1854, at Siroka, Hungary. Son of Leon Faber. Educated in Hungarian schools and Talmudical Colleges. Rabbinical diploma conferred by Rabbi Wolf Tannenbaum, Verpelet, Hungary. Was Rabbi of Congregation B'nai Zion, Titusville, Pa., for ten years, and of Congregation B'nai Israel, Keokuk, Iowa, for two years. Was Professor of German Language and Literature at Titusville High School for nine years. Address: 320 South College, Tyler, Texas.

Feinberg, Moses. Cantor of Congregation Adath Yeshurun, Syracuse, N. Y. Born September 1, 1848, at Suvalki, Poland, and educated there. Son of Abraham Feinberg. Came to America in 1868. Diploma granted by Rabbi Jacob Joseph, New York City. Held positions in the Congregations New Beth Israel and Poale Zedek, Syracuse, N. Y. Address: 511 East Jefferson, Syracuse, N. Y.


*Fineschriber, William H. Rabbi of Congregation B’nai Israel, Davenport, Iowa. Rabbi, 1900, Hebrew Union College.

Finkelstein, Simon I. Rabbi (since 1892) of Congregation Ohave Sholom, Brooklyn, N. Y. Born May 25, 1863, at Kovno, Russia. Son of Jehuda Zwie Finkelstein. Educated at the Talmudical College of Kovno. Rabbinical diplomas conferred by Rabbi Isaac Elchanan Spector, Kovno; Rabbi Isaac Meir; Rabbi M. Kohen; and Rabbi Jacob Joseph, Vilna (later New York). Rabbi of Congregation Bikur Cholim, Baltimore, Md., 1886-1890; Beth T’fila, Cincinnati, Ohio, 1890-1897; and Poale Zedek, Syracuse, N. Y., 1897-1902. Publications: “Reshis Bickurae” (a treatise on the Talmud); “Bickurae Anavim and Pirche Hagefen” (explanation of the parables of Rabba bar bar Chana and the debates of Rabbi Jehoshua ben Chananya with the wise men of Athens). Address: 1728 Pitkin Av., Brooklyn, N. Y.

Fisher, Henry M. Rabbi of Congregation Beth Israel, Atlantic City, N. J. Born July 24, 1876, at New Haven Conn. Son of Mark Fisher. Educated at Yale University (B. A., 1897), and Hebrew Union College (B. H. L., and Rabbi, 1903). Address: Hotel Cecil, Atlantic City, N. J.

Fleischer, Charles. Rabbi of Temple Adath Israel, Boston, Mass.; Born December 23, 1871, at Breslau, Germany. Son of Nathan Oscar Fleischer. Educated at public schools of New York City; Emanu-El Theological Seminary Association, New York City; high school; University of Cincinnati (B. L., 1893); and Hebrew Union College (B. H. L., 1887; Rabbi, 1893). Publications: Literary, political, and sociological addresses in various publications. Address: 40 Concord Av., Cambridge, Mass.

Foster, Solomon. Associate Rabbi of Congregation B’nai Jeshurun, Newark, N. J. Born February 15, 1878, at Americus, Ga. Son of Meyer Benjamin Foster and Henrietta Cohen. Educated at the School of the Lackawanna, Scranton, Pa; University of Cincinnati (B. A.); and Hebrew Union College (Rabbi). Address: 135 Washington, Newark, N. J.
Frank, Julius. Rabbi of Reform Congregation Oheb Sholom, Reading, Pa. Born December 26, 1866, at Vegesack, Bremen, Germany. Educated at the Gymnasium in Bremen; Teachers' Seminary, Hanover; and University of Göttingen. Rabbinical diploma conferred by Rabbi Dr. Sam. E. Meyer, Hanover, and the Board of Governors of the Hanover Seminary. Held positions in Detmold and Lübbecke, Westphalia, Germany. Address: Reading, Pa.


Freund, Charles Joseph. Rabbi (since 1900) of Congregation Shomer Emoonim, Toledo, Ohio. Born August 12, 1875, in New York City. Son of Abraham Freund. Educated at the College of the City of New York (B. S., 1894); University of Cincinnati (B. L., 1898); and Hebrew Union College (B. H. L. and Rabbi). Rabbi at Charleston, W. Va., 1899-1900. Address: 2346 Putnam, Toledo, Ohio.

**Fridlander, Hamen.** Minister of Congregation Beth Joseph, Tupper Lake, N. Y. Born in the Government Kovno, Russia. Diploma conferred by Rabbi Solomon Tropp. Address: Tupper Lake, Franklin Co., N. Y.


**Friedlander, Jeremiah.** Rabbi of Congregation Beth Hamedrosh Hagodol of Agudath Achim, Baltimore, Md. Born January 29, 1867, at Brisk, Government Kovno, Russia. Son of Nehemiah Friedlander. Educated at Vilna and Miro, Russia. Rabbinical diploma received from Rabbi Levinson, Baltimore. Teacher at Hebrew School, Baltimore. Address: 908 Granby, Baltimore, Md.

**Friedlander, Joseph.** Rabbi of Congregation Emanuel, Beaumont, Texas. Born in 1855, at Edinburgh, Scotland. Son of Myer Friedlander. Educated at Newcastle on Tyne and Middlesborough and at Jews' College, London, Eng. Was Assistant Minister of St. Kilda Hebrew Congregation, Victoria, Australia; Minister of North West London Synagogue; for four years private secretary to the Chief Rabbi of the British Empire; and Secretary to the English Zionist Federation. Contributor to the Jewish press of England and America. Address: 970 Liberty, Beaumont, Texas.

*Friedlander, M. Rabbi of First Hebrew Congregation, Oakland, Cal. Address: 1109 Castro, Oakland, Cal.*

*Friedman, Aaron. Rabbi at Minneapolis, Minn. Rabbi, 1893, Hebrew Union College.*

**Friedman, William S.** Rabbi (since 1890) of Congregation Emanuel, Denver, Colo. Born October 24, 1868, at Chicago, Ill. Son of Nathan Friedman. B. H. L. and Rabbi, Hebrew Union College; B. L., University of Cincinnati. Married Juliet Freyhan, New Orleans, La., April 29, 1903. Address: Hotel Metropole, Denver, Colo.

**Frommer, Jacob abn, the Levite.** Rabbi of Congregation Bikur Cholim Bnay Abraham, New Haven, Conn. Born Shebat 1, 5614, in Riga, Russia. Son of Eleazar abn Frommer. Educated at Riga, Potsk, Vilna, and Kovno, in Russia. Rabbinical diploma granted by Rabbi Isaac Elchanan Spector, Kovno; Rabbi Jacob Joseph, Sager; Rabbi Hirsch Rabinowitz, Mitau; Rabbi Moses Shapira, Riga; Rabbi Eliezer Gordon, Kelem; and Rabbi Yecheiel Michael, Janishak; all in Russia. Was Rabbi at Krashnudvin and Pernau, in Russia, and at Cleveland, Ohio. Address: 72 York, New Haven, Conn.

**Gerechter, Emanuel.** Rabbi (since 1892) of Temple Zion, Appleton, Wis. Born November 15, 1842, at Borek, Prussia. Son of Louis Gerechter. Educated by father, teacher at Lissa, Posen, Prussia; at Talmudical College and Gymnasium of Lissa, and at Breslau, Germany. Came to America in 1866. Held positions in New York City, 1866-1871; Detroit, Mich., 1871-1874; Grand Rapids, Mich., 1874-1880; Milwaukee, Wis., 1880-1892. Professor of German at Central High School and Ladies' Bacon Seminary, Grand Rapids, Mich., 1874-1880. Since 1894 Professor of Hebrew and German Literature (head of German Department), Lawrence University, Appleton, Wis. Address: Appleton, Wis.

**Ginsburg, David.** Rabbi of Congregations Beth Israel and Beth Hakneses Hachodesh, Rochester, N. Y. Born March 3, 1869 at Widz, Russia. Son of Isaac Ginsburg. Educated in Russia, at Vilna, Kovno, Eiseshok, and St. Petersburg. Rabbinical diplomas conferred by Rabbi Isaac Elchanan Spector, Kovno, and Rabbi Samuel Mohilever, Bielostok. Publication: "Giloion
Maharil” (on the Mishna). Address: 21 Harrison, Rochester, N. Y.

**Gittelsohn, Benjamin.** Rabbi of Congregation Shaare Torah, Cleveland, Ohio. Born in 1853, in Russia. Son of Jehuda Gittelsohn. Educated at Kovno, Russia, and received a Rabbinical diploma from the Rabbi of Kovno and others. Held two positions in Russia. Publication: “Ha-Poteah Ve-ha-hotem (a collection of Halachic and Hagadic discourses in Hebrew). Address: 313 Orange, Cleveland, O.

**Glass, Herman.** Cantor (since 1878) of Congregation Chizzuk Emoanah, Baltimore, Md. Born January 24, 1852, in Sorau, Upper Silesia, Germany. Son of AbramGlass. Educated in Gymnasiums of Gleiwitz and Beuthen, Upper Silesia, and by Cantor Deutsch, Breslau, Germany. Came to America in 1878. Held positions in Westphalia and the Rhineland, Germany. Address: 1717 McCulloh, Baltimore, Md.

**Glazer, Simon.** Rabbi (since 1903) of Congregation B’nai Israel, Des Moines, Iowa. Born January 21, 1878, at Erzwellig, Government Kovno, Russia. Son of Abraham Elijah Glazer. Educated at various Talmudical Colleges in Russia. Rabbinical diploma received from Rabbi Solomon D. Sprintz, Paris (now at Montreal), 1897. Was Rabbi at Altoona, Pa. (1897); Bradford, Pa. (1899); Houston, Texas (1900); Dallas, Texas (1902); and New Orleans, La. (1902). Came to America in 1896. Contributor to the Yiddish, English-Jewish, and Hebrew press. Address: 901 East 6th, Des Moines, Iowa.

*Gluck, B.* Rabbi of Congregation Oheb Sholom, Newark, N. J. Address: 274 Littleton Av., Newark, N. J.


**Goldfarb, Israel.** Cantor of Congregation B’nai Jeshurun, Tompkinsville, Staten Island, N. Y. Born January 1, 1881, at
Lieniava, Galicia. Son of David Goldfarb. Educated at Lieniava (Talmud and music); high school, New York City; and Jewish Theological Seminary of America (Diploma). Address: Tompkinsville, S. I., New York City.


Heidelberg University. Rabbinical diploma granted by Haham
Dr. Moses Gaster, London. Was Rabbi at Albuquerque, N. M.,
and Sacramento, Cal. Publication: "The Haggadah according to
the Rite of Yemen, with Arabic-Hebrew Commentary." Address:
108 Browden, Dallas, Texas.

