

MYER S. ISAACS

A MEMOIR

BY ABRAM S. ISAACS, PH. D.

When Myer S. Isaacs was born—it was on May 8, 1841—New York was still in its youth, and needed the stirring days of the Civil War to develop it into manhood. Its life was outwardly as quiet and sluggish as the sleepy omnibuses that slowly rolled through its streets. It was practically a town compared with the magnificent metropolis of half a century later; yet in that city which numbered about three hundred thousand souls there were men who foresaw its future growth and importance.

As a child Myer S. Isaacs was fortunate in a father's prudence and training. The Reverend Samuel M. Isaacs was called to New York, in 1839, as minister of the B'nai Jeshurun Congregation, and his eldest son was born in Elm Street, not far from the synagogue. There was an atmosphere of preparation in the modest God-fearing household, and that son received his parents' special care. The father knew what pressing problems were to be solved by the coming generation, and with love, strength, and self-sacrifice labored in his home to do his duty, by teaching the teachers and educating for the future the young intrusted to his charge. The eldest son received a full measure of parental guidance, and the labor was lightened by his studious disposition and the love of learning which made the acquisition of Hebrew and secular knowledge a comparatively easy task.

The school days quickly passed, and as rapidly his college experience. In 1855, he entered the New York University, whose Gothic building on Washington Square was one of the sights of the city, and he was graduated as valedictorian after a brilliant course, in 1859. His graduating address was on "Italy," and his allusion to Edgar Mortara, a name then fresh in all minds, evoked a storm of applause. It seemed prophetic of his attitude throughout his career—this chivalrous championship of Israel's cause and vindication of Israel's ideals.

During his college days, when he was only sixteen, he assisted his father in editing *The Jewish Messenger*, founded in 1857, and he assumed a large share in its supervision for many years, retiring from active control in 1872, although continuing to be a valued contributor. His early work showed much mature thought, and grew rapidly in strength and directness. Many plans in New York Israel that were adopted in the years following, were here outlined with masterly skill; and suggestions in the sphere of education and benevolence, in training the immigrant and developing American Judaism along the lines of the best American denominations, were to be realized in movements and institutions that have happily survived the tests of the experimental stage, so eminently practical and far-sighted was his mind, even in the early years of his manhood.

After his graduation from the New York University, he attended its Law School, and was graduated therefrom at the head of his class, in 1861. A year of practical study was next spent in the office of J. H. and S. Riker, prominent lawyers of that day, and a year later he commenced the practice of his profession. He quickly rose to prominence as a skilful

conveyancer, although he did not limit himself to any special branch of law. In 1866, he associated himself with his lifelong friend, Adolph L. Sanger, and in 1870 with his brother, and the three continued together until Mr. Sanger's lamented death in 1894. In later years his two sons were added to the firm of M. S. and I. S. Isaacs. He was indefatigable in his work, and active up to the time of his death. But an hour before he passed away he was consulting with clients and dictating correspondence.

For ten years, from 1887 to 1897, he was one of the lecturers in the Law School of the New York University, and his course devoted to real estate law, so clear, practical, and comprehensive, was a favorite with the students. In the Lawyers' Title Insurance Company, he was one of the Special Committee of Counsel since its organization in 1887, passing upon the intricate legal questions that were submitted to the company for decision. His connection with this committee was highly prized by his associates, as appears by this extract from the memorial tribute: "He contributed to the determination of every question, submitted all the aid which an experience so wide that its limits were rarely attained, and a legal knowledge which seldom was incapable of giving light to those of us who had been in darkness, could impart."

For over thirty years he was a member of the New York Bar Association, and for a time one of its Executive Committee; he was also a member of the State Bar Association and of the American Bar Association. From 1886 to 1890 he was Vice-President of the New York Real Estate Exchange, and in the Republican and City Clubs he was for many years a prominent member. In the year 1873, he became a useful member of the Municipal Society, which did so

much to improve city affairs in the years following the revelation of the ring iniquities. In 1884, in the vigorous contest made by non-partisan bodies to oppose the inroads of the dominant party, he formed one of the "Committee of Fifty-three," to propose reform legislation. Mayor Strong later appointed him on the committee to locate and establish small parks in the crowded quarters, and he was largely instrumental in securing the opening of Seward Park in the East Broadway and Hester Street section adjoining the Educational Alliance.

In 1880, Governor Cornell appointed him to fill a vacancy on the Bench of the Marine Court, now the City Court of New York City, and he was that year the Republican candidate for election to the full judicial term. He was also the Republican candidate for Judge of the Superior Court in 1890, and of the Supreme Court in 1895. His party was unsuccessful in these three campaigns, but his name appeared first in the list of contestants, and his vote was largely ahead of that of his associates.

For several years he closely watched State legislation, in his capacity as counsel of the Lawyers' Title Insurance Company, and on the one hand aided in defeating many bills which, if enacted into laws, would have hindered the cause of legal progress, and on the other hand was largely instrumental in securing the passage of measures that have been found highly beneficial to the community. This was no small service to render the public, and his legal brethren recognized the debt they owed him as a representative lawyer, anxious to aid in the improvement of law and order.

That from his youth to his last hour Myer S. Isaacs should have been warmly interested in the welfare of the Jewish population, was not surprising to those who knew his domestic

surroundings. From his earliest days he had seen before him, in his home, a noble life devoted to others, and, inspired by his father's rare love of humanity, he in his own conduct and by his own endeavors exemplified the highest type of altruism.

He was secretary of his father's synagogue from 1857 until his marriage in 1869, and during the many years of his membership he strove to aid the officers of the congregation in their efforts to make it true to conservative Judaism, and a leader of movements of public interest. In 1869, representing the same congregation, he was active, with other members, in establishing the Board of Delegates of American Israelites, was its secretary for seven years, and its president until, in 1880, it was superseded by the Committee on Civil and Religious Rights of the Union of American Hebrew Congregations. In behalf of the Board of Delegates, he was prompt to press the claims of the Jew for equal social, civil, and religious rights. The files of the Department of State at Washington will show how often he and his associates interposed to prevent wrong-doing. His first bold expression of opinion was in protesting against General B. F. Butler's censure of the Jews in 1861, and the press of the time widely published his warm letter and the General's manly apology. The occasions whereon he felt called upon to defend his people and his religion from unjust discrimination on the part of the press, the pulpit, or the lecture platform, were unfortunately numerous, but he never hesitated to write plainly his protest against abuse or misconception. His last public work in defending his persecuted brethren was in 1903, when he co-operated with several prominent friends in arranging for a mass-meeting at Carnegie Hall, to protest against the Russian massacres, and in counselling the preparation of the address to our

Government that resulted in the President's manly despatch to Russia. It will be recalled that this meeting was conducted on similar lines to the great assemblage in 1882 at Chickering Hall, over which Secretary Evarts presided, and at which notably forceful addresses were made in condemnation of Russian persecution. At both these meetings the main work was that of organization, and in arranging the two movements and securing their successful issue, the subject of this sketch was prominent.

In 1868, he joined with his father and others in establishing the Hebrew Free School Association, as a protest against the machinations of the missionaries, and to give the poor of the community a good training in Hebrew and in the knowledge of Judaism. He was its secretary in 1864, and its president from 1880 until 1892, when it merged into the Educational Alliance. In 1873 he initiated a movement for uniting the Relief Societies that were overlapping each other in performing their task of improving the condition of the Jewish poor, and the plan for the federation of such societies and the establishment of United Hebrew Charities was prepared by him.

In 1882, when the Russian persecution became intense, and the immigrants, by their number and needy condition, taxed to the utmost the time and money of the leaders of the local community, he was one of the New York Committee to aid the refugees, and he was identified with the temporary organization, until in 1891 the Baron de Hirsch Fund was formed, and he became its president, remaining at the head of this important organization until his death. In this responsible position he was indefatigable in providing for the material and moral needs of the immigrant. He was always hopeful

that the best results would follow from this benevolent legacy of Baron de Hirsch, was never dismayed by the mistakes that were inevitable, and his last week in life was made happy by his visit to the farming settlement at Woodbine, New Jersey, where he found much to encourage him and his colleagues.

Since the formation of this Fund he devoted all his spare time to its important enterprises; in fact, he deprived himself of the leisure to which his advancing years entitled him, in order to give special attention to the requirements of the work. His associates appreciated the energy, enthusiasm, and unselfishness with which he performed the many duties of the trust he had assumed as a labor of love, and when the future historian comes to treat of the origin and influence of this admirable corporation, the wise administration of its first president will be duly recorded.

Another charitable enterprise to which he gave much time and thought was the merging of three important societies into the Educational Alliance. The result of this combination of educational movements was the erection of the "Hebrew Institute," as it was first called, which has done so much to aid the immigrant residents of the Lower East Side. In the course of an appreciative address at the memorial exercises held in the fall of 1904, Judge Samuel Greenbaum, himself one of the founders of the Alliance, speaking of the difficulties that had to be overcome in raising the large sum necessary to make this noble institution a permanent addition to New York's memorable buildings, added this tribute: "The situation required tact, patience, and perseverance, and I can confidently assert that without the active aid, wise counsel, and disinterested services of Myer S. Isaacs, the Educational Alliance might never have become a reality."

He was among the founders of the Hebrew Technical Institute, that pioneer of advanced methods in instruction which has done so much to induce our young men to enter upon mechanical pursuits and reach a high standard of merit and success, and he was also among the projectors and first managers of the Montefiore Home for Chronic Invalids, a benevolent society, which, in commemorating the centenary of Israel's philanthropist, gave to the world a needed object-lesson of true charity, which knows no sectarian line in aiding suffering.

Finally, without specifying other movements in which he bore part—and the communal history of the past fifty years will testify to their number—he was one of the founders, in 1861, and for a time the president, of the Purim Association, a well-remembered organization of young men who desired to celebrate the Purim Festival in a refined way, which should fittingly represent the social side of New York Judaism, and enable the citizens without distinction of creed to enjoy annual entertainments that were a protest against extravagance and impropriety in public amusements, and which by their successful financial management contributed largely to the charities of the city. This was his pride throughout his useful career—to be a Jew respected for his American spirit, a citizen of the land, whose Judaism served to strengthen him in the esteem of his neighbors and the public.

His private life was pure and unsullied. Wedded in 1869 to Maria, a daughter of an old and well-known New Yorker, Barnet L. Solomon, for twenty years his married life was blissful and unclouded, and when it was ended by the death of his wife, there were six children to make his home cheerful, to emulate their mother's good deeds, and, inspired by both of their parents, to do their share in helping humanity.

Meeting all the exacting demands of professional life with ability and success; alive to pressing municipal and national questions of his time, to which he devoted a large amount of thought and activity; in the decades passed in intelligent pioneer work and direction in connection with Jewish educational and communal problems and the uplifting of the immigrant, he found leisure from time to time to address various organizations upon subjects partly critical and partly historical, but always inspired by genuine enthusiasm and adequate knowledge. The product of the years of ripest maturity, they indicate accurately his ultimate viewpoint on matters of vital import to the American Israelite, and are the earnest message of one who was worker as well as thinker, and whose life was in accord with his convictions and his religion.

Perhaps in no address did he so clearly and forcibly express his message to American Israel as in his lecture on "The Old Guard," which he delivered before the Young Men's Hebrew Association of New York in February, 1891. Recalling the chivalrous deeds of old-time princes in Israel, who formed the old guard that never surrendered, the roll of illustrious names from the Maccabees to Montefiore, teachers, philosophers, poets, preachers, men of affairs, he closed with these ringing words:

By the memory of the Old Guard who never faltered in their duty to God and man, we appeal to the Jews to-day—be true, be noble, be loyal in devotion to principle.

Duty is our watchword now as ever. No other race has understood or practiced it so unselfishly, so bravely, so devotedly. The motto of the French noble is our race's war-cry. Courtesy in externals is the modern manifestation of the soul's genuine greatness. It is not inconsistent with his faith for the Jew to be a loyal citizen. The Lord commands, "Seek ye the peace of the

land wherein ye dwell." It is not inconsistent with his religion to be a gentleman—the Law commands him to treat with tenderness the widow and the orphan, to respect the hoary head, to put no stumbling block before the blind, nor to curse the deaf, not to keep back the wages of the hired man for a single night, to be kind to the brute creation, to leave the corners of the field for the poor gleaners, not to vex the stranger. And the sum of all the philosophy of life is in its precept, "Love thy neighbor as thyself."

The Old Guard of the Hebrews were, then, true citizens, upright gentlemen. Their law, their race, obliged them to be examples of courtesy, kindness, justice, fair dealing, charity, loyalty, courage, devotion. Those true knights were ever ready to do battle for the right, to protect the poor and defenseless. They were incapable of dishonorable life—they could die for truth's sake. God bless the memory of our Old Guard!

In a lecture on "An Ancient Grudge" (1881), he discusses the story of persecution, and shows how persistent is the spirit of enmity, from whatever cause, which the Jew has had to endure, and from which he still suffers even in our present age of enlightenment. How shall the Jew act to-day in view of the survival of medievalism?

Those who advise a surrender of all that is distinctive in Judaism, may mean well, but they counsel treason. The Jews will act wisely in considering the condition under which people harmonize and coalesce in this age. They are not called upon to rebuild the synagogue so that it should be mistaken for a church. They have no right to substitute for the Law the temporary caprice of successful business men. They cannot gain public esteem by hypocrisy, and they should not delude themselves into the belief that the age of speculation will endure forever.

They should simply be Americans in America, Germans in Germany. This course is precisely in the direction taken by the Israelites of France and England. It has to do largely with externals, with manners, with modes of expression. And yet we

should not forget that the most patriotic and honored Americans in a distinctly American city, during the Revolution, were Quakers who maintained rigorously their quaint forms of worship and unique costume. Perhaps they would have been as cordially appreciated had they dressed like other men and women, but a dishonest Friend, a disloyal Friend, was unknown in the days of Rush and Franklin.

Conformity to American ways is not inconsistent with Judaism. Fidelity to Judaism is not in conflict with duty to the State.

In the world, as citizens, the foremost men of the Republic must be their models—Emerson, who glories in the vindication of merit rather than success—Webster, who says, "There is no evil one cannot face or fly from save the consciousness of duty undischarged"—Lincoln inspiring us "with malice towards none, with charity for all, doing the right as God gives us to see the right."

If the middle ages survive anywhere in spirit, the Jews may by their lives demonstrate how shameless, how absurd is the prescription. They must declare their ideal, by honoring their best men, not for mere success in ways of speculation, but for intelligent devotion to their calling, however humble, for honesty and purity in their walks, for patriotic ardor; success of which to be proud must imply character, capacity, merit.

With all our might, we must oppose the surrender of Judaism into the hands of the materialist. Judaism is still a power, unless we are recreants. Our creed is no longer a bar to existence as men—to the enjoyment of civil rights.

Let us remember that, as Lessing says, "God educated in the Jews the future teachers of mankind," and exclaim with Mendelssohn, "It is by virtue that I wish to shame the opprobrious opinion entertained of the Jew;" and as the brave and good Professor Lazarus of Berlin advises and inspires his fellow-believers to-day, "Be loyal to Judaism."

In a paper on "The People and the Synagogue," which he read before the New York Section of the Council of Jewish Women, in 1903, he admirably emphasized the duty of sacrifice in its relation to the Sabbath:

The question of Sabbath observance is one of will, of duty. The real difficulty is in the lack of principle—of moral education. True courage is manifested by doing one's duty, though the act involves sacrifices.

We have always been in a minority, men of principle are commonly in the minority. Shall we, therefore, yield and surrender to expediency? Shall we do wrong, because it is easier? Shall we violate the Law which God promulgated on Sinai because it is less of a sacrifice than to hear and to obey.

Yes, sacrifice for principle is unfashionable—abandon the practice. Yet half a million men and women exiled themselves from home and country rather than give up their religion—and this within the past twenty years and before our eyes.

Principle is to be abandoned because honesty seems to be unremunerative—the merchant who pays his debts and taxes cannot apparently compete with the bankrupt and the man who evades duties, and must he therefore discontinue the sacrifice?

Have the times changed so completely that the Sabbath cannot be observed? Men who break the Sabbath are not necessarily successful.

Observing the Sabbath may result in the temporary advancement of others to our apparent loss—but it is not a real loss. In the olden time, when the successful Jews in this city were conformists, we had a better standing in the community because of this fidelity to principle.

Sabbath observance is entirely practicable in this State. It is merely a question of obedience to law, whatever the sacrifice. The sacrifice may be minimized, if there is a particular department of manufacture or trade, of whom a majority are of the Jewish faith, and who would combine and close their places of business all day Saturday. But the sacrifice must be made. This is a difficult problem, but it is not impossible of solution.

