**NECROLOGY**

**JULY 16, 1907, TO JULY 31, 1908**

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<th>DIED 1907</th>
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<td><strong>JULY</strong></td>
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<tr>
<td>17.</td>
<td>Angelo Heilprin, naturalist, geologist, and traveler, New York, aged 54.</td>
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<td>24.</td>
<td>A. W. Edelman, Rabbi, Los Angeles, Cal., aged 75.</td>
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<td><strong>AUGUST</strong></td>
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<td>15.</td>
<td>Joseph Joachim, violin virtuoso, Berlin, aged 76.</td>
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<td>27.</td>
<td>Moritz Ellinger, journalist, record clerk of the Surrogate Court, New York City, aged 76.</td>
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<td><strong>SEPTEMBER</strong></td>
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<td>9.</td>
<td>Simon Cook, Commander United States Navy, St. Louis, Mo., aged 51.</td>
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<td>22.</td>
<td>Ernest Blum, dramatist and journalist, Paris, aged 72.</td>
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<td><strong>OCTOBER</strong></td>
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<td>15.</td>
<td>Maurice Loewy, astronomer, Director of the Paris Observatory, Paris, aged 74.</td>
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<td>27.</td>
<td>Hillel Lipschitz, Chief Rabbi of Lublin, Poland.</td>
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<td>30.</td>
<td>Esther J. Ruskay, writer and communal worker, New York City, aged 50.</td>
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<tr>
<td><strong>NOVEMBER</strong></td>
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<td>7.</td>
<td>Jacob Horowitz, Chief Rabbi of Düsseldorf, Germany, aged 70.</td>
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<td>25.</td>
<td>Alexander Abramson, member of the Second Duma, Kovno, Russia, aged 48.</td>
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December

1. Gershom Ravinson, Rabbi, Cleveland, O., aged 59.
5. Samuel A. Tuska, communal worker, New York City.
12. Philip Bondy, Rabbi, Prague, aged 77.
23. John Paley, Yiddish journalist, New York City, aged 37.
25. Isaac Cohen, Rabbi, Dallas, Tex., aged 60.
26. David Avner, communal worker, Pittsburg, Pa., aged 64.
28. Otto Gras, professor of chemistry at the Polytechnic School of Prague, Prague, aged 68.
30. Max Horb, painter, Prague, Austria, aged 70.
—. I. Benchimol, Director of the Mayer Rothschild Hospital, Palestine.
—. Judah Bendahan, formerly Headmaster of the Old English School, Morocco, aged 84.
—. Bernard Frankl, Hofrat, Vienna, Austria, aged 61.
—. David Isaacson, Rabbi, Roman, Roumania, aged 90.
—. Émile Lévy, Chief Rabbi of Bayonne, officer of the French Legion of Honor, Tours, aged 49.
—. Leopold Marks, communal worker, Helena, Mont., aged 77.
—. S. R. Melli, Rabbi, Trieste, Hungary, aged 83.
—. Feiwel Taubes, Rabbi, Jassy, Roumania, aged 68.

January

2. Sigmund Kohner, court councillor, Budapest, Austria, aged 68.
2. August Michel Lévy, engineer, geologist, and mineralogist, Paris, aged 63.
5. Alois Kaiser, cantor and composer, Baltimore, Md., aged 68.
9. Abraham Goldfaden, Yiddish dramatist, New York City, aged 68.
12. Bernhard Felsenthal, Rabbi, Chicago, Ill., aged 86.
15. David Neumann, Rabbi, Pressburg, Germany.
20. Ronetti Roman, poet, at Jassy, Roumania, aged 55.

**FEBRUARY**

16. L. B. Perel, journalist, Amsterdam, Holland, aged 70.
29. L. Sternheim, Rabbi, Vienna, Austria, aged 72. (end). Camilla Sacerdote, philanthropist, Turin, Italy.

**MARCH**

2. Isaac Nahum Levy, communal worker, Jerusalem, aged 42.
6. Sigmund Drechsler, Rabbi, Cleveland, O., aged 64.
10. Jehudah Steinberg, Hebrew writer, Odessa, Russia, aged 44.
11. Isaiah Bershadsky (pseudonym for Domoshitzky), novelist, Warsaw, Russia, aged 34.
18. Gregory Gershuni, Russian revolutionist, Switzerland, aged 40.
19. Solomon Lurie, Rabbi and Hebrew poet, Kiev, Russia, aged 50.
23. Eugene Pereire, financier and communal worker, Paris, France, aged 76.
29. Nathan Stix, communal worker, Cincinnati, O., aged 72.
(April)
27. Jacob Voorsanger, Rabbi, San Francisco, Cal., aged 56.
27. Josef Wertheimer, Rabbi, Geneva, aged 75.
     —. Haim Yechiel Halaivi Epstein, Rabbi, Novo-horodok, Minsk, Russia.
     —. Wolf Wahrmann, Hebrew scholar and philanthropist, Botoschani, Roumania, aged 52.
(May)
1. Issach Raffael Tedeschi, Rabbi of Ancona, aged 82.
17. Percival S. Menken, communal worker, New York City, aged 43.
     —. Moritz Löwy, Chief Rabbi of Temesvar, Austria, aged 60.
(June)
1. Abraham Brodsky, Philanthropist, Odessa, Russia, aged 72.
(July)
     —. Dr. Edward Spiegler, Professor of Dermatology at the University of Vienna, at Gainfarn, Austria, aged 45.
A LIST OF LEADING EVENTS IN 5668

JULY 16, 1907, TO JULY 31, 1908

A dash (—) before an event indicates that the source from which the information was obtained did not specify the exact date. In all such instances it is safe to assume that the event occurred during the month under which it is recorded in this list.

1907

JULY

17. The alleged detention of a Mussulman woman in the Jewish quarter of Teheran, Persia, leads to fighting. Twenty Jews injured.

18. Dispatch announcing a massacre of Jews at Skonitz.

19. Heinrich Maas, on the anniversary of the fiftieth year of the existence of his woolen yarn firm in Berlin, creates a pension fund for the employees, to which he contributes 150,000 marks.

19. The Austrian Jewish Union offers a reward of 20,000 kronen for the discovery of the Polna murderers, or for proof of the innocence of Leopold Hilsner.

20. District Courts in Saxony, Germany, exclude Jews from juries and from the positions of Assistant Judges (Assessoren).

25. A large mob of men and women attack the Kosher butcher shops in the southeastern section of Philadelphia, as a protest against the rise in the price of meat. Fifty shops attacked and the meat spoiled with acid and gasoline.

26. The Association of Orthodox Rabbis calls upon all Jews to boycott New York Yiddish newspapers that are published on the Sabbath day.

31. The Monarchists of the Government of Saratov demand equal rights for the Jews in their program.

AUGUST

2. The Kabyles near Casablanca, Morocco, revolted, because the harbor works were in the hands of the French and because a Frenchman was appointed Director of Customs. A French battleship bombarded the town to oppose the attacks of the Moors upon the town, and the Arab
tribes in turn attacked the 6000 Jews in the Mellah, killing 30, wounding 60, violating many women, carrying off 250 young women and girls. The Jewish quarter was ruined, and more than half the Jewish population fled to Tangier, Ceuta, Gibraltar, and elsewhere.

12. Imolgan, Russia, destroyed by an incendiary fire. Jews sustain great losses.


September

2. The Black Hundreds attack the Jews of Odessa. Four killed, and sixty wounded. The police remain impassive for two hours. In the evening the Union of Genuine Russians adopts a resolution to annihilate, with the help of Cossacks, the members of the Jewish Self-Defense Organization.


8. The Jewish community of Florence appeals to the Minister of Commerce and Industry to revise the new Sunday law so that Jewish shopkeepers who observe the Sabbath may open their places of business on Sunday.

8. An attack upon the Jews of Kremenchug, Russia, by the Union of Genuine Russians. 60 Jews wounded.


10. The Roumanian Government issues an order to frontier towns forbidding the authorities to admit Russian Jews even in time of pogroms.

13. The Russian authorities issue orders to revoke the rights of the Jews who had joined the Greek Catholic Church, and who have recently returned to Judaism.

October

1. In response to a request, the members of the Jewish community of Posen are permitted to open their shops on Sunday, provided they are kept closed on Saturday.

2. The Governor of Mohilev, Russia, permits the Jews of Homel to open their shops on Sunday, on account of the many Jewish holidays of the previous month, but are prevented from doing
business by the threats of massacre by the Union of Genuine Russians.

3. Of the instigators of the pogrom at Tiraspol, Russia, the telegrapher and four peasants were sentenced to a four years’ term in the galleys, and three other rioters to one year’s imprisonment.

7-9. The Union of Genuine Russians leads numerous attacks upon the Jews of Odessa, following upon the murder of Dalflinsky, Assistant Chief of the Russian Police.

10. A Government order makes it compulsory to keep all places of business closed on Sunday in Budapest.


15. Fire damages the synagogue of the Washington Hebrew Congregation to the extent of $15,000.

25. Russian Jewish Organ of Winawer’s Volksgruppe, the “Svoboda e Ravenstuo,” indefinitely suspended, by order of Prefect of St. Petersburg.

25. 5000 Moroccan Jews emigrate to the south of Spain, and are well received.

25. Assistant Secretary of Commerce Schtoff removed from office because he granted permission to admit about one hundred Jewish students to fill vacancies in the Polytechnical Institute of Kiev, Russia.

25. Four members of the Slipian Group of Zionist-Socialists sentenced to long terms of prison for belonging to that organization.

25. The Board of Directors and Professors of the Polytechnical Institute of Kiev, resign in a body as a protest against Stolypin’s order expelling 100 Jewish students from that Institute.

28. Many Jewish towns in Russia destroyed by fire. 500 Jewish houses destroyed in Zwolin.

28. Anti-Jewish demonstrations in Minsk.

28. The town of Zwonitz, Podolia, Russia, burned, and eight hundred Jewish families left in distress.

28. Czar orders a statue of Peter the Great from L. Bernstamm, a Jewish sculptor.

28. Prince Ukhtomsky publishes in his newspaper “Peterburgskiya Vedomosti” a blood accusation article.

28. Anti-Jewish excesses in Minsk, Russia.

—. Judge Michael Ross, of Kansas City, Mo., rules that Jews who have always observed Saturday as a day of rest may transact business on Sunday, but that those who once adopted Sunday as their day of rest are not entitled to the privilege.

—. Mayor Dempsey, Cincinnati, Ohio, orders the theatrical managers of the city to cover up the posters bearing caricatures of Jews, in response to a protest of a delegation which followed action taken by the Independent Order of B'nai B'rith.

—. New agrarian law in Roumania adopted prohibiting Jews from controlling more than 4000 hectares of farm lands.

November


1. Professor Albert A. Michelson, of the University of Chicago, receives Nobel Prize.

1. Rabbi Maurice H. Harris, New York City, celebrates the twenty-fifth anniversary of his connection with his congregation, Temple Israel of Harlem.

5. "Society for the Dissemination of Correct Information about the Jews" organized in Moscow.


8. Protest of Austro-Hungarian minister at Bucharest to the Roumanian government, against its action in sending expelled Jews to Austria or Hungary.

12. Cholera raging in Jewish Pale of Settlement, Russia.

12. Gaston Raynal appointed Principal Secretary to the Minister of Agriculture, France.

12. The War Department of Germany recommends the distribution of a book "Mein Werk dem Könige," among the Jewish soldiers in the German Army. The book was written by Dr. Beerman, a Jew.

15. Herr Dinzinger elected a member of the Town Council of Munich, being the first Jew in more than twenty years to occupy a seat in that body.

17. Opening day of the Jewish Art Exhibition in Berlin.

17. Congregation Adereth El, New York City, celebrates its fiftieth anniversary.


20. Professor David Woolf Marks, the "father" of Anglo-Jewish Reform, celebrates his 97th birthday.

20. Two Hundred and Fiftieth Anniversary of the death of Manasseh ben Israel.

23. Samuel Gompers re-elected President of the American Federation of Labor.

25. Joseph Halévy awarded prize of 6000 francs by Académie des Inscriptions et Belles Lettres, Paris, for his latest work.


29. Leon Harrison, elected rabbi for life by Congregation Israel, St. Louis, Mo.

29. Report of gift of 3000 liras to Jews' Infants' School, Italy, by the King and Queen.

30. Baron Edmond de Rothschild elected President of the Central Consistory, France.


(end). Emperor of Austria-Hungary confers honors on a number of Jews.

—. Weill, appointed to one of the highest posts at the French Ministry of Finance, Administrator to the General Directory for Registration, Domains, and Stamps.

—. Setatt, Casablanca, plundered by native tribes, Jewish population fled.

—. Matthew Nathan appointed governor of Natal, South Africa.

December  

5. Senate issues statement that Jewish machinists employed on the railroads have the right to live in any part of Russia.
6. M. Klotz, member of the Chamber of Deputies, France, elected President of Group formed in Chamber to study question of electoral reform.

6. Pogrom at Orscha, Russia. 30 Jews killed.

6. Sultan of Turkey grants interview to Herr David Wolffsohn, president Zionist Actions Comité.

10. Agitation in several cities of the United States against celebration of Christmas in Public Schools.

13. Bible barred from the Chicago Public Schools.

13. Report that thirty-two Jews were executed during the month of October, in Russia, for alleged political offenses.

14. Roumanian Minister of Domains orders that Jews who are not naturalized shall not be employed in the petroleum industry. Also that two-thirds of all employees in factories must be Roumanians.


17. Society of Jewish Art formed in New York City.

20. Zionist Central Bureau at Cologne reports favorable negotiations with the Sultan of Turkey.

20. Dispatch announcing that Baroness Adolphe de Rothschild bequeathed 3,600,000 francs to several Jewish institutions of Paris.


24. All Jewish Clubs in Poland ordered closed by Governor-General of Warsaw.

24. United Hebrew Charities, of New York City, closes temporarily, owing to lack of funds.


27. Emperor Menelik, of Abyssinia, grants letter of protection to Haim Nahoum and a number of others, who were sent by the "Alliance Israélite Universelle" to study the condition of the Falashas.

27. Jews of Hungary celebrate the fortieth anniversary of grant of equal political rights with the Hungarian population.

27. Chief Council of the Union of Genuine Russians requests its branches to collect signatures for a petition to be presented to the Czar, on June 30, 1908, demanding that Jews be considered as foreigners.
31. Large mass-meeting at Helsingfors, Finland, addressed by several Deputies of the Diet, protests against the expulsion of Jews.

31. 169 members of the First Russian Duma, who signed Viborg Manifesto, condemned to three months' imprisonment and loss of civil rights.

—. All Jews ordered to leave Vladivostok within four days, except land and house owners, who are allowed eighteen days in which to leave.

—. Committee of Jews appointed to erect a monument in Berlin to Moses Mendelssohn.

—. The "Neue Freie Presse," Vienna, publishes in special supplement an appeal addressed to the Emperor, by Dr. Friedrich Elbogen, on behalf of Leopold Hilsner.

—. Shehitah (ritual slaughter) prohibited in Saxony, Germany.

—. W. Ehrlich elected to the first representative Government under the new constitution, Bloemfontein, South Africa.

—. Isidore Frankenburg re-elected for the third time Mayor of Salford, Eng.

—. L. N. Niselovitch elected Secretary to the Financial Committee of the Duma.

—. A number of Jews receive the Order of the Red Eagle from the Kaiser of Germany.

—. Frédéric Reitlinger, elected Officer of the Legion of Honor, Paris, France.

—. The Rothschilds give Dr. Jean Charcot 40,000 francs for a Polar expedition.

—. William Yager re-elected for the third time mayor of Kimberley, South Africa.

1908

2. Nathan Birnbaum of Vienna, noted Jewish Nationalist, arrives in the United States to deliver lectures on nationalism. Is received by President Roosevelt.

3. Benjamin Goldberg, of Hartford, Conn., arrested and charged with violating the Sunday law by keeping his cigar store open. The Court ruled that any person who conscientiously observed Saturday, could keep his store open on Sunday, provided no one else was disturbed in public worship.

3. L. N. Niselovitch, St. Petersburgh, appointed member of Commission on Religion.

3. Augusto Mortara, Italy, appointed Director-General of the Public Debt.


3. Dr. Rebecca Korngold, a medical graduate of the University of Cracow, appointed physician at the Jewish Hospital. First woman to become a physician in Austria.

4. Czar pardons number of pogrom makers, who were sentenced to long terms of imprisonment.

4. "Merchant of Venice" eliminated from the English Course in the High School, El Paso, Texas.

4. Municipal authorities of St. Petersburg, Russia, legalize the Society for the Regulation of Jewish Emigration.


10. Reports of continued Anti-Jewish riots in Odessa, Russia.

10. Dispatch announcing that Wilna administration refuses permit to Jews to organize a Jewish literature and art society.

10. Verdict of Supreme Court of Kiev, that Dr. Frankel, member of the First Duma, must serve a term of prison of two years because of certain articles he had written concerning First Duma, is sustained.

16. Dispatch announcing that the fortieth anniversary of Joseph Kisch's literary activity is being celebrated throughout Hungary.

18. Dispatch stating that the Minister of Education has granted a permit to Jews of Yekaterinoslav, Russia, to open a Jewish gymnasium.


20. A gold medal awarded to Judah M. Cohen, of Tangiers, Morocco, by the Government of France, in recognition of the services he ren-
ordered in connection with the recent exhibition held near Paris.

20. Twenty-fifth Anniversary of the "Kadimah" celebrated by the Federation of Jewish Nationalist Students of Austria, at Vienna.

28. A Society of Jewish Art and Literature organized at Bialystok, Russia.

30. Date of telegram received from Tangiers, Morocco, stating that Mouley Hafid has imposed a tax of $200,000 on the inhabitants of Marrakesh, forcing the Jews to pay a third of the value of their properties built on the new quarters assigned them twelve years ago, in addition to which they are in future to pay ground rent.


31. Report received by the "Hilfsverein der deutschen Juden" stating that the expulsion of Jews from the villages in Moldavia (Romania), which was commenced at the time of the disturbances in March, 1907, has been ruthlessly continued. Even widows not exempt from outrages.

—. Hebrew residents of Ansonia, Conn., notify authorities they will keep places of business open on Sunday, despite enforcement of blue laws.

—. Hamburg High Court decides that refusal of Rabbinate to allow ashes of cremated bodies in family vaults in Jewish Cemetery is illegal.

FEBRUARY

1. New law enacted in Roumania forbidding "foreigners" to engage in the wine business. It requires that innkeepers must be Roumanians, possessing both political and civil rights. There being but twenty-five Jews in Roumania who have been recognized as citizens, the law was obviously directed against the Jews. Thousands of Jews at present engaged in the business will thus be ruined.

2. Charles Lyon-Caen appointed Vice-President of the Council of the University of Paris, France.

2. Max I. Friedlander, one of the foremost authorities on old Dutch and German paintings, appointed Director of the Royal Copper-Plate Prints Cabinet, Berlin.
2. Gold Medal of the Social Museum, Paris, France, given to Luigi Luzzatti, the eminent Italian statesman, on a visit to Paris. Also received in private audience by the President of the Republic.

4. Dispatch announcing that many Jews are being expelled from Yaroslav, Russia.


5. Dispatch stating that the Jewish community of Belgrade received a subsidy of 48,000 kronen from the Servian Government for educational purposes.

5. Dispatch announcing that Corporal Balint, who killed the Jewish soldier Hershkowitz, was sentenced to three years' imprisonment.

6. Alfred Lévy, of Lyons, elected Grand Rabbin of France.

6. Dispatch announcing that fifty-four of the accused participants in the Kiev pogroms were acquitted, and sixteen others sentenced to several months' imprisonment.

7. Dispatch announcing removal of Rabbi H. S. Penwas, of Odessa, by the Governor-General, no reason being given by him for this action.

11. Discussion in House of Representatives regarding Russia's treatment of American passports. Result of protest against the circular issued on May 28, 1907, over the signature of Secretary Root. The objectionable circular ordered withdrawn by President Roosevelt, when brought to his notice. Congressman Harrison, of New York, comments on same as a most surprising and deplorable chapter in American diplomacy. Letter from Secretary Root, dated February 11, addressed to Messrs. Louis Marshall and Edward Lauterbach, of New York, in reply to their letter of protest dated February 1, gives assurance that every effort was being made to get rid of the discrimination the Russian Government practised, also that a new circular had been substituted in lieu of the objectionable one in question.

12. Czar pardons twenty-five peasants of Province of Tchernigov, condemned to hard labor for participation in pogrom that resulted in death of several Jews.
14. Solomon Strauss introduces a bill in the New York Assembly permitting those who conscientiously observe the seventh day of the week as the Sabbath and refrain from secular business and labor on that day, to carry on secular business and labor on Sunday.

14. Report that Kiev police continue expulsion of Jews who cannot prove that they possess the right of residence.

15. Dispatch announcing that Governor-General of Odessa has decided that the wife of a Jewish emigrant to America may obtain a foreign passport on presentation of a letter from her husband asking her to join him.

15. Committee of the Jewish Territorial Association in Warsaw disbanded by the government.

17. Report that Sultan of Turkey appoints his physician, Dr. Bier, a Jew, his adjutant.

18. Law passed by Ministry of Bulgarian Government providing for state aid to Jewish schools.

18. Senator Hopkins, of Illinois, introduces a resolution in Congress deploring the continued persecution of Jews by officials of the Russian Government.

23. Twenty-fifth anniversary of the dedication of the synagogue of Congregation B'nai Israel, Elizabeth, New Jersey.

24. Jacob H. Schiff visits Jerusalem.


28. Jews in Denmark commemorate their 250th anniversary with a Jewish exhibition.

28. Society for the promotion of Jewish art and poetry formed at St. Petersburg, Russia.

28. Date of circular issued by the Prefect of the District of Jassy, Roumania, ordering the expulsion of foreigners from the rural communes.

—. Solomon N. Ziman, of New Zealand, selected as a Rhodes Scholar.

—. A number of Jews decorated with various orders by the King of Italy.