Greenfield, Samuel. Rabbi (since 1899) of Mount Zion Con-
gregation, New York City. Born April 6, 1870, at Kaschau, Aus-
tria-Hungary. Son of Solomon Greenfield and Bertha Friedman.
Educated at Kaschau, New York City, and Cincinnati, Ohio.
Rabbi, Hebrew Union College; B. L. University of Cincinnati.
Rabbi at Peoria, Ill., 1891-1893; Rodeph Shalom Congregation,
Pittsburg, Pa., 1893-1896; and Temple Beth Elohim, Brooklyn,
N. Y., 1896-1899. Editor of the Jewish Criterion, 1895-1898. Ad-
dress: 22 East 114th, New York City.

Gries, Moses J. Rabbi (since 1892) of Congregation Tifereth
Israel, Cleveland, Ohio. Born January 25, 1868, at Newark, N. J.
Educated at University of Cincinnati (B. L., 1889), and Hebrew
Union College (Rabbi, 1889). Rabbi at Chattanooga, Tenn.,
1889-1892. President Educational League; organizer of first
"Open Temple;" President Alumni Association Hebrew Union
College. Address: 45 Oakdale, Cleveland, Ohio.

Gross, Alexander. Minister (since 1890) of Congregation
Adath Jeshurun, Philadelphia, Pa. Born December 4, 1884, at
Tauber Bischofshem, Germany. Son of Abraham Gross. Edu-
cated at Tauber Bischofshem and Karlsruhe. Diplomas awarded
by Dr. I. Geismar and Dr. Altman. Held positions at Petersburg,
Va., for eleven years; and at Easton, Pa., for eight years. Ad-

Grossmann, Louis. Rabbi of Congregation B'nai Yeshurun,
Cincinnati, Ohio. Born February 24, 1863. Son of Rabbi Ignatz
Grossmann (author of "Mikraoth Ketanoth"). Educated at
University of Cincinnati (B. A.) and Hebrew Union College
(Rabbi and D. D.). Rabbi of Temple Beth El, Detroit, Mich.,
1884-1898. Professor of Theology at Hebrew Union College. Was
Secretary Central Conference of American Rabbis and Member
Executive Board. Publications: "Judaism and the Science of
Religion;" "Maimonides;" "Responses, Psalms, and Hymns;"
"Life and Writings of Isaac M. Wise" (edited in conjunction
with David Philipson). Address: 2212 Park Av., Walnut Hills,
Cincinnati, Ohio.

Grossman, Rudolph. Rabbi of Temple Rodeph Sholom,
New York City. Born July 24, 1867, at Vienna, Austria. Son of
Rabbi Ignatz Grossman. Educated at University of Cincinnati (B. L.) and Hebrew Union College (Rabbi and D. D.). Address: 1347 Lexington Av., New York City.


Guttmacher, Adolf. Rabbi of the Baltimore (Md.) Hebrew Congregation. Born January 7, 1861, in Germany. Son of Manheim Guttmacher. Educated at the Jüdisches Lehrer Seminar, Berlin; University of Cincinnati (B. L.); Hebrew Union College (Rabbi); and Johns Hopkins University (Ph. D.). Was Rabbi at Fort Wayne, Ind. Publication: "Optimism and Pessimism in the Old and New Testaments." Address: 2239 Bolton Ave., Baltimore, Md.

Guttman, Adolph. Rabbi (since 1883) of the Society of Concord, Syracuse, N. Y. Born August, 1854, in Austria. Son of Hirsch Guttman. Educated at Leipnik, Austria, Pressburg, Hungary, and Universities of Berlin, Vienna, and Zurich (Ph. D.). Rabbinical diplomas conferred by Rabbi H. Dembitzer, Cracow, Galicia; Dr. Leopold Stein, Frankfort on the Main; and the Hochschule, Beth Hamidrash, Vienna. Until recently Professor of Semitics in Syracuse University. Was Rabbi at Hohenems, Tyrol. Address: 102 Walnut Park, Syracuse, N. Y.

Hailperin, Baer. Rabbi (since 1888) of Congregation Mishnayes, Newark, N. J. Born in Russia, in 1859. Son of Mordecai Hailperin and Feige Schapira. Educated at Minsk, Russia, the chief rabbis of which conferred the Rabbinical diploma upon him. Held Rabbinical positions in Russia (1885) and Albany, N. Y. (1887). Founder of the Kosher Meat System and the Passover Relief Fund in Newark. Address: 229 Court, Newark, N. J.

Harris, Maurice H. Rabbi of Temple Israel of Harlem, New York City. Born November 9, 1859, in London, Eng. Son of

Harrison, Leon. Rabbi of Temple Israel, St. Louis, Mo. Born August 13, 1866, at Liverpool, Eng. Son of Gustave Harrison. Educated at public schools of New York City; College of the City of New York; and Columbia University. Rabbinical diploma conferred by Emanu-El Theological Seminary Association, New York City. Was Rabbi of Temple Israel, Brooklyn, N. Y. Address: Temple Israel, St. Louis, Mo.


Heinberg, Israel. Rabbi (since 1889) of Congregation B’nai Israel, Monroe, La. Born March, 1858, at Padberg, Westphalia, Germany. Son of Bendix Heinberg. Educated at Jewish Seminary, Münster, Westphalia, and University of Bonn. Rabbinical diploma received from the Curatorium of the Mark-Haindorf Seminary. Was Rabbi at Pensacola, Fla., for one year, and at Alexandria, La., for two years. Address: 112 Jackson, Monroe, La.


Hershman, Joel. Cantor of Congregation Bnei Abraham, Hagerstown, Md. Born January 1, 1883, at Minsk, Russia. Son of
David Hershman. Educated at Dvinsk and Vilna, Russia. Held positions at Lintop, Russia, and Waterbury, Conn. Address: 252 Frederick, Hagerstown, Md.


**Hirschberg, Abram.** Rabbi (since 1898) of North Chicago Hebrew Congregation, Chicago, Ill. Born August 10, 1876, at Cincinnati, Ohio. Son of Maurice A. Hirschberg. Educated at University of Cincinnati (B. A.); University of Chicago; and Hebrew Union College (B. H. L., B. D., and Rabbi, 1898). Address: 294 La Salle Av., Chicago, Ill.

**Hirschowitz, Abraham Eber.** Rabbi (since 1898) of Congregation Sons of Israel, New York City. Born in 1845, in Shilel, Russia. Son of Samuel Hirschowitz and Hannah Kirschstein. Educated at Kovno, Russia. Rabbinical diploma conferred by Rabbi Isaac Elchanan Spector, Kovno; Rabbi Jacob Saul Eliaschbar, Jerusalem; Dr. Nathan Adler and Rabbi Jacob Rheinowitz, London, Eng. Held positions as Superintendent of the Poor Jews' Shelter, London, for five years; as teacher in the Jews' Free School, London; as Rabbi of Congregation Beth Hamedrash Chevrah Torah, Melbourne, Australia; and as Rabbi in San Francisco, Cal., for one year; and in New York City, for seven years. Sent, in 1884, by German Rabbis, to the Anglo-Jewish Colonization Society of London concerning the colonization of Palestine. Called to Japan in 1895 to decide a religious question.
tions: "Minchat Marchesas" (dedicated to Sir Moses Montefiore); Memorial Address on Mr. Lawrence Oliphant; "Religious Duties of the Daughters of Israel." Address: 61 East Broadway, New York City.

**Hirsdansky, Samuel Z'vi.** Rabbi of B'nai Pithche Teshubah, New York City. Born Ab 7, 5608, at Kovno, Russia. Son of Abraham Isaac Hirsdansky and Rachel Miriam Iviensky. Educated at Talmudical Colleges of Kovno and Volosin, Russia. Rabbinical diploma conferred by Rabbi Isaac Elchanan Spector, Kovno. Was Rabbi in Congregations Anshei Emeth, Agudath Achim Chesed Shel Emeth, Anshei Makowa, and Anshei Kroz, all in New York City. Founder of an Old People's Home; a Society for the Aid of the Sick; a Kosher Food House for Jewish Soldiers; a Free Transportation Society, etc.; all in Kovno. Was Gabai of the Kovno Talmudical College. Address: 10 East 103rd, New York City.

**Hirshberg, Samuel.** Rabbi (since 1895) of Congregation Ohabei Shalom, Boston, Mass. Born December 14, 1869, at Cincinnati, Ohio. Son of Maurice A. Hirshberg and Sarah Samuels. Educated at Hebrew Union College (Rabbi, 1891); University of Cincinnati (B. L., 1891); and Harvard University (M. A., 1902). Was Rabbi of Congregation Achduth Vesholom, Fort Way, Ind., 1891-1895. Married, October 24, 1899, Jeannette Rosalie Hirshberg. Address: 30 Coolidge, Brookline, Mass.

**Hochheimer, Henry.** Born October 3, 1818, at Ansbach, Middle Franconia. Son of Rabbi Isaac Hochheimer. Rabbinical education under his grandfather, Rabbi Moses Hochheimer, Ansbach; Rabbi Guggenheimer, Kriegshaber; and Rabbi Hirsch Aub, Munich, from the last of whom he received the Rabbinical authorization (1845). Secular education at the Lateinschule, Ansbach; Gymnasium, Augsburg; and University of Munich (Ph. D.). Assistant Rabbi to his father in Ichenhausen, 1844-1849; Rabbi of the Baltimore Hebrew Congregation, 1849-1859; Rabbi of Congregation Oheb Israel, Baltimore, 1859-1892. Made Rabbi Emeritus in 1892. Contributor to the Jewish press, especially in Germany, since 1841. Forced to leave Germany on account of seditious addresses and articles published in 1848 in Der Grenzbote, and Die Zeitung für die elegante Welt. Address: Hebrew Hospital and Asylum, Baltimore, Md.

**Hummel, Benno W.** Assistant Cantor (since 1903) of Congregation Chizzuk Emoonah, Baltimore, Md. Born March 10, 1866, at Fischach, Bavaria. Son of Heinrich Hummel and Fanni Ellinger. Educated at the Talmud Torah of Schwabach and Burg-

HURWITZ, REUBEN. Rabbi of Congregation B'nai Abraham, Terre Haute, Ind. Born Shebat 14, 5625, at Kalwarya, Poland. Son of Hyman Isaac Hurwitz. Educated at Kovno, Russia. Rabbinical diploma received from Rabbi Alexander Moses Lapidos, and others. Address: 327 South 12th, Terre Haute, Ind.