The entire question narrows down to this—Do people appreciate a simple, quiet, modest life? Is the social jury which passes upon a man's right to respect on the part of his neighbors determined to weigh merits on the scales which some grocers use—quantity irrespective of quality or percentage of adulteration? If

by common consent ostentation is condemned, then the citizen of upright life can retain his standing, although he does not indulge in extravagance, and can observe the Jewish Sabbath, though it seems to involve pecuniary sacrifice. If we strive all together to restore to Judaism the simplicity, firmness, and purity which Ezra and Nehemiah developed, we shall do our duty, and there is constant comfort and delight in the very contemplation of such faithfulness and resolution.

His ideal in reference to the Russian and Roumanian immigrant, with whom he was brought in close contact as president of the Baron de Hirsch Fund, was aptly expressed at the graduation exercises of the Hirsch Agricultural School, Woodbine, N. J., in March, 1902, when he alluded to the school as preparing its students to become farmers and giving them the opportunity and education to achieve success.

There is no intention and no obligation on the part of the Fund to support them or to dispense with faithful and constant labor on their part. Our duty toward them begins and ends with their preparation here. They are entitled to no more, nor does the Fund exact from them any return except fidelity to the lessons of industry and self-reliance taught here in harmony with the purely intellectual and technical course. . . . They have been cheered by the prospect of an honest and a permanent livelihood out of the soil. They have received adequate instruction, theoretical and practical. Their future is in their own hands.

At the reception tendered to M. Leroy-Beaulieu in New York, on May 15, 1904, a little more than a week before his death, he gave one of his most thoughtful addresses, wherein he showed how a certain antipathy to the Jews has arisen, but will disappear:

The barrier is social; it cannot disturb the civil rights, the political equality of all Americans. Starting with the children attending church and synagogue, the dislike is fostered by secret societies in institutions of learning, and is accentuated by the

rivalry of the newly-rich of American origin as against the newly-rich of foreign birth. But will not such barriers disappear before the sunshine of the bright day which discloses high ideals attained by some men and women of the Jewish race and admired by all men and women of the Jewish race? Will they not disappear, as it is made clear that material success alone is not the goal to which Jews aspire? They will disappear as Jews, thoughtful, patriotic, brilliant, brave, think with effect, write with power, discover and publish truths useful and grateful to mankind, proclaim far and wide the brotherhood of man. They disappear, as the world honors the benefactor of humanity, who declares that he holds his wealth in trust for those oppressed by fate. They disappear before the lofty resolution which inspired and impelled the Jews of the United States, who had in 1881 a position of respect and equality, socially as well as financially, commercially, and politically, to hazard all in their superiority to materialism, as they extended a helping hand to "kin beyond the sea," "exiles for conscience' sake."

Of his editorial contributions to *The Jewish Messenger*, which were marked throughout by a sagacity and idealism that lifted them out of the range of ordinary journalism and invested them with a character of their own, a paragraph from a leader on "The Opportunity of the Jew" may be cited here:

What a superb figure the Jew will be if, with his shrewdness and sagacity, he places principle above interest; the pure life, unwavering integrity, wisdom, truth, honor, and the spiritual life above material possessions. He is no mere dreamer, no speculative idealist; he knows the realities of life, and knowing them places the true estimate upon their respective values. Such an example, brilliantly displayed, would have an enormous influence for good. It would make the name of Jew synonymous with the noblest manhood and purest, fairest womanhood. It would save the Jew and none the less the nation. He is the best equipped for such a rôle. His religion, his heritage, his optimism, his destiny, all most forcibly invite to such a course. Not all can have the sturdiness, the self-reliance, and the initiative to enter upon

this high engagement, but the bone and sinew of the Jewish people, the remnant untainted and uncorrupted, have still the energy that can make it possible. It is the Jew's great opportunity. Will he embrace it?

The life which closed suddenly on May 24, 1904, was essentially happy, because unselfish activity was its aim, and work for the highest its keynote. The general regret at his passing away and the warm tributes to his memory by those who knew him, and were more or less his associates in varied lines of municipal, educational, and charitable work,—this recognition of his worth as man and as Israelite showed his hold on the community, and its profound sense of indebtedness. For if love begets love, and words that come from the heart go to the heart, so is the world ready to reward with its benediction the ardent, unselfish worker, with life and creed in happy unison, whose devotion to his own was only intensified by his resolve to sweeten other lives and uplift the helpless for God and humanity.

FROM KISHINEFF TO BIALYSTOK

A TABLE OF POGROMS FROM 1903 TO 1906

The subjoined table of the outrages perpetrated upon the Jews of Russia, from Kishineff in 1903 to Bialystok in 1906, is far from complete. This statement is not set down to ward off criticism, but rather to invite additions and corrections, and open the way for an accurate record useful to the statesman and moralist of the present and to the historian and moralist of the future. Even with its supplementary list of pogrom towns and villages whose names have reached us mutilated beyond recognition, like the victims within their own confines, the table is not much more than a hint at dark things, which have escaped observation and record by a nation in pain or the witnesses of pain. "Many Jews killed and wounded" is neither statistics nor history; nevertheless it tells a gruesome story. Towns to the number of 284 are recorded here as the scene of assaults of the peculiar kind known as *pogromy*. In the United States alone, 832 places responded to the appeal in behalf of recent suffering in Russia. Who will say that the million and a quarter of money contributed by the latter covers even the estimated loss of property in the former, let alone the actual loss and the loss in potentialities?

The need of gathering up all available stray notices in contemporary newspapers is the more imperative, as it cannot be said of this phase of Jewish history, "Behold, is it not written in the book of the chronicles of the kings of Russia?" Or, if it be there written, those chronicles are as surely lost

to the contemporaries of the kings of Russia, as the old chronicles of the kings of Israel and Judah are to the remote descendants of the latter. And the historiographers of the Duma had no sooner written down the single chapter "Bialystok," letting "the whole world know that the pogroms were not the work of the Russian nation, but of the so-called Government of Russia," than that Government proved them right by silencing them and the Duma.

If the record herewith presented is incomplete in numbers, dates, and circumstances that lend themselves to tabulation, how far more imperfect is it as to color, sound, and all appertaining to the life and the death it endeavors to bear witness to. The "terror by night," the "arrow that flieth by day," the "pestilence that walketh in darkness," the "destruction that wasteth at noonday," these cannot be confined in lists and columns. Nevertheless, a study of the table below reveals at least two currents of life—one a current of shame and one of glory. The reader who permits his glance to wander down the last column cannot fail to note the tale of Governmental complicity as plainly as in the Duma Commission Report, and at the same time the tale of the revival of Jewish courage and manliness. The exposure of the first and the further development of the second will contribute to the triumph of Russian liberty and the attainment of Jewish security. That these two causes may be better understood by Jews and others in the United States justifies the appearance of the table in the *AMERICAN JEWISH YEAR BOOK*.

A word of explanation may be needed for the table and the lists accompanying it. The table aims to contain, though in necessarily condensed form, the salient information that appeared in the newspapers. It is bound to be fallible beyond

the high degree of fallibility inherent in such compilations. For a large part of the period covered, the newspapers lay under the blighting ban of the censor. Besides, the continued use of the Old Style Calendar by the Russians is a pitfall in the way of the chronicler. Not only does he run the risk of dating events alternately according to the two systems, but also he is in danger of repeating events reported according to the one system in one source and the other system in another source. Moreover, in a turbulent country like the Russia of to-day, it is sometimes difficult to differentiate between an ordinary brawl or strikers' excesses, in which anti-Semitic feeling plays only a subordinate part, and an anti-Jewish riot of the distinctive pogrom variety. The compiler can but console himself with the hope, that the imperfections of the table will stimulate some one with larger opportunities for investigation to amend and complete it.

The first list, an alphabetical arrangement of the towns mentioned in the table, is to serve as a key to it. The second list contains additional names of towns from which pogroms were reported in one or another source unaccompanied by identifying data. The third list, of pogrom Gubernias, is added for the sake of showing the relation of the Jewish population to the whole, for which figures were not uniformly available in the case of the towns.

Finally, the Report of the Duma Commission on the pogrom at Bialystok, as published in the *London Jewish Chronicle* of July 13, 1906, has been appended as a huge, illustrative footnote, an exhaustive commentary. It is the only State document available on the subject of Jewish massacres in Russia. Yet, in all but one particular, it covers the ground. Substitute the names of streets and Jewish residents in Kishineff,

Gomel, Zhitomir, and Odessa, respectively, for those occurring in the Report, and you have the history of these cities as well. The only feature not set forth is the farcial trial likely to follow upon Bialystok, as it followed upon Kishineff and the others. The Report shows the corruptness of the Government through its *agents provocateurs*, its hooligan hirelings, its soldiery, its police, its high administrative officers, but a complete account of the pogroms preceding Bialystok would show, in addition, that the Russian autocracy does not shrink back from tampering even with the course of judicial inquiries. It orders penalties to be imposed on the victims as well as the perpetrators of the outrages—sometimes instead of them. A few of the guilty it designates as official scapegoats, to bear slight terms of imprisonment, from which a swift-following amnesty hastens to release them. Civil damage suits it refuses to have the courts entertain, and the advocates whom it assigns to the Jews, it occasionally banishes to Siberia for doing their duty conscientiously. There remains only to say, that the moderate language of the Report conveys no notion of the revolting forms of cruelty, the refinements of brutality described in the accounts of eye-witnesses at Bialystok and elsewhere. As becomes a State document of its kind, it eschews all those details which made it a sickening task merely to gather the material for this table of pogroms.

A TABLE OF POGROMS

No.	Date	Town	Gubernia	Population	Jewish Population
1	1903 April 19	KISHINEFF	Bessarabia	147,962	50,000
2	May ?	Batsha	Bessarabia		
3	Sep. 10	GOMEL	Mohilev	46,446	26,161
4	1904 May 1	Bender	Bessarabia	31,851	12,000
5	May 30	Khotin	Bessarabia	18,126	
6	Aug. 12	Parczew	Siedlce	5,500	
7	Aug. 13	Ostrovitz	Radom	9,253	
8	Sep. 4	Alexandrovo	Bessarabia		
9	Sep. 4	Kishineff	Bessarabia	147,962	50,000
10	Sep. 4	Lilvinovka	Bessarabia		
11	Sep. 4	Ekaterinoslav	Ekaterinoslav	121,216	36,600
12	Sep. 4	Smiela	Kiev	15,000	10,000
13	Sep. 4	Rovno	Volhynia	24,905	

FROM 1903 TO 1906

Damage	General Remarks
47 Jews killed; 424 wounded; 700 houses burned; 600 shops looted; 2,750 families affected; loss, 3,000,000 rubles.	Agitation carried on systematically by Kru-shevan. Police deprive Jews of sticks, and disperse groups formed for resistance; indicate houses to be attacked to the mob. Court refuses to examine witnesses; replaces Jewish with Russian advocates; penalties range from one month imprisonment to 4 years and 8 months penal servitude; prisoners released at once under an amnesty act; suits for civil damages rejected as unfounded; an advocate exiled for 5 years.
1 woman killed; several houses burnt.	Supplemental to the Kishineff riot.
8 Jews killed; 100 injured; 400 families ruined; loss, 110,000 rubles.	16 Christians acquitted; 13 Jews sentenced to 5 months, 10 days imprisonment and loss of civil rights; 12 Christians and 12 Jews to the same term without loss of civil rights, etc.
5 Jews killed; large loss of property.	Mob disperses as soon as it hears the Govern-or's telegram ordering the Cossacks to fire.
100 Jews wounded; principal synagogue demolished.	Girl forcibly taken to a convent; court decides against the father; this excites a riot against all the Jews.
20 Jews wounded; many shops and houses looted.	Attack on the synagogue repulsed by Jews armed with axes, sticks, and pieces of iron.
20 Jews killed; 19 injured; many shops and houses looted and demolished.	Riot during mobilization of troops.
Many Jews beaten; shops loot-ed; Christians mistaken for Jews also suffer.	Riot during mobilization of troops.
100 houses burnt; 150 shops looted; 2 schools and 2 syna-gogues demolished; library of thousands of volumes to-tally destroyed; loss, 400,000 rubles.	Riot during mobilization of troops.
20 persons injured; many shops looted.	Riot during mobilization of troops; police pas-sive at first; intervene at length, but mob grown too large to be suppressed.
	The outrages perpetrated by the railway em-ployees; the Jews offer resistance; arrest of many of the mob.
	Order restored by intervention of police com-missary and a detachment of the fire brigade.

A TABLE OF POGROMS

No.	Date	Town	Gubernia	Population	Jewish Population
14	1904 Sep. 11	Sosnoviec	Petrikov	12,000	
15	Oct. 11	Knyazhitza	Mohilev		
16	Oct. 20	Alexandria	Kherson	14,002	4,794
17	Oct. 23	Kanev	Kiev	8,892	
18	Oct. 24	Vitebsk	Vitebsk	66,143	39,520
19	Oct. 24	Mohilev	Mohilev	22,093	14,000
20	Oct. 24	Gorki	Mohilev	6,730	
21	Oct. 26	Smolensk	Smolensk	46,899	4,650
22	Oct. 26	Lyutsin	Vitebsk	3,929	
23	Oct. 27	Amtchislav	Mohilev		
24	Oct. 27	Bykhova	Mohilev	6,536	3,172
25	Oct. ?	Bunitchi	Mohilev		
26	Oct. ?	Sielzi	Mohilev		
27	Oct. ?	Sukhany	Mohilev		
28	Oct. ?	Tchausy	Mohilev	5,550	3,000
29	Oct. ?	Tcherikov	Mohilev	5,250	
30	Oct. 29	Balta	Podolia	23,393	18,480
31	Oct. 31	Juravitch	Mohilev		
32	Nov. 2	Radomysl	Kiev	11,154	
33	Nov. ?	Boguslav	Kiev	12,000	10,000
34	Nov. ?	Stepenitz	Kiev		
35	Nov. ?	Vilkomir	Kovno	13,509	

FROM 1903 TO 1906—Continued

Damage	General Remarks
8 Jews wounded; 6 shops looted; windows smashed in 30 houses.	The outrages committed by workingmen; the Jews offer little resistance on account of the New Year. Ten rioters arrested.
3 killed; 19 injured.	
Many shops and houses destroyed.	The outrages committed by reservists.
48 Jews injured.	Riot during mobilization of troops.
120 Jews injured.	Riot during mobilization of troops; foretold early in the month by chief of police, who at the same time said no protection would be granted Jews. Refuses aid when appealed to.
69 shops looted and demolished; loss 200,000 rubles.	
	The outrages committed by reservists and the police.
Loss 200,000 rubles; all the Jewish shops and stalls destroyed.	The outrages committed by reservists.
	The outrages committed by reservists.
	The outrages committed by reservists.
	The outrages committed by reservists.
	The outrages committed by reservists.
26 shops looted and demolished.	
Over 100 houses looted and demolished; loss, 300,000 rubles.	
	Riot during mobilization of troops.

A TABLE OF POGROMS

No.	Date	Town	Gubernia	Population	Jewish Population
36	1904 Nov. 4	Dikovka	Kherson		
37	Nov. 4	Ovidiopol	Kherson	5,296	360
38	Nov. 6	Samara	Samara	91,672	
39	Nov. 16	Rakishek	Kovno		
40	Nov. 16	Slonim	Grodno	15,893	10,588
41	Nov. 18	Ostrov	Lomza	11,264	
42	Nov. 21	Asor	Grodno		
43	Nov. 22	Elisabetgrad	Kherson	61,841	24,340
44	Nov. 28	Troyanovka	Volhynia		
45	Dec. ?	Czenstochova	Petrikov	45,130	12,000
46	Dec. ?	Novoradomsk	Petrikov	12,407	
47	1905 Feb. 15	Gomel	Mohilev	46,446	26,161
48	Feb. 18	Dvinsk	Vitebsk	72,231	32,369
49	Feb. 21	Theodosia	Crimea	27,238	
50	Mar. 12	Minsk	Minsk	91,494	50,000
51	April 2	Warsaw	Warsaw	750,000	250,000
52	April ?	Tchelyabinsk	Orenburg	19,391	

FROM 1903 TO 1906—Continued

Damage	General Remarks
All the Jewish shops looted and demolished.	
11 Jews killed ; 212 wounded ; all Jewish houses without exception looted and then burnt.	
4 Jews wounded seriously ; many shops looted.	
Many Jews killed and wounded ; many shops looted.	The outrages committed by reservists ; the Jews defend themselves.
3 Jews killed ; 10 wounded ; many shops demolished.	The outrages committed by reservists.
The windows of almost all the Jewish houses smashed.	The riot suppressed by the Self-Defense.
The windows of all the Jewish houses smashed.	The outrages committed by reservists.
300 Jews wounded, many mortally ; 1 killed.	Police passive spectators.
200 persons injured ; whole Jewish quarter destroyed.	Self-defense paralyzed ; rioters bought off by Jewish shopkeepers.
47 Jews killed ; over 50 wounded.	Strikers commit the outrages.
Many killed and wounded ; 3 Jewish streets completely looted.	Police passive for three days.
4 Jews killed ; over 40 wounded.	Occurred in a locality in which the Bund was conducting a demonstration for a dead leader.
16 houses looted and destroyed.	The outrages committed by soldiers and the mob. Notices circulated calling on the people to attack the Jews.