—. Jewish miners ordered out of Yekaterinoslav, Russia. Those who begged for mercy to remain until the passing of the inclement weather were driven to the railway depot like herds of cattle.
March

1. The Czar grants a free pardon to nineteen Cossacks, who participated in the Jewish massacres in the provinces of Cherson, Tchernigov, and to fourteen Poltava rioters.

1. Russian Senate decides that Jewish women possessing the right to reside outside the Pale of Settlement lose their privileges on marrying husbands who are not allowed to live outside of the Pale.

1. Large numbers of Jews expelled from Sebastopol and the villages near Yekaterinoslav.

1. Twenty-fifth anniversary of the Machzike Talmud Torah, New York City.

2. Henry Bergh, of the Society for Prevention of Cruelty to Animals, New York City, offers a prize of $500 for a more humane method of slaughtering animals for food.

4. Date of telegram from St. Petersburg, Russia, stating that the organ of the Union of Genuine Russians announces that the Czar has granted a pardon to fifteen persons who were convicted by court-martial at Odessa last autumn, for participation in the pogroms in the Tiraspol district.

4. At the Congress of the Union of Genuine Russians held at St. Petersburg, the proposal to transfer the Jews of Russia to Kamchatka or Sakhalien is enthusiastically approved.


9. Lord Avebury, London, England, introduces a Sunday Closing Bill which provides that all shops be kept closed Sunday throughout the day, and no person shall sell, or expose, or offer for sale any article, in any street or public place on that day.

9. The Chamber of Deputies, Paris, France, passes a Bill by which Joséph Reinach, who was cashiered in consequence of his active work in the defense of Captain Dreyfus, is re-instated with full seniority to the rank of Captain of Cavalry in the Territorial Reserve.

10. The Council of the Union of Genuine Russians resolved to send a petition to the Minister of Education demanding that Jews be not admitted to secondary schools, that in the Pale the right to establish private schools for Jews be granted to Christians only, and that the teachers in these schools be Christians and not Jews.

11. Committee on Codes of New York Assembly grant a hearing on Assemblyman Strauss's bill (Feb. 14). Representatives of a number of Jewish bodies, and also of the Seventh Day Baptists and Seventh Day Adventists, presented arguments in favor of the bill. A delegation of about 200 Jews from New York, Albany, and other cities were present.

11. Finnish Diet takes up Bill introduced by the Social Democratic faction, demanding the amelioration of the condition of the Jews in Finland.

11. Telegram received by the "Hilfsverein der deutschen Juden" from Kiev that the expulsion of those Jews from Kiev who cannot prove that they possess the rights of residence is being prosecuted with great severity.

13. Great fire in the Jewish quarter of Haskeuy, Constantinople, Turkey; 500 houses destroyed, and 5000 persons left without shelter. Telegram from Constantinople to Oscar S. Straus, Secretary of Department of Commerce and Labor, asking for assistance.

14. Official announcement received in St. Petersburg, Russia, that four-fifths of the Jewish residents of Vladivostok have been expelled from the city, and all those remaining must leave before April 1. This expulsion is in violation of the regulations which give governors of ports power to discriminate and allow Jews to remain on special permit from the Ministry of the Interior.


15. Dispatch announcing that Arnold Lydachovsky, a young Jewish artist, won the grand prize at the spring exhibition of the St. Petersburg
Academy of Art for his painting entitled "Job and His Friends."

15. Cyrus Adler elected President of the Dropsie College, Philadelphia.

15. Dispatch announcing that Nahum Sokolow, editor of "Ha'Olam" and the "Welt," has been sentenced to three months' imprisonment and a fine of 300 rubles, for articles published in "Hazefiro" and the "Telegraph."

15. Report that Russian Minister of the Interior decides that Jews living in towns without the Pale are not to be elected to municipal offices within the Pale. Even where they form ninety per cent of the population they may not hold more than five per cent of the municipal offices.


17. At the latest conference of the Union of Genuine Russians, resolutions were adopted demanding the immediate dissolution of the Duma and the Stolypin cabinet, and the banishment of all foreigners, particularly the Jews, to the island of Sakhalien.

18. Report that the Prime Minister, and the Minister of Education of Bulgaria, pay an official visit to the Chief Rabbi. The Minister of Education issues an order permitting Jewish pupils in public schools to absent themselves on all Jewish holidays. The Minister of War grants leave of absence for the Jewish holidays to all Jewish soldiers. The Minister of the Interior permits Jewish butchers who keep their shops closed on Saturday, to keep them open on Sunday.

20. Dispatch stating that at a peaceful assembly of Jews at Kharkov, Russia, which discussed the Jewish question, sixty-two Jews were arrested and later imprisoned, without trial or even formal charges of any kind being preferred.

20. Report that twenty-five Real Russians, accused of participating in the Veliki Luky massacre,
having petitioned the Czar against the "intolerable" attitude of the judges toward them, have been pardoned.

23. Report that the Vice-President of the Duma, Baron Meyendorff, delivered a speech in one of the Committees of the National Assembly, in favor of emancipating the Jews as a method of improving Russian finances.

23. The Governor-General of Moscow refuses to allow a few Jewish students of the St. Petersburg Polytechnic to visit Moscow on a scientific expedition, though accompanied by their professors.

23. Medal of Honor awarded by the Minister of the Interior, Paris, France, to Isaac Bruhl, a physician attached to the hospitals in Paris, in appreciation of exceptional devotion during a recent epidemic.

23. Four Jews promoted Officers, and nine others appointed Chevaliers, of the Legion of Honor, in connection with exhibitions at Milan, Tourcoing, and Amiens.

24. Czar pardons all participants in the pogroms of 1905.

25. Date of dispatch stating that the Roumanian Government has initiated a most rigorous persecution of the Jews, thereby violating article 44 of the Berlin Treaty of 1878. Local authorities in Roumania are receiving instructions to expel thousands of Jews from districts in which they have resided for years, even generations. Their total number approximates 10,000. The expelled Jews are reduced to destitution. The "Tageblatt" of Berlin urges that the signatory Powers to the Berlin Treaty should intervene and compel Roumania to treat the Jews properly.

28. Lord Avebury's Sunday Closing Bill passes through the Committee of the House of Lords. Lord Swaythling moved an amendment to the Bill giving Jews who observe the Sabbath the right to trade up till 3 p.m., on Sunday, on condition that no Christians be employed by them in Sunday work. Amendment objected to by Lord Avebury on the ground that it would leave to a small number of Jewish shops
a monopoly of Sunday Trade. Later in the month Lord Swaythling withdrew the amendment.

28. Czar grants another pardon to participators in Jewish massacres. Fifteen men convicted last autumn by court-martial and sentenced to imprisonment for killing, wounding, or robbing Jews, have been released by decree signed personally by the Czar. The petition begging the release was presented by the Union of the Russian People.

30. Bishop of St. Asaph, London, England, introduces into the House of Lords an Education Bill, that provides for the teaching of "Cowper Templeism" in the schools at the cost of and under the control of the local authority; provides for denominational teaching, where the parents desire it, being given on three days a week, the cost of such teaching to come from the denominations themselves; abolishes religious tests in the appointments of teachers, who, however, are not to be debarred from giving denominational instruction if they are willing to do so. Bill objected to as it makes no provisions for Jews or Roman Catholics.

30. Family of the late Wolf Wissotsky, of Moscow, Russia, donate to the "Hilfsverein," of Berlin, the sum of 250,000 francs for the purpose of establishing a Jewish Technical School in Palestine.

—. A new Weekly Rest-Day Bill introduced into Parliament (England), by C. C. Price, providing that every person working for an employer have the twenty-four hours of Sunday as a rest-day in each week, or where Sunday labor is necessary, having one Sunday of twenty-four hours in a fortnight and a rest-day during the intervening period. Provision made in favor of Jews, and any employer or person who conscientiously and habitually observes the seventh day of the week as the Sabbath, and actually refrains from labor or work on that day.

—. Volume I of the Russian Jewish Encyclopedia published.
— Chief Rabbi Niemirower, of Jassy, Roumania, fined for contempt of court, for persistently refusing to administer the humiliating oath "more Judaico." The Rabbi appealed and he was requested by the President of the Upper Court to prepare a memorandum on the subject. It is also stated that the Rabbi is threatened by the Crown Attorney with expulsion for rebellion.

— Herr Albert Ballin, General-Director of the Hamburg-American Line, receives the Order of the Crown, First Class. The first Jew to receive such an honor.


— Mass meetings held in many Austrian towns in order to secure a new trial for Hilsner.

— In the elections for the Galician Landtag six Jewish candidates were successful.

— Georges Benedite, appointed Conservator of the Department of Egyptian Antiquities at the Louvre, France.

APRIL

1. Report that over a hundred pogromists, some of whom were sentenced to life imprisonment, are pardoned by the Czar.

1. Eighty-eight Jewish families exiled from Sebastopol, and many others receive orders to leave the city.

2. Many Jews honored by the Khedive of Egypt.

4-5. Telegrams from Kiev to the "Hilfsverein der deutschen Juden" in Berlin stating that the expulsions of those Jews who cannot prove their right of residence are becoming more numerous. The police made extensive raids on Jewish houses, and eighty-four Jews were arrested and subsequently expelled.

6. Report from Jaffa that the Turkish Police Prefect who instigated the attack upon the Jews on March 16, has been recalled to Constantinople.

6. Prefect of Moscow issues an order that the directors of the hospital should not accept any Jewish patients who have no right to live in Moscow.
6. Russian Senate decides that Jewish workingmen residing outside the Pale of Settlement can in no way be deprived of their privilege to live in any part of the Empire, if, in addition to their registered occupation, they conduct other business there.

6. Warsaw authorities inform heads of private schools that in future they must endeavor to limit the number of Jewish scholars to thirty per cent.

10. Date of cablegram to the effect that the Jewish Territorial Organization, which had been previously legalized in Russia, has now been prohibited by the Government.


14. Public Seder held on Ellis Island, with the permission of the Immigration Authorities.

28. David Lubin, of California, the American representative on the permanent Committee of Agriculture of the International Institute of Agriculture, at Rome, Italy, reinstated by Secretary Root.

—. Upwards of sixty Jews and Jewesses appointed Officers of Public Instruction and of the Academy, Paris, France.

—. Rabbi Reines, of Lida, Russia, receives official permission to open a Rabbinical Institute.

—. The Strauss Sabbath Bill (Feb. 14), defeated.

—. Two new laws added to the Legal Rights of Jews residing outside the Pale: 1. The right given to a Jewish merchant of the first guild to employ men that otherwise have no right to reside outside the Pale holds good only when the firm is conducted by himself personally and not through a manager. 2. A Jew permitted to reside outside of the Pale on account of his profession does not forfeit this right even if he is not actively engaged in his profession.

May

1. Joseph Halévy, of Paris, France, elected a member of the Imperial Academy of Sciences in St. Petersburg.
1. Report that J. H. Amschewitz, graduate of the Royal Academy, wins the limited competition for the decoration of the Liverpool Town Hall, England.

7. Joint Committee of Congress adopt a resolution accepting, on behalf of the Government, a marble head of Abraham Lincoln, executed by Gutzon Borglum, and presented by Eugene Meyer, Jr., of New York. To be placed in the Capitol at Washington, D. C.

8. Fiftieth anniversary of the founding of Temple Beth Israel, of Portland, Ore.

8. Anti-Semitic demonstration in the Duma during the Executive Session. Immediate exclusion of Jews from the Army urged by Deputy Zamislovsky, and motion made by Deputy Krupensky to strike off Jewish recruits from the conscript list and to impose upon them a head tax.

10. Fiftieth anniversary of Temple Beth Israel, of Portland, Ore.

(middle.) The Duces-Aubert prize, consisting of fourteen hundred francs and a gold medal, awarded to Lieutenant-Colonel Bernard, by the Geographical Society of France.

(middle.) Grade of Brigadier-General conferred on Dr. J. Greiwer, a surgeon in the Sultan's court.

19. Dr. Ferdinand Widal, member of the Academy of Medicine, of Paris, appointed member of the Superior Council of Hygiene of France.

JUNE

15. Report of Jewish Massacre at Dorbian, Russia. Eighty houses and two synagogues demolished, 28 injured and 3 killed.


19. Republican National Convention adopts the following plank in its platform: "We recommend the vigorous efforts made by the administration to protect American citizens in foreign lands, and pledge ourselves to insist upon the just and equal protection of all our citizens abroad. It is the unquestioned duty of the Government to procure for all our citizens, without distinction, the rights of travel and
sojourn in friendly countries, and we declare ourselves in favor of all proper efforts tending to that end."

22. Cablegram stating that the participants in the Bialystok massacre of 1905, which resulted in the death of 73 Jews and 11 Christians, have been sentenced very lightly, one of the condemned being sentenced to three years' penal servitude, thirteen, from six months' to a year's imprisonment, and fifteen were acquitted. Four were found guilty of actual participation in the killing of the Jews, the others being convicted of pillage.

27. Twenty-fifth anniversary of the Hebrew Union College, Cincinnati, Ohio.

(end). Report that 75 Jewish artisans with their families have been arbitrarily expelled from Woronesch, Russia.

(end). Graccovno Levi-Cinita, Mayor of Padua, and Dr. Pio Foa, Professor at the University of Turin, appointed to the Senate by the King of Italy.

JULY 9. Democratic National Convention adopts the following plank in its platform: "We pledge ourselves to insist upon the just and lawful protection of our citizens at home and abroad, and to use all proper methods to secure for them, whether native-born or naturalized, and without distinction of race or creed, the equal protection of law and the enjoyment of all rights and privileges open to them under our treaty; and if, under existing treaties, the right of travel and sojourn is denied to American citizens, or recognition is withheld from American passports by any countries on the ground of race or creed, we favor prompt negotiations with the Governments of such countries to secure the removal of these unjust discriminations. We demand that all over the world a duly authorized passport issued by the Government of the United States to an American citizen shall be proof of the fact that he is an American citizen and shall entitle him to the treatment due him as such."

12. Councillor Halpern, a member of the Russian Ministry, appointed Vice-Director of the second Department of the Ministry.
23. Fiftieth Anniversary of the Political Emancipation celebrated by the Jews of England.
   — Reactionary press of Russia demands immediate dismissal of all converted Jews from Russian Government positions.
   — Georges Berr, Leon Oulmont, of Carcassone, and Levy-Strauss, of Paris, France, appointed to the Legion of Honor.
   — Justice Greenbaum of the New York Supreme Court, decides that a Rabbinical divorce granted in Russia is legal here.
   — Councillor Cassell, Leopold Rosenow, and Dr. Gershel, re-elected from Berlin, Germany, to the Prussian parliament.
SUNDAY LAWS OF THE UNITED STATES AND LEADING JUDICIAL DECISIONS HAVING SPECIAL REFERENCE TO THE JEWS

BY ALBERT M. FRIEDENBERG

OF THE NEW YORK BAR

This summary is devoted to an examination of the Sunday laws now (1908) in force in the United States and of the leading reported decisions in which the courts of justice have sought to construe these statutes.

SUNDAY LAWS

The Sunday laws in effect in the States of the United States were collected for the Massachusetts Labor Bulletin, in 1905. They are here reproduced, the material having been brought down to date (1908).

Alabama.—Any person who compels his child, apprentice, or servant to perform any labor on Sunday, except the customary domestic duties of daily necessity, or works of charity, etc., and any merchant or shopkeeper (except a druggist) who keeps open store on Sunday, is subject to a fine or a fine and imprisonment; these provisions do not apply to the running of railroads, stages or steamboats, or other vessels navigating the waters of this State, or any manufacturing establishment, which requires to be kept in constant operation. [Chap. 195, Sec. 5542, Code of 1897.]

1 All the Sunday statutes of the different States, of Canada and of European countries are collected in Labor Bulletin of the Commonwealth of Massachusetts, No. 36 (June, 1905), reprinted in Report [on] Observance of the Lord's Day, Boston, 1907, p. 41 et seq. The reader is also referred to papers and notes by the present writer in Publications of the American Jewish Historical Society, Nos. 11, 12, and 13.
Arkansas.—Every person who shall on the Sabbath or Sunday be found laboring, or shall compel his apprentice or servant to labor or to perform other services than customary household duties of daily necessity, comfort, or charity, shall be fined. Every apprentice or servant compelled to labor on Sunday shall be deemed a separate offense of the master.

The provisions of this act shall not apply to steamboats and other vessels navigating the waters of this State, nor to such manufacturing establishments as are required to be kept in continual operation.

No person who from a religious belief keeps any other day than the first day of the week as the Sabbath shall be required to observe the first day of the week usually called the Christian Sabbath, and shall not be liable to the penalties enacted against Sabbath-breaking, provided that no store or saloon shall be kept open or business carried on there on a Christian Sabbath, and provided, further, that no person so observing any other day shall disturb any religious congregation by his avocations or employments. Every person who shall keep open any store or retail any goods, wares, and merchandise on Sunday, shall be subject to a fine. [Chap. 48, Secs. 2030 to 2042, Digest of 1904.]

California.—Every employer who causes his employees or any of them to work more than six days in seven, except in the case of emergency, whether the employee is engaged by the day, week, month, or year, and whether the work performed is done in the day or night, is guilty of a misdemeanor. [Sec. 653e, Codes and Statutes 1885 and Chap. 158, Acts of 1901.]

Colorado.—A penalty is imposed upon any person carrying on the business of barbering on Sunday in any city of the first or second class, whether incorporated by general law or special charter. [Chap. 73, Acts of 1893.] Places where liquors are sold shall be closed from 12 o'clock Saturday night until 6 o'clock Monday morning. [Chap. 36, Sec. 1346d, 1891-1905.]

Connecticut.—Persons are forbidden under penalty of a fine to do any secular business or labor, except works of necessity or charity, or keep open any shop, warehouse, or any manufacturing or mercantile establishment, or expose any property for sale, or engage in any sport, between 12 o'clock Saturday night and 12 o'clock Sunday night. [Chap. 89, Sec. 1369, General Statutes of 1902.]

The statute exempting Seventh-Day Sabbatarians is discussed below.

No railroad company shall run any trains on any road operated by it within this State between sunrise and sunset on Sunday, except from necessity or mercy, provided that trains may be run carrying the United States mail, and such other trains as may be
authorized by the railroad commissioners on application as being required for public necessity or for the preservation of freight.

No such company shall permit the handling, the loading or the unloading of freight on any road operated by it between sunrise and sunset on Sunday, except from necessity, provided that this provision is not applicable to the handling, the loading or the unloading of freight by transfer of said freight between steamboats and cars until 8 o'clock in the forenoon, where it is found that the same is required by public necessity.

Violations of these provisions are subject to penalty. [Chap. 215, Secs. 3749 to 3751, General Statutes of 1902.]

No law affecting travel, business, or labor on Sunday, or the operation on Sunday of any railroad or railway, shall apply to any railroad company or street railway company so as to prohibit or limit the operation on Sunday of electric cars. [Chap. 217, Sec. 3875, General Statutes of 1902.]

Delaware.—A fine is imposed upon any person performing any worldly employment, labor, or business on the Sabbath (excepting works of necessity and charity).

A fine is also imposed upon any carrier, peddler, or driver of any public stage or carriage who shall travel or drive with his horse, pack, wagon, stage, or carriage upon the Sabbath, as well as upon any retailer of goods who exposes the same to sell on the Sabbath. It is provided that any justice of the peace may stop any such person so traveling upon the Sabbath, and detain him until the following day. [Chap. 131, Sec. 4, Revised Code of 1893.]

Any person who carries on or engages in the business of shaving, hair cutting, or other work of a barber, or who opens or allows to be open his barber shop for the purpose of carrying on business on Sunday, shall be deemed guilty of misdemeanor, and shall be subject to a fine or imprisonment. [Chap. 264, Acts of 1899.]

District of Alaska.—Any person keeping open a store, shop, grocery, bowling alley, billiard room, or tipping house for the purpose of labor or traffic, or any place of amusement on Sunday, shall be punished by a fine, provided that this provision does not apply to the keepers of drug stores, doctors, undertakers, livery stable keepers, barbers, butchers, and bakers; and all circumstances of necessity and mercy may be pleaded in defense, the treatment of such subjects to be determined by the jury. [Chap. 429, Title 1, Acts of U. S. Congress, 1898-1899.]

District of Columbia.—A penalty is imposed upon any person performing work or doing any bodily labor on Sunday, and upon any person compelling or allowing servants to do any manner of work or labor on the Lord's Day (works of necessity and charity excepted). [Chap. 16, Sec. 107, Compiled Statutes.]
Florida.—Whoever follows any pursuit, business, or trade on Sunday, either by manual labor or with animal or mechanical power, except it be work of necessity, shall be punished by a fine. Whoever keeps open store or disposes of any wares or merchandise on Sunday, or sells or barters the same, shall be punished by a fine. In cases of emergency or necessity, merchants and others may dispose of the necessaries of life to customers or others without keeping open doors.

Whoever employs his apprentice or servant in labor or other business on Sunday, except it be ordinary household business of daily necessity or works of charity, shall be punished by a fine. [Part 5, Title 2, Secs. 2638 to 2640, Revised Statutes of 1891.]

Nothing contained in the laws of Florida shall be construed so as to prohibit the preparation or printing between the hours of midnight Saturday and 6 in the morning Sunday of any newspaper intended to be circulated and sold on Sunday, or to prohibit the circulation and sale on Sunday of same, or to prohibit the circulation or sale on Sunday of any newspaper theretofore printed. [Chap. 5164, Acts of 1903.]

Georgia.—If any freight train, excursion train, or any train other than the regular trains run for the carrying of mail or passengers, shall be run on any railroad on the Sabbath, the superintendent of transportation of such railroad company, or the officer having in charge the business of that department of the railroad, shall be liable to indictment in each county through which such train passes, and shall be punished as for a misdemeanor. The following are the exceptions to this provision:—

A train which has one or more cars loaded with live stock, and which is delayed beyond schedule time; a freight train running over a road on Saturday night, if the time of its arrival at destination according to schedule be not later than 8 o'clock Sunday morning; special fruit, melon, and vegetable trains, the cars of which contain no other freight except perishable fruits, fish, oysters, fresh meats, etc., and which trains shall be loaded and leave the station from which they start in this State before midnight on the Saturday night previous to the Sunday on which they are operated; to trains on railroads where the line of said railroad begins and ends in another State, and does not run a distance greater than thirty miles through Georgia.