ISAACS, ABRAM S. Rabbi of Congregation B'nai Jeshurun (Nathan Barnert Memorial Temple), Paterson, N. J. Born August 30, 1853, in New York City. Son of Rabbi Samuel Myer Isaacs and Jane Symmons. Educated at a collegiate school, New York City; University of the City of New York (B. A., 1871; M. A., 1873; Ph. D., 1878); Breslau University (1874-1877); and Breslau Jewish Theological Seminary (certificate three years' study). Professor of Hebrew, University of the City of New York, 1885-1894; Professor of German, University of the City of New York, 1889-1895; Professor of German Literature (post-graduate seminary), University of the City of New York, since 1895. Editor of the Jewish Messenger, 1878-1903; of Hebraica, 1879. Consulting editor of Standard Dictionary. Founder of Children's Synagogues, 1878-1881. Publications: "Moses Chaim Luzzatto;" "Jewish Future Life" (chapter in "That Unknown Country"); "Stories from Rabbis;" "The Jews of New York" (chapter in Vol. IV Wilson's "Memorial History of New York"); reviews and essays in periodical publications. Address: Paterson, N. J.

*ISRAELI, PHINEAS. Rabbi of Congregation Beth El Jacob, Des Moines, Iowa. Holds Rabbinical diploma of the Jewish Theological Seminary of America.

JACOBS, PIZER W. Rabbi (since 1902) of Congregation B'nai Sholom, Huntsville, Ala. Born December 31, 1876. Son of Wolfe Jacobs. B. D. and Rabbi, Hebrew Union College; B. A., University of Cincinnati (Jones Prize); Rabbi at Albuquerque, N. M., 1900-1902. Address: P. O. Box 115, Huntsville, Ala.

Jacobson, Moses Perez. Rabbi of Hebrew Zion Congregation, Shreveport, La. Born August 25, 1864, at Fort Wayne, Ind. Son of Elkan Jacobson and Fanny Rosenstein. Educated at Hebrew Union College (Rabbi, 1886); and University of Cincinnati (B. A.). Was Rabbi of Congregation Beth Israel, Macon, Ga., for three years; Congregation Beth El, San Antonio, Texas, for two years; Congregation B'nai Israel, Salt Lake City, Utah, for three years; Congregation Rodef Sholem, Youngstown, Ohio, for two years; and Kehillath Anshe Maarabh, Chicago, Ill., for three years. Editor of the Jewish Chronicle, Mobile, Ala. Address: 750 Hope, Shreveport, La.


Jastrow, Marcus. Rabbi Emeritus of Congregation Rodeph Shalom, Philadelphia, Pa. Born June 5, 1829, at Rogasen, Province of Posen, Prussia. Son of Abraham Jastrow. Educated at Rogasen; Gymnasium at Posen; and University of Berlin. Ph. D., Halle; Litt. D., University of Pennsylvania. Rabbinical diplomas conferred by Rabbi Moses Feilchenfeld, Rogasen, and Rabbi Dr. Wolf Landau, Dresden. Held positions as preacher of the German Congregation of Warsaw, Poland; Rabbi at Worms, Germany; and Rabbi of Congregation Rodeph Shalom. Imprisoned in Warsaw; expelled for political reasons; recalled in 1862. Publications: "Vier Jahrhunderte aus der Geschichte der Juden;" "Kazania" (collection of sermons in Polish); "Die Lage der Juden in Polen" (anonymous); "Die Vorläufer der polnischen Revolution" (anonymous); "Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature;" contributions to Frankel's Monatsschrift, Revue des Études juives, Hebraica, etc. Address: 139 West Upsal, Germantown, Pa.


Kaiser, Alois. Cantor (since 1866) of Congregation Oheb Shalom, Baltimore, Md. Born November 10, 1840, at Szobotist, Hungary. Son of David Loeb Kaiser. Educated at Realschule, Vienna; Teacher's Seminary and Conservatory of Music, Vienna; Conservatory of Music, Prague; and Johns Hopkins University, Baltimore, Md. Was Cantor at Finhaus, Vienna, and at the Neusynagoge, Prague. President Society of American Cantors; Honorary Member Central Conference of American Rabbis; President Hebrew Education Society, Baltimore. Publications: "Zimrath Yah" (musical service for the whole Jewish year); Psalms 1, 29, 112, and 125 set to music; Requiem for the Day of Atonement; Cantata for Simchath Torah; Confirmation and Consolation Hymns; (with Wm. Sparger) Souvenir of the Jewish Women's Congress at the World's Columbian Exposition; Dedication Anthem; compiler of the music of the Union Hymnal. Address: 1713 Linden Av., Baltimore, Md.


Kaplan, Bernard Michael. Rabbi of Congregation B'nai Israel, Sacramento, Cal. Born June 15, 1874, at Linkovo, Lithuania, Russia. Son of Michael Sheftel Kaplan. Educated at public schools, New York City; Columbia University (B. A. and M. A.), and Jewish Theological Seminary of America (Rabbi). Principal of Mendes' Mission School, New York City, 1897; lecturer on Political Economy at Young Men's Christian Association, New York City; 1897-1898; Rabbi McGill College Avenue Synagogue, Montreal, Can., 1897-1902. Publication: "Origin and Goal of Zionism," published by the Canadian Federation of Zionists. Contributor to the Jewish Criterion, Hebrew Watchword and Instructor, Open
Court, and other papers. Address: 1017 Eighteenth, Sacramento, Cal.


Kartschmaroff, Edward. Cantor (since 1876) of Congregation B'nai Jeshurun, New York City. Born January 1, 1843, at Kherson, Russia. Son of Lazar Kartschmaroff. Educated at Vienna, Austria. Was Cantor at Miskolcz and Szegedin, Hungary; in the Neusynagoge, Prague, Bohemia; and of Congregation Shaare Rachamim (1873-1876), New York City. Address: 1143 Lexington Av., New York City.


Klein, David. Rabbi of Congregation B'nai Israel, Columbus, Ohio. Born in 1868 at Hethárs, Hungary. Son of Rabbi Joel Klein. Educated at a Talmudical College, a Gymnasium, the Ohio State University (B. Ph., M. A.), and privately by his father. Rabbi of Congregation Rodef Shalom, Reading, Pa., 1890-1892; and of Akron (Ohio) Hebrew Congregation, 1893-1896. Publications: "The Philosophy of Spinoza, with Reference to the Sources;" "The Influence of Spinoza on Modern Thought;" "Stoicism and Hassidism." Address: 526 East Main, Columbus, Ohio.

Amsterdam, N. Y., for three years, and Canton, Ohio, one year. Publication: "The Relation of Avicebron and Maimonides to Aristotle." Address: 1123 Sixteenth Av., Altoona, Pa.

Klein, Israel. Rabbi of Congregation Bnai Israel, Evansville Ind. Born July 19, 1877, at Zanesville, Ohio. Son of Leopold Klein. Educated at public schools of Zanesville, Chicago, and Cleveland; Jewish Orphan Asylum, Cleveland; high school, Cincinnati; University of Cincinnati (B. A.); and Hebrew Union College (B. H. L., and Rabbi, 1899, Valedictorian). Address: 514 Upper 7th Street, Evansville, Ind.

Klein, Jacob. Rabbi of Congregation Emanuel, Statesville, N. C. Born May 12, 1870, at Nagy-Ida, Hungary. Son of Max Klein. Educated at Kaschau, Hungary. Attended several Talmudical Colleges, and was graduated at a teachers' seminary. Rabbinical diploma conferred by Rabbi Isaac Billitzer, Nagy-Ida. Was Superintendent of Chicago Home for the Jewish Friendless; and Rabbi of Congregations Agudath Achim and Ohave Zedek, Chicago, Ill. Contributed articles and poems to Die Deborah. Address: 710 Kelly, Statesville, N. C.


Kopfstein, Mayer. Born June 15, 1866, at Pressburg, Hungary. Son of Samuel Kopfstein. Rabbinical education at Pressburg, Mattersdorf, and Seret; secular education in Vienna, under the guidance of Dr. A. Jellinek. Rabbinical diploma granted by Rabbi Samuel Ehrenfeld. Held positions at Elmira, N. Y., for two years; in Congregation Anshe Chesed, New York City, for six years; in Congregation Hand in Hand, New York City, for two years; and at Perth Amboy, N. J., for less than a year. Was co-editor of Der Jude. Address: 162 East 108th, New York City.


Kourcik, Leon. Cantor of Congregation Beth Elohim, Brooklyn, N. Y. Born September 20, 1878, at Moscow, Russia. Son of Jacob Kourcik. Educated in Russia. Address: 143 Avenue B, New York City.

Krasnowetz, Nathan. Rabbi (since 1903) of Congregation Adath Israel, Owensboro, Ky. Born August 1, 1879, at Odessa, Russia. Son of Paul-Henry Krasnowetz. Educated at public schools of Milwaukee, Wis.; University of Cincinnati (B. L., 1899: M. A., 1903); and Hebrew Union College (B. H. L., 1899, and Rabbi, 1903). Acting Rabbi of Congregation Bethel, Muncie, Ind., 1901-1903. Address: Owensboro, Ky.


Kulberg, Osias. Minister of Congregation Sons of Abraham, Minneapolis, Minn. Born August 15, 1834, in Austria. Son of Simon Kulberg. Address: 1709 East 19th, Minneapolis, Minn.


Landsberg, Max. Rabbi (since 1871) of Congregation Berith Kodesh, Rochester, N. Y. Born February 26, 1845, at Berlin, Germany. Son of Rabbi Meyer Landsberg (Rabbi at Hildesheim, 1846-1870). Educated privately by his father, and at the Gymnasium Josephinum at Hildesheim, the Universities of Göttingen, Breslau, and Berlin, and the Jewish Theological Seminary, Breslau. Ph. D., University of Halle. Rabbinical diplomas conferred by Dr. L. Adler, Cassel; Dr. Sam. E. Meyer, Hanover; and Dr. Abraham Geiger. Was assistant to his father, and taught at the Teachers' Seminary, Hanover. Publications: "Hymns for
Jewish Worship;" "Ritual for Jewish Worship." Address: 420 Main St., E., Rochester, N. Y.

Lasker, Hyman Max. Rabbi of Congregation Sharah Tephilah, Troy, N. Y. Born Adar 7, 5626, at Lomzha, Poland. Son of Wolf Lasker. Educated at Talmudical College at Kovno, Russia. Rabbinical diploma conferred by Rabbi Isaac Elchanan Spector, Kovno. Was Rabbi at Bludne, Russia; Portland, Maine; and Buffalo, N. Y. (Congregation B'nai Jacob). Came to America in the "eighties." Address: 7 Division, Troy, N. Y.

Lasker, Raphael. Rabbi Emeritus of Congregation Ohabei Shalom, Boston, Mass. Born February 19, 1838, at Zirke, Prussia. Educated by his father, Rabbi Caro, Pinne; Rabbi Hirsch Schneidemühl, Obornick; and Rabbis Moses Feilchenfeld and Mendel, Rogasen, all in Posen; and at the Gymnasium of Gleiwitz and the University of Giessen. Was Rabbi and founder of Congregation Bnai Abraham, Portsmouth, Ohio, 1858; Rabbi of Congregation Shaar Hashomayim, New York City, for nine years; of Temple Israel, Brooklyn, N. Y., 1871-1876. Member of the Boston Public School Board for six years. Editor of the New Era Jewish Magazine. Address: 31 Doane, Boston, Mass.