A TABLE OF POGROMS

No.	Date	Town	Gubernia	Population	Jewish Population
53	1905 April 17	Vinnitza	Podolia	28,995	
54	April 18	Melitopol	Taurida	15,120	
55	April 23	Pavlikovka	Zhitomir		
56	April 23	Podol	Zhitomir		
57	April ?	Bialystok	Grodno	63,927	48,552
58	April 26	Dvinsk	Vitebsk	72,231	32,369
59	April 27	Zdunskaya- Volya	Kalish	15,934	
60	April 30	Dusyaty	Kovno		1,000
61	May 3	Vladimir	Volhynia	9,695	
62	May 4	Melitopol	Taurida	15,120	
63	May ?	Novo- Alexandrovsk	Kovno	6,370	4,277
64	May 10	Gostynin	Warsaw	6,755	
65	May 10	Dubovetz	Zhitomir		
66	May 10	Tchudnov	Zhitomir		
67	May 11	ZHITOMIR	Zhitomir	65,422	42,062

FROM 1903 TO 1906—Continued

Damage	General Remarks
5 Jews and 5 soldiers killed; the Jewish houses looted.	Self-Defense band offers resistance; soldiers join the mob; police and two companies of military disperse the Jews and then loot and pillage.
13 Jews killed.	
Many Jews wounded; many houses looted.	Cossacks terrorize the Jewish quarter. Jewish workmen disperse the mob with sticks.
2 Jews killed; 50 wounded; 50 shops and 300 houses looted and burnt; loss, 100,000 rubles.	The Jews offer resistance; overpowered by numbers; appeal to Governor, who sends 15 Cossacks for their protection.
25 Jews injured; 3 killed; 100 houses demolished; 45 shops burnt.	Self-Defense efficient. Police and troops enlist the aid of the hooligans in disarming the Jews.
9 Jews killed.	Victims killed by a mob while on their way to join the Self-Defense in the town of Zhitomir.
29 Jews killed; 150 wounded; 25 shops looted; 5 houses burnt.	Self-Defense so active that number of Christians killed exceeds that of Jewish victims; all the latter members of Self-Defense. Blinoff, a Christian defender of the Jews, killed under the eyes of the police; agitation against the Jews by Krushevan's paper; reports of riot current as early as April 29. Police passive; encourage murder. Hooligans prevented by Governor from murdering the son of wealthy parents; all wealthy Jews immune. Mayor participates in organizing rioters; Cossacks aid mob in looting; Governor impassive; Jewish deputation received coldly. Photographs of intended victims found with rioters.

A TABLE OF POGROMS

No.	Date	Town	Gubernia	Population	Jewish Population
68	1905 May 11	Rostov-on-Don	District of the Don	119,889	14,000
69	May 12	Kroshna	Zhitomir		
70	May 14	Kishineff	Bessarabia	147,962	50,000
71	May 14	Simferopol	Taurida	48,821	12,200
72	May 29	Rezhitza	Vitebsk	10,681	
73	May ?	Troyanov	Volhynia		2,000
74	June 9	Minsk	Minsk	91,494	50,000
75	June 16	Brest-Litovsk	Grodno	46,542	30,252
76	June 20	Yuryevich	Volhynia	2,000	
77	June 23	Tultshin	Podolia	11,500	
78	June 30	Petrikov	Petrikov	30,400	
79	June ?	Lodz	Petrikov	314,200	75,000
80	June ?	Kutno	Warsaw	11,213	
81	July 12	Bialystok	Grodno	63,927	48,552
82	July 23	Kiev	Kiev	249,830	20,000
83	July ?	Makariev	Nishni- Novgorod	1,500	
84	Aug. 3	Ekaterinoslav	Ekaterinoslav	121,216	36,600
85	Aug. 6	Uman	Kiev	28,628	
86	Aug. 13	Kertch	Taurida	28,982	2,650
87	Aug. 14	Berditchev	Volhynia	62,283	50,460
88	Aug. 14	Bialystok	Grodno	63,927	48,552

FROM 1903 TO 1906—Continued

Damage	General Remarks
<p>Many killed and wounded ; the whole Jewish quarter looted.</p>	<p>Riot so sudden, the Self-Defense could not act.</p>
<p>One Jewish house looted and demolished.</p>	<p>Outrages promptly stopped by the Self-Defense ; 4 of the Self-Defense arrested.</p>
<p>11 Jews killed.</p>	
<p>7 Jews wounded ; many shops demolished.</p>	<p>Self-Defense prevents spread of riot.</p>
<p>2 killed ; 26 wounded.</p>	<p>The Self-Defense effective, especially by reason of the military uniform of the leader, which awed the looting soldiers.</p>
	<p>Self-Defense active.</p>
	<p>Self-Defense active.</p>
<p>2 Jews killed ; 15 wounded.</p>	<p>Soldiers commit the outrages.</p>
<p>561 killed, 341 of them Jews ; of the 1000 wounded more than half Jews ; 69 die in the hospitals.</p>	<p>Cause of riot, a strike.</p>
<p>10 Jews killed ; 300 wounded.</p>	
<p>100 Jews killed ; 406 wounded ; 100 houses looted.</p>	
<p>Many Jews wounded ; many shops and houses looted and destroyed.</p>	
<p>Frightful massacre.</p>	<p>Self-Defense active ; more hooligans killed and wounded than Jews.</p>
<p>Many Jews wounded.</p>	<p>Hooligans dispersed by the Jews, aided by students of the Agricultural College.</p>
<p>Bloody riot.</p>	<p>Self-Defense too small to be active.</p>
<p>60 Jews killed ; 200 wounded.</p>	

A TABLE OF POGROMS

No.	Date	Town	Gubernia	Population	Jewish Population
89	1905 Aug. 14	Bigla			
90	Aug. 14	Gomel	Mohilev	46,446	26,161
91	Aug. 14	Pinsk	Minsk	28,000	18,000
92	Aug. ?	Rishkahn	Bessarabia		
93	Aug. 15	Sirdi	Bessarabia		
94	Sep. 1	Gomel	Mohilev	46,446	26,161
95	Sep. ?	Kertch	Taurida	28,982	2,650
96	Sep. 4	Kishineff	Bessarabia	147,962	50,000
97	Sep. 30	Kursk	Kursk	52,896	
98	Sep. 30	Ekaterinoslav	Ekaterinoslav	121,216	36,600
99	Oct. 1	Arkhangelsk	Arkhangelsk	20,933	
100	Oct. 1	Plotsk	Plotsk	556,877	50,473
101	Oct. 5	Dobrianka	Tchernigov		2,000
102	Oct. 19	Kursk	Kursk	52,896	
103	Oct. 26	Bayramcha	Bessarabia		
104	Oct. 30	Kursk	Kursk	52,896	

FROM 1903 TO 1906—Continued

Damage	General Remarks
40 Jewish and 10 other houses burnt; 400 Jews homeless.	
Completely demolished.	
Many Jews killed; all the shops of the Jewish quarter looted.	The Jews offer resistance; troops passive during a ten days' massacre.
7 Jews killed; many wounded.	Arrested hooligans soon liberated by the manifesto of Oct. 30.
6 Jews killed; 285 wounded; many shops looted.	Self-Defense active; routed by soldiers. Town Council adopts resolutions of sympathy; suppressed by the authorities.
4 Jews killed; 80 wounded.	Funeral procession attacked by troops and the police.
2 killed; 368 wounded.	Mob encouraged and helped by the police invade 3 synagogues on New Year's Day.
7 Jews killed; many injured.	Self-Defense heroic.
3 killed; 5 wounded; loss, 300,000 rubles.	
	The Cossacks plunder; police nowhere to be found.

A TABLE OF POGROMS

No.	Date	Town	Gubernia	Population	Jewish Population
105	1905 Oct. 31	ODESSA	Kherson	405,041	160,000
106	Oct. 31	Kielce	Kielce	23,189	
107	Oct. 31	Kherson	Kherson	96,219	25,000
108	Oct. 31	Kiev	Kiev	249,830	20,000
109	Oct. 31	Repka	Tchernigov		
110	Oct. 31	Tchetchersk	Mohilev		
111	Nov. 1	Vilna	Vilna	162,633	80,000
112	Nov. 1	Smolensk	Smolensk	46,899	4,576
113	Nov. 1	Vyazma	Smolensk	15,776	
114	Nov. 1	Lomza	Lomza	26,075	9,822
115	Nov. 1	Lovitch	Warsaw	12,434	
116	Nov. 1	Rubeshivka			
117	Nov. 1	Ekaterinoslav	Ekaterinoslav	121,216	36,600
118	Nov. 1	Nikopol	Ekaterinoslav	8,100	1,200

FROM 1903 TO 1906—Continued

Damage	General Remarks
<p>Over 800 persons killed; 5000 wounded; loss, 100,000,000 rubles. In general, for the November pogroms: 25,000 Jews killed; 100,000 injured; 200,000 Jewish families ruined; loss, 400,000,000 rubles.</p>	<p>Self-Defense well-organized and heroic; whenever Jews had the upper hand, the police surrounded them and shot them down; the Dvorniks (janitors) ordered to point out Jewish flats to hooligans; Imperial ukase published thanking troops in garrison for exemplary conduct; 19 officers who prevented murder and pillage transferred to obscure posts. Prefect of police Neidhardt promoted to be Governor of Nishni-Novgorod. In general, for the November pogroms: prosecutors and coroners ordered to conduct investigations so as to exculpate soldiers and police; the Governors allowed to resign and then transferred to other, usually better posts.</p>
<p>Many Jews wounded; the petty traders suffer.</p>	
<p>60 killed; 389 wounded; 7000 families suffer; 2000 shops looted.</p>	<p>Self-Defense heroic; almost all the killed and wounded of the League.</p>
<p>50 shops and 60 houses looted and demolished.</p>	
<p>All the Jewish houses plundered and destroyed.</p>	
<p>6 Jewish families suffer; loss, 17,000 rubles.</p>	
<p>10 Jews killed; many injured; 100 shops destroyed; 5000 families suffer.</p>	<p>Self-Defense active; police prevented full activity; Governor had liberated all the prisoners according to his interpretation of the manifesto of Oct. 30.</p>
<p>50 shops and 135 houses looted.</p>	

A TABLE OF POGROMS

No.	Date	Town	Gubernia	Population	Jewish Population
119	1905 Nov. 1	Kishineff	Bessarabia	147,962	50,000
120	Nov. 1	Minsk	Minsk	91,494	50,000
121	Nov. 1	Saratov	Saratov	137,109	570
122	Nov. 1	Nevel	Vitebsk	9,988	
123	Nov. 1	Niezhin	Tchernigov	32,100	
124	Nov. 1	Novosybkov	Tchernigov	15,480	
125	Nov. 1	Nikolayev	Kherson	92,060	30,000
126	Nov. 1	Simferopol	Taurida	48,821	12,200
127	Nov. 2	Bakhmut	Ekaterinoslav	19,400	4,000
128	Nov. 2	Mariopol	Ekaterinoslav	31,600	
129	Nov. 2	Yusovka	Ekaterinoslav		
130	Nov. 2	Novgorod- Seversk	Tchernigov	9,185	2,700
[131	Nov. 2	Orel	Orel	69,858	
132	Nov. 2	Rostov-on-Don	District of the Don	119,889	14,000
133	Nov. 2	Theodosia	Crimea	27,238	

FROM 1903 TO 1906—Continued

Damage	General Remarks
<p>35 Jews and 13 Christians killed; 100 Jews and 40 Christians injured; loss, 300,000 rubles.</p>	<p>Self-Defense active.</p>
<p>100 Jews killed; 85 seriously, 400 less seriously wounded; many Christians killed and injured.</p>	<p>The police disarmed the Jews immediately before the outbreak; Governor Kurlov acquitted of complicity.</p>
<p>Synagogue and Talmud Torah pillaged and burnt; scrolls torn to shreds.</p>	
<p>3 Jews killed; many shops looted.</p>	
<p>Many killed and wounded; all the Jewish shops destroyed.</p>	
<p>Many killed and wounded; almost all the Jewish shops and houses destroyed.</p>	
<p>50 Jews killed; many injured; shops and houses burnt; no looting.</p>	<p>Riot occurred during a patriotic demonstration.</p>
<p>All the Jewish shops and houses looted and destroyed or burnt.</p>	
<p>12 Jews killed; 90 injured; 80 shops plundered and destroyed; the synagogue burnt; the scrolls of the Law dishonored.</p>	
<p>Many Jews killed and wounded.</p>	
<p>34 Jews killed; 159 injured; 1500 families suffer; 80 industrial establishments destroyed; loss, 7,000,000 rubles.</p>	<p>The chief of police indicted.</p>
<p>12 Jews killed; 300 wounded.</p>	<p>Mob composed of hooligans.</p>

A TABLE OF POGROMS

No.	Date	Town	Gubernia	Population	Jewish Population
134	1905 Nov. 2	Velikie-Luki	Pskov	8,481	
135	Nov. 2	Kamenetz- Podolsk	Podolia	34,483	17,200
136	Nov. 2	Yenitchek	Taurida		
137	Nov. 2	Ivanovo- Voznesensk	Vladimir	35,949	
138	Nov. 2	Kazan	Kazan	131,508	
139	Nov. 2	Birsula	Kherson		
140	Nov. 2	Zhmerinka	Podolia	4,000	
141	Nov. 3	Diemer	Kiev		
142	Nov. 3	Gostomol	Kiev		1,200
143	Nov. 3	Rikun	Kiev		280
144	Nov. 3	Uman	Kiev	28,628	
145	Nov. 3	Elisabetgrad	Kherson	61,841	24,340
146	Nov. 3	Tiraspol	Kherson	27,585	
147	Nov. 3	Gomel	Mohilev	46,446	26,161
148	Nov. 3	Mohilev	Mohilev	22,093	14,000
149	Nov. 3	Orsha	Mohilev	13,161	7,000
150	Nov. 3	Tomsk	Tomsk	63,335	
151	Nov. 3	Zolotonosha	Poltava	8,738	

FROM 1903 TO 1906—Continued

Damage	General Remarks
200 Jewish families seriously affected.	
Block of warehouses destroyed.	<p>Police and troops inactive. Jews take refuge in houses of German colonists, who turn them away, by the order of the authorities. Railway authorities participate in pillage. Jews ordered to leave in 7 days.</p> <p>Mob composed of only 30 hooligans; police passive.</p> <p>Riot suppressed by Self-Defense.</p>
62 Jewish families suffer; loss, 18,029 rubles.	
4 Jews killed; 50 wounded.	Boys bring Jews out of their houses by throwing stones at the windows; mob appears at once.
10 Jews killed; over 100 injured; 200 houses destroyed; 1000 families suffer.	
30 Jews killed; their shops destroyed.	Riot suppressed by Bund, the Russian Socialist Party, and the Party of the Workingmen.
Over 1000 Jews killed and injured.	The victims killed before the police and soldiers; the mob demand 5 rubles head money each; the police bids them be content with the loot.
500 Jewish families suffer; whole town looted and burnt to the ground.	

A TABLE OF POGROM

No.	Date	Town	Gubernia	Population	Jewish Population
152	1905 Nov. 3	Romny	Poltava	22,539	
153	Nov. 3	Novo-Vilaysk	Vilna		
154	Nov. 3	Vilna	Vilna	162,633	80,000
155	Nov. 3	Surazh	Tchernigov	5,300	
156	Nov. 3	Tchernigov	Tchernigov	27,000	
157	Nov. 3	Vinnitza	Podolia	28,995	
158	Nov. 4	Golta	Kherson	6,584	
159	Nov. 4	Olviopol	Kherson	6,838	
160	Nov. 4	Razdelnaya	Kherson		
161	Nov. 4	Alexandrovsk	Ekaterinoslav	16,393	
162	Nov. 4	Lugansk	Ekaterinoslav	20,419	
163	Nov. 4	Biela Tserkov	Kiev	22,708	9,000
164	Nov. 4	Obukhov	Kiev	5,200	
165	Nov. 4	Kozeletz	Tchernigov	5,160	
166	Nov. 4	Krolevetz	Tchernigov	10,375	
167	Nov. 4	Bryansk	Orel	23,520	
168	Nov. 4	Krementchug	Poltava	58,648	11,000
169	Nov. 4	Romny	Poltava	22,539	
170	Nov. 4	Polotsk	Vitebsk	20,751	10,000

FROM 1903 TO 1906—Continued

Damage	General Remarks
8 Jews killed ; 30 injured.	The chief of police tells a Jewish deputation asking aid to look to their own for help.
60 shops plundered ; 70 houses demolished.	
6,500 families suffer.	
Many Jews killed ; their property looted.	
9 Jews killed ; 32 injured.	Riot occurs at railway station ; mob stops two trains ; Jewish passengers picked out with aid of railway employees ; no interference from Christian passengers.
	Riot lasts 2 days.
	Riot lasts 3 days.
Many killed and wounded ; almost all the Jewish houses looted and demolished.	Riot openly directed by the police.
Many Jews injured ; all Jewish dwellings destroyed ; 63 shops looted ; loss, 25,000 rubles.	All the wounded of the Self-Defense.
Every Jewish house destroyed.	
20 Jews killed ; 80 injured ; of the mob also many killed and wounded.	Self-Defense energetic.
5 Jews killed ; 20 wounded ; 15 large warehouses looted and burnt.	