Any person who shall pursue his business or work of ordinary calling on Sunday (works of necessity or charity excepted) shall be guilty of misdemeanor. [Penal Code, Div. 10, Sec. 420 and Sec. 422, Code of 1895.]

Hawaii.—All labor on Sunday is forbidden (excepting works of necessity or charity), except that on Sunday until 9 o'clock in the morning barber shops may be kept open; and fresh meat and fresh
fish sold and delivered; until 9 o’clock in the morning and after 3 o’clock in the afternoon milk may be delivered, and cattle, sheep, and swine may be slaughtered; that during the entire day meals may be sold to be eaten on the premises; drugs, medicines and surgical appliances may be sold; personal baggage may be conveyed to and from vessels leaving and arriving at port on that day; that railroads may carry passengers on Sunday to connect with steamers; and public carriages, horse cars, and licensed shore boats may convey passengers for hire; and that all labor which may be lawfully conducted on Sunday shall be conducted, so far as possible, so as not to interfere with the right of the community. Penalty is provided for violation of this provision.

Sunday, within the meaning of the provisions of this act, is the first day of the week, and includes the time between the midnight preceding and the midnight following the same day. [Chap. 35, Sec. 317 to Sec. 321, Penal Laws of 1897.]

Despite the Governor’s veto, the Hawaiian Legislature of 1905 passed a bill allowing sports on Sunday, and permitting cigar and other stores to keep open on that day.

Illinois.—A penalty is imposed upon any person disturbing the peace and good order of society by labor on Sunday (works of necessity and charity excepted). Exceptions are made in the cases of watermen and railroads landing passengers, or watermen loading or unloading cargoes, or ferrymen carrying over water travelers, or to persons who, according to their rights of conscience, think proper to keep any other day as the Sabbath.

It shall be unlawful for any person to keep open any barber shop, or carry on the business of shaving, hair cutting, or tonsorial work on Sunday. [Ch. 38, Secs. 259 to 262, Revised Statutes of 1906.]

Indiana.—Whoever, being over fourteen years of age, engages in common labor or at his usual avocation on Sunday (works of charity and necessity excepted), shall be subject to a fine; but this restriction shall not be construed to affect such as conscientiously observe the seventh day of the week as the Sabbath, travelers, families removing, keepers of toll bridges and toll gates, and ferrymen acting as such. [Chap. 5, Sec. 2086, Annotated Statutes of 1894, Revision of 1901.]

Iowa.—A fine is imposed upon any person found engaged in buying or selling property of any kind, or in any labor on Sunday, except that of necessity or charity; this provision shall not extend to those who conscientiously observe the seventh day of the week as the Sabbath, or to prevent persons traveling or families emigrating from pursuing their journey, or keepers of toll gates, toll bridges, and ferrymen from attending the same. [Sec. 5040, Code of 1897 and Supplement of 1902.]
Kansas.—Every person who shall either labor himself, or compel his apprentice, servant, or any other person under his charge or control to labor or perform any work other than the household offices of daily necessity, or other works of necessity or charity, on Sunday, shall be subject to a penalty therefor. This provision does not apply to any member of a religious society who observes as the Sabbath any other day than the first day of the week, nor to prohibit ferrymen from crossing passengers on any day in the week. [Chap. 31, Secs. 2341 to 2345, General Statutes of 1905.]

Kentucky.—No work shall be done on Sunday except ordinary household duties or other work of necessity or charity, or work required in the maintenance or operation of a ferry, steamboat, or steam or street railroads. If any person on Sunday shall himself be found at his own or any other trade, or shall employ his apprentices or other persons in labor or other business, whether it be for profit or amusement (unless as stated above), shall be subject to a fine for each offense. Persons who are members of a religious society, and who observe as a Sabbath any other day in the week than Sunday, if they observe as a Sabbath one day in each week, shall not be liable to penalty.

Any person who engages in the business of barbering on Sunday shall be deemed guilty of a misdemeanor, and upon conviction shall be fined or imprisoned, or both. [Chap. 36, Secs. 1321, 1322, and 1323, Statutes of 1903.]

Louisiana.—All places of public business, stores, shops, saloons, etc., are required to be closed at 12 o'clock on Saturday night and to remain closed continuously for twenty-four hours, during which time it shall be unlawful for the proprietors thereof to sell, trade or exchange any article of merchandise kept in any such establishment.

Penalty shall be imposed upon the violation of these provisions; exemption is made in the cases of newsdealers, keepers of soda fountains, places of resort for recreation and health, watering places, and public parks, and the sale of ice.

The provisions of this act shall not apply to newspaper offices, printing offices, book stores, drug stores, apothecary shops, undertakers' shops, dairies, livery stables, railroads, whether steam or horse, hotels, boarding houses, steamboats and other vessels, warehouses for receiving and forwarding freights, restaurants, telegraph offices and theatres, or any place of amusement, provided no intoxicating liquors are sold in the premises; stores may be open for the purpose of selling anything necessary in sickness and for burial purposes. [Revised Laws of 1897.]

Maine.—Any person keeping open his shop, warehouse, or place of business, or any one who travels, or does any work, labor, or
business on Sunday, except works of necessity or charity, shall be
punished by fine.

No person conscientiously believing that the seventh day of the
week ought to be observed as the Sabbath, and who actually
refrains from labor on that day, is liable to said penalties for
doing such business or labor on the first day of the week as does
not disturb other persons. [Chap. 125, Secs. 25 and 28, Revised
Statutes of 1903.]

_Maryland._—Whosoever does any bodily labor on Sunday, and
any person who compels or allows children or servants to labor
on Sunday (works of necessity or charity excepted) are punish-
able by fine.

It is unlawful that barbering should be done on Sunday, or that
any barber shop should be open. [Art. 27, Secs. 365 and 367,
Public General Laws, Code of 1903.]

_Massachusetts._—Whoever on the Lord's day keeps open his
shop, warehouse, or workhouse, or does any manner of labor,
business or work, except works of necessity or charity, or takes
part in any sport, game, play, or public diversion, except a concert
of sacred music or an entertainment, shall be punished by a fine
of not less than $50 nor more than $500 for each offense.

These provisions shall not be held to prohibit the manufacture
and distribution of steam, gas, or electricity for illuminating pur-
poses, heat, or motive power, nor the distribution of water for fire
or domestic purposes, nor the use of the telephone or telegraph,
nor the retail sale of drugs and medicines, nor articles ordered by
the prescription of a physician, or mechanical appliances used by
physicians or surgeons, nor the retail sale of tobacco in any of its
forms by licensed innholders, common victuallers, druggists, and
newsdealers whose stores are open for the sale of newspapers
every day in the week, nor the letting of horses and carriages or
of yachts and boats, nor the running of steam ferryboats on
established routes, nor the running of street railway cars, nor
the preparation, printing and publication of newspapers, nor the
sale and delivery of newspapers, nor the wholesale or retail sale
and delivery of milk, nor the transportation of milk, nor the
making of butter and cheese, nor the keeping open of public
bath houses, nor the making or selling by bakers or their
employees before 10 o'clock in the morning and between the hours
of 4 o'clock and 6.30 o'clock in the evening of bread or other
food usually dealt in by them; nor the carrying on of the busi-
ness of bootblacks before 11 o'clock in the forenoon. [Chap. 414,
Acts of 1902, allows the sale of ice cream, soda, etc., by licensed
innholders.]

Whoever conscientiously believes that the seventh day of the
week ought to be observed as the Sabbath, and actually refrains
from secular business and labor on that day, shall not be subject to the penalty prescribed if he disturbs no other person.

The Board of Railroad Commissioners may authorize the running on the Lord's Day of such steamboat lines and such trains upon any railroad as, in the opinion of the Board, the public necessity and convenience require, having regard to the due observance of the day.

The Board of Railroad Commissioners may, if in their opinion the public interest, convenience, health or welfare so requires, authorize the running of steamboats on the Lord's Day for the entire year or any part thereof, upon such conditions as they deem judicious to prevent disorderly conduct or the disturbance of public worship; and may at any time revoke such authority.

The Lord's Day shall include the time from midnight to midnight. These provisions shall not constitute a defense to an action for a tort or injury suffered by a person on the Lord's Day. [Chap. 98, Secs. 2, 3, 4, 14, 15, 16, and 17, Revised Laws with amendments of 1902 and 1904.] No intoxicating liquor sold on Sunday except by licensed innholders to guests between 6 a.m. and 11 p.m. [Chap. 100, Sec. 17, Revised Laws.]

**Michigan.**—A fine is imposed upon every person keeping open his shop, warehouse, or workhouse, or doing any manner of labor, business or work (except works of necessity and charity), on the first day of the week. A penalty for the performance of secular business or labor on Sunday shall not apply to any person who conscientiously believes that the seventh day of the week ought to be observed as the Sabbath, and who actually refrains from secular business and labor on that day, provided that he disturb no other person.

The avocation of barbering is prohibited on Sunday, except when the exercise of such a calling is necessary in relation to a deceased person on said day.

It is unlawful for any person or persons to keep open their places of business on Sunday, except those persons who observe the seventh day of the week as the Sabbath. [Chap. 154, Secs. 5912, 5918, 5920, 5921, 5922, Compiled Laws of 1897.]

**Minnesota.**—The first day of the week being by general consent set apart for rest and religious uses, the law prohibits the doing on that day of certain acts which are serious interruptions of the repose and religious liberty of the community.

The first day of the week includes all the time from midnight to midnight.

All labor on Sunday is prohibited, excepting works of necessity or charity, which include whatever is needful to be done during the day for good order, health, or comfort of the com-
munity. Keeping open a barber shop on Sunday for business purposes is strictly prohibited.

It is a sufficient defense to a prosecution for servile labor on the first day of the week that the defendant uniformly keeps another day of the week as holy time, and does not labor on that day; and that the labor complained of was done in such manner as not to interrupt nor disturb other persons observing the first day of the week as holy time.

All trades, manufactures, mechanical employments upon Sunday are prohibited, except in cases of necessity, when they can be conducted so as not to interfere with the religious liberty of the community.

The violation of these provisions is punishable by a fine or imprisonment. [Revised Laws of 1905, Secs. 4980 to 4986.]

Mississippi.—If any person on Sunday shall himself labor at his own or any other trade, calling, or business, or shall employ his apprentice or servant in labor, except it be in the ordinary household duties of daily necessity or works of necessity or charity, he shall be subject to a fine, provided that this provision does not apply to labor on railroads or steamboats.

A merchant, shopkeeper, or other person shall not keep open store or dispose of any wares on Sunday; a violation of this provision is punishable by fine, but this provision has no application to apothecaries or druggists who open stores for the sale of medicines. [Chap. 29, Secs. 1291 and 1292, Revised Code of 1892.]

Missouri.—Every person who shall either labor himself or compel or permit his apprentice or servant, or any other person in his charge or control, to perform any other work than household offices of daily necessity, or works of necessity or charity, on Sunday, shall be punishable by a fine.

This provision shall not apply to any person who is a member of a religious society by whom any other than the first day of the week is observed as the Sabbath, so that he observes such Sabbath, nor to prohibit any ferryman from crossing passengers on Sunday.

To carry on the business of barbering on Sunday is strictly prohibited. [Chap. 15, Secs. 2240, 2241, and 2245, Revised Statutes of 1899.]

No employee shall be permitted or required to work in a biscuit, bread, or common bakery, or confectionery establishment more than six days in any one week, said work to commence at a stated time, "post meridian," on Sunday, and to terminate not later than the corresponding time on Saturday of the same week, exception being made of the time on Sunday for setting the
sponges for the night's work following. [Chap. 161, Sec. 10088, Revised Statutes of 1899.]

Montana.—Persons opening barber shops on Sunday, for the purpose of conducting the business of hair cutting, shaving, or shampooing, are punishable by fine. [Penal Code, Secs. 531 and 532, Codes and Statutes of 1895.]

Nebraska.—A fine is imposed upon any person of fourteen years of age or over engaged in common labor on Sunday (works of charity and necessity excepted); but this does not apply to persons who conscientiously observe the seventh day of the week, nor to prevent families emigrating from traveling, watermen from landing their passengers, or superintendents or keepers of toll bridges or toll gates from attending and superintending the same, or to ferrymen for conveying travelers over the water, or to persons moving their families on such days; railroad companies are not prevented under this act from running necessary trains. [Criminal Code, 1907, Chap. 23, Sec. 7915, Compiled Statutes.]

New Hampshire.—No person shall do any work, business or labor of his secular calling to the disturbance of others on the Lord's Day, except works of necessity or charity, and the making of necessary repairs upon mills and factories which could not be made otherwise without loss to operatives.

No person shall keep open his shop, warehouse, cellar, restaurant, or workshop for the reception of company, or shall sell or expose for sale any merchandise on the Lord's Day; but this does not prevent the entertainment of boarders, nor the selling of milk, bread, and other necessaries of life, nor drugs and medicines.

Penalty is prescribed for the violation of these provisions. No violation of any provision stated shall be sustained unless begun within thirty days after commission of the offense. [Chap. 271, Secs. 3, 5, 10, and 13, Public Statutes of 1891.]

New Jersey.—Every person of the age of fourteen years or over doing traveling, worldly employment, or business, ordinary or servile labor or work either upon land or water, on Sunday (works of necessity and charity excepted), shall be punishable by a fine; except that it is lawful for any railroad company to run one passenger train each way over their roads on Sunday for the accommodation of citizens.

The driver or proprietor running any stage through any part of this State on Sunday, except sufficient reason be given to show that the case was one of necessity or mercy, or that the United States mail was being carried to or from any post-office, shall be punishable by a fine.

No goods, merchandise, or cattle shall be carried through this State or offered for sale, or any business transacted therewith on Sunday.
No transportation of freight except milk. The transportation of United States mail by railroad of public hire and the regular trips of ferryboats are allowable.

Every inhabitant of this State who religiously observes the seventh day of the week as the Sabbath shall be exempt from observing Sunday, provided that the work or labor performed on Sunday be done in his or her dwelling house or workshop, and that it does not disturb other persons in their observance of the first day of the week as the Sabbath; and provided, further, that persons observing the seventh day shall not be allowed to openly expose to sale any goods, wares, or merchandise.

It is lawful for any person or corporation to print, publish, and sell newspapers, to sell and deliver milk, or to walk, ride, or drive for recreation, and to hire horses and carriages or other conveyances for riding or driving, on Sunday. [General Statutes of 1895.]

New Mexico.—Any person found engaged in any labor on Sunday, except works of necessity, charity, or mercy, shall be punished by a fine or imprisonment. It shall be lawful in cases of necessity for farmers and gardeners to irrigate their lands, and for cooks, waiters, and other employees of hotels and restaurants and of butchers and bakers to perform their regular duties on said day.

Sunday is defined as the time between sunrise and midnight of said day. [Title 9, Secs. 1368, 1370, 1372, Compiled Laws of 1897.]

New York.—All labor on Sunday is prohibited, except works of necessity or charity.

Those persons keeping another day of the week as holy time other than the first day of the week are exempt from provisions of this law, provided they do not interrupt or disturb other persons in the observance of Sunday. [Penal Code, Secs. 259 to 277.]

All trades, manufactures, agricultural, or mechanical employments upon Sunday are prohibited, except when absolutely necessary, when they must be conducted in such a manner as to not interfere with the religious liberty of the community.

Public selling or offering for sale of any property on Sunday is prohibited, except that articles of food may be sold before 10 o'clock in the morning, and that meals may be eaten on the premises, and that tobacco, milk, ice, and soda water in places other than where spirituous or malt liquors are kept, and fruit, flowers, confectionery, newspapers, drugs, medicines, and surgical appliances may be sold at any time on Sunday. The provisions shall not be construed to allow or permit the public sale or de-
livery of uncooked flesh, or meats, fresh or salt, at any hours of the day. [Laws of 1901, Chap. 392.]

No person may engage in the business of barbering on Sunday except in the city of New York, in the village of Saratoga Springs, where barber shops or other places where a barber is engaged in shaving and like work may be kept open and the work of a barber carried on until 1 o'clock of the afternoon. Any violation of the above restrictions is punishable by a fine.

_North Carolina._—No tradesman, laborer, or other person, fourteen years of age or over, shall perform any labor on Sunday (except works of charity and necessity). [Chap. 61, Sec. 3782, Code of 1883.]

No railroad company shall permit the loading or unloading of any freight car on Sunday, nor shall permit any train of cars or locomotive to be run on Sunday, except for the purpose of transporting the United States mail and passengers with luggage, and ordinary express freight in an express car exclusively and except trains run for the purpose of transporting fruit, live stock and perishable freights, providing that Sunday shall be construed to mean that portion of the day between sunrise and sunset; trains in transit having started on Saturday may, in order to reach the terminus or shops, run until 9 o'clock a.m. on Sunday, but not later, nor for any other purpose than to reach the terminus or shops. Penalty attached for violation of the law. [Chap. 49, Sec. 1973 (amended by Chap. 92, Acts of 1885, and Chap. 126, Acts of 1897), Code of 1883.]

_North Dakota._—The acts prohibited on Sunday are servile labor, public sports, trade, manufactures, mechanical employments, public traffic, and serving process. In servile labor only works of necessity or charity are excepted. Any person keeping holy another day of the week rather than the first day is exempt from the provisions of this act.

Public selling or exposing for sale any commodities on Sunday is prohibited, except that meats, milk, and fish may be sold before 9 o'clock in the morning, that food may be sold to be eaten on the premises where sold, and that drugs and medicines and surgical appliances may be sold at any time during the day.

Penalty attached to violation of the statute. [Penal Code, Chap. 4, Secs. 6840-6847, Revised Codes of 1899.]

The business of barbering on Sunday is strictly forbidden, exception being made in preparing the dead for burial. [Chap. 30, Sec. 9, Acts of 1901.]

_Ohio._—A fine is imposed upon any person fourteen years of age or over who opens any place of business on Sunday, or engages in labor, or allows any one under his control to engage in labor, on Sunday, except that the labor be works of necessity or charity.
This restriction does not apply to persons who observe the seventh day of the week as the Sabbath, nor does it prevent families emigrating from traveling, or watermen from landing their passengers, or keepers of toll bridges, toll gates, or ferries from attending the same on Sundays. [Part IV, Sec. 7033, Annotated Statutes of 1905.]

Oklahoma.—The acts forbidden to be done on Sunday are servile labor, public sports, trades, manufactures, and mechanical employments, and public traffic; also serving process, unless authorized by law so to do.

Servile labor excepts works of charity or necessity.

Any person uniformly keeping another day of the week as holy time does not come under the provisions applicable to Sunday. Violation of the act is punishable by fine. [Chap. 25, Secs. 1960 to 1972, Statutes of 1903.]

Oregon.—Any person keeping open a store, shop, grocery, bowling alley, billiard room, or tippling house for the purpose of labor or traffic, or any place of amusement on Sunday, is liable to fine. This provision does not apply to theatres, to keepers of drug stores, doctor shops, undertakers, livery stable keepers, butchers, and bakers, nor to any circumstances of necessity or mercy. Barbering forbidden on Sunday. [Title 19, Secs. 1968, 2097, 2098, Annotated Codes.]

Pennsylvania.—A fine is imposed upon any person performing any worldly employment or business on Sunday, works of charity or necessity excepted. This provision does not prohibit the ordinary work to be performed in private families, hotels, etc., nor does it apply to watermen, ferrymen, persons removing with their families, nor does it apply to the delivery of milk or the necessaries of life before 9 o'clock in the morning nor after 5 o'clock in the afternoon. [Sec. 3, Digest of 1895.]

No employee shall be required or permitted to work in a bakery or confectionery establishment more than six days in any one week, said week to commence on Sunday not before 6 o'clock post meridian, and to terminate at the corresponding time on Saturday of the same week. [Digest of 1893-1903.]

Porto Rico.—Commercial and industrial establishments, excepting public markets, bakeries, hotels, restaurants, cafés, and places where refreshments only are served, also public utilities and works of emergency, shall remain closed, and do no business after 12 o'clock on Sunday. This prohibition does not extend to theatres or other places devoted exclusively to amusement or to charitable purposes.

The municipal council of any city may by ordinance require commercial and industrial establishments to remain closed at all hours on Sunday, except works of emergency.
Violation of the law is punishable by fine. [Secs. 553-556, Penal Code.]

Rhode Island.—Every person performing any business or work of his ordinary calling on Sunday, or allowing any person under his control to do such work, except works of necessity and charity, shall be fined. Any person belonging to any church or society observing the seventh day of the week as the Sabbath shall be exempt from the provisions of this law; but this exemption does not give him the privilege of opening shops or stores on Sunday for the purpose of trade or merchandise. [Chap. 281, Secs. 17-20, General Laws of 1896.]

South Carolina.—No person fifteen years of age or over shall perform any worldly labor, except works of charity or necessity, on Sunday. No person shall expose or sell any goods or merchandise on said day. No person shall direct any other person under his control to work in any machine shop or shops on Sunday, except in cases of emergency. Violation of the law is punishable by fine. [Chap. 24, Secs. 500, 501, 503, Code of 1902].

Sunday labor on railroads is prohibited to a certain extent. Trains laden with perishable fruit, and mail trains, and such passenger or freight trains as can reach their destination by 6 o'clock in the forenoon, are allowed to be operated. Trains are also authorized to be run for the transportation of passengers to and from religious services. A fine is imposed for violation of the act. [Chap. 50, Secs. 2121-2124, Code of 1902.]

South Dakota.—Sunday includes all time from midnight to midnight. Servile labor on Sunday is prohibited, except works of necessity or charity. When another day of the week is uniformly kept holy, and persons do not labor upon that day, they shall not be obliged to keep holy the first day of the week. All trades, manufactures, and mechanical employments are prohibited. Penalty is imposed for violation of the act. [Penal Code, Secs. 41-49, Revised Codes of 1903.]