Lefkowitz, David. Rabbi (since 1900) of K. K. B'nai Yeshurun, Dayton, Ohio. Born April 11, 1875, at Eperies, Hungary. Son of Benjamin Lefkowitz. Educated at public schools of New York City; College of the City of New York (B. S.); University of Cincinnati (B. L.); and Hebrew Union College (Rabbi, 1900). Address: 18 South Boulevard, Dayton, Ohio.


Leiser, Joseph. Rabbi of Temple Emanuel, Rondout, N. Y. Born in 1873, at Canandaigua, N. Y. Son of F. M. Leiser and Hannah Stargradt. Educated at Rochester, N. Y., and University
of Chicago (B. A.). Rabbinical diploma conferred by Rabbi Dr. E. G. Hirsch. Was Rabbi in Sioux City, Iowa, and Lafayette, Ind. Member of Summer Brook Colony, and of Arts and Crafts League. Publications: "Before the Dawn" (poems); "From Generation to Generation" (novel); and short stories published in the American Israelite, Menorah, and Jewish Gazette. Articles in the Reform Advocate. Address: Kingston, N. Y.


Levi, Charles S. Rabbi (since 1898) of Anshai Emeth Congregation, Peoria, Ill. Born May 20, 1868, at London, Eng. Son of Sampson Levi. Educated in New York City; at grammar and high school, Cincinnati; University of Cincinnati (B. A.); and Hebrew Union College (Rabbi, 1889). Associate Rabbi of Temple B'nai Yeshurun, Cincinnati, 1889-1898; Assistant Professor in Rabbinica at Hebrew Union College, 1889-1898; Secretary Central Conference of American Rabbis, 1889-1898; Treasurer Central Conference of American Rabbis, 1899 to date; compiler and editor of Year Book of the Conference, 1890-1898. Address: National Hotel, Peoria, Ill.


Yosher on Yore Deah." Address: 116 South Lincoln, Wilkes Barre, Pa.


Levy, Abraham B,. Rabbi of Congregation B'nai Abraham, Chicago, Ill. Born October 24, 1858, in Germany. Son of Leonard Levy and Stella Bach. Educated under Dr. M. Lehmann, at Mayence; at Frankfort on the Main; at the Berlin Lehrer Seminar; and the University of Georgia (B. Ph., 1884). Was Rabbi at Frankish Crumbach, Germany; Erie, Pa.; and Waco, Tex. Founder (1880) and Corresponding Secretary Jewish Agriculturists' Aid Society of America. Address: 1180 Douglas Bldg., Chicago, Ill.

*Levy, David. Rabbi of Congregation Mishkan Israel, New Haven, Conn. Address: 169 Audubon, New Haven, Conn.


Lifshitz, Sander. Rabbi (since 1894) of Congregations Ahave Sholem and Yad Haruzim, Cincinnati, Ohio. Born in 5606 at Minsk, Russia. Son of Eliezer Haim Lifshitz. Educated in Rus-


*Liknaitz, David. Rabbi at Syracuse, N. Y. Studied at the Jewish Theological Seminary of America. Address: 607 East Lafayette, Syracuse, N. Y.


Lubin, Jacob. Minister (since 1898) of Congregation Beth Israel, Plattsburg, N. Y. Born January 13, 1859, in Germany. Son of Hyman Lubin. Educated in Germany. Diplomas conferred by Dr. Oppenheim, Thorn, and Dr. Rosenstein, Graudenz. Held positions in Rathenow, Brandenburg, Prussia; Regenwalde, Pommerania, Prussia; Pottsville, Pa., for four years; Trenton, N. J., for two years; Orange, N. J., for five years; and New York City, for one year. Address: 57 Cornelia, Plattsburg, N. Y.


Lyons, Alexander. Rabbi of Congregation Beth Elohim, Brooklyn, N. Y. Born June 19, 1867, at Mobile, Ala. Son of Samuel Lyons. Educated at public schools of Mobile; University of Cincinnati (B. L.); Columbia University; and Hebrew Union College (Rabbi). Was Rabbi at Terre Haute, Ind., and Albany, N. Y. Married Ida Eisendrath, Chicago, June 15, 1902. Publications: "Bible Talks;" "Story of Passover;" "Story of Purim." Address: 224 Carroll, Brooklyn, N. Y.

Machol, M. Rabbi (since 1876) of Anshe Chesed Congregation, Cleveland, Ohio. Born November 13, 1845, at Kolmar-in-Posen. Son of Zadik Machol. Educated at Gymnasium of Schneidemühl, Germany; University of Breslau (Ph. D.); and Theological Seminary of Breslau (Rabbi). Rabbi in Leavenworth, Kan., 1869-1872; and Chicago, Ill. (Congregation Anshe Maarabh), 1872-1876. Address: 216 Kennard, Cleveland, Ohio.

Magil, Julius M. Rabbi (since 1900) of Temple Beth El, Corsicana, Texas. Born December 29, 1870, at Mitau, Courland, Russia. Son of Mendel Magil. Educated at Realgymnasium and University of Zürich, Switzerland; and Talmudical College of Grobin, Courland (Rabbi). Studied medicine at Fort Wayne Medical College. Ph. D., Rogers College, 1898. Rabbi at Allentown, Pa., 1892-1894; Reading, Pa., 1894-1896; and Ligonier, Ind., 1896-1900. Editor of the Jewish Home Journal, 1896-1900. Publications: "From Pulpit and Platform;" "Biblical History;" "Medicine in Bible, Talmud, and Ancient History;" "Führer der Rathlosen." Address: Corsicana, Texas.

Maisner, Moses. Minister of Congregation Adath Israel, New York City. Born October 19, 1838, at Deva Wanya, Hungary. Son of Jehudah Maisner and Hannah Schlesinger. Educated at the University of Pest (Ph. D.), and at Pressburg. Rabbinical diploma conferred by Rabbi A. S. B. Sofer, Pressburg. Was Rabbi of the Gomor District, Hungary; and of Congregations Shaare Zedek, Shaaray Tefillah, and Adath Israel, New York City. Publications: "Mateh Mosheh" (for religious schools); "Sefer Chasokoh" (a Talmudical discussion). Address: 10 West 115th, New York City.

Diplomas granted by Rabbis in Hungary. Address: 62 West 118th, New York City.


Mannheimer, Eugene. Rabbi of Mount Sinai Congregation, Sioux City, Iowa. Born November 3, 1880, at Rochester, N. Y. Son of Rabbi Sigmund Mannheimer. Educated at public schools of Cincinnati, Ohio; University of Cincinnati (B. A.); and Hebrew Union College (Rabbi). Address: 412 Twelfth, Sioux City, Iowa.

Mannheimer, Leo. Rabbi (since 1902) of Mizpah Congregation, Chattanooga, Tenn. Born June 11, 1878, at Rochester, N. Y. Son of Rabbi Sigmund Mannheimer. Educated at University of Cincinnati (B. A.); Hebrew Union College (Rabbi); and University of Berlin. Address: 306 High, Chattanooga, Tenn.

*Marcus, Jacob. Rabbi of Temple Children of Israel, Elmira, N. Y. Address: 108 High, Elmira, N. Y.

Marmor, Jacob David. Cantor (since 1889) of the Baltimore (Md.) Hebrew Congregation. Born May 23, 1855, at Poliavo, Government Kamenz-Podolsk, Russia. Son of Solomon Marmor (Rabbi of Liveranten Schule, Berdichev). Talmudic education received from father; musical education from Yerochom Blindman and at the St. Petersburg Imperial Conservatory; higher collegiate education at the same Conservatory and at the Johns Hopkins University. Holds diploma of the St. Petersburg Imperial Conservatory of Music, to which he was admitted as a student by the personal intervention of the Minister of the Interior, who set aside the Governor's veto based upon the law permitting only a three days' sojourn to Jews in St. Petersburg. Was Cantor of Polonnoe and the surrounding district, 1873; and of Radomysl, 1875. Member American Association for the Advancement of Science. Publications: Articles in the Hamelitz, Baltimore Sun, Baltimore American, New York Evening Post, the Omega, and Jewish Comment. Address: 1812 McCulloh, Baltimore, Md.

Margolies, Moses Z. Rabbi of Congregations Beth Israel, Beth Jacob, and Anshei Libavitz, Boston, Mass. Born April,
1851, at Kroz, Russia. Son of Solomon Margolies. Rabbinical
diploma received from Rabbi Heilpern, Bielostok, Russia, and
others. Held Rabbinical positions in Russia for thirteen years.
Address: 3 Baldwin Pl., Boston, Mass.

Margolis, Elias. Rabbi (since 1903) of Temple Emanu-El,
Pueblo, Colo. Born July 15, 1879, at Merecz, Government Vilna,
Russia. Son of Rabbi Isaac Margolis and Hinda Zirilstein. Ed-
ucated at public schools of New York City; Professor Felix Ad-
ler's Ethical Culture School; high school, Cincinnati, Ohio;
University of Cincinnati (B. A., 1900); University of California;
and Hebrew Union College (Rabbi, 1901). Rabbi of Congrega-
tion Re'im Ahuvim, Stockton, Cal., 1901-1903. Address: Pueblo,
Colo.

Marx, David. Rabbi of Hebrew Benevolent Congregation, At-
tlanta, Ga. Born April 29, 1872, at New Orleans, La. Son of
Solomon Marx. B. L., University of Cincinnati; B. H. L. and
Rabbi, Hebrew Union College. Was Rabbi at Birmingham, Ala.
Publication: "Children's Service." Address: 270 Whitehall, At-
tlanta, Ga.

Mayer, Adolph. Rabbi of Congregation B'ne Zion, Danville,
Pa. Born April 4, 1843, at Mayence, Germany. Son of Rabbi
Abraham Levi Mayer. Educated at Southern College, Rich-
mond, Va. Rabbinical diploma conferred by his father. Held
positions in Richmond, Va., and Baltimore, Md. Address: Dan-
ville, Pa.

Born January 27, 1880, at Baltimore, Md. Son of Rabbi Adolph
Mayer. B. A., University of Cincinnati; Rabbi, Hebrew Union
College. Address: Helena, Ark.