A TABLE OF POGROMS

No.	Date	Town	Gubernia	Population	Jewish Population
171	1905 Nov. 4	Riga	Curland	282,943	30,700
172	Nov. 4	Voronezh	Voronezh	84,146	
173	Nov. 4	Yaroslav	Yaroslav	70,610	
174	Nov. 5	Poltava	Poltava	53,060	7,600
175	Nov. 5	Gadiatch	Poltava	7,714	
176	Nov. 5	Voronovka	Poltava		
177	Nov. 5	Klintzy	Tchernigov		
178	Nov. 5	Akkerman	Bessarabia	28,303	4,846
179	Nov. 5	Tchutchuleny	Bessarabia		
180	Nov. 5	Irkutsk	Irkutsk	51,434	8,239
181	Nov. 5	Rezhitza	Vitebsk	10,681	
182	Nov. 5	Novogeorgievsk	Kherson	11,200	
183	Nov. 6	Ananiev	Kherson	16,713	7,850
184	Nov. 6	Mardarovka	Kherson		
185	Nov. 6	Starodub	Tchernigov	12,451	
186	Nov. 6	Voronok	Tchernigov	5,700	
187	Nov. 6	Yegoryevsk	Ryazan	19,244	
188	Nov. 6	Potek	Kiev		
189	Nov. 6	Okna	Podolia	4,323	
190	Nov. 7	Bogopol	Podolia	3,700	

FROM 1903 TO 1906—Continued

Damage	General Remarks
<p>Very large number of killed ; no looting.</p>	<p>All the victims of the Self Defense, consisting of Jews and Letts.</p>
<p>123 shops and dwellings looted and demolished.</p>	<p>Riot wholly under direction of the chief of police and three assistants in the police department.</p>
<p>All the Jewish shops and dwellings burnt.</p>	
<p>400 Jewish families suffer.</p>	
<p>20 houses demolished.</p>	<p>At the end of 4 days the rioters stopped by the citizens themselves.</p>
<p>15 shops and 13 houses looted and burnt.</p>	
<p>All the Jewish shops and houses without exception demolished; 400 families ruined.</p>	
<p>All Jewish property destroyed.</p>	<p>The peasants defend the Jews, and kill the soldier who instigated the riot.</p>
<p>All the Jewish shops and houses plundered.</p>	
<p>50 families suffer.</p>	

A TABLE OF POGROMS

No.	Date	Town	Gubernia	Population	Jewish Population
191	1905 Nov. 7	Kalarash	Bessarabia	5,000	2,800
192	Nov. 7	Nossovitch	Kherson		
193	Nov. 7	Ryazan	Ryazan	44,552	
194	Nov. 7	Vesiely-Terny	Ekaterinoslav		
195	Nov. 7	Semyanovka	Tchernigov		12,000
196	Nov. 8	Stolna	Tchernigov		
197	Nov. 10	Lyskovo	Nishni- Novgorod	7,800	
198	Nov. ?	Novomoskovsk	Ekaterinoslav	12,862	1,147
199	Nov. ?	Tatarinovka	Zhitomir		
200	Nov. 18	Dobrinetz			
201	Nov. 19	Kishineff	Bessarabia	147,962	50,000
202	Nov. ?	Kremenetz	Volhynia	17,618	11,000
203	Nov. ?	Likhovka	Ekaterinoslav		
204	Nov. 24	Akkerman	Bessarabia	28,303	4,846
205	Nov. ?	Novotcherkask	District of the Don	52,005	
206	Nov. 27	Kurbatova	Voronezh	5,000	
207	Nov. 28	Kovel	Volhynia	17,403	6,046
208	Nov. 29	Yartzev	Smolensk		
209	Nov. 30	Ismail	Bessarabia	31,293	
210	Nov. ?	Daragonovo	Minsk		
211	Nov. ?	Baku	Baku	112,253	2,000

FROM 1903 TO 1906—Continued

Damage	General Remarks
<p>100 Jews killed; 80 wounded; the whole town burnt to the ground: loss, 2,000,000 rubles.</p>	
<p>Many Jews killed and wounded; loss, 200,000 rubles.</p>	
<p>10 Jews killed; very many injured; whole town destroyed.</p>	
<p>All the Jewish shops looted.</p>	
<p>All the Jewish houses burnt.</p>	
<p>Many shops looted and burnt; many Jews killed and wounded.</p>	<p>Desperate resistance by Jewish youths supported by Christian students.</p>
<p>4 wounded; loss, 18,000 rubles.</p>	
<p>Many killed.</p>	
<p>All the Jewish houses demolished.</p>	
<p>House of only Jewish family plundered.</p>	
	<p>The outrages committed by workingmen.</p>

A TABLE OF POGROMS

No.	Date	Town	Gubernia	Population	Jewish Population
212	1905 Nov. ?	Balta	Podolia	23,393	18,480
213	Nov. ?	Eupatoria	Taurida	17,915	2,000
214	Nov. ?	Koroletz	Tchernigov		
215	Nov. ?	Kostroma	Kostroma	41,268	
216	Nov. ?	Kriukov	Kherson	1,200	
217	Nov. 2	Tchelyabinsk	Orenburg	19,891	
218	Nov. ?	Tula	Tula	111,408	
219	Nov. ?	Vitebsk	Vitebsk	66,143	39,520
220	Nov. ?	Voroshilovka			
221	Dec. 8	Nosovka	Tchernigov	11,200	
222	Dec. ?	Bershad	Podolia	7,000	5,000
223	Dec. ?	Czeladz			
224	Dec. ?	Berezna	Tchernigov	9,921	
225	Dec. ?	Zdana-			
226	Dec. 12	Bolyarska Elisabetpol	Kherson		
227	Dec. ?	Sofievka	Ekaterinoslav		
228	Dec. ?	Lilvinovka	Bessarabia		
229	Dec. ?	Lutesh			
230	Dec. ?	Mitrotzky			
231	Dec. ?	Novo-Petrivetz			
232	Dec. ?	Yablonovka			

FROM 1903 TO 1906—Continued

Damage	General Remarks
Many killed and injured; 60 shops and 200 houses looted and burnt; loss, 2,000,000 rubles.	
16 Jewish houses looted and destroyed.	Police inactive.
80 Jews killed and injured.	
6 Jews wounded.	Bullet wounds.
100 Jewish families suffer.	
10 Jews wounded; 200 Jewish families suffer.	
Jews killed and Jewish quarter plundered.	
6 families suffer: loss, 5,180 rubles.	
2 families suffer; loss, 2,700 rubles.	
2 families suffer; loss, 540 rubles.	
11 families suffer; loss, 17,532 rubles.	
One family suffers; loss, 600 rubles.	

A TABLE OF POGROMS

No.	Date	Town	Gubernia	Population	Jewish Population
233	1905 Dec. 25	Katelnia			
234	Dec. ?	Singur			
235	Dec. ?	Srebny	Poltava		
236	Dec. ?	Vaskovtzy			
237	1906 Jan. 2	Gorodishche	Kiev	3,973	
238	Jan. ?	Ivanitzy	Poltava		
239	Jan. ?	Beresovka	Podolia		
240	Jan. 23	Khodorovka	Kiev		
241	Jan. 26	Kuban			
242	Jan. 26	Gomel	Mohilev	46,446	28,161
243	Jan. 31	Vasilikov	Kiev	17,824	
244	Jan. ?	Khotimsk	Mohilev		
245	Jan. ?	Sharnishni			
246	Feb. ?	Bershevka			
247	? ?	Lappy			
248	? ?	Pinczov	Kielce	8,095	
249	Feb. 19	Vyatka	Vyatka	15,776	
250	June 14	BIALYSTOK	Grodno	63,927	48,552
251	June 16	Boyary	Grodno		
252	June ?	Tchernaya- Viesh	Grodno		
253	June 18	Staroselzy	Grodno		
254	June ?	Posin	Vitebsk		

FROM 1903 TO 1906—Continued

Damage	General Remarks
<p>29 shops plundered.</p> <p>60 large and 50 small shops destroyed.</p> <p>Loss, 3,000,000 rubles.</p> <p>Every Jewish shop and house plundered and burnt.</p>	<p>Police assist the hooligans; soldiers led by the police commissioner fire on the Jews.</p> <p>Riots and incendiarism.</p>
<p>200 Jews killed; 700 injured; 169 shops and houses plundered; 8 streets completely sacked; loss, 200,000 (?) rubles.</p>	<p>The Jews offer stout resistance; the police and troops suppress the Self-Defense; the Deputy-Governor of Grodno and commissioner of police at Bialystok promoted. Propagandist pamphlets issued from the Government presses. (<i>See Duma Commission Report appended, p. 70.</i>)</p>
<p>50 Jews killed.</p> <p>Many Jews killed and injured.</p>	<p>Soldiers break into a synagogue during a service.</p>

ALPHABETICAL LIST OF THE TOWNS IN THE TABLE OF
POGROMS

(The numbers following each name indicate its place or places in the Table.)

- | | |
|---------------------------------|------------------------------------|
| Akkerman, 178, 204. | Elisabetgrad, 43, 145. |
| Alexandria, 16. | Elisabetpol, 226. |
| Alexandrovo, 8. | Eupatoria, 213. |
| Alexandrovsk, 161. | Gadiatch, 175. |
| Amtchislav, 23. | Golta, 158. |
| Ananiev, 183. | Gomel, 3, 47, 90, 94, 147, 242. |
| Arkhangelsk, 99. | Gorki, 20. |
| Asor, 42. | Gorodishche, 237. |
| Bakhmut, 127. | Gostomol, 142. |
| Baku, 211. | Gostynin, 64. |
| Balta, 30, 212. | Irkutsk, 180. |
| Batsha, 2. | Ismail, 209. |
| Bayramcha, 103. | Ivanitzky, 238. |
| Bender, 4. | Ivanovo-Voznesensk, 137. |
| Berditchev, 87. | Juravitch, 31. |
| Beresovka, 239. | Kalarash, 191. |
| Berezna, 224. | Kamenetz-Podolsk, 135. |
| Bershad, 222. | Kanev, 17. |
| Bershevka, 246. | Katelnia, 233. |
| Bialystok, 57, 81, 88, 250. | Kazan, 138. |
| Biela Tserkov, 163. | Kertch, 86, 95. |
| Bigla, 89. | Kherson, 107. |
| Birsula, 139. | Khodorovka, 240. |
| Bogopol, 190. | Khotimsk, 244. |
| Boguslav, 33. | Khotin, 5. |
| Boyary, 251. | Kielce, 106. |
| Brest-Litovsk, 75. | Kiev, 82, 108. |
| Bryansk, 167. | Kishineff, 1, 9, 70, 96, 119, 201. |
| Bunitchi, 25. | Klintzy, 177. |
| Bykhova, 24. | Knyazhitza, 15. |
| Czeladz, 223. | Koroletz, 214. |
| Czenstochova, 45. | Kostroma, 215. |
| Daragonovo, 210. | Kovel, 207. |
| Diemer, 141. | Kozeletz, 165. |
| Dikovka, 36. | Kremenetz, 202. |
| Dobrianka, 101. | Krementchug, 168. |
| Dobrinetz, 200. | Kriukov, 216. |
| Dubovetz, 65. | Krolevetz, 166. |
| Dusyaty, 60. | Kroshna, 69. |
| Dvinsk, 48, 58. | Kuban, 241. |
| Ekaterinoslav, 11, 84, 98, 117. | Kurbatova, 206. |

- Kursk, 97, 102, 104.
Kutno, 80.
Lappy, 247.
Likhovka, 203.
Lilvinovka, 10, 228.
Lodz, 79.
Lomza, 114.
Lovitch, 115.
Lugansk, 162.
Lutesh, 229.
Lyskovo, 197.
Lyutsin, 22.
Makariev, 83.
Mardarovka, 184.
Mariopol, 128.
Melitopol, 54, 62.
Minsk, 50, 74, 120.
Mitrotzky, 230.
Mohilev, 19, 148.
Nevel, 122.
Niezhin, 123.
Nikolayev, 125.
Nikopol, 118.
Nosovka, 221.
Nossovitch, 192.
Novgorod-Seversk, 130.
Novo-Alexandrovsk, 63.
Novogeorgievsk, 182.
Novomoskovsk, 198.
Novo-Petrivetz, 231.
Novoradomsk, 46.
Novosybkov, 124.
Novotcherkask, 205.
Novo-Vilaysk, 153.
Obukhov, 164.
Odessa, 105.
Okna, 189.
Olviopol, 159.
Orel, 131.
Orsha, 149.
Ostrov, 41.
Ostrovitz, 7.
Ovidiopol, 37.
Parczew, 6.
Pavlikovka, 55.
Petrikov, 78.
Pinczov, 248.
Pinsk, 91.
Plotsk, 100.
Podol, 56.
Polotsk, 170.
Poltava, 174.
Posin, 254.
Potek, 188.
Radomysl, 32.
Rakishek, 39.
Razdelnaya, 160.
Repka, 109.
Rezhitza, 72, 181.
Riga, 171.
Rikun, 143.
Rishkahn, 92.
Romny, 152, 169.
Rovno, 13.
Rostov-on-Don, 68, 132.
Rubeshivka, 116.
Ryazan, 193.
Samara, 38.
Saratov, 121.
Semyanovka, 195.
Sharnishni, 245.
Sielzi, 26.
Simferopol, 71, 126.
Singur, 234.
Sirdi, 93.
Slonim, 40.
Smiela, 12.
Smolensk, 21, 112.
Sofievka, 227.
Sosnoviec, 14.
Srebny, 235.
Starodub, 185.
Staroselzy, 253.
Stepenitz, 34.
Stolna, 196.
Sukhany, 27.
Surazh, 155.
Tatarinovka, 199.
Tchausy, 28.
Tchelyabinsk, 52, 217.
Tcherikov, 29.
Tchernaya-Viesh, 252.
Tchernigov, 156.
Tchetchersk, 110.

Tchudnov, 66.	Voronezh, 172.
Tchutchuleny, 179.	Voronok, 186.
Theodosia, 49, 133.	Voronovka, 176.
Tiraspol, 146.	Voroshilovka, 220.
Tomsk, 150.	Vyatka, 249.
Troyanov, 73.	Vyazma, 113.
Troyanovka, 44.	Warsaw, 51.
Tula, 218.	Yablonovka, 232.
Tultshin, 77.	Yaroslav, 173.
Uman, 85, 144.	Yartzev, 208.
Vasilikov, 243.	Yegoryevsk, 187.
Vaskovtzy, 236.	Yenitchek, 136.
Velikie-Luki, 134.	Yuryevich, 76.
Vesiely-Terny, 194.	Yusovka, 129.
Vilkomir, 35.	Zdana-Bolyarska, 225.
Vilna, 111, 154.	Zdunskaya-Volya, 59.
Vinnitza, 53, 157.	Zolotonosha, 151.
Vitebsk, 18, 219.	Zhitomir, 67.
Vladimir, 61.	Zhmerinka, 140.

SUPPLEMENTARY LIST OF TOWNS IN WHICH POGROMS OCCURRED, NOVEMBER, 1905

(Either the date of the pogrom, or the location, etc., of the town could not be determined.)

Amur, Anatonkevka, Ataki, Bobronitz, Delemskaia, Dubrovna, Ekaterinburg, Festerovka, Fursy, Ganches, Gorinka, Gorsa, Grozny, Kaluga, Kamenka-Saporaschsky, Kamenskye, Kopilev, Koroshanovka (Great and Small), Koshanka, Krivoi-Rog, Kroyevcz, Kronstadt, Lissitschevck, Lozovia-Pavlovka, Ludrinovka, Majachka, Makovitch, Moldavanka, Molischen, Mstislavl, Mychelovsk, Nishni-Novgorod, Oboyany, Onikst, Orgiev, Ostryiki, Passov, Pologae, Pologom, Priluki, Privolnoi, Rakitnaja, Raxaliny, Reval, Sklov, Schitkovitchi, Sebastopol, Slynka, Strasheng, Strasheni, Sudzo, Sviatoki, Sviatsky, Talsen, Tiflis, Tonesh, Tuckum, Ungeni, Unitscha, Varvarovka, Velikija Laesky, Verkievsk, Vladikavkas, Volarka, Volysov, Zatishye, Zgierz, Zlatopol, Zlynka.