Tennessee.—Any person performing the common avocations of life, or permitting any one under his control to perform such duties, on Sunday, except works of necessity or charity, shall be punished by fine. [Sec. 3029, Code of 1896.]

The business of barbering on Sunday is strictly forbidden, and is punishable by fine. [Sec. 3030, Code of 1896 (Chap. 114, Acts of 1891).]

Texas.—A fine is imposed upon any person laboring or compelling others to labor on Sunday. The following are exemptions of the act: household duties, works of necessity or charity, works on farms or plantations to prevent loss of crops, running of steamboats, rail cars, wagon trains, common carriers, the delivery of goods by them, receiving of said goods by parties to whom de-
livered, those who carry the United States mail and passengers, foundries, sugar mills, herders, persons traveling, ferrymen or toll keepers, keepers of hotels, boarding houses, restaurants, keepers of livery stables and their employees, and people who conscientiously believe that the seventh day is the Sabbath, and observe such day.

 Trafficking on Sunday is forbidden, except in the case of markets or dealers in provisions before 9 o'clock in the morning, the sale of burial materials, newspapers, ice, ice cream, milk, or the sending of telegraph and telephone messages at any hour of the day, or keepers of drug stores, hotels, boarding houses, restaurants, livery stables, and bath houses. [Penal Code, Title 7, Revised Statutes of 1895.]

Utah.—Any person keeping open any workshop, store, bar, saloon, or other place of business, for the purpose of transacting business on Sunday, is punishable by fine. The following exemptions are made: those conducting hotels, boarding houses, baths, restaurants, taverns, livery stables, retail drug stores, or such manufacturing establishments as are kept in continuous operation; also irrigation works. [Title 75, Revised Statutes of 1898.]

Vermont.—A fine is imposed upon any person performing any business or employment between 12 o'clock Saturday night and 12 o'clock Sunday night.

The railroad commissioners may authorize the running of such trains as are deemed absolutely necessary. [Chap. 225, Secs. 5140 and 5141, Statutes of 1894.]

Virginia.—Any person laboring or allowing others to labor on Sunday, except in household work or works of necessity or charity, shall be punishable by fine. This does not apply to those persons who observe the seventh day of the week as Sunday. No railroad company shall allow cars to be loaded or unloaded or transported on Sunday, except such cars as are used for the relief of wrecked trains, for the transportation of the United States mail, for transporting of passengers and their baggage, the transportation of live stock or of perishable articles. The word Sunday in this section embraces that portion of the time between sunrise and sunset. [Chap. 185, Secs. 3799-3804, Code of 1907.] Certain restrictions as to navigation of steamboats on Sunday. [Chap. 49, Acts of 1889-90.]

Washington.—Persons are forbidden to open their stores or establishments on Sunday for the purpose of trade or sale of goods. This provision shall apply to hotels only so far as the sale of intoxicating liquors is concerned, and shall not apply to drug stores, livery stables, or undertakers. Penalty imposed. [Title 39, Sec. 7251, Codes and Statutes of 1897.]
Bartering on Sunday is strictly forbidden, and is punishable by fine. [Chap. 55, Acts of 1903.]

**West Virginia.**—A fine is imposed upon any person laboring at any trade or calling, or allowing others to so labor, on Sunday. Household duties and the works of necessity or charity excepted.

This provision does not apply to the running of railroad trains or steamboats on Sunday, nor to such persons as conscientiously believe the seventh day of the week ought to be observed as the Sabbath, provided that such persons refrain from secular business and labor on that day. [Secs. 4367 and 4368, Code of 1906.]

**Wisconsin.**—Sunday includes the time between the midnight preceding and the midnight following that day. Any person keeping open his store or workhouse or doing any manner of labor or business on Sunday, except works of necessity and charity, is punishable by fine. This does not apply to persons who conscientiously believe the seventh day of the week to be the Sabbath, and refrain from secular work on said day. [Chap. 186, Secs. 4595 and 4596, Annotated Statutes.]

**Wyoming.**—Any person, company, or corporation keeping open a barber shop, store, or other place of business, for the transaction of business on Sunday, shall be punishable by fine. This restriction does not apply to newspaper printing offices, railroads, telegraph companies, hotels, restaurants, drug stores, livery stables, news depots, farmers, cattlemen and ranchmen, mechanics, furnaces, or smelters, glass works, electric light plants and gas works, venders of ice, milk, fresh meat and bread, except as to the sale of liquors and cigars. [Title 20, Sec. 2644, Revised Laws of 1899.]

**United States.**—No malt, grain, or other material shall be mashed, nor any mash, wort, or beer brewed or made, nor any still used by a distiller, at any time between the hour of 11 in the afternoon of any Saturday and the hour of 1 in the forenoon of the next succeeding Monday; and any person who shall violate the provisions of this section shall be liable to a penalty of one thousand dollars.

From the foregoing resumé of the Sunday laws it will be observed that manual or servile labor, sometimes referred to as “worldly employment,” with the exception of works of charity or necessity, is forbidden on Sunday in Alabama, Arkansas, California, Connecticut, Delaware, Florida, Georgia, Illinois, Indiana, Iowa, Kansas, Kentucky, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Caro-
olina, North Dakota, Ohio, Oklahoma, Oregon, Pennsylvania, South Carolina, South Dakota, Tennessee, Texas, Virginia, West Virginia, and Wisconsin (36); Alaska, Hawaii, and New Mexico (3); and the District of Columbia.

Public sports and amusements are expressly prohibited on Sunday in Connecticut, Kentucky, Massachusetts, North Dakota, Oklahoma, Oregon (6); and Alaska.

Two states—North Dakota and Oklahoma—do not allow the services of process on Sunday. In New York, State writs may be served on Sunday (Code of Civil Procedure, § 2015).

Public traffic, unless of an emergent nature or in relation to the United States mails, is forbidden on Sunday in Connecticut, Delaware, Georgia, Illinois, Maine, New Jersey, North Carolina, North Dakota, Oklahoma, South Carolina, and Virginia (11); and Porto Rico.

The carrying on of Sunday trade and business, in one form or another or generally, save in medicinal and sumptuary articles, is prohibited in Alabama, Arkansas, Colorado, Connecticut, Delaware, Florida, Georgia, Illinois, Iowa, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Montana, New Hampshire, New Jersey, New York, North Dakota, Ohio, Oklahoma, Oregon, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, Texas, Utah, Vermont, Washington, Wisconsin, and Wyoming (37); Alaska, Porto Rico (2); and the District of Columbia.

Manufactures and mechanical employments are generally interdicted on Sunday in Connecticut, Florida, Minnesota, Missouri, New York, North Dakota, Oklahoma, Pennsylvania, South Carolina, South Dakota (10); Porto Rico, and under the Federal law.
Of the statutes exempting Seventh-Day Sabbatarians from the operation of Sunday laws those in force in Arkansas, Illinois, Kansas, Minnesota, Missouri, Nebraska, New Jersey, New York, South Dakota, Texas, and Virginia (11) permit only manual or servile labor; while those in force in Connecticut, Indiana, Iowa, Kentucky, Maine, Massachusetts, Michigan, North Dakota, Ohio, Oklahoma, Rhode Island, West Virginia, and Wisconsin (13) affect both manual or servile labor and trade or business.

As has been seen, the following twenty-four states have incorporated in their statutes clauses of exemption of Seventh-Day Sabbatarians from the provisions of their Sunday laws: Arkansas, Connecticut, Illinois, Indiana, Iowa, Kansas, Kentucky, Maine, Massachusetts, Michigan, Minnesota, Missouri, Nebraska, New Jersey, New York, North Dakota, Ohio, Oklahoma, Rhode Island, South Dakota, Texas, Virginia, West Virginia, and Wisconsin.

It may be premised that Sunday laws have been sustained by courts of law mainly upon the ground that they are police regulations, enacted to promote the common welfare.

A typical exemption law, so far as manual labor is concerned, is the statute (1860) now in force in the State of New York.

Its design is stated to be to protect "persons observing another day as a Sabbath," and it reads as follows: "It is a sufficient defense to a prosecution for work or labor on the first day of the week, that the defendant uniformly keeps another day of the week as holy time, and does not labor on that day, and that the labor complained of was done in such manner as not to interrupt or disturb other persons in observing the first day of the week as holy time." 2

2 Penal Code, §264.
In Illinois the exemption law (1889) takes the following form:

Whoever disturbs the peace and good order of society by labor (works of necessity and charity excepted), or by any amusement or diversion on Sunday, shall be fined not exceeding twenty-five dollars. This section shall not be construed . . . . to prevent the due exercise of the rights of conscience by whomever thinks proper to keep any other day as a Sabbath.³

The statute of exemption in force in Rhode Island (1882) reads as follows:

Every professor of the Sabbatarian faith or of the Jewish religion, and such others as shall be owned or acknowledged by any church or society of said respective professions as members of or as belonging to such church or society, shall be permitted to labor in their respective professions or vocations on the first day of the week, but the exception in this section contained shall not confer the liberty of opening shops or stores on the said day for the purpose of trade and merchandise, or lading, unlading, or of fitting out of vessels, or of working at the smith's business, or any other mechanical trade in any compact place, except the compact villages in Westerly and Hopkinton [Seventh-Day Baptist settlements], or of drawing seines, or fishing, or fowling in any manner in public places, and out of their own possessions; and in case any dispute shall arise respecting the person entitled to the benefit of this section, a certificate from a regular pastor or priest of any of the aforesaid churches or societies, or from any three of the standing members of such church or society, declaring the person claiming the exemption aforesaid to be a member of or owned by or belonging to such church or society, shall be received as conclusive evidence of the fact.⁴

The Arkansas clause of exemption (1887?) would appear to permit trade other than shop-keeping on Sunday by Seventh-Day Sabbatarians. It reads thus:

That no person who from religious belief keeps any other day than the first day of the week as the Sabbath shall be required to observe the first day of the week, usually called the Christian Sabbath, and shall not be liable to the penalties enacted against Sabbath-breaking; Provided, that no store or saloon shall be kept

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³ Revised Statutes of 1906, ch. 38, §261.
open or business carried on therein on the Christian Sabbath; And provided further, that no person so observing any other day shall disturb any religious congregation by his avocations or employments.\(^5\)

The Connecticut statute of exemption (1907), referred to more particularly below, permits both trade and labor to be carried on and performed by Seventh-Day Sabbatarians on Sunday.

There is no Federal Sunday law, although the distillation of spirituous liquors on the first day of the week is prohibited. California has had no Sunday law on the statute-book since 1883, unless the recent act (1901) to prohibit labor by any employee on more than six days out of every seven \(^6\) may be so construed. In Colorado only trafficking in liquors and barbering are prohibited on Sunday (1886), and in Montana the statute (1895) applies merely to barbering.

**Leading Cases**

Alabama.—Alabama has no statute exempting observant Jews from the operation of the Sunday law (1874), but a manufacturer whose establishment is required to be kept running constantly is permitted to labor on Sunday.\(^7\)

An important case in this jurisdiction is that of Frolickstein,\(^8\) the reasoning of which has often been adopted by other courts. There the appellant had been convicted of the violation of an ordinance of the City of Mobile by having sold shoes on Sunday. He contended that, as an orthodox Jew who performed no labor of any kind on the Jewish Sabbath, he should be exempted from the penalty of the ordinance, es-

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\(^5\) Laws of 1887, ch. 2, §1.
\(^6\) Acts of 1901, ch. 158.
\(^7\) Code of 1897, ch. 195, §5542.
\(^8\) Frolickstein v. Mayor of Mobile, 40 Alabama, 725 (1867).
especially as by the law of Moses and his faith and church it was his religious duty to labor on six days of the week. Thus the question of exempting observant Jews from the provisions of a local law prohibiting labor on Sunday was squarely raised. The court held:

The law does not hurt, molest, or restrain the appellant in the entertainment or expression of what he regards as a religious sentiment or persuasion. It simply prohibits the performance of an act, which he supposes to be required by a religious duty... Acts must at least be the fruit of a sentiment or persuasion, in fact, religious, in order that an immunity from legislative prohibition may be claimed.9

Arkansas.—The statute (1838) prohibiting labor on Sunday in Arkansas holds immune those who observe any other day as the Sabbath (1853; 1887). But no store or saloon may be kept open on Sunday, no games of chance played, and no religious assembly disturbed.10 In the Scales case,11 which affected the rights of a Seventh-Day Baptist, the court held broadly that Sunday laws are civil regulations and ought to apply with equal force to those persons who observe another day as the Sabbath. But the opinion of the justices in this case turned upon the construction of a law passed by the legislature of 1885 repealing an earlier statute of exemption (1853).

California.—As has already been noted, California has now no Sunday laws. In the Newman case12 where the court construed an early local statute prohibiting the sale of clothing on Sunday in San Francisco, a Jew claimed exemption from the provisions of the act by reason of his solemn and uniform

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9 Ibid., p. 727.
10 Digest of 1904, ch. 48, §§ 2030-2042.
12 Ex parte Newman, 9 California, 502 (1858).
observance of his own Sabbath. In declaring the statute under which Newman was punished unconstitutional, the court gave it as their opinion that the law was passed as the result of an intention "to enforce, as a religious institution the observance of a day held sacred by the followers of one faith, and entirely disregarded by all the other denominations within the State." Justice Stephen J. Field dissented from this decision, maintaining that the act was constitutional as a valid exercise of the civil authority or police power; in a later case, his views were adopted. Both cases have now only an historic interest by reason of the adoption of the act of 1901 already referred to.

Connecticut.—Connecticut has recently (1907) enacted a law which amply exempts observant Seventh-Day Sabbatarians from the operation of the act against labor on Sunday (1793). It reads thus:

No person who conscientiously believes that the seventh day of the week ought to be observed as the Sabbath, and actually refrains from secular business and labor on that day, or who conscientiously believes that the Sabbath begins at sundown on Friday night and ends at sundown on Saturday night, and actually refrains from secular business and labor during said period, and who has filed written notice of such belief with the prosecuting attorney of the court having jurisdiction, shall be liable to prosecution for performing secular business and labor on Sunday, provided he disturbs no other person who is attending public worship.  

18 Ibid., p. 505.
14 Ex parte Andrews, 18 California, 680 (1861). And see Ex parte Westerfield, 55 California, 550 (1880); Ex parte Koser, 60 ibid., 177 (1882); Ex parte Jentzsch, 112 ibid., 471 (1896).
15 Public Acts of 1907, ch. 189, §1. For the earlier laws, see General Statutes of 1902, ch. 89, §§1369, 1372. But a Fitchville farmer, who attempted to employ a Turkish laborer to work on Sunday for him, was fined $27. See Norwich Bulletin, May 23, 1908.
A feature of this act is that requiring those who are entitled to the benefit it confers to file written notice of their religious belief in the office of a public prosecutor; this appears to be repugnant to the American principle of religious equality embodied in all our constitutions.

In a case in one of the minor courts of Hartford it was held that an observant Jew may keep his store open for the trans-action of business on Sunday if it be closed from the midnight, or indeed the sunset, of Friday to the midnight of Saturday.\(^\text{16}\)

*District of Columbia.*—The highest court in the District of Columbia has recently (1908) held\(^\text{17}\) that the act of the legislative assembly of Maryland of 1723\(^\text{18}\) imposing a penalty for working on Sunday is no longer in force in the District. The court declared that a State has full authority in the exercise of its police power to legislate for the health, the morals, and the general welfare of its people. But the legislature may impose upon the citizen only obligations of a civil, not a religious, nature. Naturally, therefore, the court regarded the early colonial Sunday statute, with its penalties against blaspheming Jesus or the Trinity, as obsolete. It was an act to prevent the desecration of Sunday and to enforce its strict religious observance. The court said:

That a State has full authority in the exercise of its police power to legislate for the health, the morals, and the general welfare of its people, can not be disputed. Laws prohibiting labor on the Sabbath day have been upheld by the courts, not that such laws are intended to limit the freedom of the citizen as to his

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\(^{16}\) Cohn's Case, *The Hartford Courant*, January 17, 1906.


\(^{18}\) Ch. 16, §10.
religious belief, or impose upon him any religious duty incompatible with the free exercise of the dictates of conscience, but to prescribe a rule of civil duty for all persons within the jurisdiction of the State upon the Sabbath day.

In the States and the District of Columbia, the legislatures and Congress have enacted laws in place of these colonial statutes that define the civil duties of the citizen in the observance of one day in seven (Sunday) as a day of rest. It is defined as a duty the citizen owes to society in promoting the health, morals, and general welfare of the people. The duty of observing the Sabbath day as a religious obligation, is left with the individual and is a matter beyond the pale of legislative interference.  

**Illinois.**—In Illinois the Eden case holds that a statute prohibiting barbering on Sunday cannot be justified as an exercise of the police power of the State on the ground that it is class legislation (1845).

**Indiana.**—The Indiana statute against Sunday labor (1855; 1881) specially exempts Jews from its provisions. Indeed in an important case before the Supreme Court of this State, it was strongly intimated that a Sunday statute which did not exempt Seventh-Day Sabbatarians from its operation would be looked upon as unconstitutional and invalid. For the framers . . . . meant to leave it to the consciences and judgments of the citizens to choose between the first and the seventh day of the week. It was not the purpose of the lawmakers to compel any class of conscientious persons to abstain from labor upon two days in every week.  

**Iowa, Kansas, and Kentucky.**—The exemption law in Iowa (1858) is similar to that in Indiana. No cases of interest have arisen under the statutes of Kansas and Kentucky.

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26 Washington Law Reporter, pp. 102, 103 (1908).
21 Annotated Statutes of 1894, revision of 1901, ch. 5, §2086.
22 Johns v. State, 78 Indiana, 332 (1881).
23 Ibid.
Louisiana.—In Shreveport, Louisiana, a local ordinance (1873) was passed which permitted Jews to engage in business on Sunday. Considering its constitutionality the Supreme Court made use of the following words:

Before the constitution Jews and Gentiles are equal; by the law they must be treated alike, and the ordinance of a City Council which gives to one sect a privilege which it denies to another, violates both the constitution and the law, and is therefore null and void.

Maine.—No cases of importance have been reported which construe the Sunday laws of Maine.

Maryland.—In an early case in Maryland, where as we have seen the statute upon this subject has remained practically unaltered since 1723, the court held:

... The Sabbath is emphatically the day of rest, and the day of rest here is the "Lord's Day," or Christian's Sunday. Ours is a Christian community.

And so, in a much more recent decision involving a Seventh-Day Baptist, it is stated:

It is undoubtedly true that rest from secular employment on Sunday does have a tendency to foster and encourage the Christian religion. ... [But by the constitution the Seventh-Day Sabbatarian has the right to observe his own Sabbath.] But it would

25 City of Shreveport v. Levy, 26 Louisiana Annual, 671 (1874). The Sunday Statute of the State dates from 1886.
20 Ibid., p. 672. And see Corporation of Minden v. Silverstein, 36 Louisiana Annual, 912 (1884); State ex rel. Walker and Merz v. Orleans Judge, 39 ibid., 132 (1888).
In the last cited case the court held a Sunday closing law valid because it did not deny equal privileges or immunities to a particular class, nor the rights to life, liberty, property, and due process of law.
27 Kilgour v. Miles, 6 Gill and Johnson, 268 (1834).
28 Ibid., p. 274. So in the original report.
scarcely be asked of a Court, in what professes to be a Christian land, to declare a law unconstitutional because it requires rest from bodily labor on Sunday . . . . and thereby promotes the cause of Christianity. . . . Whilst Courts have generally sustained Sunday laws as "civil regulations," their decisions will have no less weight if they are shown to be in accordance with divine law as well as human.

Massachusetts.—The statute (1791) now in force in the State of Massachusetts provides that a person who conscientiously believes that the seventh day of the week ought to be observed as the Sabbath, and actually refrains from secular business and labor on that day, shall not be subjected to the usual fine prescribed if he disturbs no other person. And on Sunday no shop, warehouse, or workhouse may be kept open, and no manner of labor or business, except works of necessity or charity, may be carried on; no sports or games of any kind may be indulged in on that day except sacred concerts or entertainments. In 1906 an attempt was made to have the General Court enact a much more rigid Sunday statute, but it failed of success.

The earliest decision under this law dates from 1869. It was held there that as this case arose out of an indictment for selling intoxicating liquors on Sunday, and by statute any and all sales of such commodities are strictly prohibited on this day, the defendant could not plead his observance of another day as the Sabbath in confession and avoidance. The court added: "... His conscientious belief might protect him from a prosecution for ... acts of secular labor on the Lord's day (see §9), provided he violated no other law."  

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20 Revised Laws, ch. 98.  
21 Commonwealth v. Hyneman, 101 Massachusetts, 30 (1869).  
22 Ibid., p. 31.
In a case determined in 1877 a merchant was tried and convicted for having kept his shop open on Sunday. The court observed:

Keeping open a shop is in itself a solicitation to do business, and thus an invitation to commit acts which the Legislature has treated as violations of the day. While those, who, for conscientious reasons, observe the seventh day of the week as the Sabbath, may do business or perform labor which does not interfere with others, they are not entitled by keeping open their shops to invite the violation of the provisions of the act, even if their ordinary business is shop-keeping. The law prohibiting labor on Sunday is tantamount to a police regulation for the general welfare.

Michigan.—Both the law and the decisions thereunder governing labor on Sunday are reasonable in tone in Michigan.

Besides the usual statute of exemption, which is practically the one prevailing in New York, there are laws permitting Seventh-Day Sabbatarians to do servile labor on Sunday, if this does not disturb persons attending places of worship, and to keep open their places of business on that day.