Mayer, Harry H. Rabbi (since 1899) of Congregation B'nai
Jehudah, Kansas City, Mo. Born January 24, 1874, at Allegheny,
Pa. Son of Rabbi Lippman Mayer and Elise Hecht. Educated at
public schools of Allegheny; Piersol's Academy, Beaver, Pa.; Uni-
versity of Cincinnati (B. A.); University of Berlin; University of
Strassburg; and Hebrew Union College (B. H. L., and Rabbi).
Rabbi at Little Rock, Ark., 1897-1899. Contributor to Jewish and
secular press. Address: Kansas City, Mo.

Mayer, Lippman. Rabbi Emeritus (since 1901) of Congrega-
of Marx Mayer. Educated at Universities of Würzburg and Ber-
lin; M. A. and Ph. D., Heidelberg. Rabbinical diploma conferred


Medvidovsky, Israel. Minister of Congregation Neve Zedek-Talmud Torah, Portland, Ore. Born in 1865, in Russia, and educated there. Son of Jacob Medvidovsky. Rabbinical diploma conferred by Rabbi Levin, Rostov, Russia. Address: 200 Carruth, Portland, Ore.


Mendes, Frederick de Sola. Rabbi (since 1874) of Congregation Shaaray Tefilla, New York City. Born July 8, 1850, in Jamaica, W. I. Son of Rabbi Abraham Pereira Mendes and Eliza de Sola. Educated at London, Eng., and Breslau, Germany. B. A., 1869, University of London; Ph. D., 1871, University of Jena; Rabbi, 1873, Haham Benjamin Artom, London. Publications: “Child’s First Bible; ” “Outlines of Bible History; ” “De-
fence, not Defiance” (anti-missionary). Address: 154 West 82d, New York City.

*Mendes, H. Pereira. Minister (since 1877) of K. K. Shearith Israel, New York City. Son of Rabbi Abraham Pereira Mendes and Eliza de Sola. President Union of Orthodox Jewish Congregations of the United States and Canada; President New York Board of Jewish Ministers; Honorary Vice-President Federation of American Zionists. Address: 99 Central Park, West, New York City.


Messing, Aaron J. Rabbi (since 1885) of Congregation B’nai Sholom, Chicago, Ill. Born June 18, 1840, at Argenau, near Bromberg, Germany. Son of Rabbi Joseph Messing (author of a number of Hebrew books). Educated at Breslau and Graetz, Prussia, and Rostock, Mecklenburg. Rabbinical diplomas granted by Rabbis E. Gutmacher, M. Feilchenfeld, and N. Caro. Ph. D., University of Rostock. Rabbi in Militsch, Silesia; Mecklenburg-Schwerin; New York City (1866); and San Francisco (1867-1885). Publications: “S’fath Eiver” (Hebrew Primer), and “Torath Emeth” (Catechism). Address: 4337 Vincennes Av., Chicago, Ill.


Messing, Henry J. Rabbi (since 1878) of United Hebrew Congregation, St. Louis, Mo. Born March 10, 1848, at Gostyn, Posen, Prussia. Son of Rabbi Joseph Messing. Educated in Germany. Rabbinical diploma awarded by Rabbi Gedalya Tikтин, Breslau, Germany. Rabbi at Dubuque, Iowa, 1869; Williamsport, Pa., 1870-1877; and Peoria, Ill., 1877-1878. Founder
Messing, Mayer. Rabbi (since 1867) of the Indianapolis (Ind.) Hebrew Congregation. Born December 10, 1843, at Geniv-kowo, Prussia. Son of Rabbi Joseph Messing. Educated at Graetz, Prussia. Rabbinical diplomas received from Rabbi E. Gut-macher; Dr. Poper, Charnikow; and Dr. Cohen, Schwerin. Was Rabbi in Neubuckow, Mecklenburg-Schwerin, and Asken on the Elbe, Germany. Address: 523 North Delaware, Indianapolis, Ind.


Meyer, Julius Henry. Rabbi (since 1900) of Congregation Emanu-El, Milwaukee, Wis. Born July 18, 1874, at Thibodeaux, La. Son of Lehman Meyer and Henrietta Levy. Educated at public schools of New Orleans, La., and St. Louis, Mo.; high school, Cincinnati, Ohio; University of Cincinnati (B. A.); and Hebrew Union College (B. H. L. and Rabbi). Rabbi at Toledo, Ohio, 1897-1900. Married Mabel Bloch, Toledo, June 26, 1900. Address: 276 Lyon, Milwaukee, Wis.


Mielziner, Jacob. Rabbi (since 1900) of Congregation Emanu-El, Helena, Mont. Born September 19, 1877. Son of Rabbi Moses Mielziner and Rosetta Levald. Educated at public schools of Cincinnati; University of Cincinnati (B. A., 1900); and He-
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Brew Union College (Rabbi, 1900). Address: 415 Eighth Av., Helena, Mont.

Miller, Kassel. Cantor of Congregation Bass Jacob, Lewiston, Me. Born July 4, 1866, at Skidel, Poland. Son of Eyzer Miller. Was Cantor at Pottsville and Philipsburg, Pa.; Steubenville and Bellaire, Ohio; and Evansville, Ind. Address: 155 Pierce, Lewiston, Me.

Moll, Max S. Assistant Minister (since 1886) of Congregation Berith Kodesh, Rochester, N. Y. Born August 27, 1846, at Graetz, Prussia. Son of Rabbi Simon Moll. Educated in Germany. Was Rabbi of Congregation Adereth El, New York City, for four years; B'naï Jeshurun, Paterson, N. J., for two years; Aitz Raanan, Rochester, N. Y., for seven years. Publications: "Condensed German Grammar;" "Companion for Practical Work." Address: 125 University Av., Rochester, N. Y.

*Morais, Henry S. Rabbi of Congregation Adath Yeshurun, Syracuse, N. Y. Son of Dr. Sabato Morais. Was Rabbi of Congregation Jeshuat Israel, Newport, R. I. Address: 719 Almond, Syracuse, N. Y.


Moses, Alfred G. Rabbi of Congregation Shaarai Shomayim, Mobile, Ala. Born at Livingston, Ala. Son of Rabbi Adolph Moses and Emma Isaacs. Educated at public schools of Louisville, Ky.; privately by Dr. Abraham Flexner; at University of Cincinnati (B. A.); and Hebrew Union College (B. H. L. and Rabbi). Represents third generation of Rabbis. Occupies position once held by his father. Address: 407 Conti, Mobile, Ala.


Myers, Isidore. Rabbi (since 1897) of Congregation Ohabai Shalome, San Francisco, Cal. Born February 15, 1856, at Suvalki, Poland. Son of Morris Myers. Educated at Suvalki and Kalwarya, Poland; Melbourne (Australia) Hebrew School; Scotch College; and Melbourne University (B. A). Rabbi at Bendigo, Australia, 1880-1885; of East Melbourne Hebrew Congregation, 1885-1890; and of Shaar Hashamayim Congregation, Montreal, Canada, 1896-1897. Taught University subjects in schools at Melbourne. Organized public meetings in Victoria in 1886, and raised $5000 in aid of Russian Jews. Visited Palestine in 1890, and in three months rescued sixty Jewish souls from the missionaries. Delivered two hundred public lectures, 1890-1895, on the Talmud and on Zionism in sixty cities in Great Britain; lectured in New York City, 1895-1896. Publication: "Gems from the Talmud." Address: 1836 Sutter, San Francisco, Cal.

Nelson, Leon M. Rabbi (since 1898) of Temple Israel, Brooklyn, N. Y. Born January 22, 1876, at Richmond, Va. Son of N.
W. Nelson and Regina Stern. Educated at public schools of Richmond, Va.; high school, Cincinnati, Ohio; University of Cincinnati (B. A.); Columbia University; and Hebrew Union College (Rabbi, Valedictorian). Address: 308 McDonough, Brooklyn, N. Y.

Newfield, Morris. Rabbi of Congregation Emanu-El, Birmingham, Ala. Born January 31, 1869, at Homonna, Hungary. Son of Sabbatai Newfield. Educated at Royal Gymnasium (graduate); University and Rabbinical Seminary, Budapest; University of Cincinnati (B. A); and Hebrew Union College (Rabbi). Studied medicine at University of Budapest. Was instructor at Hebrew Union College. Received 33rd degree of Freemasonry (1903). Publication: "Studies in Ecclesiastes." Address: 715 North 18th, Birmingham, Ala.

Newman, Julius. Born December 16, 1851, in Hungary. Son of Joseph Newman. Educated at Budapest, Eisenstadt, and Pressburg, in Hungary. Rabbinical diploma conferred by Rabbi Schreiber (Sofer), Pressburg, and Dr. I. Hildesheimer, Eisenstadt. Was Rabbi of Congregation Emanuel, for five years; of Congregation New Light, for two years; and of the Hungarian Congregation, for six years; all in Chicago, Ill. Served in the Austrian army, 1871-1873; as postmaster in Hungary, for two years; as correspondent for a Vienna newspaper, for three years. Address: 508 44th Place, Chicago, Ill.


Newmark, Hyman. Cantor (since 1880) of Temple Israel of Harlem, New York City. Born October, 1857, at Warsaw, Poland. Son of Moses Newmark. Educated at Warsaw, and Breslau, Germany. Diplomas conferred by Obercantor Professor F. Weisshoff, Warsaw, and Obercantor Deutsch, Breslau. Held positions in Reichthal, Upper Silesia, for one year, and Rondout, N. Y., for two years. Address: 240 West 121st, New York City.


Philipson, David. Rabbi (since 1888) of Congregation Bene Israel, Cincinnati, Ohio. Born August 9, 1862, at Wabash, Ind. Son of Joseph Philipson. Educated at high school, Cincinnati, Ohio; University of Cincinnati (B. A.); Johns Hopkins University; and Hebrew Union College (Rabbi, 1883, and D. D.). Professor of Homiletics, Hebrew Union College; President Hebrew Sabbath School Union. Member Board of Governors Hebrew Union College, Publication Committee Jewish Publication Society of America, and Council American Jewish Historical Society. Rabbi of Har Sinai Congregation, Baltimore, Md., 1884-1888. Publications: "The Jew in English Fiction;" "Old European Jewries;" "The Oldest Jewish Congregation in the West;" "A Holiday Sheaf;" "Selected Writings of Isaac M. Wise" (edited in conjunction with L. Grossmann); "Reminiscences by Isaac M. Wise" (translation); "Tendencies of Thought in Modern Judaism" (New World); "The Progress of the Jewish Reform Movement in the United States" (Jewish Quarterly Review); "The Beginnings of the Reform Movement in Judaism" (Jewish Quarterly Review).

Philo, Solomon S. Rabbi of Congregation Ahavath Sholom, Fort Worth, Texas. Born December 29, 1850, at Breslau, Germany. Son of Rabbi Moses Philo. Educated at Breslau, and Warsaw, Poland. Rabbinical diploma conferred by the Rabbi of Warsaw. Held positions at Breslau; Ostrowo, Prussia; in Hungary; at Newark, N. J.; Atlantic City, N. J.; and Gainesville, Texas. Address: Fort Worth, Texas.