THE GUBERNIAS IN WHICH POGROMS OCCURRED

	Population	Jewish Popula- tion
Arkhangelsk	347,509	252
Baku	826,806	11,650
Bessarabia	1,936,392	225,637
Curland	672,308	49,313

	Population	Jewish Popula- tion
Crimea	1,448,973	66,125
District of the Don	2,562,754	15,440
Ekaterinoslav	2,113,384	100,736
Grodno	1,602,681	276,874
Irkutsk	514,202	8,239
Kalish	842,398	72,339
Kazan	2,176,424	2,286
Kherson	2,738,923	337,282
Kielce	579,300	82,427
Kiev	3,559,481	427,863
Kostroma	1,389,812	830
Kovno	1,548,410	212,230
Kursk	2,371,213	4,141
Lomza	579,300	90,912
Minsk	2,147,911	338,657
Mohilev	1,688,573	201,301
Nishni-Novgorod	1,584,774	2,673
Orel	2,039,808	6,258
Orenburg	1,600,500	2,093
Petrikov	1,404,031	222,299
Plotsk	553,094	50,473
Podolia	3,018,551	366,597
Pskov	1,122,152	6,454
Poltava	2,780,424	111,417
Radom	815,062	113,277
Ryazan	1,803,617	1,547
Samara	2,748,876	2,501
Saratov	2,406,919	2,042
Siedlce	772,386	122,370
Smolensk	1,525,629	10,496
Taurida	See Crimea.	
Tchernigov	2,298,834	114,630
Tula	1,422,291	2,650
Vilna	1,591,207	205,261
Vitebsk	1,489,246	175,678
Vladimir	1,515,693	1,167
Volhynia	2,987,970	397,772
Voronezh	2,531,253	2,680
Vyatka	3,082,788	817
Warsaw	1,931,168	349,943
Yaroslav	1,071,579	1,646
Zhitomir	See Volhynia.	

REPORT OF THE DUMA COMMISSION ON THE BIALYSTOK
MASSACRE

The Commission of Inquiry into the illegal acts of Government officials has received the report of the members of the Duma, M. P. Arakantzeff, I. G. Schtchepkin, and V. R. Jacobsohn, who were delegated by the Duma to go to Bialystok to inquire on the spot into the causes of and the evidence relating to the riots. After an examination of the report, the Commission makes the following statement of facts:—

On June 1st (14th), a pogrom broke out in Bialystok which lasted until the 3d (16th). During the pogrom many were killed, many wounded, and Jewish property was destroyed. Up to this moment it is not exactly known how many were killed and how many were wounded, because some of the killed were carried out of the town and were not brought into the Jewish hospital; and many of the wounded were treated at their own homes. Eighty-two wounded Jews were brought into the Jewish hospital, among whom were three burnt bodies, and seventeen wounded. To the Christian hospital six killed and twelve wounded Christians were brought. The pogrom took place in the following circumstances: A few days before June 1, rumors were circulated in Bialystok about the preparation of a pogrom. The master of the police, Derkatcheff, was murdered on the 28th of May. The murder of Derkatcheff was a very dark and mysterious affair. Derkatcheff had enjoyed much popularity among the Jews, to such an extent that he used to be called "the Jewish master of the police." Derkatcheff was opposed to any outrages or riots; so he was, on the 21st of May, delegated by General Bogaiewski to the Surash Street, where a conflict arose between soldiers and local residents. When Derkatcheff appeared on the spot he immediately succeeded in ending the disturbance, but a sharp counter-dispute arose between him and the police-officer Sheremetieff, who was a striking contrast to Derkatcheff. In consequence of this occurrence the latter not only asked the Governor to dismiss Sheremetieff, but he insisted on the prominent citizens of Bialystok supporting him in this application. The residents of Bialystok, however, looked on Sheremetieff with suspicion. The murders of police officials which had previously occurred in Bialystok excited the anger of the police against all Bialystok Jews, whom they used to accuse of being the cause of these murders. Besides this, the Organization of the so-called Genuine Russian Men was continually propagating the idea that the Jews are the enemies of Czardom, and that all the evils and the whole confusion in the country emanate from Jews or from the Jewish agitation: that therefore the struggle with the Jews was a struggle with the conspiracy which was ruining the country, and that in conquering the Jews

the conspiracy would be combated, and then there would be peace and quietness. These opinions were very deeply rooted among the police officials, and from them they passed to the obscure masses, who were influenced by the police. Shortly before the pogrom two camps were formed, one consisting of the police with the Black Hundred, and the other of Jews and those who are taking part in the movement for freedom. The latter were considered as enemies to Russia and of the established order, and the police, as well as their agents, were excited against and opposed to them and the Jews. The fact that besides the Bund there existed in Bialystok an anarchist party (the Surash Street was particularly unpopular among the police, who did not venture to appear there) was not unknown to the police, who accused all the Jews of being anarchists. The word "Jew" and the word "conspirator" were synonyms to the police and they used the word "revolutionary" to designate a Jew or a conspirator. It was a duty of course to fight revolutionaries and to annihilate them. For this purpose fighting material was prepared in the army by the agitation of the Black Hundred. Proclamations began to circulate among the soldiers stating that one must kill the conspirators, that the Imperial Duma was Jewish, that the revolutionaries were opposed to the Czar, and so on. After May 3, the sergeants in one of the regimental barracks were commanded to communicate to the soldiers that on the 1st of the following June a Catholic procession would take place, among which the Jews would throw a bomb, and there would be a pogrom. At the same time rumors were circulated by the police-sergeants about the expected pogrom. In consequence, the people of the town began to talk about it, and some of them were so sure that there would be a pogrom that they sent their families away from the town.

How the police looked upon the Jews is shown by the dispute between the police inspector Sheremetieff and the leaders of the Jewish community, about the question of putting a wreath on the coffin of Derkatcheff. "What, a wreath from Jews! Never! We are Christians, not Jews, vampires. You kill us and afterwards you come with wreaths. No! I shall not allow it." On this occasion Sheremetieff talked also about the police, predicting that they would protest against the placing of a wreath by Jews on the coffin; and when the Jewish leaders asked what form the protest would take, Sheremetieff replied: "If you will, in spite of my warning, put a wreath on the coffin, you will regret it within two days, and the whole Jewish population will regret it." No better was the reception of the Jewish leaders by the Governor of Grodno, M. Kister, to whom the frightened Jewish community sent a deputation. He remarked upon the hatred against the Jews amongst the police, because of their continually

attacking them, and said that the murderers were without doubt Jewish, and so on.

"I read every day," the Governor added, "the dossier of political offenses, and all the offenders are Jewish. Jews are attacking the soldiers, and provoke their hatred also. The moment may arrive when nothing can be done against the violent wrath of the soldiers; and if I am present at the funeral of Derkatcheff and shots are fired, I will order an attack on the town. As to Thursday, June 1, I make myself responsible, but not afterwards. In Bialystok there has been no state of war, but a sort of confusion; as during a state of war there is martial law, and we have had no martial law. The Commandant of the Bialystok Garrison, General von Bader, is also convinced that the Jewish community is responsible for several bomb outrages."

So we see that the Governor knew very well that a pogrom was being prepared, and that he knew this not only from the reports of the local administration, which was under his command, but also from the leaders of the community, who described to him the real condition and the circumstances of the place. As to the attitude of the Christian population to the Jews, all the evidences are unanimous in proving that it was quite normal, that there was never any danger of a conflict, that there was no hatred of a national, religious, or economic character, that even the competition between the Christian and the Jewish workmen in the factories never provoked any conflict, although the police endeavored to excite the people and to provoke quarrels. The small occasional disputes between Jews and Christians were always peacefully settled. Jewish and Christian witnesses bear out this fact unanimously. The same opinion was expressed by the Bialystok Duma at a public meeting on the 5th of June.

Meanwhile the pogrom was prepared. On the 21st of May a general order was given to the Sixteenth Division of Infantry that on June 1 a much larger number of pickets should be posted in the place. The town was divided into two districts, northern and southern. For the first Colonel Voitchekhovski was appointed, for the second Colonel Bukowski, the general command remaining in the hands of the Chief of the Division. In the same order the rules of conduct for the soldiers were laid down.

Thursday, June 1st, arrived. Greek-Orthodox processions came to the town from the villages and hamlets and formed themselves into a large procession, which began to pass through the streets Lipova, Nikolaieva, and Alexandrova. On the same day a Catholic procession proceeded from the Catholic Church to the cemetery of Saint Roekh. The processions attracted a large number of Christians. When the Greek Orthodox procession began to pass from the Alexandrova Street to the Institute Street some shots were fired near the house of Rachites, which is situ-

ated at the corner, or not far from it, near the houses belonging to Mackovski and Solman. Some people imagined they noticed also the throwing of something, and that there was a slight explosion. A tumult arose and many people threw the ikons and other religious emblems on the pavements. It appeared afterwards that there, at the Alexandrova Street, a woman named Minkowska and a man named Damiduk were hurt. Immediately soldiers arrived who were posted as it seems in the courtyard of the Imperial Bank and began shooting at the houses and at the "Kaznatcheistvo" (treasury). The soldiers fired so quickly that the people had no time to run away from the tumult. As to Minkowska, all the physicians are of opinion that she was wounded by a bullet. Immediately after the first firing a crowd of hooligans attacked and pillaged a chemist's shop belonging to a Christian named Knoblauch. They did the same with the Jewish houses and shops in the vicinity and they began to kill the Jews.

When the remnant of the procession had returned to the Greek Orthodox Church and a crowd of rioters rushed to the Surash Street, somebody threw a bomb at the corner of the street from the place opposite. The bomb caused no damage. It seems that the bomb was thrown only to frighten the hooligans who began to run away quickly. In the street there were no police or soldiers, but from the market-place the soldiers were firing in the direction of Surash Street.

As though at a pre-arranged signal the pogrom arose in different places. With extraordinary speed the rumor spread that a Greek Orthodox Pope and a Polish priest were killed, that Jews had fired on the ikons, that they had murdered a Christian woman; and similar horrible stories. A Russian writer, an official named Stukalitch, living in Grodno, contributed to the propagation of this falsehood. He wired officially that atrocities had been committed by Jews. Many of the officers believed these statements, and threatened the Jews with revenge.

It is noteworthy that the officers and the hooligans, who are not usually well disposed towards each other, fraternized during the disturbances. For instance, two officers approached a company of hooligans who were rioting on the market-place, and conversed with them in a friendly manner. One company of hooligans were running in the direction of the Lipova Street, but one of the officers called them to return from there and directed them to go to the Nikolaieva Street, whither they went. A policeman who subsequently noticed some other hooligans, sent them also to that street, and afterwards a company of soldiers were sent there, too. The company fired, but the hooligans quietly proceeded with their nefarious work, knowing that the firing did not concern them. Similar facts were noted in many places.

Hooligans, aided by policemen, wrecked shops and pillaged goods whilst the soldiers stood by and shot every Jew who appeared in the street. The hooligans were never injured by the firing, nor were they prevented from committing outrages. Not only policemen and hooligans, but even the military, joined in the pillaging. One soldier who had plundered so many wares that he could not carry them away, asked one of his comrades to assist him.

From the Thursday to Saturday there was a continuous fusillade in the town, as on a battlefield, although no enemy was to be seen. The fusillade was directed only against Jews. If a Christian walked through the street nobody assailed him, but as soon as a Jew appeared, bullets flew at him from all sides. Many of the houses and shops in the town are damaged by the bullets. It was not a struggle between two adversaries; it was a hunt by armed men of unarmed people. Whenever anyone fired, the soldiers arrived upon the scene and poured a volley into the street and on the houses. On Friday, the police were specially furious, and searched the houses for Jews who might be hiding.

During all this time the secret agents of the police were endeavoring to provoke fresh disturbances and supply a pretext for further attacks upon the Jews. The police fired and attributed the firing to the Jews. They called upon the military to fire upon the Jews. All Jews, even quite old men, were named as revolutionaries, and immediately killed. The result was always the same, whether the charge was made by a policeman, a soldier, or a hooligan. Afterwards it became superfluous to charge the Jews with being revolutionaries. It was quite sufficient to cry out "Jew!" and to call the attention of a soldier to an individual who was running through the street, or was in hiding, for the soldier immediately to shoot him. During these days, namely, Friday and Saturday, pillage was not the leading feature of the pogrom. It was murder, committed by the police and the military. All the bodies of the killed during these two days bore bullet and bayonet wounds, and very seldom injuries caused by sticks or stones. Some of the killed had wounds of both kinds.

The following facts afford conclusive evidence:—

At the Railway Station

In spite of the presence of the governor, the gendarmes, and the soldiers, the hooligans felt quite safe at the railway station. Nobody tried to prevent them from doing their "work." On the contrary, they were encouraged and assisted in every way. Upon the arrival of every train, whenever Jewish passengers appeared on the platform, the hooligans began to cry: "*Shidi!* Beat the *Shidi!*" and they started attacking the Jews with canes, stones, and sticks. Some Jews ran away and fled along the bridge to

the town. But on the other side of the bridge military pickets were posted, and policemen searched them to see whether they carried weapons. They were driven back into the hands of the murderers. Some Jews escaped to the railway-station, but brutal attacks were made on them by the hooligans, who were standing at the station-gate. The hooligans created scenes too terrible for description. They penetrated into the first-class refreshment room, where some Jews had hidden, and dragged them out to the gate, where they slaughtered them in cold blood. The commandant, the gendarmes, and the officers looked on indifferently at the butchery of these unarmed, helpless men lying wounded on the ground. The agonies which the poor martyrs suffered did not provoke the slightest emotion on the part of the officials. On the contrary, they seemed to be much amused and delighted, and they incited the hooligans to "work," more ardently. A few officers tried to interfere in favor of the Jews, but the hooligans were so self-confident and audacious that they paid no attention to the officers and continued their bestial work. It was a general carnage.

One of the Jews fought and struggled, bit and kicked, for dear life, and succeeded in escaping from the hands of the mob and entering the station. He was covered with blood, and had one eye kicked out, but the hooligans standing at the entrance of the station-room surrounded him and began beating him mercilessly. They caught him by the legs and swung him on the stones. The witness C. (who was present) does not know what was the end of this shocking incident as he was compelled to hide himself.

A Jew, of the name of Mulovir, who was knocked down, and punched, and cut in numerous places, saw the mob beating the Jews in the first-class waiting room. He rushed up to the kitchen on the highest floor, but the hooligans seized him there and began cudgelling him. He succeeded in escaping. There was with him another Jew, Abramski, who jumped through the window to the ground and broke one of his legs.

While all these scenes of horror were taking place, the governor was present at the station.

Throughout this unchecked massacre, the official bureaucracy was entirely on the side of the rough element. This is confirmed by the following fact. On Thursday, the officer of the gendarmes G. addressed a band of hooligans. He called their attention to the fact that at the railway station they could slaughter only poor people, and he therefore recommended them to turn to the centre of the town where they could pillage shops and kill the proprietors. The "rotmistr" of the frontier-guard Z. was present, and added: "The Jews who wear black shirts ought to suffer this fate. Beat them to death."

On Friday, 15th June, the atrocities at the railway station increased in brutality. A Jew, of the name of Kurrekta, who gained two crosses of St. George for distinction during the war and was saved by an officer, states that several Jews arrived at the station along with himself. They were violently beaten, fell to the ground fainting, and were then killed. He witnessed the murdering of Shimon Salmen, who arrived from the little village of Trostiantzi, Mordvha Lew and Bruinski. His own escape was miraculous. As he lay hidden on the roof he saw most terrible scenes. The hooligans beat the dead bodies with stones in the presence of the gendarmes.

Seven Jews from Goniondz, terrified by the news of the massacres in Bialystok, came to save their families. The hooligans were utterly enraged by the sight of these seven Jews. They attacked them like savages and slaughtered five of them. Two were saved by one of the soldiers. They succeeded in escaping to Grodno, and there reported the events at the railway station. A Jew, of the name of Horovitz, was saved by the artillery soldiers, Serge Mikhailovitch Lostshenko.

Another Jew, of the same name, was murdered by the hooligans. He had hidden himself behind the commandant begging for mercy, but the commandant pushed him away, and the hooligans attacked him like wild beasts, chewing his clothing and biting him—his body bearing several marks of external violence. This scene was witnessed also by a man named Arkin who was at the railway station.

When a lady who was present had almost gone out of her mind at the sight of the horrors, an officer tried to calm her just as if nothing out of the ordinary was taking place, saying: We must look quietly at all these scenes, because the Jews deserved much more for having thrown bombs at a procession and killed our priests; they deserve to be completely annihilated.