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33 Commonwealth v. Has, 122 ibid., 40 (1877).
34 Ibid., p. 41. See Commonwealth v. Marzynski, 149 ibid., 68 (1886); Same v. Dextra, ibid., 28 (1886). Commonwealth v. Starr, 144 ibid., 359 (1887), holds that an observant Jew will not be permitted to keep his meat-shop open on Sunday. Here the defendant opened his shop only to his own customers, all of whom were Jews: the court declared, however, that there were no degrees of opening a shop, and it must be kept closed absolutely on Sunday. In the case of Commonwealth v. Alexander, 185, ibid., 551 (1904), the exception in the statute relating to entertainments for charity on Sunday clearly applied. Commonwealth v. Kirshen, 80 Northeastern, 2 (1907) reaffirmed the decision in the Starr case. On Sunday a Jew may not labor; he disturbs those at worship on that day.

35 Compiled Laws of 1897, ch. 154, §§5912, 5918, 5920, 5922. The last provision is expressly negatived by the statutes in force in Arkansas, New Jersey, and Rhode Island.

The case of The People v. Michael Bellet, 99 Michigan, 151 (1894), contains the interesting statement that, if a statute against barbering on Sunday specially exempts Seventh-Day Sabbatarians from its operation, it is not unconstitutional as a piece of class legislation.
Minnesota.—A recent case in Minnesota holds that a Jew who uniformly observes his own Sabbath may not, despite that fact, perform acts of servile labor on Sunday. Such of necessity, it was held, disturb those persons who are attending a religious assembly.\(^\text{36}\) The statute of exemption (1888) here is precisely similar to that of New York.\(^\text{37}\)

Missouri.—The statute of exemption (1854) in force in Missouri is of the usual tenor.\(^\text{38}\)

In the Ambs case\(^\text{39}\) the court held that

\[\ldots\] the Sunday law was not intended to compel people to go to church, or to perform any religious act, as an expression of preference for any particular creed or sect, but was designed to coerce a cessation from labor, that those who conscientiously believed that the day was set apart for the worship of God, might not be disturbed in the performance of their religious duties. Every man is free to use the day for the purpose for which it is set apart, or not, as he pleases. \ldots

In a recent case the St. Louis Court of Appeals\(^\text{40}\) referred to Sunday laws in the following terms:

However, these laws reckon with the well-known fact that as a Christian people the larger element of our citizenship conscientiously believe the Sabbath to be hallowed time which should be devoted to rest and worship rather than to business pursuits. That these good people may enjoy the right of conscience in the fullest measure and devote the day to repose and the worship of Deity without being molested or chagrined by the noise and turmoil incident to the pursuits of active business, these penal provisions have been enacted. Such is the fundamental notion involved in the Sunday laws, as we understand it.

\(^{36}\) State v. Weiss, 105 Northwestern, 1127 (1906).
\(^{37}\) Revised Laws, 1905, §§4980-4986.
\(^{39}\) Cited in the preceding note.
\(^{40}\) January 7, 1908; Judge Wm. H. Wallace of the court below, has declared that "English common law \ldots is permeated with Christianity."
Nebraska.—In Nebraska a conscientious Seventh-Day Sabbatarian may perform "common" labor on Sunday."

An important case in this State disclosed the fact that the accused kept his place of business open on Saturday as well as Sunday. Of his plea for exemption the court remarked:

The ordinance provides that its provisions shall not extend to those who conscientiously observe the seventh day of the week as the Sabbath, and, therefore, as plaintiff does not "observe" that day as a Sabbath, he is not within its provision."

New Jersey.—While Seventh-Day Sabbatarians are exempt from the compulsory observance of Sunday in New Jersey (1866), the work or labor they do on that day must be performed within their workshops or dwelling-houses."

New York.—In New York, specially in New York City, with its large Jewish population, the rigid enforcement of the law prohibiting general labor on Sunday (1860) is bound to work much hardship. Yet, the Court of Appeals has held that "the Christian Sabbath is one of the civil institutions of the State, and that the legislature for the purpose of promoting the moral and physical well-being of the people, and the peace, quiet, and good order of society, has authority to regulate its observance and prevent its desecration by any appropriate legislation is unquestioned.""

In the Anonymous case the statement is made:

Is it not obvious that by reason of keeping a store open for business on Sunday a temptation is presented to those who have

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41 Criminal Code, 1907, ch. 23, §241.
42 Lieberman v. State, 26 Nebraska, 464 (1889).
43 Ibid., p. 469.
44 General Statutes of 1896, V. II, §§33, 34.
45 People v. Moses, 140 New York, 214, at p. 215 (1893). A statute (Laws of 1901, ch. 392), absolutely forbidding the sale of raw meat in cities on Sunday was obviously enacted in the labor interest.
46 Reported in 12 Abbott’s New Cases, 455 (1882).
no regard for Saturday as holy time to violate the law? If a Hebrew merchant hired only Hebrew clerks, and sold only to Hebrew customers, there probably would be but little inducement for him to keep open on Sunday. The only exception in favor of those who keep Saturday as holy time has no relation to trades, manufactures, or mechanical employment. It has relation only to servile labor.

It must appear, therefore, that the accused uniformly keeps another day holy, and that he does not then labor, and yet this does not protect him from arrest. It can only be shown as a defense to a prosecution. 47

In the famous Lindenmuller case, 48 where the plaintiff in error had been convicted under the statute of April 17, 1860, 49 for maintaining a theatrical exhibition in New York City, Sunday, May 20, 1860, his counsel contended in their brief before the Appellate Court that the Sunday law was unconstitutional.

They said:

We insist that so long as the plaintiff in error conducted proceedings at his theatre in an orderly manner, did nothing calculated to produce a breach of the peace, or to disturb his neighbors, or those in his vicinity, he had a legal right to give theatrical exhibitions on Sunday. It was purely a matter of taste and conscience with him and his auditors.

III. The compulsory observance of the first day of the week is not necessarily a part of Christianity; nor does the power to enforce such observance arise from any recognition of Christianity. Like other legislative power, it emanates from the constitution. If the legislature can compel the observance of the Christian sabbath, this is an enforcement by law of that tenet of the Christian faith which holds the first day of the week to be that which the commandment refers to. This is giving a preference, especially as, while the Jew is compelled to observe our sabbath, we are legally authorized utterly to disregard his. And if the legislature can thus legislate against the Jew as to one tenet, why not as against any other, and treat the ceremonies

48 Lindenmuller v. The People, 33 Barbour (Supreme Court), 548 (1861). But see People v. Hemleb, 111 New York Supplement, 690 (1908).
50 Lindenmuller v. The People, 33 Barbour, 548, at p. 551 (1861).
of the synagogue as illegal because they conflict with the rites of Christianity. These remarks apply to Seventh-Day Baptists, whose adherence to that day as the sabbath has been recognized and protected by statute.

IV. It may be that police laws can be passed regulating, perhaps entirely prohibiting, theatrical performances on any day of the week; but such law, to be operative, must not give directly or indirectly any such preference as is above stated. The effect of such a statute on the Jewish lessee of a theatre who conscientiously regarded his own sabbath, would be to deprive him of the enjoyment of his property for two days of the week, the Christian being only so deprived on one. Such a distinction is both unconstitutional and unjust.\footnote{Ibid., pp. 558, 559.}

But Justice Allen, writing for the court, was of a different opinion:

The constitutionality of the law under which Lindenmuller was indicted and convicted does not depend upon the question whether or not Christianity is a part of the common law of this state. Were that the only question involved, it would not be difficult to show that it was so, in a qualified sense—not to the extent that would authorize a compulsory conformity in faith and practice, to the creed and formula of worship of any sect or denomination, or even in those matters of doctrine and worship common to all denominations styling themselves Christian, but to the extent that entitled the Christian religion and its ordinances to respect and protection, as the acknowledged religion of the people. Individual consciences may not be enforced; but men of every opinion and creed may be restrained from acts which interfere with Christian worship, and which tend to revile religion and bring it into contempt. The belief of no man can be constrained, and the proper expression of religious belief is guaranteed to all; but this right, like every other right, must be exercised with strict regard to the equal rights of others; and when religious belief or unbelief leads to acts which interfere with the religious worship, and rights of conscience of those who represent the religion of the country, as established, not by law, but by the consent and usage of the community, and existing before the organization of the government, their acts may be restrained by legislation, even if they are not indictable at common law. Christianity is not the legal religion of the state, as established by law. If it were, it would be a civil or political
institution, which it is not; but this is not inconsistent with the idea that it is in fact, and ever has been, the religion of the people. This fact is everywhere prominent in all our civil and political history, and has been, from the first, recognized and acted upon by the people as well as by constitutional conventions, by legislatures and by courts of justice.53

And he continued: . . . . Every act done maliciously, tending to bring religion into contempt, may be punished at common law, and the christian sabbath, as one of the institutions of that religion, may be protected from desecration by such laws as the legislature, in their wisdom, may deem necessary to secure to the community the privilege of undisturbed worship, and to the day itself that outward respect and observance which may be deemed essential to the peace and good order of society, and to preserve religion and its ordinances from open reviling and contempt—and this not as a duty to God, but as a duty to society and to the State. Upon this ground the law in question could be sustained, for the legislature are the sole judges of the acts proper to be prohibited, with a view to the public peace, and as obstructing religious worship, and bringing into contempt the religious institutions of the people.55

. . . . In this state the sabbath exists as a day of rest by the common law, and without the necessity of legislative action to establish it; and all that the legislature attempt to do in the sabbath laws is to regulate its observance.56

. . . . The christian sabbath is then one of the civil institutions of the state, and to which the business and duties of life are, by the common law, made to conform and adapt themselves. The same cannot be said of the Jewish sabbath, or the day observed by the followers of any other religion. The respect paid to such days, other than that voluntarily paid by those observing them as days of worship, is in obedience to positive law. There is no ground of complaint in the respect paid to the religious feeling of those who conscientiously observe the seventh rather than the first day of the week, as a day of rest, by the legislation upon that subject, and exempting them from certain public duties and from the service of process on their sabbath, and excepting them from the operation of certain other statutes regulating the observance of the first day of the week. It is not an infringement of the right of conscience, or an interference with the free religious worship of others, that sabbatarians are exempted from the

53 Ibid., pp. 560, 561.
55 Ibid., p. 567.
56 Ibid., p. 569.
service of civil process and protected in the exercise of their religion on their sabbath. . . .

In an early case it was held that an award of arbitration made on Sunday, but not published or declared until the next day, was lawful and proper. Yet a corporation, even if organized for religious, not secular, objects, may not hold its annual meeting on Sunday.

North Carolina.—The statute (1741) in North Carolina does not exempt observant Seventh-Day Sabbatarians from its operation. An early case contains, however, several interesting statements. The court said:

The truth is, that it [Sunday labor] offends us, not so much because it disturbs us in practising for ourselves the religious duties, or enjoying the salutary repose or recreation of that day, as that it is, in itself, a breach of God’s law, and a violation of the party’s own religious duty. But we do not perceive how it can become an offense at common law even when the labor is both openly and publicly performed, as in a town, for example, except upon a process of reasoning of this kind: That the Christian religion is a part of the common law, that it forbids work on Sunday, not only as a sin in itself, but as a disturbance to others and an injury to the State, and therefore that the law prohibits such profanation and punishes it. But we cannot believe that such a principle was established at the common law.

. . . . Although it may be true, that the Christian religion is a part of the common law, it is not so in the sense that an act contrary to the precepts of our Saviour or of Christian morals is necessarily indictable. . . .

Ibid., pp. 569, 570. The reasoning of this opinion was expressly approved by the Court of Appeals in Neuendorff v. Duryea, 69 New York, 557, at p. 561 (1877). And see People v. Havnor, 149 New York, 195 (1896); Moore v. Owen, 109 New York Supplement, 585, at p. 589 (1908).

Isaacs v. The Beth Hamedash Society, 1 Hilton, 469 (1857). This was a decision by Judge Chas. P. Daly. It was followed in Ehrlich v. Pike, 53 Miscellaneous, 328, at p. 333 (1907) by Justice David Leventritt.

In re Agudath Hakehiloth, 18 Miscellaneous, 717 (1896).

State v. Williams, 4 Iredell, 400 (1844).

Ibid., pp. 403, 404.
And so the court held that a profanation of Sunday by performing labor on that day was not an indictable offense at common law in North Carolina.\textsuperscript{60}

\textit{North Dakota}.—No cases of moment have arisen under the North Dakota statute regulating labor on Sunday.

\textit{Ohio}.—A Seventh-Day Sabbatarian in Ohio may keep his place of business open on Sunday in order to perform works of charity or necessity.\textsuperscript{61}

The late Judge Thurman made the following interesting observations in an important case\textsuperscript{62} in this State:

The \ldots{} principles upon which our [Sunday] statute rests are wholly secular; and they are none the less so because they may happen to concur with the dictates of religion. Thus the day of rest, prescribed by the statute, is the Christian Sabbath, yet \ldots{} it would be equally constitutional and obligatory, did it name any other day, and it derives none of its force from the fact that the day of rest is Sunday. \ldots{}\textsuperscript{63}

\textsuperscript{60} See King \textit{v.} Taylor, 1 Ventris, 293 (1676). Here Sir Matthew Hale held that Christianity is parcel of the laws of England.

\textsuperscript{61} Annotated Statutes of 1905, part IV, §7033. The statute of exemption, cited above, has been sustained as to its constitutionality in a number of cases. See Cincinnati \textit{v.} Rice, 15 Ohio Reports, 225 (1846), where a local ordinance which did not exempt observant Jews from its operation was declared to be invalid. So a contract made on Sunday was held good in Bloom \textit{v.} Richards, 2 Ohio State, 387 (1853). This case contains an able opinion by Judge Allen G. Thurman, for many years a Senator, and candidate for Vice-President of the United States in 1888. And, where a statute seeks to compel the observance of Sunday by Jews as well as Christians, and does not except works of charity or necessity, or labor by observant Seventh-Day Sabbatarians, it is unconstitutional. Canton \textit{v.} Nist, 9 Ohio State, 439 (1859); Strauss \textit{v.} Village of Conneaut, 23 Ohio Circuit Court Reports, 320 (1902). Of course, whether a Jew who claims exemption under a Sunday labor law observes his own Sabbath, is, as we have already seen under Nebraska, largely a question of fact. Billigheimer \textit{v.} State, 32 Ohio State, 435 (1877). And see \textit{The Occident}, V. III, p. 57.

\textsuperscript{62} McGatrick \textit{v.} Wason, 4 Ohio State, 566 (1855).

\textsuperscript{63} Ibid., p. 571.
And in an earlier case, to which reference has been made, Judge Thurman held as follows:

Of course, it is no objection, but on the contrary, is a high recommendation, to a legislative enactment, based upon justice or public policy, that it is found to coincide with the precepts of a pure religion; but the fact is nevertheless true, that the power to make the law rests in the legislative control over things temporal, and not over things spiritual. Thus the statute upon which the defendant relies, prohibiting common labor on the Sabbath, could not stand for a moment as a law of this State, if its sole foundation was the Christian duty of keeping that day holy, and its sole motive to enforce the observance of that duty. For no power over things merely spiritual has ever been delegated to the government; while any preference of one religion over another, as the statute would give upon the above hypothesis, is directly prohibited by the Constitution.

.... But the General Assembly of Ohio is not, as we have shown, a guardian of the sanctity of any day. If it may protect the first day of the week from desecration because it is the Christian Sabbath, it may, in like manner, protect the sixth day because it is the holy day of the Mahometan, and the seventh day because it is the Sabbath of the Jew and Seventh-Day Baptist.....

Oklahoma.—Oklahoma has no cases of interest to us upon the subject.

Pennsylvania.—The law prohibiting general labor on Sunday (1794) is very rigid in the commonwealth of Pennsylvania. Jews are not excepted from it.

An early case, dating from 1816, is authority for the proposition that a conscientious Jew can neither perform worldly labor on Sunday nor claim exemption from the operation of a statute which prohibits it, on the score of his faith.

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64 Bloom v. Richards, 2 Ohio State, 387 (1853).
65 Ibid., pp. 391, 392.
And in the Specht case counsel for the appellant laid stress in their brief on these arguments which the court completely ignored in the decision:

1. While it is true that Christianity was a part of the common law, it was not an offense at common law to transact innocent business on Sunday.

2. While the legislature may pass a law prohibiting labor on the Sabbath, by reason of the more or less sacred character of the day, law-makers cannot competently declare which day of the week is the Sabbath.

Rhode Island.—Rhode Island, too, offers us no cases of importance in which its statute (1882) exempting Seventh-Day Sabbatarians from the operation of the local Sunday law was construed.

South Carolina.—In South Carolina the Sunday laws (1691; 1837) contain no exemptions in favor of Seventh-Day Sabbatarians. Here the decisions in adjudicated cases have uniformly proceeded upon the theory that Sunday laws are a legitimate exercise of the police power of the government, for the good of society and in aid of law and order, not of religion. Hence, no exemption in favor of Jews and others who do not observe Sunday need be incorporated in these statutes.

South Dakota.—South Dakota presents no cases of value to us.

Tennessee.—The Sunday laws in Tennessee (1896) contain no exemptions in favor of Seventh-Day Sabbatarians.

67 Specht v. Commonwealth, 8 Pennsylvania State, 312 (1848).
69 Columbia v. Duke, 2 Strobhart's Law, 530 (1833); Charleston v. Benjamin, ibid., 508 (1846).
70 Code of 1896, §3029.
A loosely-reasoned case in Tennessee \[1\] affecting a Seventh-Day Baptist, holds in effect that a general statute against labor on Sunday extended to those persons who conscientiously observed Saturday as the Christian Sabbath.

**Texas.**—Seventh-Day Sabbatarians are expressly excepted from the operation of the Sunday law in force in Texas, \[2\] where a case \[3\] holds that Sunday laws are valid and do not violate the constitutional rights of Jews under the bill of rights in the State constitution whereby equal rights and freedom of worship are guaranteed to all.

**Virginia and West Virginia.**—In Virginia, and also in West Virginia (1882), Seventh-Day Sabbatarians are expressly excepted from the operation of the Sunday statute (1877). \[4\] But only household labor and works of necessity or charity are really included in this exemption, and a Seventh-Day Sabbatarian may not compel an apprentice or servant not of his belief to do secular work or business on Sunday.

**Wisconsin.**—Wisconsin has a statute exempting Seventh-Day Sabbatarians from the operation of its Sunday law, but no case of interest to us has been decided under it by the courts.

In conclusion, the reader's attention is directed to what the late Judge Thomas M. Cooley, of Michigan, in his great work

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\[1\] Parker *v.* State, 16 Lea, 476, at p. 480 (1886). For Utah see State *v.* Sopher, 60 Lawyers' Reports Annotated, 468; S. C., 25 Utah, 318 (1903).

\[2\] Penal Code, 1901, art. 197.

\[3\] Ex parte Sundstrom, 25 Texas Appeals (Criminal), 133 (1888).

\[4\] Code of 1904, ch. 185, §§3799-3804. See *The Occident*, V. III, p. 417; ibid., V. IV, p. 297 *et seq.* p. 615; Ex parte Marx, 86 Virginia, 40 (1889).
on *Constitutional Limitations,*" has said of the American Sunday laws:

But the Jew who is forced to respect the first day of the week, when his conscience requires of him the observance of the seventh also, may plausibly urge that the law discriminates against his religion, and by forcing him to keep a second Sabbath in each week, unjustly, though by indirection, punishes him for his belief.\(^7\)

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\(^7\) Seventh edition, by Victor H. Lane, Boston, 1903.
\(^7\) Ibid., p. 675.

**Note.**—*Idaho.*—The act of 1907 prohibits horse racing, and the keeping open of saloons, and places of business and amusement on Sunday. (Laws of 1907, p. 223; see State *v.* Dolan, 13 Idaho, 693; 14 L. R. A., N. S., 1259.)
There are no incidents of unusual significance in the Jewish year 5668. By comparison with the high-spirited years that preceded it, something of a reaction is discernible. This is mainly true in Russia, but Russia still gives tone and character to contemporaneous Jewish history. Liberal ideas have lost ground in that country; the revolution, if it still exists, has been driven completely underground; and the reactionaries are so palpably in the ascendancy that the liberals of the Third Duma patiently allowed them to set the pace, and only mildly asserted themselves on occasion. However, the Duma still exists, and may be regarded as an evidence that some progress is making toward constitutional government and the ultimate triumph of freedom and justice. Roumania continued its policy of expulsion by gradual but continuous restriction in the teeth of the Berlin treaty, and the Algeciras convention has been forgotten since the descent on the Jewish settlements in Morocco by the various contenders and pretenders, who have racked that unhappy country. In Germany and Austria there are no changes to tell of, but in England and America the continued influx of immigrants has administered a shock to their philanthropic systems which is one of the most disturbing features of the general situation. There are incidents of a more reassuring character, and they will be noted in the course of this article. They hardly save the year from exhibiting, on the whole, a slight loosening of grip, a
THE YEAR

weakening of the basis of our hopes for a speedy betterment of Jewish conditions. With few exceptions the items of the year are routine happenings, the by-product of more or less active communities scattered over the globe. In a minor way the year has been marked by agitation for Sunday laws, which came to the front in the United States, Canada, England, France, Germany, Italy, Russia and Hungary, and by the spread of the Jewish art movement. Art societies were organized in New York, Bialystok, and St. Petersburg, and there were exhibitions in Berlin, Vienna, Copenhagen and Jerusalem.