Rabinovitz, Joseph. Rabbi of Congregation Adas Jeshuren, Sioux City, Iowa. Born September 15, 1868, at Kovno, Russia, and educated there. Son of Solomon Rabinovitz. Rabbinical diploma received from Rabbi Mendelzive, Tauroggen, Russia. Was Rabbi of Congregation Bnei Jacob, Rock Island, Ill. Address: 617 Bluff, Sioux City, Iowa.


Radnitz, Samuel. Cantor of Congregation Beth Elohim, Brooklyn, N. Y. Born August 10, 1863, at Mohilev, Russia. Son of Selman Radnitz. Educated at Elizavetgrad, Russia. Officiated as Cantor in various Russian cities. For three years solo singer at the Metropolitan Opera House, under Anton Seidl. Address: 31 St. Marks Pl., Brooklyn, N. Y.


Raisin, Jacob S. Rabbi of Congregation Gemiluth Chesed, Port Gibson, Miss. Born November 15, 1876, at Nesvizh, Government Minsk, Russia. Son of Aaron S. Raisin. Educated privately and in Talmudical College of Miro; public schools of New York City; College of the City of New York; University of Cincinnati (B. A.); and Hebrew Union College (Rabbi). Publications: "Life and Work of George Eliot" (Hebrew); "Beginning of the Renaissance among Russian Jews;" "A Glimpse into Jewish Science;" "The Maskilim in America." Address: P. O. Box 77, Port Gibson, Miss.

Baisin, Max. Rabbi (since 1901) of K. K. Bene Abraham, Portsmouth, Ohio. Born July 15, 1879, at Nesvizh, Government Minsk, Russia. Son of Aaron S. Raisin. Educated in elementary schools in Russia; public schools, New York City; University of Cincinnati (B. A.); and Hebrew Union College (Rabbi). Publications: "A History of the Jews in America" (Hebrew); Contributor to Hebrew periodicals in Russia and Germany. Address: 72 East 7th, Portsmouth, Ohio.


Rappaport, Solomon. Cantor of Congregation Shaaray Tefilla, New York City. Born January 20, 1862, at Lemberg, Austria. Son of Rabbi Chaim ha-Kohen Rappaport, his teacher of Bible, Talmud, Midrash, and Hazanut. Musical studies pursued at Prague; Peabody Institute, Baltimore, Md.; and the National Conservatory of America, New York City. For nine years Cantor and Preacher in Oheb Sholom Congregation, Newark, N. J. Studied for two years at New York Law School. Publications: Articles
in the American Hebrew. Address: 256 West 98th, New York City.


Reichert, Isidor. Rabbi (since 1896) of Temple Beth-El, Brooklyn, N. Y. Born December 29, 1869, at Konin, Poland. Son of Isaac Reichert. Educated at Gymnasium in Kalisz, Poland, and at University of Berlin. Rabbinical diploma conferred by Rabbi Hirsch Auerbach, Lissa. Was Rabbi of Congregation Bnai Sholaum, Brooklyn, for two years. Address: 177 Caliger, Brooklyn, N. Y.

Reichler, Moses. Rabbi of Congregation House of Jacob, Utica, N. Y. Born Nisan 24, 5617, in Austria. Son of Baruch Reichler. Educated at Rawa-ruska and Drohobycz, Austria. Rabbinical diploma conferred by Rabbi Horshowsky, Drohobycz, and Rabbi Jacob Joseph, New York City. Was Rabbi of Congregation Yshrei Leb, Drohobycz; Anshei Polen and Anshei Breinsk, New York City. Address: 76 Liberty, Utica, N. Y.


Reynolds, Louis G. Rabbi of Congregation Bnai-Israel, Salt Lake City, Utah. Born March 17, 1870, in Poland. Son of Abram Jacob Reynolds. Educated at the Talmudical College of Kovno; and completed a course at the Universities of Zürich


Rogoff, Moses R. Cantor of Congregation Shaarey Zedek, Detroit, Mich. Born March 25, 1852, in Russia. Son of Elias Rogoff. Talmudic education received at Miro, Russia; musical education at Odessa, Russia, and Königsberg, Germany. Cantor's diploma granted by Imperial Music Director H. Weintraub. Held positions in Riga, Russia; New York City; Cleveland, Ohio; and Pittsburgh, Pa. Address: 330 Hastings, Detroit, Mich.

Rosenau, Nathan. Rabbi of Congregation Har Sinai, Trenton, N. J. Born at Wollstein, Germany. Son of William Rosenau. Educated at Gross Glogau and Breslau. Rabbinical diplomas conferred by Dr. Joel and Rabbi Mendelson, Krotoschin; Rabbi Ettinger, Pleschen; Dr. Kline, Gross Glcgau; and Dr. Solomon Cohen, Mecklenburg-Schwerin. Address: 19 Carroll, Trenton, N. J.

Rosenau, William. Rabbi (since 1892) of Congregation Oheb Shalom, Baltimore, Md. Born May 30, 1865, at Wollstein, Germany. Son of Rabbi Nathan Rosenau and Johanna Braun. Educated at public schools and Gymnasium, Hirschberg, Germany; public schools, Philadelphia, Pa.; high school, Cincinnati, Ohio; University of Cincinnati (B. A., 1888); Hebrew Union College (Rabbi, 1889); Post-graduate course in Semitics, Johns Hopkins University (Ph. D., 1900). Rabbi of Temple Israel, Omaha, Neb., 1889-1892. Instructor in Rabbinica, Johns Hopkins University, 1898-1903. Associate in Rabbinica, since

**Rosenbaum, Jacob.** Rabbi of Congregation Agudath Achim, Woodbine, N. J. Born January 13, 1864, in Russia, and educated there. Son of Abraham Rosenbaum. Rabbinical diploma conferred by L. Maskalashan. Held positions in Königsberg, Prussia, and Brooklyn, N. Y. Address: Woodbine, N. J.

**Rosenberg, Armin.** Minister of Congregation Beth Israel, Brooklyn, N. Y. Born March 8, 1866, in Hungary. Son of Joseph Rosenberg. Educated at Budapest. Address: 306 Union, Brooklyn. (Elected Cantor of Congregation Beth Israel, Philadelphia, Pa.)

**Rosenberg, Israel.** Rabbi of Congregation Shomre Adath, Poughkeepsie, N. Y. Born in 1874, at Lomzha, Poland. Son of Gershon Rosenberg. Educated at Kovno, Slobodko, and Navarodok, in Russia. Rabbinical diplomas conferred by Rabbi Epstein, Navarodok; Rabbi Sternfeld, Brisk; Rabbi Isaac Shloma Yeel, Kovno; and others. Address: Poughkeepsie, N. Y.


**Rosenfeld, Zachariah J.** Rabbi of Congregations Tefairath Israel and Shaireth Sphard, St. Louis, Mo. Born and educated in Russia, and held positions there, and in New York City, and Baltimore, Md. Publication: "Tikvath Zachariah." Address: 1007 North Tenth, St. Louis, Mo.


Rosenthal, Frank L. Rabbi of Congregation B'nai Israel, Baton Rouge, La., and Temple Sinai, St. Francisville, La. Born May 7, 1865, in New York City. Son of Rubin Rosenthal, who conducted his Hebrew education. Secular education at public schools of New York City; and the College of the City of New York. Was Rabbi, for five years, of the Congregation House of Israel, Hot Springs, Ark. Address: Baton Rouge, La.


Rosentreter, Adolf. Rabbi (since 1884) of Congregation Bnei Amoona, St. Louis, Mo. Born December 27, 1858, at Gollantsch, Germany. Son of Meyer Rosentreter. Educated at Berlin. Rabbinical diploma granted by Dr. I. Hildesheimer. Held positions at Roebel, for three years; Meseritz, for two years; and Kettwig, for one year. Address: 1012 Atchinson Pl., St. Louis, Mo.

Rosenzweig, Emanuel. Cantor and Rabbi of Congregation Adath Israel of the Bronx, New York City. Born December, 1844, in Russia. Son of Abraham Rosenzweig. Educated in Talmudical College of Berdichev, which conferred the title Rabbi. Held positions in Bielostok, Russia; in Posen, Prussia; in Boston, Mass., for four years; in the Henry Street Synagogue, New York City, for fourteen years; and in Washington, D. C., for four years. Address: 1240 Fulton Av., Bronx.

Roubin, Solomon. Rabbi of Congregation Agudath Achim, Woodbine, N. J. Born August 24, 1854, at Suvalki, Poland. Son of Moses Breschinski and Mary Sinai. Educated at Talmudical Colleges of Suvalki, Poland, and Grosswardein and Pressburg, Hungary. Rabbinical diploma conferred by Rabbi A. S. B. Sofer, Pressburg. Was Rabbi at Mezières, French Lorraine, for eight years; Wittersheim, Alsace, for three years; Assistant to Grand Rabbin Aristide Astruc at
Bayonne, France, 1887-1892; Rabbi at Tyler, Texas, 1894; Butte, Mont., 1897; and San Antonio, Texas, 1900-1901. Librarian of Sutro Library, San Francisco, Cal., 1895. At present principal of Hebrew School, and instructor in religion at Baron de Hirsch Agricultural School, Woodbine. Sent, in 1887, by the Consistoire Central of France, to establish a synagogue in Madrid (unsuccessful for lack of funds). Came to America in 1893. Publication: "A Scroll of the Law by Maimonides." Address: Woodbine, N. J.

Rubenstein, Charles A. Rabbi (since 1898) of Har Sinai Congregation, Baltimore, Md. Born in Riga, 1870. Son of Isaac Rubenstein and Frieda Bliden. Educated at public schools of Cincinnati, Ohio; University of Cincinnati (B. L.); Columbia University (M. A.); and Hebrew Union College (Rabbi). Rabbi at Little Rock, Ark., 1892-1897. Address: Har Sinai Temple, Baltimore, Md.


Rypins, Isaac L. Rabbi (since 1899) of Mount Zion Hebrew Congregation, St. Paul, Minn. Born June 24, 1862, in Poland. Son of Israel Rypins. Educated in Poland, Berlin, New York City; high school of Cincinnati, Ohio; University of Cincinnati (B. L.); and Hebrew Union College (Rabbi). Was Rabbi at Evansville, Ind., 1889-1899. Address: 763 Holly Av., St. Paul, Minn.

Sachnowitz, Benjamin. Minister of Congregation Brothers of Joseph, Norwich, Conn. Born in Rossein, Russia. Son of Isaac


Sadler, Bernard. Rabbi of Montefiore Congregation, Cairo, Ill. Born September 15, 1854, at Kirchenbirk, Bohemia. Son of Wolfgang Sadler and Nannie Berman. Educated at Realschule of Elbogen, Bohemia. Officiated, during the holidays, at South Bend, Ind., 1894-1895; and Owensboro, Ky., 1897. Organized Montefiore Congregation in 1894. Address: 813 Commercial Av., Cairo, Ill.