So it appears that the extravagant falsehood published by the police about the killing of priests was not the suggestion of sheer lunacy, but part of a deliberately manufactured intrigue.

When the train of the South-Western Railway arrived, ten Jews came out of the cars, eight of them were killed in atrocious fashion. Kronenberg, who succeeded in escaping, saw how these eight Jews were killed. Many soldiers, officers, and gendarmes were present. In the waiting-room was the inspector Rondkovski, with the assistant-procurator of Bialystok. Rondkovski and the assistant-procurator were standing at the window watching the murdering of these poor victims. When Kronenberg arrived at 6 o'clock in the evening at Grodno, he went to the Governor, where he met also the assistant-procurator. When he reported the carnage at the railway station, the Governor replied: "It is the Jews' fault, as they have fired and thrown many bombs."

On inquiry, it was stated by a man named Bibula that nine Jews and one Jewess arrived by the train, and on their journey they had been guarded by gendarmes and soldiers. The latter accompanied them to the terminus, but at the station left them. The poor people then fell into the hands of the hooligans, who knocked them down on the pavement and beat them to death. No official appeared on the scene of these horrible occurrences. It was heartrending to hear the cries and the groans of the victims. One of the Christian civilians did his utmost to intervene, but he was immediately killed. The engineer Isfirsvod states that a student was killed. The victims writhing with agony were knocked and pushed, thrown and flung and beaten with iron pegs and sticks. Their cries were heard at a considerable distance from the scene of the barbarities.

"Boyari"

"Boyari" is the name of a suburb of Bialystok. There is a tannery there belonging to Polivshthouk. Eye-witnesses made a lucid and detailed statement to the effect, that on Friday, the 3/15 of June, a workman named Verbitzki brought to the spot a detachment of soldiers, indicating that there were Jews hidden there. The soldiers tried to penetrate into the tannery through the front door, but they were not successful. Meanwhile, a mob gathered in the vicinity. The soldiers and hooligans forced the entrance from behind, destroying a back door. The remaining soldiers were posted in the street, mixed with gendarmes, and among the latter was one of the name of Shoultz. The Jews who were hidden in the tannery ran out panic-stricken on to the balcony crying for help. Suddenly the soldiers and the gendarmes began to fire on them, killing a man named Gourtzmenn. In the tannery Shlomo Fourmann and Lieb Mayour were also killed. The son of the proprietor, Polivshthouk, was arrested by the soldiers and was beaten while being led to the police station. He was severely injured.

The next morning, Saturday, the 4/16 of June, at 9 o'clock, the workman Mikhalks came into the tannery, and having noticed that Isaac Bakhrakh, Isaac Tsemnik and Zourakh Reznik were hidden there, he ran at top speed to bring soldiers. The soldiers came and killed Bakhrakh and Tsemnik; Reznik escaped, but he was caught and imprisoned. They accuse him, without any foundation, of having killed a woman.

On the same Friday (3/15 of June), several Jews living around a "liesopilnia" (saw-mill) which belongs to Zablonovskii, at the Nikolaievskaiia, gathered in Zablonovskii's courtyard and hid themselves there. Some of them hid in the factory, some in the rooms of the caretaker Petkevitch and the master Nemiro. The caretaker and the master refused to allow the Jews to stay

in their rooms, as the police had forbidden them to give refuge to any Jew. So they passed to the boiler-room where the heat was terrible, and the children were almost choked by the air in the narrow abode.

When the massacres on the Nikolaievskaja were over, the Jews suffering with their children the torments of hell in the factory, decided to go out. Some of them went to the house belonging to Abraham Katz, some remained in the saw-mill, and others passed to the office of the factory. The house belonging to Abraham Katz is situate near a garden on one side of Boyari. When the soldiers had finished with the saw-mill they destroyed the hedge, penetrated into the house of Zablondovski, and started firing into the house of Abraham Katz. Their comrades, who were at a distance, noticing what was going on, began to fire themselves on the same house, so that the building was violently attacked from two sides and took fire.

A policeman, accompanied by two soldiers, appeared and commanded the women and the children to leave the house. Some came out immediately, and others a little later. The men came out with their wives and children. The first who jumped out was Abraham Katz. He was instantaneously bayoneted by the soldiers, who were surrounding the burning house. The second, who was shot on the spot, was Nakhman Borovski. He carried in his hands a baby, two years old; the baby was severely hurt by a bullet. The third one who ran out was Shoulem Novik, carrying a baby in his arms, his wife Taube following. An officer commanded Novik to deliver the baby to his wife. When Novik refused, he was flogged until he lost consciousness, and a soldier murdered him in a brutal manner. In similar way instructions were given to kill without mercy Semkha Veinstein, Hirsh Hepner, Zourakh Pande, and Mordkha Shmouklar. The old Jewess, Taube, and two unknown persons, had no time to escape, and were burnt alive. Two Jews hid themselves in a cellar which was full of water. The whole night, between Friday and Saturday, they lay in the water. Next morning they were discovered by two soldiers. One of them ransomed himself for 50 copecks; the other, Joel Tvorkovski, had no money, and was killed.

When the firemen came, they were not allowed by the police to do their work. There were no revolutionaries in the house, nobody fired a shot from the building, although the official report mentions such incidents. The whole idea of firing from this house on the police office is absurd, as it is impossible from there to reach the police-station, which is 400 to 500 feet away, and separated by a big store-house of two floors. The soldiers who bombarded and set fire to the house of Abraham Katz were commanded by the officer B. The commissioner of police of the second district was also present.

On the same day, Friday, Moshe and Ber Naviazki were passing by the small Slonim Street. A crowd of hooligans with police met them. The commissaire de police of the second district was also there. The two brothers saw that they were in danger and began begging the commissaire to save their lives. But not only was no effort made by him to protect them, but he turned away. The hooligans understood the signal and began stripping and flogging the two Jews. Ber Naviazki was found dead on the spot, and Moshe dangerously wounded. The hooligans also robbed their victims.

On Saturday, the 4/16 of June, at six o'clock in the evening, a detachment of soldiers, led by policemen, was marching along the small Slonim Street, when one of the hooligans approached them and whispered that Jews were hidden in Minkovski's stove-factory. Immediately the soldiers went there and discovered a Jew named Souravitch in the cellar. They commanded him to leave, but he refused. Then a soldier dragged him by the hair of his head and ordered him to go away. Souravitch would not go without protection, whereupon another soldier killed him. These soldiers belonged to the Kazan regiment.

Although Boyari is the most peaceful part of the town, it was just there that the hooligans robbed, beat, and murdered every Jew they met. In one of the houses they had wrecked and destroyed everything. Later on they discovered a Jew and were bent on killing him, when he ransomed himself for 200 rubles. This gift produced such a favorable impression that they accompanied him, and protected him from the "wrath of the people," allowing nobody to lay hands on him.

In the courtyard of the same factory the mob mercilessly beat another Jew. They met an old Jew and, with a sharp ladle, tore the entire skin from off his head and face. The bodies of the murdered as well as the wounded people were not carried away until the fire brigade came.

When the soldiers had finished their labors at the stove-factory, they divided into two bands, one of which went to the field, while the other one rushed to the gardens to search for Jews. Some Jews who were afraid to remain in their houses took refuge in the gardens belonging to Christians with the permission of the proprietors. In one of the gardens a Jew, named Levin, was found. The soldiers began to attack him. He fought and struggled until a policeman came and fired five bullets at him. He continued struggling with his murderers until he was terribly wounded. Then one of the hooligans knocked him on the head with a heavy stone, and he collapsed. In the same garden a soldier killed another Jew.

Mobs, led by policemen, sought out the Jews the whole day. Afterwards two Jews were discovered; one of them was

Shloma Proushenski. The hooligans cried: "These are anarchists! Kill them!" One of the soldiers seemed not to agree and ran away. They addressed a complaint to his superiors. The other soldiers commanded the Jews to retire to the rear. The Jews, knowing that the soldiers would fire on them, refused, upon which the hooligans began to beat them with their sticks. When they were half-dead the soldiers shot them dead.

At last, the soldiers and the hooligans penetrated into a house, dragged out a Jew named Einstein and killed him and his two sons, Shmuel and Terakhmirl. Afterwards they dragged out of the house the mother, Shina, and her daughter, Saon (Sonia) Einstein. Sonia tried to run away, a soldier wounded her with a bullet, and a policeman, seeing that she was still alive, fires and kills her. A soldier commanded the mother to move a little aside. The moment she takes up this position a soldier shoots her. Thus was a whole family wiped out.

A certain confusion among the hooligans was provoked by the death of Khodakevitch. In the garden belonging to Khodakevitch a certain number of Jews had hidden themselves. Khodakevitch took a hatchet and went to repair a hole in the fences of the garden. At that moment the soldiers were shooting from both sides, and it is said that a policeman was wounded by this firing. It seems that one of the bullets killed Khodakevitch, but one of his hands was also cut. The hooligans noticed that and were delighted by this discovery. They began crying: The Jews killed the proprietor of the garden. Everybody knows that that was a lie. No Jew would kill a Christian who protected Jews. Khodakevitch was buried very soon and secretly, so it is not known whether his hand was cut before or after death. Khodakevitch's daughter in her despair at the loss of her father requested the police-master, Matjevitch, to inquire into the matter. Matjevitch came, and when he saw the numerous bodies of murdered Jews, he exclaimed ironically: "This is the punishment for our dead."

On Saturday morning a fresh detachment of soldiers appeared, with police. They began searching and dragged a Jewish workman out of a stove. They asked him: What are you doing here? The poor, frightened workman did not reply. Then the policeman ordered him to be beaten and a soldier seized him by the throat and crushed his skull with his rifle. A policeman took pity on the workman, who was in agony, and ordered him to be shot. The man was killed by three bullets.

Individual Cases

(1) On Friday Lejba Ginzburg was in his lodging in the house of Bronekera in the Zaniejska Street. He was afraid to go out. Somebody knocked at the door. Ginzburg did not open it. The

door was then broken open and the police-sergeant of the fourth district, named Bajbok, accompanied by soldiers, entered and ordered the soldiers to fire. One of the soldiers fired and killed Ginzburg's wife, Chana Binema, and wounded her sister, Rochla Annalni. The latter, still suffering from the wounds, gave evidence to the Commission. Bajbok, not satisfied with the work he had already done, dragged out of Ginzburg's lodging a Jewess, named Kustinowa Hinda Leja, who was carrying a baby, and ordered a soldier to fire. The soldier fired, but instead of the mother the baby was killed. The same sergeant searched the house, but did not discover anything. Nevertheless, he ordered two Jews, Joselowi Wot and Nachim, to follow him. When they came to the wall of a newly-built house he commanded the soldiers to fire on them. Wot was severely wounded. Nachim fell on his knees and begged for mercy. He was bayoneted.

(2) On June 14 during the firing on the house of Torpacki, three Jews were wounded in their lodgings, Brianski, Prelagnawargo and Weinciter. The latter begged policeman No. 160, Markowski, to bring ice. Instead of ice he brought some pilaged goods. Weinciter himself then went to fetch ice, but the moment he appeared out of the gate a shot was fired at him from the corner of the Lipova Street, and he was killed.

(3) After the firing on the Greek Orthodox procession, the soldiers began to fire on the house of Rachites in the Alexandrova Street. The Chief of the Kazan Regiment arrived, and when he heard rumors of the throwing of a bomb he ordered the soldiers to enter the Jewish houses and to drag out the occupants. The soldiers went into the hall of the house of a Jew named Lapidus, and began to drive out his family. The hooligans then forced an entrance.

On the left side of the house the hooligans stood and the Jews fell into their hands. There were killed the sons of Lapidus, Markus and Aron; his daughter, Bluma; Chana, Zina and Chaja Sara Lapidus, and Freida Lida were wounded. The house was wrecked. An old man (Frejtkin); together with a woman, fled. They were caught by the hooligans and killed. A student of the commercial school, Disszig, endeavored to defend Lapidus, but he was killed.

(4) On Saturday, June 16, the baker, Gershel, and the tailor, Markel, were carrying bread to those Jews who were hiding in cellars and were starving. When passing through the Piaskowa Street they encountered several policemen, the chief of whom, Ramontowicz, fired on them. Gershel was wounded and Markel was killed.

On Friday, June 15, in the Kowalska Street, the hooligans started throwing stones at the house of Judel Tajcman. The whole family thereupon left the house and went to a relation,

Gindler. An arrangement was made with policeman No. 40, who accompanied them and promised to protect them. In the Portch-towa Street they were attacked by a band of hooligans. In his flight Judel Tajcman fell and was killed. Policeman No. 40 stood by and looked on with indifference.

(6) When the soldiers were firing in the street, on Thursday, June 14, a young Jewish boy, a student of the commercial school, named Gildberg, was ordered away by an officer in command. As the boy fled the officer ordered one of his men to "finish" him. Thereupon one of the soldiers struck the boy with the butt-end of his rifle, and when he fell to the ground he "finished" him.

(7) On Saturday, June 16, Liba Szlachter, frightened by the pogrom, took refuge in the garret of Ram's house. Some other Jews were also hidden there. The next morning soldiers under the command of a policeman entered and killed Chaim Szlachter, a little girl, wounded Berak Szlachter and his son, and drove the rest into the street.

(8) On Thursday, immediately after the beginning of the pogrom, Zamel Cukerman was working in the house of his sister, Rywka Boruchowicz. In the front part of the house was a small shop. The hooligans attacked this shop and began to plunder it. Cukerman and Boruchowicz jumped through the window into the courtyard and ran to the lodging of the Warden, Karpow; unfortunately they found the door shut. Immediately a policeman accompanied by soldiers arrived on the scene. The soldiers fired, Cukerman was killed, and Boruchowicz was dangerously wounded.

Conclusions

It is necessary to arrive at some conclusions about the facts which have been described. First of all, it is noteworthy to state the method of the pogrom. The pogrom was known beforehand. The pogrom was prepared. The rumors about the pogrom were used to frighten the people. Even the day was appointed. It is therefore clear that the pogrom was not an accidental occurrence provoked by national or religious hatred. Considering that the agents of the police circulated lies about murders committed by Jews, one arrives at the conclusion that these lies were deliberately and methodically manufactured according to a settled plan. The preparation of the pogrom on a day when Christian processions are held, and when the fanatical mob is usually very much excited, means that an appropriate moment was selected. It would be easy to understand that the mob, excited by the supposed firing by Jews, would make a pogrom and commit atrocities on the spot of the alleged offense; but it is impossible to imagine that without preparation a pogrom would have broken out so quickly and in many places simultaneously. Taking these

circumstances into consideration, one arrives at the conclusion that the pogrom was previously prepared and organized; but by whom? We find that before the pogrom the leaders of the Jewish community communicated to M. Kister, the Governor, that they were in a state of panic concerning the preparations that were being made. They indicated Sheremetieff as a person who had appointed even the day for the pogrom, branding him as an open enemy of the Jewish population. The Governor replied that Sheremetieff was his most courageous and energetic official. The pogrom breaks out. The Governor arrives during the day at Bialystok and stays a long time at the railway station. Afterwards he drives to the police office to meet Bogaiewski, and at last he disappears from Bialystok altogether, and goes to Vilna to the Governor-General. Driving through the town the Governor sees with his own eyes the wounded and killed. At the station the hooligans are murdering the Jews, but the Governor makes no further attempt to stay the massacre than if he were a powerless civilian. One must suppose either that the Governor knew of the approaching pogrom, and, when it began, took no steps to quell it because the pogrom was ordered and necessary, or somebody had secretly taken away from the Governor the power to act in the matter.

One must also remark that when, on June 2, the members of the Imperial Duma, Jacobsohn and Sheftel, presented to the Minister of the Interior a petition to stop the pogrom, the Minister declared that he would wire immediately to order that vigorous measures should be taken. Nevertheless, many Jews were killed from June 2, at five o'clock in the afternoon, till June 3 in the morning. Where, then, were the so-called measures? Were orders given and not taken? This idea is too absurd. It was more likely that at Bialystok it was not considered necessary to pay any heed to the instructions of the Minister because of the existence of instructions emanating from a power higher than that of the Minister—a power which guaranteed immunity and which approved their criminal actions.

Considering both the conduct of the Governor and the futility of the Minister's measures, we are forced to the conviction that the pogrom was directed by some secret power—a power which may, or may not, be known to the authorities.

As to the local police, at no time did they take any measures to quell the pogrom. On the contrary, their agents excited the baser elements of the population by circulating various rumors of crimes committed by Jews during the Catholic procession. The police actually participated in the pogrom and in the pillaging. They indicated who were to be slain, and gave instructions for the slaughter. They led the bands of hooligans during the pillaging of the shops, and they allowed them to commit

every cruelty. Notwithstanding that martial law had not been proclaimed, the military commanders who took control of local affairs, placed at the disposal of the police armed soldiers to kill the unarmed Jews. The Jews offered no resistance. In a state of panic they hid themselves in their houses, in cellars, in gardens, and other places.