THE UNITED STATES

Immigration.—For several years past the rising tide of immigration to this country has given observers grave concern, as it furnished, on the one hand, a plausible though superficial argument in favor of restriction, and, on the other, compelled the Jewish authorities to face an ever increasing and continually complicating problem. The impact was felt most strongly in New York, the great port of immigration, but it was also encountered in Boston, Baltimore, and Philadelphia. The absolute necessity of keeping America open to Jewish exiles from abroad began, in some quarters, to give way before the difficulties of acclimatizing new accessions at the rate of twenty-five hundred a week. Congress, which has been very cautious in the matter of immigration legislation, had authorized an Immigration Commission, which has visited Europe, but has not submitted its report. Meanwhile the popular demand for legislation almost vanished after the financial crisis last fall, which completely changed the commercial and industrial aspect of the country, and sent thous-
ands of immigrants back across the water to their homes—a striking object-lesson of how powerfully economic causes influence immigration. Hard times is the best diminisher of immigration; prosperity and immigrants come together. The following figures, for the port of New York, show the change in Jewish immigration in nine months in 5667 as compared with the same nine months in 5668:

<table>
<thead>
<tr>
<th></th>
<th>Sept. 1, 1906 to June 1, 1907</th>
<th>Sept. 1, 1907 to June 1, 1908</th>
</tr>
</thead>
<tbody>
<tr>
<td>From Russia</td>
<td>58,141</td>
<td>39,164</td>
</tr>
<tr>
<td>&quot; Austria</td>
<td>9,711</td>
<td>7,048</td>
</tr>
<tr>
<td>&quot; Hungary</td>
<td>5,710</td>
<td>3,203</td>
</tr>
<tr>
<td>&quot; Roumania</td>
<td>2,645</td>
<td>3,317</td>
</tr>
<tr>
<td>&quot; all other countries</td>
<td>1,164</td>
<td>1,807</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>77,371</strong></td>
<td><strong>54,539</strong></td>
</tr>
</tbody>
</table>

Several months are included in the second list antecedent to the "panic," and it was some time after the crash before immigration felt the change. Nevertheless Jewish immigration declined over thirty per cent, and that from Russia nearly thirty-three per cent. The increase from Roumania in spite of adverse economic conditions demonstrates what a power of expulsion is behind this migration. Immigration in 1908 as a whole exhibits consistent decline, and at the present rate there will not be enough to serve as a stimulus to drastic anti-immigration laws.

**The Bible in the Public Schools, etc.—** Perhaps the most noticeable feature of the year in America has been the demand in certain quarters for the complete secularization of the public institutions of the country, what may be deemed the demand of the Jews for their full constitutional rights. Justice Brewer's article asserting that this is a Christian
country has been challenged more than once, and the idea was formally combated in papers by Dr. Herbert Friedenwald, of New York, Isaac Hassler, Esq., of Philadelphia, and Rabbi Ephraim Frisch, of Little Rock, Ark. The legal and theoretical argument was supplemented in a practical way by a widespread opposition to Bible readings and Christmas carols in public schools, an opposition specifically decided upon by the Central Conference of American Rabbis. In New York the agitation against the carols produced a counter-demonstration in their favor, and the matter seems to have been left to the discretion of the individual teacher. In Philadelphia, Cincinnati, St. Paul, and maybe elsewhere, there were similar movements and counter-movements, and the question may yet return to plague us. The objection to the Bible in the public schools eliminated it as a text book in Chicago, and in Denver Rabbi Friedman made a plea for absolutely secular schools—a position contrary to that taken by Cardinal Gibbons on the eve of his trip to Europe. Something analogous has been the attempt to exclude the Merchant of Venice from the public schools, and in several cities,—Cleveland, O., and Austin, and El Paso, Tex., perhaps in a few other places,—the play has disappeared. This agitation has not been without criticism from Jews who are unwilling to put the Shakespearean classic on the Index Expurgatorius. Here may be mentioned also the campaign against the Jew in vaudeville. In isolated instances actors have not been permitted to perform their parts, and the Mayor of Cincinnati directed that objectionable posters be covered. Except in a few places the vaudeville Jew still goes through his gyrations, without occasioning excitement or even attracting the attention of the Jewish community.
PHILANTHROPY.—Nothing has occurred in the Jewish charity and philanthropic field to engage the attention of charity workers so seriously as the condition of the United Hebrew Charities of New York. For three years the society’s annual deficit was made up by a few generous men of wealth, and at the end of the term, according to understanding, they asked the community to assume the burden. A money stringency at the time militated against additional contributions, but previous experience, in prosperous days, would at best not have furnished ground for optimistic expectation. Attempts to supply the deficiency proving futile, the United Hebrew Charities closed its doors for the first time in December. It was deemed wisest to spend each month the instalment of income, and then to suspend work until the first of the next month. Such measures during a hard winter when thousands were unemployed emphasized the inadequacy of the society’s support. During this period of crippled service Dr. Lee K. Frankel resigned as manager in order to take up an investigation for the Russell Sage Foundation, and the United Hebrew Charities lost the help of the most prominent Jewish charity administrator in the country. In time Mr. Morris D. Waldman, who had been in charge of the Galveston Immigration Bureau, was placed in control, and gradually the income of the society was increased. The plan of federation now in common use did not commend itself to the Boards of the various New York associations, and a source of income, available elsewhere, was missed here. Whether the Council of Jewish Communal Institutions, which is New York’s approach to the federation idea, has benefited the society’s finances, must be answered by those in charge, but it seems to have such possibilities. The Charities of Boston
were subjected to an unusual strain owing to a fire at Chelsea in April, which destroyed six to eight hundred houses occupied by Jews, rendering two thousand people homeless. Three synagogues also were destroyed by the flames.

**OTHER WORK.**—Almost as much attention was attracted by the resignation of Dr. David Blaustein, long the directing head of the Educational Alliance of New York, the premier Jewish settlement institution. He entered the banking business, but still maintains his interest in social questions. The Alliance, which has long stood in a class by itself, will soon have a friendly competitor in the association recently organized in Chicago for educational and social work. The inability of the United Hebrew Charities to give its customary relief, and the withdrawal of Dr. Blaustein, coupled with an unusually hard season for the poor, may have had something to do with a feeling of disorganization, manifesting itself on the East Side in a rent strike of large proportions and short duration, and, later on, in an excited announcement of widespread hunger among Jewish children. In spite of these excitements and exaggerations the East Side bore the period of depression with remarkable calm, and, in mutual aid, furnished effective assistance to its own poor. The Hebrew Free Loan Society had its hands full, loaning, in 1907, $445,369, and receiving in payments $416,565.69. A note struck during the year with lasting effect is the need of more Jewishness in Jewish institutions, and it found its best expression in a paper by Mr. Louis Marshall, read at the National Conference of Jewish Charities in Richmond. It received support from such diverse sources as Rabbi Emil G. Hirsch of Chicago, who advocated a kosher department for the Michael Reese Hospital of that city, and Rabbi H. P. Mendes of New
York, who asked the Mt. Sinai Hospital why it did not make such provision.

**Education.**—In the autumn of 1909 the Dropsie College for Hebrew and Cognate languages will be opened at Philadelphia, a notable addition to the Hebrew educational institutions of this country. The officers of the college are: Dr. Cyrus Adler, president; Hon. Mayer Sulzberger, vice-president; David Sulzberger, secretary; and Oscar B. Teller, treasurer. Dr. Adler, it is said, will resign his position at the Smithsonian Institution, in order to devote his entire time to the new college. The faculty of the Hebrew Union College was substantially strengthened by the calling of Dr. David Neumark to the chair of Jewish Philosophy, and his large and erudite volume on Jewish philosophy, issued immediately before his coming, has been followed by a scholarly study of the philosophy of Jehuda Hallevi, in the Catalog of the Hebrew Union College. The college graduated at the twenty-fifth anniversary of its first commencement three rabbis, and the Jewish Theological Seminary sent forth seven new men. The former celebrated its anniversary with appropriate ceremonies, in which the four graduates of the first class, Rabbis Phillipson, Aaron, Berkowitz, and Krauskopf, took part. After thirty-three years of service, Mr. Bernhard Bettmann, president of the Board of Governors, retires. Quite a different experience fell to the lot of the Yeshibah Elchanan Spector. A strike among its students, not the first, against being denied a secular education, resulted in the appointment of Rabbi B. L. Levinthal, of Philadelphia, President of the Association of Orthodox Rabbis, as its director. His experience in Philadelphia as rabbi of a large community ought to avail him in his new position. Having educational value of a different kind
are the Menorah Society of Harvard University, to which Mr. Jacob H. Schiff has offered an annual prize of $100 for the best essay on a Jewish subject by an undergraduate, and the Hebraic Club of Yale. Mention may also be made of the Society of Jewish Art, which organized with enthusiasm at a meeting held at Temple Emanu-El, New York.

Religious Matters.—Judaism in America has become so set in its ways that it would be a surprise if the year offered a new aspect. However, the increase of Jewish adherents of Christian Science should be noted. How far there is a turning among Jews to the movement inspired by Mrs. Eddy is a question that has not been accurately answered, but the fact that rabbis on the Pacific Coast, in the South, the Middle West, and even in the East have felt called upon to combat it, argues that it has made some appeal. An attachment of this kind lends itself naturally to exaggeration, and any statement of the number so affiliated should be closely scrutinized. The Central Conference of American Rabbis issued a new edition of its Hymnal and Haggadah, put out its first tract, "What do the Jews Believe," by Rabbi H. G. Enelow, and established a Lyceum Bureau of Lectures, which will probably not be numbered among its successes. Its Union Prayer Book, the sale of 100,000 copies of which has brought it substantial financial returns, was criticised as inadequate and wrong in principle by Rabbi Jacob Voorsanger and defended by Rabbi Max Heller. The criticism has not been supported by other rabbis. The Association of Orthodox Rabbis suggested a boycott of Yiddish papers issued on the Sabbath, and the boycott has been seriously proposed, and perhaps attempted, in order to enforce Sabbath observance. In New York bakers banded together for the purpose of eliminating Sabbath work, and a
like report has come from other places; but the boycott has not established a reputation for availability in this connection. Shehitah has not escaped criticism, and the Society for the Prevention of Cruelty to Animals, with Shehitah probably in mind, offered a prize of $500 for a better way of slaughtering animals than any in use. A curious event of the year was the theatrical return of Samuel Freuder, for seventeen years a Christian minister, to the fold of Judaism.

Friction.—Those who seek the rough edges between Jews and Christians will find an instance here and there to point a moral and adorn a tale. An attack upon Jewish lawyers by William H. Corbin before the Chenango County Society brought a warm retort from Mr. Louis Marshall and an explanation from the original speaker. The refusal of the Hotel Renaissance of New York to receive a Jewish sub-lessee drew from Justice Wauhope Lynn a spirited defence of the Jews and a judgment in favor of their acceptability as tenants. Judge William H. Wallace of Kansas City caused a ripple by attacking Jews in the theatrical business in his desire to enforce the Sunday law, while William Waldorf Astor, not uncharacteristically, excluded them from a new apartment house. Feeling was aroused by the alleged attempt of Averbuch to kill Chief Shippy of Chicago, who managed to dispatch his assailant. The subsequent rough and unwarranted action of the police towards the inhabitants of the foreign quarter of Chicago brought from Jane Addams a defence of the foreigner in America that our statesmen should take to heart. Circumstances surrounding the death of Averbuch have raised doubts whether he really made an attempt on the life of the policeman, and these doubts remain in spite of an inquiry. Not long after the death of Averbuch, one Silver-
stein, a weak-minded individual, destroyed himself and another man in New York by exploding a bomb, which was assumed to have been meant for the police; and these two incidents, together with one or two more of the same kind, gave the order by the Secretary of Commerce and Labor directed against foreign anarchists timely significance; but it did not prevent Rose Pastor Stokes from declaring at a public meeting that she preferred the red flag to the stars and stripes. The breaking up of a Zionist meeting in Philadelphia shows how far police suspicion went at the time. Some literature not productive of the best feelings between Jews and their neighbors appeared. In a volume of essays, Mr. J. C. Van Dyke expatiated on the materialism of the Jews, and in an article in the "Atlantic Monthly" Dr. Edwin J. Kuh exhibited Jewish weaknesses without proportion or proper setting. A later article in the same monthly by Dr. Abram S. Isaacs may be taken as an antidote to the former. On the other hand, there was considerable fraternizing between Jews and Christians, particularly in union Thanksgiving services, which were held in Detroit, Dallas, Indianapolis, San Francisco, Boston, New Orleans, and perhaps in other places.

The Government.—One event of the year was of national importance. It grew out of a circular prepared by the State Department concerning the issuing of passports to American citizens available in Russia. It told the Jews by name to take heed that an American passport could not protect them in that country. The circular, it seems, escaped attention for several months, and when it was discovered and brought to the notice of the Department, it was recalled, and another issued, which was likewise obnoxious to American Jewish citizens. Mr. Louis Marshall and Mr. Edward
Lauterbach, for the American Jewish Committee, addressed communications to Secretary Root, pointing out that the law in the strongest language guaranteed equal protection to all American citizens abroad, whereupon the second circular was withdrawn, and another issued from which the objectionable features were omitted. The incident was the occasion for speeches in the House of Representatives, by Congressmen Lowden, Capron, and Harrison, the last especially criticising the action of the Department, and characterizing the incident as deplorable. The circular in its final evolution is technically correct, but the Russo-American passport debate is exactly where it was before the circular was withdrawn and the strong speeches delivered. Mention may be made here that both the Democratic and Republican parties adopted clauses in their platforms pledging them to use all proper means to secure the recognition of the American passport, whether held by native-born or naturalized citizens.

MEETINGS.—Though this was the most public achievement of the American Jewish Committee, it did much more in a quiet way. It helped the plundered Jews of Morocco, and sent $1075 to Constantinople when the Jewish quarter was devastated by fire. It compiled the records for the American Jewish Year Book, having undertaken to keep the excellent volume, edited by Miss Henrietta Szold, up to date. It also elaborated and began to put into effect a plan for the extension of its membership by adding sub-committees in all the original districts. This democratizing process, it is hoped, will make the committee representative beyond cavil. The officers of the American Jewish Committee, elected at a meeting held November 10, are: President, Hon. Mayer Sulzberger; Vice-Presidents, Judge Julian W. Mack and Isaac H.
Kempner; Treasurer, I. W. Bernheim; Secretary, Dr. Herbert Friedenwald; Executive Committee, Dr. Cyrus Adler, Harry Cutler, Rabbi Emil G. Hirsch, E. W. Lewin-Epstein, Professor Morris Loeb,¹ Rabbi J. L. Magnes, Louis Marshall, Cyrus L. Sulzberger, and Jacob Voorsanger.² The various national associations held their annual meetings, elected officers, and transacted business. The American Jewish Historical Society, which met in New York on May 17, broadened its scope so that it can pursue inquiries into foreign matters connected with immigration to this country. Dr. Cyrus Adler was re-elected president. At Richmond, Va., the National Conference of Jewish Charities held its sessions, electing Professor J. H. Hollander to succeed Mr. Nathan Bijur as presiding officer. The Central Conference of American Rabbis had another pleasant meeting at Frankfort, and re-elected Rabbi David Philipson as president. After a long attachment to Atlantic City, the Jewish Chautauqua tried Buffalo with success, and Mr. Geo. W. Ochs gave way to Mr. Israel Cowen as president. Two novel gatherings were of Sabbath school teachers of Arkansas at Little Rock and those of Ohio at Cleveland. Both occasions were so successful as to warrant the belief that the idea will spread. On May 24 the Jewish Publication Society of America held its usual annual meeting in Philadelphia, re-elected Mr. Edwin Wolf president, expressed its satisfaction at having 5229 members, pointed with pride to a career of twenty years during which it published seventy works and distributed over 350,000 copies of its publications, and particularly congratulated itself on its output for the year, namely, The American Jewish Year

¹ Succeeded by Isador Sobel.
² Succeeded by Jacob H. Schiff.
Book (with its comprehensive directories), the completest it has ever published, "David the Giant Killer and Other Tales," by Emily Solis-Cohen; "Stories of Jewish Home Life," from the German of S. H. Mosenthal, and the remarkable "Studies in Judaism" of Professor S. Schechter.

FROM ABROAD.—The year brought its quota of visitors, some to remain a while, others to abide with us. Dr. Nathan Birnbaum, Zionist, agitator, Yiddish enthusiast, made a short lecture tour as a financial venture. He found much to praise in the Yiddish newspaper and Yiddish theatre, called on President Roosevelt, and visited a number of cities, where he was greeted by nationalists and others. His criticism of American Jewry since his return home does not encourage the belief that his tour was a complete success. Professor Paul Milyukoff, the Constitutional Democratic leader, was here a short while, during which time he expressed himself in the cautious manner which his party has assumed in speaking of Jewish emancipation. Mr. Joseph Cowen of the Jewish Colonial Trust came, probably in connection with the attempt to establish a branch of the Trust in New York, and Dr. Jacob Klatzkin, recently connected with the Hilfsverein der deutschen Juden, made a partial study of American conditions. Professor T. C. Masaryk, of the University of Prague, spoke for publication once or twice, expressing the liberal sentiments one expects from him, and Dr. David de Sola Pool came to remain as the assistant of Rabbi H. P. Mendes of New York. Dr. Chayim Shitlovsky has also cast his lot in with Americans, and joined the ranks of New York editors.

CONCLUSION.—The year in America has a record of considerable activity in various fields, much well-meant effort in educational, religious, and charitable matters, an attempt
at self-improvement, dignified self-assertion, and a desire to help communities less fortunate than those in America. All the respectable and usual elements are in evidence, little that is not respectable, and nothing extraordinary.

ABROAD

ABYSSINIA.—Abyssinia deserves a place in the narrative by reason of the visit of the Alliance Israélite Universelle Commission to Emperor Menelik. The Falashas, with whom Dr. Faitlovitch established communication several years ago, have become an object of interest to European Jews, and even American organizations have been approached in their behalf. For reasons not quite clear, the Alliance first took up Dr. Faitlovitch, and then selected M. Haïm Nahoum of Constantinople to head its commission. M. Faitlovitch carried his protest to England and Italy, and was championed in the latter country, where the pro-Falashas movement has made headway since the King approved the establishing of a school for the Falashas at Erythrea, and the ICA voted a subvention for three years. The Hilfsverein also has promised help. Meanwhile the Alliance sent out M. Nahoum, who had the honor and satisfaction of telegraphing to Paris that he had called upon Emperor Menelik, attended by the French consul in full official uniform. ALGERIA, thoroughly Gallicized, passed a peaceful year, making full use of its Alliance schools. An estimate placed its Jewish population at 63,000. In ARGENTINA the colonists were fairly prosperous, crops abundant, and the population increased by ten per cent, being 13,212 according to the latest advices. A new congregation was formed at La Plata. The repute of the colonists was reflected in an article in El Municipio of Rosario, which spoke
of them in warm praise. Australia loomed up as a possible ITO-land, but some bungling diplomacy and opposition on the part of the general population gave the idea its quietus. The annual report of the Melbourne congregation significantly complains of the lack of progress, a condition probably characteristic of Australian communities. In New Zealand some opposition to Shehitah developed, and it furnished a Rhodes scholar in S. N. Zimon.

Austria.—The four Jewish members of the Austrian Reichsrath, Gabel, Mahler, Stand, and Straucher, formed the Jewish Club to act in concert on all Jewish questions. Received at first skeptically, the club has persevered, and done what can be done to protect Jewish rights. The premier, Freiherr von Beck, expressed to Dr. Straucher his satisfaction with the aims and objects of the club. When the mistreatment of Jews in the army was reported, Gabel called on the Secretary of War, and showed statistically that the number of Jews who had served during the last twenty years exceeded the Jewish proportion. A flurry was caused in the Reichsrath by an attack, led by Lueger, against Jews in Austrian Universities, and Professor Marsaryk came valiantly to the defence. Six Jews managed to be elected to the Diet of Galicia, where, according to Dr. S. R. Landau, two-thirds of the Jews of Austria are gathered, most of them in the direst poverty. The strength of the Zionist vote induced the provincial government of Galicia to introduce a bill for the establishment of a Jewish theological institute at Lemberg, a demonstration of the advantage of political strength. In Budapest a government order closed all places of business on Sunday. The important meeting in Austria was the Convention of the General Jewish Union at Vienna, April 27, and succeeding days.
About 150 delegates were present representing 90 congregations, and a national organization was effected. For the first time in years the communities co-operated in large numbers, and the conference was deemed a success. Dr. Alfred Stern, president of the Vienna community, was elected president. The thirty-fifth general meeting of the *Israelitische Allianz* of Vienna showed that 176,500 kronen had been collected for Roumanian relief, of which nearly one-third came from America. Dr. Kaminka, secretary, after a trip to Roumania, declared that the only hope for the Jews of that country lies in emigration. Anti-Semitism flourishes in high quarters, two new members of the Austrian ministry, Gessman, Minister of Labor, and Ebenhoch, Minister of Agriculture, being spoken of as anti-Semites. In the army it led to the shooting of recruit Michael Herschkowitz by his corporal, a tragedy that Dr. Gabel made the basis of an interpellation. Lueger as usual carried Vienna at the election, and Weingartner, the new leader of the Court Opera House (born a Jew, succeeding Mahler, also a Jew by birth), thought to please the public by dismissing Fräulein Else Band, a favorite singer, with the explanation, "I cannot use a singer who is praised to the skies by the Jewish [meaning liberal] press." In Budapest Apponyi was sarcastic at the Jews' expense, and the Jews were much exercised when their chief rabbi and president of the community failed to receive the usual invitation to the Emperor's birthday dinner. On the other hand, there were protests in the German part of Bohemia against Lueger, and the Rector of the Vienna University accorded recognition to "the Jewish nationality." The Emperor graciously conferred the order of Francis Joseph on Mr. Ephraim Cohen of the Laemmel School, Jerusalem. The unfortunate Hilsner
was not forgotten, and Dr. Friederich Elbogen's appeal to the Emperor excited attention, but did not re-open the case. The Austrian Jewish Union offered a reward of 20,000 kronen for the discovery of the Polna murderer, or for proof of Hilsner's innocence. Jewish girls continued to disappear behind convent walls, and there was a case in Dubrow, Tarnow district. Voluntary withdrawals from the Jewish community keep up, though in March they numbered 46 in Vienna, which is below the average of last year. The Jewish art movement, manifesting itself in many countries, showed in Austria in connection with the Emperor's Diamond Jubilee, when many notable works of Jewish artists were exhibited. Dramatic art came to the fore in connection with Dr. Arthur Schnitzler, who received the Grillparzer prize of the year for a successful play. The Kadimah, the oldest Jewish university society, celebrated its twenty-fifth anniversary in Vienna.