Salinger, Simon F. Rabbi and Cantor (since 1895) of Congregation Adas Jeshurun, Louisville, Ky. Born September 29, 1860, in Poland. Son of Joseph Salinger. M.D., Western University of Pennsylvania, 1897. Was Rabbi in Mehlsack, Germany, for one year; London, Eng., for one year; Wilkes Barre, Pa.; Cleveland, Ohio; and Pittsburg, Pa., for six years. Address: 420 East Chestnut, Louisville, Ky.


Samfield, M. Rabbi (since 1871) of Congregation Children of Israel, Memphis, Tenn. Born at Marksteff, Bavaria, in 1846. Educated by his father; at the Talmudical College of Rabbi Lazarus Ottensosser, at Hoechberg; at the Realgymnasium and under Dr.
J. Fuerst, Baireuth; University of Würzburg (Ph. D.); and Rabbi Seligman Baer Bamberger, from whom he received the degree of Rabbi. Came to America in 1867. Rabbi of Congregation B'nai Zion, Shreveport, La., until 1871. Founder Tennessee Society for the Prevention of Cruelty to Animals and Children; founder of United Charities of Memphis; founder of Young Men's Hebrew Association, Memphis; President Hebrew Relief Association, Memphis; Governor Hebrew Union College; Trustee Cleveland Jewish Orphan Asylum; President of Southern Rabbinical Association. Founder and editor of the Jewish Spectator. Address: 104 Adams, Memphis, Tenn.


Schanfarber, Tobias. Rabbi of Congregation Anshe Maarabah, Chicago, Ill. Born December 20, 1862, at Cleveland, Ohio. Son of Aaron Schanfarber and Sara Newman. Educated at public schools of Cleveland, Ohio; University of Cincinnati (B. A.); Johns Hopkins University; and Hebrew Union College (Rabbi). Was Rabbi at Toledo, Ohio; Fort Wayne, Ind.; Baltimore, Md.; and Mobile, Ala. Was editor of Jewish Comment, Baltimore, Md.; Jewish Chronicle, Mobile, Ala.; and Reform Advocate, Chicago, Ill. At present, editor of Chicago Israelite. Address: 4049 Grand Boulevard, Chicago, Ill.


Schlesinger, Max. Rabbi Emeritus (since 1903) of Congregation Beth-Emeth, Albany, N. Y. Born February 18, 1837, at Vitschen, Silesia. Son of Joseph Schlesinger. Educated at Gymnasium of Oppeln, Prussia; Theological Seminary of Breslau; and University of Prague (M. A. and Ph. D.). Rabbinical
diploma conferred by Professor Dr. Saul Isaac Kaempf, Prague. Only position as Rabbi of Congregation Beth-Emeth, Albany, N. Y. Publication: "The Historical Jesus of Nazareth." Address: 334 Hudson Av., Albany, N. Y.

Schneeberger, Henry William. Rabbi (since 1876) of Congregation Chizzuk Emoonah, Baltimore, Md. Born September, 1848, in New York City. Son of Sigmund Schneeberger. Educated at private schools of Mr. Sachs and Dr. Anthon, New York City; Columbia College (B.A., M.A., and Ph.D.); under Dr. M. Lehmann, in Mayence, Germany; and Dr. I. Hildesheimer in Eisenstadt, Hungary, and Berlin. Rabbinical diploma received from Dr. I. Hildesheimer, Berlin. Was Rabbi of Congregation Poel Zedek, New York City, 1872-1876. Married Sarah Nussbaum, New York City, April 19, 1882. Publication: "Life and Works of Rabbi Yehuda Ha-Nasi." Address: 1628 Druid Hill Av., Baltimore, Md.


Schorr, Israel. Cantor of Temple Israel, Brooklyn, N. Y. Born August 20, 1870, at Lemberg, Austria. Son of Baruch Schorr. Educated at Vienna. Held a position in the Congregation Oheb Sholom, Newark, N. J. Address: 214 Hooper, Brooklyn, N. Y.

Schreiber, Emanuel. Rabbi of Congregation Emanuel, Chicago, Ill. Born December 13, 1852, at Leipnik, Moravia. Son of Herrmann Schreiber. Educated at Gymnasium of Kremsier, Austria; University of Berlin; Talmudical College of Rabbi Moses Bloch, Leipnik; Rabbinical Seminary of Dr. I. Hildesheimer in Eisenstadt, Hungary, and in Berlin; and by Dr. A. Geiger, at the Berlin Hochschule für die Wissenschaft des Judenthums. Ph. D., University of Heidelberg. Rabbinical diplomas granted by Dr. Abraham Geiger, Berlin; Lazarus Adler, Cassel; Elias Grünebaum, Landau; Leopold Stein, Frankfort on the Main. Was Rabbi at Elbing, Prussia; Bonn, Germany; Mobile, Ala.; Denver, Colo.; Los Angeles, Cal.; Little Rock, Ark.; Spokane, Wash.; Toledo, Ohio; and Youngstown, Ohio. Member of the Deutsche-Morgenländische Gesellschaft; professor of languages (1874-1875) at the Samson Schule, Wolfenbüttel; professor in college at Los

Schreiber, Moses A. Minister of West End Hebrew Congregation, Knesseth Israel, Baltimore, Md. Born Iyar 18, 5601, at Kovno, Russia. Son of Chaykel Schreiber. Educated privately by Abraham Mapou and others. Teacher's diploma received from Abraham Mapou; authorization as Hazan from Rev. Dr. N. Adler, London, Eng. Occupied positions with the Rabbinical Synagogue, Kovno; the congregation of Sunderland, Eng.; Congregations Darech Amuno, Shaaray Tefillah, and Adereth El, New York City; and Congregation Shearith Israel, Baltimore, Md. Founder and first Principal of the Talmud Torah, New York City. At present, Principal of the Talmud Torah, Baltimore. Publications: Essays in the "Meassef" of the Shocharay Sephat Eber, New York; "Judah's Offering, Centennial Ode," and other poems (Hebrew); and translations of English poems into Hebrew. Address: 881 West Fayette, Baltimore, Md.


Schuman, Jacob. Cantor of Congregation Bnai Sholaum, Brooklyn, N. Y. Born February 13, 1870, in Courland, Russia.
Son of Abraham Schuman. Educated at Riga, Russia. Held a position in Congregation Beth Jacob, Brooklyn, N. Y. Address: 574 Tenth, Brooklyn, N. Y.


Seidel, Jacob M. Rabbi of Congregation Jeshuat Israel, Newport, R. I. Born August 12, 1874, at Warsaw, Poland. Son of Rabbi Saul Seidel. Educated at Warsaw, Piontka, and Kalisz, Poland. Rabbinical diploma conferred by Rabbis Alexander Ziskind, Israel Landow, and Zalzman. Held positions in Bellaire, Ohio, for three years; in Wilkes Barre, Pa., for four years; and in Woonsocket, R. I., for one year. Address: 29½ Newport Av., Newport, R. I.

Shane, David. Rabbi of Congregation Sons of Israel, Camden, N. J. Born April 7, 1846, Government of Kovno, Russia. Son of Joseph Shane. Educated at Talmudical College of Volosin, Russia. Rabbinical diploma granted by Rabbi Joseph Scharia, Shavli, Russia. Was Rabbi in Namunt, Russia. Address: 1118 Broadway, Camden, N. J.

Shapiro, Joseph. Rabbi (since 1892) of Congregation Tifereth Israel, Duluth, Minn. Born September 1, 1860, in Russia. Son of Moses Shapiro. Educated in Odessa, Russia. Rabbinical diploma conferred by the Rabbi of Odessa. Address: 716 West Superior, Duluth, Minn.


Silberfeld, Julius. Rabbi of Congregation B'nai Abraham, Newark, N. J. Born March 5, 1876, at Oswiecim, Austria. Son of Cantor Joseph Silberfeld. Educated in Russia; at public schools of New York City; College of the City of New York; and privately under Dr. Adolph M. Radin. Compelled to leave Russia on account of foreign birth. Held positions in Congregation Tree of Life, Pittsburg, Pa., for one year; Temple Beth El, Jersey City, N. J., for three years; and Temple B'nai Jeshurun, Newark, N. J. (as Associate Rabbi). Address: 210 Hunterdon, Newark, N. J.


Silverman, Joseph. Rabbi (since 1888) of Temple Emanu-El, New York City. Born August 25, 1860, Cincinnati, Ohio. Son of
M. H. Silverman. Educated at University of Cincinnati (B. A.), and Hebrew Union College (Rabbi and D. D.). Rabbi of Temple Emanu-El, Dallas, Texas, 1884-1885; and Congregation B'nai Israel, Galveston, Texas, 1885-1888. President Central Conference American Rabbis, 1900-1903; Secretary Emanu-El Theological Seminary Association; Member Council World's Fair Religious Parliament; Member National Council of Actors' Church Alliance; Vice-President New York Board of Jewish Ministers. Publication: "The Essence of Judaism" (manual for confirmation). Address: 9 West 90th, New York City.


Singer, Herschel. Cantor and Preacher in Congregation Brith Sholem, Buffalo, N. Y. Born April, 1847, at Poneviezh, Russia. Son of Julius Singer. Educated in Russia. Officiated as Cantor in Kreutzburg, Russia, and in Congregation Beth Jacob, Buffalo, N. Y. Publication: "Zichoren Bashofer" (Talmudical and Biblical treatise). Address: 241 William.


Solomon, George. Rabbi (since 1903) of Congregation Mickva Israel, Savannah, Ga. Born October 12, 1873, in New York City. Son of Joseph Solomon and Sarah Solomon. Educated in public schools of New York City; Hebrew Orphan Asylum, New York City; high school, Cincinnati, Ohio; University of Cincinnati (B. A.); and Hebrew Union College (Rabbi). Was Assistant Superintendent Hebrew Orphan Asylum, New York City. Rabbi of Congregation Anshe Chesed, Vicksburg, Miss., 1895-1903. Publication: "Essays on the Origin of Christianity" (in conjunction with Rabbi Joseph Bogen). Address: 22 Jones, W., Savannah, Ga.

Solomon, Kalman. Cantor of Congregation Ahavath Scholom Beth Aron, Brooklyn, N. Y. Born May '2, 1859, in Russia. Son
of Abraham I. Solomon. Educated in Germany. Rabbinical
diploma conferred by Dr. Cohen, Germany. Address: 61 Graham
Av., Brooklyn, N. Y.