Having considered all the facts, the Commission concludes:

(1) That there was no hatred of a national, religious, or economic character between the Jews and Christians in Bialystok.

(2) That hostility to the Jews existed only among the police, who exerted themselves to promote ill-feeling in the army, by accusing the Jews of taking part in the movement of freedom.

(3) That the pogrom was previously planned and prepared by the administration and that the local population was quite cognizant of such preparation.

(4) That the circumstance by which the pogrom started was also previously arranged. The administrator predicted the circumstance, and therefore it could not be regarded as a spontaneous occurrence provoked by religious or national fanaticism.

(5) That the military and the civil authorities showed by their conduct during the pogrom a complete disregard of all laws as well as the special regulations promulgated on February 20, 1906. Quite systematically peaceful Jewish residents, women and children, were shot. The shooting was ostensibly directed against the revolutionaries, but it is not proved that any revolutionary act took place.

(6) That not alone did the civil and military authorities refrain from taking any steps to quell the pogrom, but, assisted by their agents, they themselves killed, outraged, and pillaged.

(7) That the official *communiqué* as to the cause of the pogrom, namely, an attack by the Jews on the Catholic religious procession, revolutionary acts by Jews, etc., is entirely without foundation.

Therefore the Commission proposes to the Duma to address interpellations:—

(1) To the Minister of the Interior: Will he hold the Governor of Grodno and the officials of Bialystok responsible for having neglected their official duties and for having assisted and taken part in the pogrom?

(2) To the Minister for War: (a) Is he aware that, even before martial law was proclaimed in Bialystok, the military authorities there, disregarding the existing laws, usurped the functions of the Governor of Grodno and the assistant-chief of police, and took the local administration into their own hands? (b) Whether he is aware that during the pogrom in Bialystok from the 1st (14th) to the 3d (16th) of June, the military detachments which were in the town were placed at the disposal of the police for the

purpose of killing peaceful citizens, at the order of the police, and even of private persons? (c) Whether the guilty are to be prosecuted?

At the same time the Commission considered it their duty to remark that the local population, which was generally terrified, is now panic-stricken by the introduction of a state of war. The investigation of all that happened in Bialystok is possible only on two conditions: (a) That all the members of the local civil and military administration are dismissed or removed, and (b) that the state of war prevailing in the town is abolished.

For the Chairman, I. G. SCHTSCHEPKIN.

Reporter, M. P. ARAKANTZEFF.

Secretary, V. R. JACOBSON.

Debates in the Duma

The afternoon sitting of the Duma on July 5 was entirely taken up by the Bialystok pogrom. M. Arakantzeff, reporter of the investigating committee, spoke for nearly two hours. The galleries were crowded to suffocation. M. Stolypin, the solitary occupant of the Ministerial benches, took copious notes. M. Arakantzeff's report was delivered in quiet, sober language and in a low voice, which only heightened the thrilling horror of the recital. They had, he said, the names and addresses of all the witnesses upon whose evidence the report was based, but many of these names could not, for obvious reasons, be made public, at least not so long as the present administration remained at Bialystok, and the city was under martial law, and until these conditions were changed, he contended, it was quite impossible for the Government to ascertain the truth by an official inquiry. M. Arakantzeff supplemented his report by reading a telegram from doctors at Bialystok certifying that a bullet had been extracted from a woman who was supposed to have been struck by a bomb. This finally disposed of the allegations in the official report that a bomb was thrown at a procession. The only bomb was thrown in Surash Street, where some hooligans tried to extend the pogrom, but hurt nobody. This street was notoriously a terrorist stronghold, yet neither soldiers nor police ventured thither, and it was unscathed. If reprisals were evoked by revolutionaries, how was it that Surash Street was left alone while other streets were pillaged and the inhabitants massacred? The official report says that the troops were constantly fired upon by Jews from windows. What, he asked, were the losses among the troops? Three wounded—and he had the evidence of an officer that these men were shot by their own comrades in a cross-fusillade of a garden. The official report says that Jewish revolutionaries bombarded the central police station from a house which was burned, and in which eight or nine revolutionaries were found killed.

This house could be no other than the dwelling adjoining the saw-mills. It was physically impossible to fire from it upon the police station. He had shown in the report the real circumstances of this unprovoked butchery. Why, he asked, were the massacres not stopped on the second day, when M. Stolypin claimed to have sent orders to that effect? The history of the Bialystok massacre was only a counterpart of the whole infamous policy of stirring up religious and race hatred, whereby the old *régime* hoped to perpetuate its own existence. Finland, Poland, and the Caucasus were other examples. The authors thereof had not scrupled to degrade the army to the rank of butchers and to besmirch the revered name of the Emperor. Let the whole world know that the pogroms were not the work of the Russian nation, but of the so-called Government of Russia. It had deceived and demoralized the army into regarding all friends of freedom as enemies of the Czar and the country, but the army was waking up. It would see through the imposture, and then woe betide the traducers and foes of the Russian nation! (Cheers.) The inhabitants of Bialystok had anchored their hope of salvation and justice upon the Duma. He would ask the Duma to honor the memory of the victims by standing up. The whole House rose in solemn silence and none ventured to cheer.

On July 6 the discussion on the massacres was opened by Professor Schtschepkin. He pointed out that the Bialystok pogrom was a social and an historic phenomenon, and must, therefore, be considered from both aspects. After referring to the fact that the whole of Western Europe had eagerly awaited his report, he explained that the direct cause of the outbreak of the pogrom could be as little established as that of the fire in Moscow in 1812. Who had thrown the first bomb, who had fired the first shot, would never be discovered. He did not believe that anarchists were responsible. The anarchists would have exactly foreseen the consequences of such an act, and it was quite out of the question that they could have been guilty. It was within the range of possibility that someone not belonging to any revolutionary organization might have thrown the bomb, but really the bomb did not enter into the matter at all. For it was not the bomb that produced the pogrom, but exclusively the attitude of the police. It was the police that had met the procession, and by their outcry about the bomb had set it into confusion and excitement. A panic ensued, and this brought about the subsequent disaster. It was clear, therefore, that the police had organized the pogrom with provocative intent. If the police had remained quiet nothing would have happened. As far as the course of the pogrom itself was concerned, it fully corresponded to the experiments which have been conducted in this sphere by the late Prefect of Odessa, Neidhardt. Where no resistance was

offered the pogrom proceeded without interruption. But where the Jewish Self-Defense intervened and fired at the mob the military were summoned and drove off the "rebels." As far as the attitude of the authorities individually was concerned, Professor Schtschepkin advanced as a proof of his impartiality the fact that, on the occasion of his visit to Bialystok, he had asked the police for a guard, which had been granted to him. He had taken that course not in his own interest, but, firstly, in order to protect the ten Jewish newspaper correspondents who accompanied him, and, secondly, to prove the accuracy of his facts. Nevertheless, he had to make a damaging indictment against all departments of the administration. The Governor had been absent on the first day of the pogrom. For that alone he should be dismissed. But he had done nothing later. What had happened behind the scenes was probably more damning still. The behavior of the lower police officials was quite obvious. Even before the murder of Derkatcheff they had publicly threatened a pogrom and organized bands. During the riot they had led the mob, and had loudly called on the military not to stop them. Everywhere where premises were demolished the police had been present. Where resistance was offered the police summoned the soldiers to overcome it. To sum up, the police had not only connived at the pogrom, but had collaborated in it. As far as the military were concerned, it could be established that certain officers, notably in the Uglitch and Vladimir regiments, had conducted an active anti-Semitic propaganda. Moreover, the responsibility could only be laid at the doors of the officers. It was true that private soldiers were not bound to carry out illegal orders. But their sense of right had been absolutely stunted by the way in which they had been requisitioned in the repressive and punitive campaigns of recent times. Therefore the rank and file could not be blamed. Both the civil and military authorities had deceived the Czar in their reports on the atrocities. For this purpose they had postulated, firstly, that race-hatred existed; secondly, that the Jewish Self-Defense was revolutionary, whereas in reality it was organized from among the bourgeoisie, and was thoroughly loyal; and thirdly, that all revolutionaries were Jews. An interpellation must be directed to the Minister of the Interior. But that should not be the only measure to be adopted by the Duma. First, as there was no independent court, the inquiry into the Bialystok massacres should be handed over to the Duma; secondly, the soldiers should be impressed with the fact that they were not bound to carry out the illegal orders of officers; thirdly, everyone should be allowed, as in Western Europe, to carry weapons for self-protection. As long as these three conditions were not fulfilled outbreaks similar to that at Bialystok might be repeated at any time. (Loud and prolonged applause.)

The next speaker, Mr. Jacobsohn, spoke with great emotion,

and he was frequently interrupted by loud applause. He said he had desired to keep silent, as the report of the Duma commission was eloquent enough. But he had visited the cemetery at Bialystok and he had seen the mutilated corpses of the victims. That picture would never fade from his memory, and therefore he was forced to speak. The Government had acted like a thief that was wanted by the police, and in order to divert attention from its own crimes, had pointed to the Jews, crying "Stop thief!" It had provoked bloodshed and organized bands. Otherwise a pogrom would have been impossible, for race-hatred only existed in their own sickly imagination. The Minister of the Interior was either a criminal or a helpless weakling. The Governor was a brute, who had passed by wounded unmoved and had had them piled with dead on a barrow and suffocated. (Cries of "Executioners!" "Murderers!") He was a coward, for he had fled to Vilna, where he did not shrink from breathing the same air as Sheremetieff. They were used to Russian soldiers running away. (Cheers.) Even the rank and file fled when the Jews offered resistance. They thus maintained the traditions of the Russian army. The police had helped to murder and plunder. He (M. Jacobsohn) did not desire to evoke pity, but to disclose the truth. But he must relate some incidents which were particularly characteristic. One was as follows: The Jewish Sabbath fell during the pogrom. A Jewish family had hidden in their house. It was so poor that it lacked the bread over which to say the usual blessing. Suddenly the father noticed the mousetrap. A small piece of bread was hanging on the hook. He took it off and recited the blessing. So poor and so pious were the Bialystok Jews! Yet they were called revolutionaries! A band of soldiers broke into the house and murdered the whole family. He was convinced that the usual form of inquiry could not be impartial. He concluded by expressing the hope that the Russian people as a whole would dissociate themselves from the horrible events at Bialystok. (Cheers.)

During the resumed debate on the Bialystok massacre on July 9, Mgr. Ropp, Bishop of Vilna, said that there was no racial or religious hatred between the various nationalities of Lithuania. The population of Bialystok was divided into two camps—one including the police, the army, and the authorities, the other comprising the remainder of the inhabitants. He ascribed the pogrom to this deplorable state of affairs. There were, however, certain subsidiary factors which aggravated the situation. On the one hand, the Bund, a Socialist and exclusively Jewish organization, had embittered certain sections of the population by its despotism and terrorist propaganda; on the other hand, Russian settlers belonging to the old faith had aided and abetted the police.

M. Vinaver said that the Jews had Socialist organizations just

as the other nationalities had. He contended that the massacre was artificially and deliberately provoked by the representatives of officialdom. M. Stolypin had confessed before the Duma that a few thousand proclamations had been printed at the Ministry of the Interior "to stimulate the patriotism of the troops." The speaker maintained that hundreds and thousands of such proclamations had come from the Komissaroff printing press. He produced several copies, and read extracts therefrom, inciting to the extermination of the Jews and all such "enemies of the State."

M. Roditcheff, comparing the official *communiqué* on the Bialystok pogrom with the evidence collected by the Duma, came to the conclusion that the Government was still blindly defiant of all the dictates of humanity and reason, and would awaken only when too late.

Resolution

On July 20, at the last sitting of the Duma, the following resolution was adopted:

Having heard the Report of the Commission on the Bialystok Pogrom, the Duma, in view of the facts that the pogrom against the peaceful Jewish population arose not through the indignation of the Christian population against the Jews, but through the measures adopted by the authorities; that for these acts not only the local authorities are responsible, but also the Central Government which authorized an extensive propaganda for the organization of an attack on a social stratum embarrassing to the Government and took part in the pogrom; that the official reports concealed the truth and clearly sought to justify the murder of peaceful citizens through agents of the Government; that the Government, convinced of its impotence to fight the revolution, seeks to overcome it by acts of cruelty upon peaceful citizens; that this Government, which systematically persecutes and humiliates the Jews and imbues the population with the conviction that everything is permitted against the Jews, resolved to wreak vengeance on the weakest and most severely persecuted section of the population; that such mode of action of the Government through the incitement to pogroms must in future keep the entire population of Russia in a state of incessant anxiety, and affords no possibility of peaceful labor; that through the retention in office of the present irresponsible Ministry the way is paved for frightful anarchy, the general uprising of the sorely taxed people, and the general ruin of the land;

Resolves, That the only remedy for this situation unparalleled in the history of civilized countries, and the only means to prevent further pogroms, are to be found in an immediate judicial investigation and the punishment of all officials, high and subordinate, without regard to their position, who were responsible for the pogroms, and the dismissal of the Ministry.

THE GOVERNMENT OF THE UNITED STATES
AND AFFAIRS OF INTEREST TO THE JEWS,
1905-1906

- December 5, 1905, Hon. Henry M. Goldfogle, of New York, submits a resolution in the House of Representatives expressing sympathy with the Jewish sufferers by the Russian massacres.
- December 11, 1905, Hon. William Sulzer, of New York, submits a resolution expressing sympathy with the Jewish sufferers by the Russian massacres.
- December 18, 1905, Hon. William Sulzer, of New York, delivers a speech on his resolution of December 11.
- February 8, 1906, The House Committee on Foreign Affairs grants a hearing on resolutions expressing the sympathy of the House with the Jewish victims of the Russian massacres.
- February 12, 1906, Hon. Charles A. Towne, of New York, introduces a substitute for the Goldfogle and Sulzer resolutions of sympathy.
- March 19, 1906, Hon. William S. Bennett, of New York, introduces a resolution regarding a modification in the Immigration Law, to meet the case of Russian-Jewish immigrants.
- April 2, 1906, Mr. Henry White, first delegate of the United States to the Conference on Morocco at Algeciras, has a provision inserted in the treaty by which the security and equal privileges of the Jews of Morocco are guaranteed by the signatories.
- April 11, 1906, Hon. Allan L. McDermott, of New Jersey, delivers an address in the House of Representatives, arraigning Russia and other Christian nations for their treatment of the Jews.
- May 23, 1906, The Senate passes an Immigration Bill.
- June 22, 1906, The Congress passes a Joint Resolution expressing sympathy with the Jewish sufferers by the Russian massacres.

June 22, 1906, Hon. John Gill, Jr., of Maryland, introduces a resolution calling upon the President to transmit to the House of Representatives such official information as he can secure concerning the massacre at Bialystok.

June 25, 1906, The House passes an Immigration Bill.

June 29, 1906, The Naturalization Bill becomes an Act.

RESOLUTIONS OF SYMPATHY ON ACCOUNT OF THE MASSACRES OF JEWS IN RUSSIA

As the above list of Congressional resolutions, etc., shows, four resolutions expressing sympathy with the Jews on account of the outrages perpetrated upon members of their race in Russia were submitted to the Congress of the United States.

On February 8, 1906, the House Committee on Foreign Affairs granted a hearing to those interested in the passage of the resolutions. The Hon. Simon Wolf, of Washington, D. C., and Representatives Goldfogle and Sulzer spoke in support of such resolutions.

On June 22, the following joint resolution was introduced into the Senate by the Hon. Anselm J. McLaurin, of Mississippi, and into the House by the Hon. Robert G. Cousins, of Iowa. It was adopted without debate and unanimously by both Houses, and approved by the President on June 26, 1906:

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the people of the United States are horrified by the reports of the massacre of Hebrews in Russia, on account of their race and religion, and that those bereaved thereby have the hearty sympathy of the people of this country.

CONFERENCE ON MOROCCO

The Honorable Elihu Root, Secretary of the Department of State of the United States, made the treatment and protection of the Jews in Morocco the subject of a special letter of instruction to Mr. Henry White, Ambassador to Italy, who was the first delegate of the United States to the Conference on Morocco, held at Algeciras, in Spain, from January 15 to April 7, 1906. Through the exertions of Mr. White, a provision was inserted, on April 2, in the treaty with which the Conference was concluded, according to which the signatory nations guarantee the security and equal privileges of the Jews in Morocco, both those living in the ports and those living in the interior.

The text of the special letter of instruction to Ambassador White, published in the "Foreign Relations of the United States for 1905," follows below:

[The Secretary of State to Ambassador White]

DEPARTMENT OF STATE, WASHINGTON, November 28, 1905.