Bulgaria exhibits a welcome change from the usual tale of Jewish oppression. The Jews appear to be at perfect peace with the government and with their neighbors. Prince Ferdinand received the rabbi and a committee on the occasion of the celebration of the twentieth anniversary of his accession, and felicitations were exchanged. The new ministry evinces philo-Semitic tendencies, and there is an absence of causes for friction. Jewish children attending Christian schools must show certificates that they are receiving proper religious instruction. The Zionists and the gymnastic societies, known under the name of Maccabæus, met and displayed on Easter. Nevertheless there was a blood accusation, quickly put down by the authorities, and a serious complaint of the degeneracy of Jewish girls. A society was founded to further Judeo-Spanish literature in Bulgaria. Canada was chiefly concerned
with questions growing out of Roumanian immigrants, with whom Canadians have not had satisfactory experience. Dr. Sonnenfeld, representative of the ICA, who toured the country, estimates the entire Jewish population at sixty thousand, of whom about thirty thousand live in Montreal, eight to ten thousand in Toronto, and six to seven thousand in Winnipeg. The size of the colonies is given as follows: Hirsch (established in 1892), 41 families, Qu’Appelle (1899), 153 farmers, Bender group, 24 families, besides about three hundred scattered farmers. The Zionists dedicated an imposing institute at Toronto, and held enthusiastic meetings. The inevitable Sunday law came to the front, and was written on the statute book. Rabbi Meldola de Sola celebrated his twenty-fifth anniversary as minister of the Portuguese synagogue at Montreal. The congregation at Havana, Cuba, considered the advisability of engaging a permanent rabbi. In Denmark the two hundred and fiftieth anniversary of the Jewish settlement was celebrated. At the meeting in memory of Dr. Alfred Noble, Rabbi Wohlstein delivered the address, and the Society of Industry held a Jewish exhibition in Copenhagen. The increased attention paid Judeo-Spanish is indicated by the establishment of the Vara printed in that language at Cairo, Egypt, where a new building for the Jewish Free School came into existence. Alexandria launched the Jewish Fraternal Union, devoted to Judaism and Jewish interests. Chief Rabbi Hazzan of that city visited the Sudan, where he was cordially received by the English governor, Sir Reginald Wingate, who invited the Jews to settle in the country. Three months later Rabbi Hazzan died, mourned by the Jews of his part of the world.
ENGLAND.—The Aliens Act continued to receive the sharpest criticism from English Jews, whose sustained attempt to ameliorate its rigors deserved better success than they achieved. The criticism may be summed up in the statement, "One never knows in what unexpected form the capacity for cruelty in this act and its administration may be elicited." The Board of Deputies of London formally resolved to forward to the Prime Minister a memorial praying an amendment of the Act, but the minister is no more, and the present government has not heeded the request. Even Arnold White riddles the act—and the Jews at the same time. In 1907 there were 974 exclusions against 931 in 1906, and the final deportations (1907) were 802, of whom 398 were sent away for medical reasons. The expulsions were 317 against 294 for the previous year. The injustice of the act was pointed out by an English surgeon, who maintained that deportations for trachoma were often made when the existence of the disease had not been absolutely ascertained. London has many Roumanian transmigrants, generally on the way to Canada, some of them fine specimens of manhood. The financial troubles of the Jewish Board of Guardians became so acute that a large meeting was called in its behalf, Lord Rothschild presiding. Funds were raised, but not sufficient to put the Board on its feet. Mr. Nathan Straus of New York invaded England with his milk depots, and a number of them were gratefully received. The White Slave traffic warranted the formation of a Jewish association for the protection of girls and women. Lord Swaythling continued his fight against Mr. Montefiore and Mr. Abrahams as members of the board of religious education, and Chief Rabbi Adler thundered against intermarriage. Mr. Montefiore and Mr. Abrahams remain
on the board, and intermarriages continue. The Royal Society for the Prevention of Cruelty to Animals was able at last to approve the casting apparatus used by Jewish slaughterers in London, and for the first time kosher tinned meats were imported from Australia. Zangwill, aided by the Hilfsverein, made arrangements with the North German Lloyd Steamship Company, by which Jewish passengers were to get kosher food during the voyage. Lord Avebury was on hand with a strict Sunday law, and the protests of former years were repeated. A Jewish interest was given to politics by Winston Churchill's bid for the Jewish vote of Manchester, and after his defeat a spirited discussion arose in regard to the wisdom of mixing politics with religion. A distinct addition to the Jewish population of London was the coming of Asher Ginsberg (Achad Ha'Am), who abandoned Odessa for the English metropolis. Dr. Adolph Buechler was appointed principal of Jews' College, succeeding Professor Michael Friedlaender, who became principal emeritus; Mr. Israel Gollancz was chosen to preside over the destinies of the Maccabees, and Dr. Joseph Hochman became minister of the West End synagogue, succeeding the late Rev. Simeon Singer, the publication of whose literary remains was one of the literary features of the Jewish year. The "Jewish Quarterly" made a welcome reappearance, the Mocatta library was opened, Nordau and Shaw had a characteristic debate, a proposal for a University in Jerusalem was discussed and buried, and Dr. Gaster announced his discovery of a Samaritan version of the Book of Joshua, a discovery that has been received with caution by the learned world. Among the King's birthday honors was a knighthood for J. J. Duveen, who had presented a wing to the Tate Picture Gallery.
FRANCE.—Rabbi Alfred Lévy of Lyons was chosen to succeed the late Zadoc Kahn as Grand-Rabbin of France, and was inducted into office on April 6. Besides the Grand-Rabbin, the following were elected rabbis of the Central Consistory: Rabbi Israel Lévi, editor of the *Revue des Études Juives*, and Rabbi Joseph Lehmann, director of the Rabbinical Seminary. The *Union Libérale*, the so-called reform organization, selected M. Louis Lévy as rabbi, and began services on the first day of Hanukah. The call for Sunday legislation penetrated to France, and a law upon the subject was passed. The Separation Law had the curious effect of raising a cry against those public schools wherein the great majority of the pupils were Jews. The Socialists and the League of the Rights of Man agitated for the closing of four municipal schools, which they called Jewish schools, and M. de Pressensé pushed the agitation with vigor. There was even talk of prohibiting the Abrahamic rite as performed by the *Mohelim*, and the question is not yet settled. In the municipal election in Paris the anti-Semites were defeated, though M. Mery of the *Libre Parole* managed to win. An echo of the rabbinical conference of last year, which mitigated some Sabbath restrictions, was the protest of Rabbi Lubetsky, fortified by the opinion of Chief Rabbi Adler of London and other prominent rabbis, against permission to ride in the tramcar on the Sabbath, and changes in marriage regulations. Perhaps the greatest sum available for Jewish charity during the year was derived from the estate of Baroness Adolphe de Rothschild, who left ten million francs for charitable purposes. Out of this sum the Board of Guardians of Paris will build a Jewish hospital, the need of which has been long felt. M. Moïse Schwab, the librarian of the *Bibliothèque Nationale,*
achieved the double distinction of publishing a Report on the Hebrew Inscriptions in Spain, which brought him special commendation, and of being elected president of the Société des Études Juives. The income of the Consistorial Association of Paris footed up for the year 991,676 francs. An estimate of the Jewish population of France puts the number at two hundred thousand; figured on the basis of deaths, Paris was found to have 55,000 Jews. Two cases during the year brought the Jews in unpleasant connection with the French government where the French are most sensitive, namely, with its martial service. Jacob Law, a Russian Jew, riding on a tramcar, suddenly, without apparent reason, fired a revolver at passing troops. The punishment for his unpardonable crime was fifteen years at hard labor and twenty years' banishment from France. The other was the case of Charles B. Ullmo, an ensign in the navy, found guilty of selling military secrets to a foreign power. He is said to have confessed. On February 22 he was sentenced to Devil's Island for life. The fact that there has been no demonstration in his behalf argues either that he is guilty or has no influential friends. The year would be incomplete without a Dreyfus episode, and it came theatrically enough. On the occasion of the removal of the remains of Zola to the Panthéon, with elaborate ceremonies, a crack-brained journalist, one Gregori, fired upon Dreyfus and wounded him in the arm. The attempt of the people assembled to lynch his assailant indicates how far we have traveled since the days of the original agitation.

Germany.—The Verband der deutschen Juden held its second general meeting at Frankfort in October, at which over four hundred delegates were present. The meeting was
considered highly satisfactory, and a number of questions confronting the Jews were discussed by able men. Professor Hermann Cohn read a paper on "Religious Postulates," and Professor Martin Philippson presented a paper, "State Interests in Jewish Policy." The Verband expressed itself strongly in regard to discrimination against Jews in Germany, and formulated its demands in a vigorous appeal for reform. There was definite complaint against the treatment of Jewish foreigners, who are not allowed naturalization. The flagrant case of an Austrian-Jewish engineer who had been expelled from the country gave point to this protest. The German Union of Jewish Women met at Frankfort about the same time, to discuss the White Slave traffic, which unfortunately engages the attention of Jews in many countries. The Conference of the German Union of Liberal Rabbis, which met in Berlin in June, determined upon a new translation of the Bible for home and school use. The orthodox rabbis are contesting the field with their reform or liberal brethren, and if the latter can point to the new home of the Lehreanstalt für die Wissenschaft des Judenthums, the orthodox can pride themselves on the magnificent new synagogue of the Israeliitische Religionsgesellschaft in Frankfort. In Bavaria there was some friction between the two wings, the orthodox desiring government recognition, and declaring against the revision of the "Jewish Edict," which compels Jews to belong to Jewish congregations. In Saxony Shehitah fell under the ban, and the Sunday closing movement came up in Berlin, Cologne, Mayence, and Kitzingen. On the other hand, the Prussian budget for the first time provides for an expenditure in the interest of the Jewish religion, forty thousand marks, and one hundred thousand marks for a chapel for Jewish
prisoners. The Emperor was gracious enough to contribute seven thousand marks towards the erection of a synagogue at Schirmeck, Alsace. The elections for trustees of the Berlin community showed apathy, for whereas three years ago forty-four per cent of the electors participated, this year but seventeen per cent voted. The revenue for the past year was 2,416,510 marks. The proportion of the Jews to the general population has declined in five years from 1.40 per cent to one per cent, though the Jewish population of Berlin has increased. Conversions are on the increase, being 417 for the last triennial, against 377 for the preceding three years. Anti-Semitic pin-pricks continue, though Count Pückler found his way to the insane asylum, towards which he has been gravitating for some years. There was an agitation against the Verjudung of the public high schools, at once a tribute to Jewish desire for education, and a testimony to the universality of Jewish characteristics. The Frankfurter Zeitung complained of discrimination against German Jewish travelers in Russia, in spite of the supposed settlement of this question. The general attitude is better expressed in such incidents as a judicial decision that calling a Jew a "Hebrew" is not actionable, and the fining of a Jewish minister in Dornheim for attending a Christian funeral in his ministerial robes. Monuments to Jews were considered in some places. A committee in Berlin was appointed to erect a monument to Moses Mendelssohn, and at Munich a meeting determined upon a national memorial to Heine. Heine monuments were not received with universal approbation, and both Cologne and Frankfort rejected such a memorial. His art, nevertheless, is not treated so cavalierly, and the Frankfurter Zeitung made an appeal for the purchase of the collection of Heine's letters in the pos-
session of his nephew, Baron Ludwig von Embden. The im-
portant centenaries of the birth of Seligman Baer Bamberger
(November 6) and of Samson Raphael Hirsch (June 20)
were celebrated. A minor celebration was that of Professor
Dr. Israel Levy, who reached the twenty-fifth year of service
at the Jewish Theological Seminary at Breslau. Among per-
sonal distinctions may be mentioned the acceptance of Dr.
Felix Adler as Roosevelt professor at the University of Ber-
lin; the decoration of Albert Ballin, the shipping magnate,
with the Order of the Crown, first class, the first Jew to be so
distinguished; the election of Herr Dinzierger to the Town
Council of Munich, the first Jew who has sat in that body for
twenty years; the appointment of Leo Graetz, son of the his-
torian, as regular professor of physics at the University of
Munich. In fact, the list of these minor honors can be ex-
tended almost indefinitely. In accord with the spirit of the
times, Berlin had an exhibition of the works of Jewish artists
at the Gallery of Ancient and Modern Art, at which over
sixty artists exhibited. No account of Germany could be
complete without reference to the work of the *Hilfsverein der
deutschen Juden* and its efficient director, Dr. Paul Nathan.
An account of its activities would stretch this review to inor-
dinate length. Its membership has increased to eighteen
thousand located in over five hundred German cities, and its
income from dues to 130,000 marks. It supports thirty-five
schools with four thousand pupils, and in 1907 spent 750,000
marks in philanthropic and social work. It was made joint
trustee of a fund of a quarter of a million francs from the
family of the late Wolf Wissotsky of Moscow, to which it will
add a like sum, all to be used in the establishing of technical
schools in Palestine and the East. Dr. Nathan spent three
months in Syria and Palestine, inspecting the country and the Jewish inhabitants. He was not optimistic over the present ability of Palestine to receive large accessions of Jewish immigrants. Whatever it may be able to do hereafter, now conditions are not favorable. He is inclined to do mainly educational work in the Holy Land, and has arranged for the increase of the Hilfsverein schools in that country. Dr. Nathan also visited Russia, and was even more pessimistic as to conditions there. He sees no immediate prospect of relief, and sane and hopeful as he is, he could only say of Russia, "The general condition of Jewry is alarming."

Holland.—Two notable conferences took place in Holland, the Peace Conference, of which the Jews had vague hopes which were not realized, and the Eighth Zionist Congress, of which more hereafter. The first conference of "Ibriah," the association for the development of Hebrew as a living language, with headquarters at Berne, also met at The Hague, shortly before the Zionist congress. Holland was the place of the meeting for the purpose of bettering the administration of the Halukah in Palestine. The famous jurist T. M. C. Asser celebrated his seventieth birthday, and A. A. de Pinto, president of the High Court of Justice, who welcomed the Zionists, died at an advanced age. The Jewish communities appear to be growing by Russian accessions, favored by the general good position the Jews occupy. Two important philanthropic works were initiated, a consumptive hospital for children at Katwyk-on-Sea, and an insane asylum for Jews at Apeldoorn.—"I have been born a Jew and have ever been proud of belonging to Judaism," wrote Signor Ernesto Nathan to the Jewish congregation at Fünfkirchen, Hungary, when congratulated upon his election as Mayor of Rome. The
election was accepted as a matter of course in Italy, and the King sent his congratulations, but it created an impression in the world at large. There was clerical muttering, but the Nathan family is too well established in Italy to be disturbed by partisan criticism. To the imaginative the election was one of the events of the year. Italian Jews have taken up the movement in behalf of the Falashas, and a Committee Pro-Falashas has been formed, consisting of Professor Margulies of Florence, Professor Moïse Funzi, and Advocate R. Otto-lenghi, who have begun operations by proposing to establish a school for educating the Falashas, at Erythrea. The Sunday law gathered to itself some new enactments. The new building of the International Institute of Agriculture, for which so much has been done by David Lubin, an American Jew, was opened in Rome. A blood accusation pamphlet made its appearance in Malta, but the police prosecuted the author so promptly and energetically that he was only too glad to apologize; and he was released upon the entreaty of the Jews themselves. We are so used to Russia as the classic ground of persecution that the sufferings of the Jews of Morocco receive little attention, yet during the past year they have been beaten and plundered in a way that makes the pogrom lose its unique distinction. The Jews of Casablanca were attacked by the soldiers themselves in September, and in March were massacred. Moroccan Jews knew what to expect when Mouley Hafid declared a holy war against Mouley Abdel Azis, for holiness has often meant the destruction of their lives and property. To finance his war Mouley Hafid demanded twenty-two years' arrears of poll-tax from the Jews of Marrakesh, who made the best bargain they could. The war brought death and destruction, the Jewish colonists at
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Setatt being rooted out, and those in Mzab massacred in oriental fashion. The distress at Tangier and Casablanca, where numerous fugitives gathered, was marked. The Hilfsverein sent 12,500 francs through the Alliance Israélite Universelle, which organization inaugurated in March a Girls' School at Mogador. According to M. Jean Hess' book on Israel in Morocco, the Jewish population of the country is between one hundred and fifty thousand and two hundred thousand. This is a substantial increase over the Alliance estimate of one hundred thousand.

PALESTINE.—Palestine had the benefit of the visits of three observers, Mr. Jacob H. Schiff, Dr. Paul Nathan, and Mr. Davis Trietsch. Mr. Schiff remained only a short while and confined his visit mainly to Jerusalem, which benefited by his usual generosity. He did not return enthusiastic over present prospects in Palestine, but is open-minded as to its future possibilities. Mr. Trietsch saw only progress. Dr. Nathan spent three months in Syria and Palestine, as has been mentioned. In reporting to his executive committee he dwelt on the growing importance of Hebrew as the vernacular, and deprecated the teaching of a European language as if it were an elementary necessity. The late Dr. Jacob Voor-sanger, who visited Palestine early in 1907, declared on his return to America in August, that the country was of no value to the Jews. The failure of rain brought famine and distress to Jerusalem, where provisions rose almost to prohibitive prices. Yet there can be no doubt that the country is making progress, and that its commercial and economic outlook is an improvement on what it was not so long ago. The London Economist devoted a long and favorable article to Palestinian development, and the British
Consular Report shows that in one year the combined exports and imports increased from 814,000 pounds sterling to 1,160,000. The advance is put down in great measure to the Jewish influx. The Haifa-Jerusalem branch of the Hedjaz railroad will be soon begun, and will be finished in two years. A building boom in 1907 added about one hundred houses to Jerusalem. There is mention of a Land Development Company to be chartered in England with a capital of £50,000 for the purpose of buying land in Palestine, dividing, improving, and then renting or selling. The Society Agudat Netaim, organized for plantation and commercial purposes, and the Society B'naï Jehudah opened a special branch, Kodesh Mikdash, to encourage the sale of Palestinian products abroad. In New York the Ahusat Nahlah was formed for land and agricultural purposes. There is no lack of associations for the improvement of the condition of Palestine. In the religious field may be noted the selection and installation of Elijah Panigel as Haham Bashi of Jerusalem, and the final government confirmation, after much travail, of Rabbi Jacob Meïr as Chief Rabbi of Salonica. A religio-economic item is the arrival of Rabbi I. Horowicz to take charge of the German-Dutch Halukah, sent by the Amsterdam committee. A little spice was given to religious discussion by a warm debate between Grünhut, orthodox, and the radical Ben Jehudah, who proved equal to the task of finishing the second part of his great dictionary and sustaining his side in the argument. Something was added to the picturesqueness of the colonies by the establishment of a colony near Petah Tikvah by Caucasian mountaineers. One of the periodic reports that the Sultan was in favor of liberal concessions to the Jews of Palestine made its appearance, and he must be well-disposed
towards them, for when, through the neglect or the connivance of the Kaimakan of Jaffa, thirteen Jews were wounded in a riot on Purim, as soon as the facts were known in Constantinople, the officer was summarily dismissed. On Lag be-Omer what has become the art event of the year took place, the second exhibition of the Bezalel Art School. There were six divisions: 1. Drawing and Modeling. 2. Work of Preparatory Class. 3. Carpet Production. 4. Work of Masons. 5. Work of Night School. 6. Department for Woodwork. The exhibition reflected the wisdom and zeal of its director, Boris Schatz. Professor O. Warburg is president of the organization, and Dr. Paul Nathan, first vice-president. The first graduation will take place in March, 1909.

Roumania.—As has been remarked, increased Roumanian immigration to this country in spite of adverse economic conditions, evidences the pressure at home. The government is engaged in a deliberate and sustained campaign against the Jews. An order was issued refusing Russian Jews permission to enter Roumania even when fleeing from a pogrom, and, following the riots of last year, a limit was set upon the amount of land a Jew may control. Expulsions from villages which began in March, 1907, were continued throughout the year, and industrial establishments, even when owned by Jews, were not allowed to have more than one-third of their employees of that persuasion. The Bucharest gas company was fined for not complying with this order. A new law was made forbidding "aliens" to engage in the wine business, and thousands were ruined. Conditions among the Jews were described as terrible, and they are continually getting worse. Members of the United States Immigration Commission visited Roumania, where they had an opportunity of seeing how
immigrants are manufactured by law. Dr. Kaminka, of the Allianz of Vienna described the conditions in this terse phrase, "silent and bloodless massacre." The criticism of Roumania's action is found in Professor Von Bar's (Göttingen) essay in the Revue des Droits Internationales, in which he demonstrates that Roumania has no right to deny to native Jews, not subjects of foreign powers, the right of citizenship. It is estimated that some ten thousand were affected by the expulsion decrees. M. Ronetti Roman, a native of Galicia, but a Roumanian poet of note, died at Jassy, and his death evoked encomiums for his contribution to Roumanian literature. The Jewish community at Belgrade, Servia, is estimated at 3500 souls. It receives an annual grant of $2000 from the Servian government. There was a little anti-Semitism in the press of South Africa, but in general the tone maintained in all English countries prevailed. W. Ehrlich was elected at Bloemfontein to the first representative body of the newly-formed commonwealth, Wm. Yager was for the third time elected mayor of Kimberley, and Morris Alexander, of Cape Town, was elected a member of the Assembly of Cape Colony. The celebration of the fiftieth anniversary of the congregation at Port Elizabeth reminds us that the Jews have been there some time. Johannesburg has a Maccabean Society lately organized, but the complaint in that city is on account of the lack of organized work. The Talmud Torah was described as "costly and unsuccessful." Immigrants fleeing from Morocco were welcomed in Southern Spain, and the well-known friend of the Jews, Senator Angelo Pulido, founded, in Madrid, the Revista Critica, in which one section is devoted to "Sephardic Letters," being communications sent by Sephardic Jews to the editor. The Jewish congregation at
Khartoum, in the Soudan, was organized, and the late Chief Rabbi Hazzan of Alexandria inducted the rabbi into office. In the Canton of Zurich, Switzerland, Dr. David Farbeinstein, a Russian Jew, was elected on the local Socialist ticket. —A fire visited the Jewish quarter in Constantinople on March 16, leaving six thousand Jews homeless and without food. An appeal to the American Jewish Committee was quickly answered, and with contributions from other places, some of the damage was repaired. Much was made of the dedication of the handsome Hirsch Hospital at Salonica on May 3. The Sultan, alive to the possibilities of his Asiatic dominions, appointed a commission to study the economic requirements of Syria. Dr. Bier, his private physician, was further honored and made adjutant to the Sultan, whom Vambéry called “a friend to the Jews.” According to report, the Turkish ruler received the Chief Rabbi of Turkey in private audience, and intimated that he was ready to consider concessions to the Jews. A committee headed by David Wolffsohn was given the delicate task of carrying the negotiation forward.