Sonneschein, Solomon H. Rabbi of Temple Bnai Yeshurun,
Des Moines, Iowa. Born June 24, 1839, at St. Martin Turóz, Hun-
gary. Son of Moses Sonneschein and Charlotte Jassniger. Edu-
cated at Teschen, Austria, Neusatz, Boskowitz, Moravia, and Ham-
burg. Ph. D., Jena, 1864. Rabbinical diploma received from the
Chief Rabbi of Boskowitz, Moravia, 1863. Was Rabbi in Varas-
din, Prague, New York, and St. Louis. Vice-president, 1886-1888,
of National Conference of Charities and Corrections. Connected
with the German and English Jewish press for forty years as
editor and contributor. Address: 810 Pleasant, Des Moines, Iowa.

City. Born April 3, 1860, at Tallya, Hungary. Son of Koloman
Sparger. Educated at Rabbinical Seminary of Budapest and
Royal Conservatory of Music, Vienna. Held positions at Dort-
mund and Worms, Germany, and in Brooklyn, N. Y. Publica-
tions: Anthems: “O Lord, what is Man;” “Remember, Lord;”
“Behold and See;” and “Out of the Depths;” (with Spicker)
“Emanu-El” (Sabbath eve and morning service, 2 vols.); (with
Alois Kaiser) “Songs of Zion.” Address: 73 East 90th, New
York City.

Spiegel, Adolph. Rabbi of Congregation Shaari Zedek, New
York City. Born February 10, 1869, at Buczacz, Galicia. Son of
Mathias Spiegel. Educated in Talmudical Colleges at Buczacz,
Czernowitz, Bukowina; Stanislau and Tarnopol, Galicia. Rab-inical diploma conferred by Rabbi Samuel Stark, Buczacz. Was
Rabbi of Congregation Gemilath Chesed, Brooklyn, N. Y.; Aha-
vath Scholom Beth Aron, Brooklyn, N. Y.; Adereth El, New York
City; and First Jewish Congregation of Ponce, Porto Rico. Presi-
dent of Austrian Hebrew Charities Association. Address: 166
Henry, New York City.

Spitz, Moritz. Rabbi (since 1878) of Congregation B’nai El,
St. Louis, Mo. Born October 4, 1848, at Csaba, Hungary. Son of
Rabbi Jacob Spitz. Educated at Talmudical College of
Csaba; by Rabbi Hirsch at Old Buda; at the Gymnasium in
Buda; University of Prague, and under Heller, Wessely, Kaempf,
and Judah Teveles, in Prague. Rabbinical diploma granted by
Rabbi Judah Teveles. Was Rabbi less than one year of Congre-
gation B’nai Sholom, Chicago, Ill., and seven years of Congrega-
tion Emanu-El, Milwaukee, Wis. Was editor of the Jewish
Tribune, and at present editor of the Jewish Voice. Contributor
to the American Israelite and Die Deborah under the nom de plume "Ben Abi." Connected with the Jewish press in Europe and America for thirty-five years. Address: 1727 Missouri Av., St. Louis, Mo.


Stollnitz, Henry Sandé. Rabbi of Congregation Adath Emuno, Hoboken, N. J. Born in Ostrovo, Government Lomzha, Russia, in 1865. Son of Nathan Stollnitz. Held positions (as Cantor) at Ulm, Württemberg; Norfolk Street Congregation, New York City; Eden Street Congregation, Baltimore, Md.; Ohabei Shalom Congregation, San Francisco, Cal.; and Sharey Tefillo, Orange, N. J. Address: 626 Bloomfield, Hoboken, N. J.

Stolz, Joseph. Rabbi (since 1896) of Isaiah Temple, Chicago, Ill. Born November 3, 1861, in Syracuse, N. Y. Son of David
Stolz. Educated at public schools of Syracuse; University of Cincinnati (B. L.); Hebrew Union College (Rabbi and D. D.). Rabbi at Little Rock, Ark., 1884-1887; and of Zion Congregation, Chicago, 1887-1896. Member of Harper Educational Commission, and since 1899 Member Chicago Board of Education. Married Blanche Rauh, Cincinnati, June 24, 1900. Publication: “Funeral Agenda.” Address: 157 42d Place, Chicago, Ill.

Tintner, Moritz. Rabbi of Congregation Beth Israel Emanuel. Born in Austerlitz, Moravia, Austria. Son of Löbel Tintner. Educated at Pressburg, Breslau, Berlin, and Munich (Ph. D.). Rabbinical diplomas conferred by Rabbi W. Sofer, Pressburg; Rabbi A. Platshek, Boskowitz, Moravia; Dr. Aub, Munich; and Rabbis of Breslau and Berlin. Was Rabbi at Freistadt, Prussia; Kuttenplan, Bohemia; St. Pölten, Austria; of Congregation Shaare Rachamim, New York City; of Congregation Beth Israel, Brooklyn, N. Y.; and in Cleveland, Ohio. Publications: “Abhandlung über Chartesius und Spinoza;” “Responsa of the Talmud Babli;” “Nachle Moshe;” “Matte Moshe;” “Sichron Moshe;” and “Kerem Moshe.” Address: 18 West 118th, New York City.


Tremblatt, I. Minister of Congregation Sons of Israel, West Superior, Wis. Born and educated in Kovno, Russia. Rabbinical diploma conferred by Rabbi Isaac Elchanan Spector, Kovno. Held positions in Archangel and other places in Russia, and in the Argentine Jewish Colony. Address: West Superior, Wis.


Ark. Son of Louis Volmer and Henrietta Bott. Educated at public schools of Little Rock; high school, Cincinnati, Ohio; University of Cincinnati (B. A.); and Hebrew Union College (B. H. L. and Rabbi). Address: Charleston, W. Va.

Voorsanger, Jacob. Rabbi (since 1886) of Temple Emanu-El, San Francisco, Cal. Born November 13, 1852, at Amsterdam, Holland. Son of Wolf Voorsanger and Alicia Pekel. Educated at Jewish Theological Seminary, Amsterdam. B. D. and D. D., Hebrew Union College. Professor of Semitic Languages and Literature, University of California (since the establishment of the chair, 1894). One of the chaplains and a special lecturer at Leland Stanford Jr., University; one of the founders and first Vice-President California Red Cross Society; first President Manila Library Association. Was Rabbi at Philadelphia, 1873-1876; Washington, D. C., 1876-1877; Providence, R. I., 1877-1878; and Houston, Tex., 1878-1886. Was editor of the Jewish South, 1881-1883; Sabbath Visitor, Cincinnati, 1883-1886; was the founder (1895) and is now the editor of Emanu-El. Publications: "Moses Mendelssohn, Life and Works;" and "Chronicles of Emanu-El." Address: 1249 Franklin, San Francisco, Cal.


Weinstein, Harris. Minister (since 1881) of Congregation Shearith Israel, Goshen, Ind. Born January 18, 1859, at Kal-
warya, Government Suvalki, Russia. Son of Aaron L. Weinstein. Rabbinical diplomas received from the Rabbis of Kalwarya and Vishtinetz. Came to America in 1881. Address: 505 South 3rd, Goshen, Ind.

**Weiss, Harry.** Rabbi (since 1903) of Congregation B’nai Israel, Butte, Mont. Born October 19, 1875. Son of Moses Weiss. Educated at public schools of Chicago, Ill.; high school, Cincinnati, Ohio; University of Cincinnati (B. A.); and Hebrew Union College (B. H. L. and Rabbi). Rabbi at Waco, Texas, 1897-1899; and at Pueblo, Colo., 1899-1903. Organized the congregation in Pueblo; synagogue built, free from debt, during his incumbency; and synagogue in Butte begun since his arrival. Contributor of verses to Jewish papers. Address: 915 West Quartz, Butte, Mont.


**Willner, Wolff.** Rabbi (since 1895) of Congregation Beth Israel, Meridian, Miss. Born July 28, 1863, at Strassburg, West Prussia. Son of Rabbi Samuel H. Willner and Sarah Hertzfeld. Educated in Rabbinica by father, in secular studies at Yale University (B. A., 1885; M. A., 1887); and Johns Hopkins University. Rabbinical diploma conferred by father. Rabbi of Congregation Oheb Sholom, Newark, N. J., 1887-1890; Congregation Beth Israel, Houston, Tex., 1890-1892; Eden Street Synagogue, Baltimore, Md., 1892-1894. Came to America in 1874. Address: 2600 Eleventh, Meridian, Miss.


Wittenberg, David H. Rabbi of Congregation Ahavath Chesed, Jacksonville, Fla. Born June 18, 1875, in Poland. Son of Nathaniel Wittenberg. Educated at public schools of New York City; College of the City of New York; and Jewish Theological Seminary of America (Rabbi). Special course in Columbia School of Philosophy. Was Rabbi of Congregation Beth El, Buffalo, N. Y., and Congregation Holy Blossom, Toronto, Can. Address: 413 W. Ashley, Jacksonville, Fla.


Yudelson, Albert B. Rabbi of South Side Hebrew Congregation, Chicago, Ill. Born August 2, 1869, at Proschle, Poland. Son of Judah L. Yudelson. Educated at Talmudical Colleges of Suvalkoi and Sakola, Russia, and at the University of the City of New York and Northwestern University. Rabbinical diplomas granted by Rabbis Z. Director, Sakola; H. Brinn, Chorzellen; Dr. Oppenheim, Thorn, Prussia. Was principal of Hebrew Free School, Paterson, N. J., and superintendent of Hebrew Educational Society, Brooklyn, N. Y. Came to America in 1890. Address: 187 25th Street, Chicago, Ill.

Zarchy, Asher L. Rabbi (since 1903) of the United Orthodox Hebrew Congregations of Louisville, Ky. (Bnai Jacob, Anshei Sforod, and Beth Hamidrash Hagodel). Born in 1862, at Kovno, Russia. Son of Samuel H. Zarchy. Educated at Kovno and Volosin, Russia. Rabbinical diploma granted by Rabbi Isaac Elchanan Spector, Kovno, and Rabbi Hirsch Leb Berlin, Volosin. Was Rabbi at Brooklyn, N. Y. (1892), and Des Moines, Iowa (1893-1903). Came to America in 1891. Address: 222 East Chestnut, Louisville, Ky.


Zielonka, Martin. Rabbi (since 1900) of Mount Sinai Congregation, El Paso, Texas. Born February 15, 1877, at Berlin, Germany. Son of David Zielonka and Bertha Sanger. Educated at public schools of Cincinnati, Ohio; University of Cincinnati (B.A., 1899); Hebrew Union College (B. H. L., 1895; Rabbi, 1899); and Baylor University, Waco, Texas. Came to America in 1882. Rabbi at Waco, Texas, 1899-1900. Publication: “The Status and Condition of the Jew in Mexico.” Address: P. O. Box 756, El Paso, Texas.