SIR: Supplementing my instruction of even date, and in connection with your functions as a representative of the United States at the Moroccan conference, it is desired that in all proper ways you shall urge upon the conference the consideration of guaranties of religious and racial tolerance in Morocco.

Concurrent testimony positively affirms the intolerance of the Mohammedan rule in that country toward non-Mussulmans in all that concerns their lives, avocations, and creeds. Jews, especially, appear to suffer from painful and injurious restrictions. I have been furnished by Mr. Jacob H. Schiff with a statement of the existing restrictions upon Moroccan Jews living in other than the harbor towns, the details of which appear well-nigh incredible and utterly at variance with any sound theory of the relation between the governing and governed classes. Were an American citizen, Jew or gentile, to suffer a tithe of such proscriptions

in Morocco, it would be impossible for the Government to shut its eyes to their existence; and it is equally hard now to ignore them when we are called upon to enter, with Morocco as with other powers, upon the examination of schemes for bettering the relations of the Shereefian Empire with the countries to which it is bound by treaty engagements. It is alike the part of prudence and good will, on the one side as on the other, to restrain the spirit of intolerance and preclude the development of its effects into antagonism between the Mohammedans and non-Mohammedans. The powers are, it would seem, interested in seeking equality of privilege for their nationals and national interests in Morocco—not in emphasizing, by the contrast of treaty discriminations in their favor, the class restrictions which weigh upon natives. To do so would but fan the popular prejudice and increase the spirit of resentment toward aliens. It is, moreover, evident that these restrictions operate to contract the field of commercial intercourse by barring a notable part of the population of Morocco from the open door of equal intercourse which we are so anxious to see established and by hampering the channels of barter and the opportunities of consumption and supply.

It is also evident that reform in this regard is of equal importance from the point of view of internal order and security, a matter provided for in the programme submitted for consideration by the conference. The first subject concerns the adequate policing of the interior of Morocco through an international agreement. Effective policing means and requires such change in internal conditions as will smooth away the class and caste impediments to a beneficial intercourse, remove the prejudices that exist against aliens, and render the people of Morocco receptive to the broad influences of friendly international intercourse. If on no other ground, the measures advocated in this instruction should necessarily commend themselves to the good judgment of the conferees, because essentially contributory to the success of any practical scheme of interior police in Morocco.

I inclose for your information copy of a letter from Mr. Schiff communicating the statement above mentioned. It is the President's wish that you give the subject your earnest attention and endeavor in all proper ways to impress its importance upon your colleagues in the conference.

I have, etc.,

ELIHU ROOT.

[INCLOSURE]

[*Mr. Schiff to the Secretary of State*]

WILLIAM AND PINE STREETS, NEW YORK, November 21, 1905.

DEAR MR. SECRETARY: I have your valued communication of the 18th instant and thank you for the information therein concerning the expectation of the United States to take part in the international conference on Moroccan affairs.

I have also read with interest the programme agreed upon between France and Germany, of which you have been good enough to send me a copy. May I submit to you that it would be very desirable if our Government can see its way to do so, that, now that the Moroccan situation is to be made the subject of international discussion, the United States insist that, in any protocol which shall be adopted, there be inserted a condition of proper treatment of Moroccan subjects of other faiths than the Mohammedan? While the Jew is, in Morocco, subject to particular iniquities, I am informed that Christians and all other sects are great sufferers, in Morocco, from Mohammedan iniquities, and, as was the case in the Berlin and other Congresses when the participating powers insisted that the status of religious sects need be regulated by treaty, it appears to be most desirable that a similar course be followed in the coming international congress on Moroccan affairs.

* * * * *

For your information I take the liberty to inclose herein a statement of the restrictions against Jews now existing in Morocco, which has been sent to me from Europe, which restrictions, when read by an American, appear most grotesque.

Thanking you in anticipation for giving this consideration, I am, with assurances of high esteem,

Most faithfully yours,

JACOB H. SCHIFF.

[SUBINCLOSURE]

[*Jewish Restrictions in Morocco, especially in the Interior*]A.—*Restrictions in Lodging and Dress*

1. Moroccan Jews, with the exception of those living in harbor towns, must live in ghettos (Mellah), the doors of which are closed at night.

2. Jews are compelled to wear a special garb, consisting of a heavy cap and heavy shoes. They are not allowed to wear any dress that could cause them to be taken for Mohammedans.

3. Outside of the Mellah they must, as a sign of submissiveness, go barefooted and bareheaded. Where there are no Mellahs, they must at least take off their head gear and shoes in front of the Mosques.

4. Outside the Mellahs they must go on foot and may not use animals to convey them. Neither may they carry canes. Even the old and sick may use a reed only for support. Humiliating and brutal indignities by Mohammedans are of daily occurrence. The Moorish part of the population often, as a pastime, throw burning coal, broken glass, old tinware, etc., on the places where the Jews have to pass, and then enjoy the sight of the wounds, burns, and pains to which the naked feet of the Jews are subjected. All this goes unpunished. In the Moorish quarters the Jew may not pass any side streets in order to avoid a road that is not easily passable, but must use a street which the Arabs do not frequent. In passing the native the Jews must go to the left, and if they do not do that, they must retrace their steps and make way in the manner prescribed. To such and similar vexatious practices the Jews have to submit every day in the week.

5. Jews who are found outside the ghetto after sunset are, unless they have a permit, considered as outlawed, and liable to the grossest maltreatment, for which there is no redress.

6. Jews can travel or move only with special permission from the sheik. Jews travelling may not be accompanied by their wives and children, who are kept back as a sort of hostage for the husband's return. Jews who emigrate, if they can get permission at all to do so, must pay large sums as quit money. Emigrating women must pay twenty times as much as men, so that it is made impossible for families to remove.

7. Jews are not allowed to build their houses above a certain height.

8. As Jews are considered unclean by Mohammedans, they may not drink from public fountains or springs, nor get water from there. Neither may they make use of public baths; even bathing in the ghetto is not always permitted them.

B.—Restrictions in Trade and Commerce

1. Jews may not own real estate outside of the ghetto.
2. They cannot have stores or shops in the Moorish quarters of the town where goods are sold to the Moorish population, such as clothing, shoes, silk, etc. Jews who are in these industries are therefore compelled to have their goods sold through native Mohammedans, which often entails considerable loss.
3. In case the Government warehouses, where grain and other articles are stored, are overcrowded, or if their contents are spoiled through being stored there too long, the Jews are compelled to buy such goods at the price at which the undamaged article sells.
4. Jewish provision dealers—as butchers, grocers, bakers, etc.—are forced to furnish their goods to officials gratis; if they refuse to do so, they are hampered in their business or ruined altogether.

C.—Tributes in Money and Labor

1. Jews and their wives and daughters are forced to work for all public officials at all times, even on the Sabbath and holy days, and the pay they receive in return is far below the common wages. Women are often compelled during such work to have their heads uncovered, which orthodox Jews consider as sinful, as unchastity.
2. Jews are forced to perform labors which the Mohammedans think beneath them, such as the cleaning of closets and sewers, or flaying, etc. Frequently they are forced by the Government to act as executioners.
3. When the heads of rebels are sent to town to be placed on exhibition at the public gate, the Jews are forced to salt such heads before they are exhibited; even on the Sabbath such labors are imposed upon them, and they lay themselves open to great cruelties, if they refuse the work on account of the Sabbath.

D.—Legal Restrictions

1. A Jew may not testify in court; therefore a case of a Jew against a Mussulman is lost from the start. Consequently, in cases of dispute, the Jew must be satisfied to do what the Mussulman demands.
2. As a Jew cannot intrust his case against a Mohammedan

to a Jewish counsel, he is obliged either to conduct his own case, or to engage a Mohammedan lawyer, or to lose on account of not being represented in court at all. No Jew may act as counsel for a Mohammedan.

3. Moreover, it is in the power of the Mohammedans to bring suit against a Jew and to have him convicted and severely sentenced by false testimony; and even if hundreds of Jews are ready to swear to the innocence of their co-religionist not one of them would be allowed to testify.

4. If a Jew is murdered by a Mohammedan, it is considered a sufficient punishment if the murderer pays a sum equal to about 1000 marks (\$250). No other punishment awaits the slayer. He is simply imprisoned until his blood is paid, and the authorities pocket the larger part of the amount, while the family of the victim gets only a trifling sum. Often the murderer goes entirely free. A Moorish saying is: You may murder with impunity up to seven Jews.

5. The mere charge of religious desecration is punished by death; the charge of immoral intercourse with a Mohammedan woman, even if she be a prostitute, is punished by unlimited imprisonment; and it is permitted to beat the accused until he confesses; if, thus tortured, he confesses, or if Mohammedan witnesses testify against him, he is punished by death.

6. A Jew who is condemned to imprisonment or corporal punishment must pay the fee of all officials who are employed in this punishment, and if unable to do so he must, after he has served his term, remain in prison until this money is paid.

7. In prisons Jews are not kept in the ordinary prison cells, but in moist, underground holes.

8. If it should occur to a Mohammedan to maintain that a Jew has sworn off his faith, the Jew must become a Mohammedan, and if this Jew is found later to live according to the Jewish ritual, death by stoning or by fire awaits him.

E.—Other Political and Social Restrictions

1. Jews are not allowed to follow liberal professions.

2. They are not permitted to bear arms; when they travel, therefore, they are exposed to robbery and murder without being able to defend themselves or their property.

3. Jews must pay a head tax to be dispensed from military service; when paying this money, they have to suffer all manner of humiliations. The most frequent one is that they are struck on the head.

4. Jews cannot hold any official or public position. (Some exceptions to this have occurred, without this, however, aiding the bulk of the Jews.)

The Report of the Algeciras Conference and the text of the Treaty agreed upon have not been printed by the Department of State.

THE IMMIGRATION BILL

On May 23, 1906, the Senate passed what is known as the Dillingham Immigration Bill, the most important features of which are an increased head tax—from two dollars, as enacted March 3, 1903, to five dollars—and an educational test. Besides, the Bill contains administrative features of a drastic character, conferring, in particular, great power upon the medical examiners at the ports of immigration.

The head tax and literacy clauses follow in part:

Section 1. That there shall be levied, collected, and paid a duty of five dollars for every alien entering the United States. (Aliens entering from certain contiguous countries, and from certain island possessions of the United States are excepted.)

Section 38. That no alien over sixteen years of age physically capable of reading shall be admitted to the United States until he has proved to the satisfaction of the proper inspection officers that he can read English or some other language or dialect, and the Secretary of Commerce and Labor is hereby authorized and directed to prescribe from time to time such methods and rules as he may think best for the purpose of testing the ability of such immigrants to read: *Provided*, That an admissible alien over sixteen years of age, or a person now or hereafter in the United States of like age, may bring in or send for his wife, his mother, his grandmother, his affianced wife, his father who is

over fifty-five years of age, or his grandfather, if they are otherwise admissible, whether they are able to read or not; and such persons shall be permitted to land: *Provided further*, That a daughter not exceeding twenty-one years of age or a son not exceeding eighteen years of age, otherwise admissible, if accompanying an admissible alien father or mother, shall be permitted to land whether said daughter or son is able to read or not.

This Bill was received in the House of Representatives on May 24, 1906, and referred to the Committee on Immigration, which reported it, in amended form, on June 11, 1906.

The debate on the amended Bill, known as the Gardner Bill, closed in the House on June 25, 1906, with the result that the head tax was placed at two dollars, and the literacy test was eliminated. Besides, a clause was inserted designed to exempt the victims of political and religious persecution from the restrictions imposed by the Bill. This amendment, which was proposed by the Honorable Lucius N. Littauer, of New York, and supported by the Honorable Henry M. Goldfogle, of New York, was added at the end of Section 1. It reads as follows:

An immigrant who proves that he is seeking admission to this country solely to avoid prosecution or punishment on religious or political grounds, for an offense of a political character or persecution involving danger or imprisonment or danger to life or limb on account of religious belief, shall not be deported because of want of means or the probability of his being unable to earn a livelihood.

The section providing for the medical examination of aliens reads as follows:

Section 10. That the decision of the Board of Special Inquiry, hereinafter provided for, based upon the certificate of the examining medical officer, shall be final as to the rejection of aliens afflicted with tuberculosis or with a loathsome or with a dan-

gerous contagious disease, or with any mental or physical disability which would bring such aliens within any of the classes excluded from admission to the United States under Section 2 of this Act.

Section 2, referred to above, is reproduced in part:

Section 2. That the following classes of aliens shall be excluded from admission into the United States: All idiots; insane persons; persons who have been insane; epileptics, imbeciles; feeble-minded persons; persons likely to become a public charge; professional beggars; persons afflicted with tuberculosis or with a loathsome or dangerous contagious disease; persons who are dependent for their support upon their own physical exertions and who are certified by the examining medical officer to be of a low vitality or poor physique such as would incapacitate them for such work. . . .

The Bill is now in conference.

In connection with the legislation on immigration, it is of interest that on March 19, 1906, the Hon. William S. Bennett, of New York, introduced the following resolution in the House of Representatives. It was referred to the Committee on Immigration and Naturalization.

WHEREAS, It is reported from apparently reliable sources that Russian emigrants of the Jewish faith who are returned to Russia because of inability to comply with immigration laws of other countries are shot upon recrossing the Russian frontier; therefore be it

Resolved, By the Senate and House of Representatives of the United States of America in Congress assembled, that upon ascertaining such charges to be true, the President of the United States be, and he hereby is, authorized to waive the provisions of "An Act to regulate the immigration of aliens into the United States," approved March 3, nineteen hundred and three, in cases where he may deem such waiver proper.

THE NATURALIZATION OF ALIENS

On June 29, 1906, the Bill "to establish a Bureau of Immigration and Naturalization and to provide for a uniform rule for the naturalization of aliens throughout the United States," became an Act, to take effect ninety days from the date of passage. In view of the large number of Jewish immigrants annually coming to the United States, the provisions of this Act are of importance to the Jewish community, especially Sections 4 (in part), 6, 8, and 13 (in part), which are here reproduced:

Section 4. That an alien may be admitted to become a citizen of the United States in the following manner and not otherwise:

First. He shall declare on oath before the clerk of any court authorized by this Act to naturalize aliens, or his authorized deputy, in the district in which such alien resides, two years at least prior to his admission, and after he has reached the age of eighteen years, that it is bona fide his intention to become a citizen of the United States. . . .

Second. Not less than two years nor more than seven years after he has made such declaration of intention he shall make and file, in duplicate, a petition in writing, signed by the applicant in his own handwriting and duly verified, in which petition such applicant shall state his full name, his place of residence (by street and number, if possible), his occupation, and, if possible, the date and place of his birth; the place from which he emigrated, and the date and place of his arrival in the United States, and, if he entered through a port, the name of the vessel on which he arrived; the time when and the place and name of the court where he declared his intention to become a citizen of the United States; if he is married he shall state the name of his wife, and, if possible, the country of her nativity and her place of residence at the time of filing his petition; and if he has children, the name, date, and place of birth and place of residence of each child living at the time of the filing of his petition: *Provided*, That if he has filed his declaration before the

passage of this Act he shall not be required to sign the petition in his own handwriting. . . .

Section 6. That petitions for naturalization may be made and filed during term time or vacation of the court and shall be docketed the same day as filed, but final action thereon shall be had only on stated days, to be fixed by rule of the court, and in no case shall final action be had upon a petition until at least ninety days have elapsed after filing and posting the notice of such petition: *Provided*, That no person shall be naturalized nor shall any certificate of naturalization be issued by any court within thirty days preceding the holding of any general election within its territorial jurisdiction. It shall be lawful, at the time and as a part of the naturalization of any alien, for the court, in its discretion, upon the petition of such alien, to make a decree changing the name of said alien, and his certificate of naturalization shall be issued to him in accordance therewith.

Section 8. That no alien shall hereafter be naturalized or admitted as a citizen of the United States who can not speak the English language: *Provided*, That this requirement shall not apply to aliens who are physically unable to comply therewith, if they are otherwise qualified to become citizens of the United States: *And provided further*, That the requirements of this section shall not apply to any alien who has prior to the passage of this Act declared his intention to become a citizen of the United States in conformity with the law in force at the date of making such declaration: *Provided further*, That the requirements of section eight shall not apply to aliens who shall hereafter declare their intention to become citizens and who shall make homestead entries upon the public lands of the United States and comply in all respects with the laws providing for homestead entries on such lands.

JEWES IN THE CONGRESS OF THE UNITED STATES

FIFTY-NINTH CONGRESS

Henry Mayer Goldfogle, of New York, in the House of Representatives.

Julius Kahn, of California, in the House of Representatives.

Lucius Nathan Littauer, of New York, in the House of Representatives.

Adolph Meyer, of Louisiana, in the House of Representatives.

Isidor Rayner, of Maryland, in the Senate.

For biographical sketches of the above see **AMERICAN JEWISH YEAR BOOK 5666**, pp. 126-8.