Russia

The election for the Third Duma found the Jews almost apathetic. For the First Duma they went in body and soul, and elected a delegation of their ablest men; during the second campaign they divided into parties, broke their strength, and sent a small and willing, but not unusually able representation. At the time of the third election they had been exhausted, the Black Hundreds were pressing them at every point, the revolution had disappeared, with it had gone most of Jewish hopes, and the government, bent upon getting the
kind of Duma it wanted, put every difficulty in the way of the Jews. The result was the election of "the Duma of landlords," in which the Jews had two representatives, Niselowitch and Friedman, and which sat from November, 1907, to June, 1908, without considering the Jewish question. A feeble attempt at getting Jewish strength into the Duma was made when a nomination at Odessa was offered to Asher Ginsberg (Achad Ha'Am), but he declined to translate his advocacy into practical action, though he approved such action by the Jews who were finally elected.

The two Jewish delegates to the Duma proved themselves worthy and able men, and boldly agitated for Jewish emancipation, even against the advice of their own party, the Constitutional Democrats, who thought at one time of expelling Niselowitch because he attacked them for their inactivity on the important matter. From the beginning, almost in the first week of the Duma, both delegates expressed themselves in favor of raising the Jewish question at all hazards. In the Duma itself, the Jewish representatives were properly treated, and received regular assignments on committees, Niselowitch being elected secretary of the Duma Finance Committee, and Friedman appointed a member of the Committee on Education. The former announced that he was a Jew first and then a Constitutional Democrat, and the announcement caused no demonstration, though Milyukoff, for presenting the views of the Constitutional Democrats, had the honor of being called traitor by Puriskewitch, and challenged to mortal duel. Ostrogorsky, probably remembering his own sad experience, advised against the introduction of the Jewish question in the Duma, which took good care to eschew every subject that might invite a threat of dismissal. Niselowitch
also called the attention of the Committee on Freedom of Conscience to the fact that two girls had been forcibly taken to the Catholic convent at Grodno; declared his intention of submitting a bill in favor of Jewish emancipation; with his colleague he replied to the criticisms of Krupensky; and joined in the famous debate in regard to the Jews in the Russian army. Looking back over the record of the Third Duma, would he be willing to repeat the statement he made in December: “I believe in the sense of justice of the Russian people. I am confident that the better classes of the nation will recognize our claim as correct”?

As early as March the question to recruit or not to recruit Jews for the army was raised, and Niselowitch showed by official figures that the charge that the Jews would not serve was groundless. According to government statistics, the Jewish quota and the number actually recruited were as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>Quota</th>
<th>Actually served</th>
</tr>
</thead>
<tbody>
<tr>
<td>1902</td>
<td>13,164</td>
<td>19,705</td>
</tr>
<tr>
<td>1903</td>
<td>13,250</td>
<td>19,911</td>
</tr>
</tbody>
</table>

The total number of Jews in the Russian army is given as 54,276, 4.37 per cent of all, whereas the Jews constitute only 4.15 per cent of the population. In May the great debate came off, and though few seriously took the stand of the Novoe Vremya, that the Russian defeats in the East were due to the presence of Jewish soldiers in the Russian ranks, Gutchkoff, a leader of the Octobrists, gave the following reasons why they should be excluded: they avoid military service, they failed during the recent war, they are revolutionists. If the Jews avoid the service, it would be unnecessary for the government to exclude them. One can
imagine the hearing Jews would get when they could not even say that they were ready to defend their country. From the beginning the Constitutional Democrats made up their mind to have none of the Jewish question, and M. Komiakoff, immediately after his election as president of the Duma, announced that it was "inadvisable" to take the matter up, and Milyukoff excused action on the ground that considering Jewish emancipation would only stir the reactionaries to passion. Nevertheless, liberals were stigmatized as "friends of the Jews," and the situation can be understood when it is remembered that this was a reproach. Some of the Russian leaders considered the advisability of denationalizing the Jews after the manner of Roumania, and Professor Kapustin's argument against permitting Jews to remain in villages and in favor of educational restrictions was not needed, for expulsions were common, even in large cities like Kiev, and the reactionaries succeeded in forcing the resignation of Kauffmann, Minister of Education, and Gerasimoff, his assistant, for lacking in severity, and were relieved when Schwartz, a good reactionary, became minister. An incident was the resignation of certain professors of the Polytechnic Institute at Kiev on account of Stolypin's order expelling Jews. This happened before the convening of the Duma, nevertheless the general verdict is that the government was more favorable to the Jews than the national legislature.

When last August the Czar indorsed "read with pleasure," upon an address of the Genuine Russians, he gave an impetus to that organization which it hardly needed in its work of reaction and destruction. Its progress has been accelerated since then, and it has been denominated "master of the situation." It is the greatest political power in Russia. Count
Konovnitzin, the Odessa leader, transmitted the encouragement he received from the authorities to his followers, and the result in Odessa was appalling. Why should they restrain themselves when the Count could report in the name of the Czar, “I give you my imperial word that none of these sentences against these heroes shall be carried out?” The promise must have been made, for the feature of the year was the pardons distributed after the trial of the pogromists of Kiev and Bialystok. After the convictions at Kiev, the “court petitioned for amnesty.” As heretofore, the Genuine Russians placarded many anti-Jewish proclamations, and pogroms, as usual, were the outcome, one at Kishinev in September being particularly serious. In Odessa they were almost continuous. In the latter part of February the organization held a grand conference, where much attention was paid to the Jews. Konovnitzin was president of the assembly, and the conference was opened with grand ceremonies, at which high officials and the first vice-president of the Duma were present. The League of Consumers and the Workingmen’s Guilds of Volhynia urged the combating of Jews, the Minsk branch advocated more restrictions, the monk Ilidor proved by a series of bloodthirsty sermons that their motives were imbued with Christian love. Davidoff was for fresh legislation, and Dubrowin argued comprehensively in favor of every means to expel the Jews. The patriot Puriskewitch, irritated at President Dubrowin’s handling of the funds of the Union of Genuine Russians, threatened to establish a union of his own, more genuine and more Russian. Can this be a rift in the lute?

Odessa holds the primacy in oppression during the year, ranging from an attack on Achad Ha’Am to a charge of 4000
roubles a year for water for the Jewish hospital, though no other similar institution has to pay. A subsidy of 17,000 roubles was also withdrawn, though twenty-five per cent of the patients were and are Christians. Dr. Charles W. Du Bouchet, an American citizen, at one time United States vice-consul at Odessa, one of the most eminent surgeons of the city, who had incurred official displeasure because of his assistance to victims of the pogroms of 1905, was arrested on flimsy charges, and directed to leave town, ten days being allowed him in order to perform several necessary operations. Not only did the Genuine Russians make Odessa a hell for the Jews, but there were police persecutions and press incitement besides. In November the situation was described as one of “disorder and disorganization,” in January there was a “reign of terror.” The Prefect, General Novitzky, was absolutely unable to keep order, and a Jewish deputation went to St. Petersburg to complain of his incompetence, if nothing worse. In the outbreak on November 27, seven Jews suffered, and the next day the Prefect died. He was succeeded by Beifal, who in time gave way to Tolmatcheff, who innocently remarked to the Genuine Russians, “It is possible to be a Genuine Russian and yet be on friendly terms with other nationalities.” Little came of this proper sentiment, and even converted Jews felt the hand of the Genuine Russians. They had men in the Town Council, and expressed their sentiments by conferring on Neidhardt, a former prefect, removed because of his complicity in the great Odessa pogrom of several years ago, the title of honorary citizen of Odessa. At Passover the Jews had been so reduced in circumstances that ten thousand families applied to the charities for help.
Russian retribution had its turn, and the signers of the Viborg manifesto were subject not only to three months' imprisonment, but were deprived of political rights. Thus Winaver, Katzenelenson, Ostrogorsky, Lewin, Rosenbaum, Jacobson and others were eliminated permanently from Russian public life, and the Jews made so much poorer politically. Sokolow was tried in absentia for publishing unauthorized articles in Die Telegraf, sentenced to three months' imprisonment, and fined three hundred roubles. From Cologne he views in undisturbed serenity the progress of Russian justice. He had merely published a reply of the Czar to a deputation of Genuine Russians. Other papers had their troubles, and in Wilna Hazman, the Volkszeitung, the Wochenblatt, the Wort, and the Volksstimme were suppressed, and the same fate befell Winaver's Svoboda e Ravenstuo. Yazkan, editor of the Tageblatt, and Tennebaum, editor of Haint, had the distinction of being imprisoned. The discriminating police of Kiev forbade Sholem Asch from giving readings in Yiddish.

Calling aloud for constitutional rights and political freedom, the Finns nevertheless showed no disposition to extend these blessings to the Jews. On the contrary, they frankly took the Russian point of view, and declared with emphasis against any granting of Jewish rights. They were quite as anxious as the most genuine Russian could be to see the Jew a political pariah. In the Finnish Diet the position was stated categorically, and both the Old Finns and the Young Finnish party refused to favor a petition for Jewish emancipation. The political possibilities of race antagonism have been learnt even by these strugglers for race preservation. In May the Danish critic Georg Brandes lectured in Hel-
singfors, where Jewish brains are appreciated if Jewish rights are not, and a Jewish deputation seized the opportunity to wait on the eminent litterateur and to ask his consideration of their position. Unable to lecture his hosts on their political manners, Brandes could give no comfort to the deputation, but he took an opportunity later to tell the Finns that a comparison between their attitude and that of the Russian governor during the suspension of the Finnish constitution was in favor of the latter. So much for the liberty-loving Finns.

Besides the negative virtue of refraining from extending Jewish rights, the Russian government and officials found time to do a number of positive and petty things. The Senate, which appears to have some kind of appellate judicial powers, busied itself constructing restrictions for the Jews, and made it unlawful for merchants of the first guild to employ Jewish clerks residing outside of the Pale. A blood accusation was scared up near Wilna, to subside in due course. Even the Sunday law, long a dead letter, was refurbished for the purpose of harassing the Jews. There were expulsions by the wholesale from Vladivostok, and Advocate Kalesh, who thought it advisable to return to Judaism after a period of conversion, was deprived of his title. Arrests have been so numerous as to lose all significance. It may interest Americans to recall the arrest of Mr. and Mrs. William English Walling and Mr. Kellogg Durland in St. Petersburg. E. Levine, correspondent of the Frankfurter Volksstimme, an Italian subject, had a more serious experience, for he was imprisoned and subjected to indignities.

In spite of manifold discouragements the Jews exhibited activity in other than political matters. A Palestinian organ-
ization was able to draw an attendance of two thousand to a Purim ball in St. Petersburg, in Moscow a synagogue was dedicated for the fall holidays, Rabbi Reines of Lida was granted permission to open a Rabbinical Institute, and a conference of the newly founded Society for Regulating Jewish Emigration was held in St. Petersburg. It arranged for the instruction of emigrants in English. The ICA founded a Bureau of Information for emigrants, which has had some success, and established a fortnightly magazine, The Jewish Immigrant, in connection with the work. A so-called syndicate was spoken of for the purpose of opening Jewish schools in Poland, the necessity of which is apparent, for, a little later on, the Warsaw authorities informed private schools that they must limit their Jewish pupils to thirty per cent of their whole number. Several attempts were made at larger organization, beginning with the proposal of Rabbi Lurie of Minsk for a union of all rabbis. An agreement was reported among the four Jewish parties, Zionists, Jewish People's Group, Jewish People's Party, and Jewish Democratic Group, and a conference, described as important, between the Zionists and the Socialist party took place. Deputy Friedman of the Duma urged the formation of a general Jewish organization for the purpose of increasing Jewish representation in the Duma, but none of these suggestions have advanced beyond the stage of proposal. In the communal elections in Warsaw, the Zionists, aided by the Hassidim, managed to elect a number of their men.

Balked in practical affairs, the Jews turned to art for consolation, and a Society of Jewish Art and Literature was organized in Bialystok, of pogrom reputation. In St. Petersburg, too, such an association was formed, calling itself the
Society for the Promotion of Jewish Art and Poetry. At the exhibition of the St. Petersburg Academy of Art, the feeling against the Jew could not prevent the awarding of the Grand Prize to Arnold Lydachovksy for his “Job and his Friends.” Finally the Czar ordered a statue of Peter the Great from the Jewish sculptor, Bernstamm.

A Russian census gives the Jewish population as 5,225,803, being 4.15 per cent of the entire population. The *Petersburger Zeitung* criticises the official figures and puts the Jewish population at 9,000,000, or 6.01 per cent of the total population. The number of *Hedarim* is estimated at twenty-five thousand.

In July, King Edward of England met the Emperor of Russia at Reval, and report has it that the King was informed of pending changes for the benefit of the Jews.

**ZIONISM AND TERRITORIALISM**

The Eighth Zionist Congress was held in August, 1907, at the Gebouw van Kunst en Wetenschappen in The Hague, which was chosen in order that the attention of the delegates to the Peace Conference, in session at the same time, might be drawn to a movement meaning so much for the peace of the Jews. President Wolffsohn presided with tact and ability, and increased his reputation as a competent leader. The keynote of the Congress was “practical work in Palestine,” and there was little developed to please those Zionists who see success only through the acquisition of a guaranteed charter granting ample powers. Noteworthy reports at the Congress were those of Warburg for the Palestinian Commission, Schmaryahu Lewin on National Education in Palestine, and the report concerning Schatz’s Bezalel. From the Congress
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came authorization for the change of the charter of the Jewish Colonial Trust in order to restrict its activities to Palestine and adjacent countries. At the hearing of the case in London on affidavits presented by Zangwill and others on one side, and Gaster and others on the other, the court ordered the ascertainment of the wishes of the stockholders in regard to the proposed change. A comparatively small proportion of the stockholders expressed their wishes, and at the final hearing Zangwill, in a brilliant address, pointed out that the shareholders had not enough interest in the change to express an opinion. The court dismissed the petition, stating that as the charter stands there was no necessity of doing work outside of the limited area mentioned, so long as a majority of the shareholders did not demand wider activity. The loss in expense and prestige to the movement by the failure of the petition was considerable. An English court rendered another adverse decision when the estate left by an Englishman, A. J. Kenward, to the Zionist Congress, was distributed among his next kin, because the vagueness of the will was held to be fatal to its validity. The Partei Fund was established with Professor Warburg as president and Dr. Hantke as vice-president and secretary, and Hebrew was declared the official language of the Zionist Congress. The new undertakings of the Palestinian Commission were: 1, Olive Tree Society; 2, Palestine Land Development Company; 3, Palestine Bureau. President Wolffsohn made a number of trips in behalf of the movement, being received in audience by the Sultan, and reporting the details to the meeting of the Greater Actions Committee in Berlin on January 6; but particulars have not been made public. He also visited London at the time of the hearing in the matter of changing the charter of the Trust,
and made a "moderate" speech at a mass-meeting. In an address made in Germany in February Mr. Wolffsohn declared that the Sultan was in sympathy with the Zionist movement, and he also stated at the time that there were already ten thousand olive trees in the Herzl forest. Perhaps the most important trip was that to Stolypin, at St. Petersburg, the result of which was to remove the objections of the Russian government to the Zionist movement. The usual annual Conference of the Federation of American Zionists was held, this time in Atlantic City, where a larger number of delegates gathered than at any previous conference. Dr. Harry Friedenwald was re-elected president, and Rabbi Joseph Jasin was chosen secretary in place of Rabbi J. L. Magnes, who became vice-president. The chief result of the conference was the determination to conduct a more thorough and better organized campaign of propaganda. Arrangements are being perfected for the establishment of a branch of the Jewish Colonial Trust in New York, which requires a special act of the legislature. Perhaps it is worth while mentioning that the students at both agricultural schools, Doylestown and Woodbine, have formed Zionist societies. Zionism can still provoke a public discussion, as is manifest from the debate that sprang up last summer, when Mr. Jacob H. Schiff addressed a letter to Professor Schechter outlining his views on Zionism. The Zionists construed the letter as a reflection on their American patriotism, and at a meeting at Cooper Union, September 14, they asserted their right to full American citizenship. The statement to which exception was taken was, "I cannot for one moment concede that one can be, at the same time, a true American and an honest adherent of the Zionist movement." Later Mr. Schiff explained his state-
ment, and the warmth has died out of the debate, the views, however, of each side apparently remaining unchanged. Canada, besides dedicating a handsome new Zionist building in Toronto, furnished a series of sympathetic expressions of opinion from several cabinet ministers. Mr. L. J. Greenberg resigned from the secretaryship of the English Federation, leaving control with Dr. Gaster, and a legacy of imperfect sympathy with the new régime. The Mizrahi met in Berlin and declared that Zionism in no wise contravenes the principles of orthodox Jews, and in Austria, besides obtaining recognition as members of a distinct nationality, Zionist students "demonstrated" in Vienna, when Professor Arnold, a convert, made depreciatory remarks about Herzl and Nordau. Zionist warmth extended to Bulgaria, where Rabbi Ehrenpreis became involved in a dispute with Zionists. The movement took on a new lease of life in Australia, and Shanghai exhibits unusual activity. During the year, the Grand Duke of Baden, who arranged the interview between the German Emperor and Herzl, died. The last report of the Jewish Colonial Trust did not show the growth expected; the profits of the Anglo-Palestine Company admitted of a dividend of 3 3/4 per cent. The ITO's Galveston work slackened after the financial panic, and it closed the year 1907 with something less than 900 immigrants to its credit. At various times during the year Mr. Zangwill spoke in public intimating that his movement would soon be ready for action, and a number of guesses have been hazarded as to where ITO-land will be found. At present writing a commission is about to go to North Africa to investigate a possible location. The novelist has abandoned much of his literary activity to devote himself to the fortunes of the ITO, and his ability, steadfastness, and devotion to the cause can
hardly be overestimated. Outside of England the ITO has grown mainly in Russia, and there are bureaus in Kieff, Warsaw, Yekaterinoslav, Bialystok, Kovno, Wilna, Grodno, Zitomir, Barditchev, and other places. Dr. N. Syrkin, a former Zionist, came to this country and made propaganda in the interest of the Territorialist-Socialists.

LITERATURE

edition of the "Historical Geography of the Holy Land," by Geo. Adam Smith; "Jüdische Apologetik im Neutestamentlichen Zeitalter," by D. J. Bergmann; "Three Aramaic Papyri," edited by Sachau. Dr. Max L. Margolis announced his intention of writing a concise grammar of the Talmud Babli; Urussov's Memoirs, translated by Herman Rosenthal, were gotten out by Harper's; and a German library for Jewish children, called Saron, was begun. Attention should be called to Mr. I. M. Rubinow's article on the Jews in Russia, printed by our Department of Labor and Commerce, and to an article called "Some Problems of Modern Jewry," by Rabbi Emil Cohn in the Preussische Jahrbücher, Vol. CXXII. The books of the Jewish Publication Society have already been mentioned. The novel and the drama were represented by Sholem Asch's, "The God of Revenge," and Nordau's "Dr. Kohen," a new uniform edition of Zangwill's works, with illustrations by Mark Zangwill and J. H. Amshewitz, was issued, and Samuel Gordon added another novel, "The New Galatea," to his rapidly increasing list.

Necrology

The deaths include Judah Steinberg and Joshua Bershadski, Jewish writers; Joshua Steinberg of Wilna; Abraham Goldfaden (Starokonstantinoff, 1840—New York, January 9, 1908), the "father" of the Yiddish drama, whose "Ben Ami" was in the course of production at the time of his death; Gregory Gershuni, revolutionist and agitator; Mme. Julie Herzl, widow of the Zionist leader, aged 37, at Alt-Aussee, on November 10; Mme. Zadoc Kahn, widow of the late Grand-Rabbin of France (September 10); Baroness Adolphe de Rothschild (at Geneva, November 18), whose
benefactions have already been mentioned; Charles L. Hall- 
garten of Frankfort, and Henry L. Bischoffsheim, of London, 
both bankers and philanthropists; the Oriental scholars Hart- 
wig Derenbourg (Paris, June 17, 1844—April 13, 1908), and 
Gustave Solomon Oppert (Hamburg, 1836—Berlin, March 
17, 1908); the poet Ronetti Roman (1852—January 20, 
1908); the Rev. Professor Dr. Loewy (Aussee, December 10, 
1816—London, May 22, 1908); Ludovic Halévy, novelist and 
dramatist; Edward Bacher, editor; Maurice Loewy, director 
of the observatory of Paris; Ignatz Brill, composer; Joseph 
Joachim, violinist; Herr Back, proprietor of the “Retch”; 
Eduard Glaser, explorer and Orientalist; and the venerable 
Isaac Raphael Tedeschi, rabbi at Ancona. The American list 
includes Bernhard Felsenthal, rabbi and Zionist (Münch- 
weiler, January 2, 1822—Chicago, January 12, 1908); Jacob 
Voorsanger, rabbi and editor (Amsterdam, November 13, 
1852—California, April 27, 1908); Alois Kaiser, cantor and 
composer (Szobotist, November 10, 1840—Baltimore, Janu-
ary 5, 1908); Angelo Heilprin, geologist and traveler (1853— 
July 17, 1907); Adolph Meyer congressman; Randolph 
Guggenheimer, lawyer and public man; John Paley, editor; 
and Esther Ruskay, communal worker and author.