INTRODUCTION

Before entering into a detailed consideration of the Jews in the various countries of Latin America, it may not be amiss to indicate in a general way the social and geographic conditions of the lands to be discussed. Naturally countries where the development is of a higher quality, where ideas are progressive and climatic conditions favorable, draw Jewish immigrants in appreciable numbers. On the other hand, few Jews immigrate into countries which appear backward in development and which lack those elements that make life agreeable and effort profitable.

The countries to be considered occupy a territory embracing over 9,000,000 square miles, or three times the area of the United States. Although for the most part they are merely in the infancy of their development, they already boast a total population of 80,000,000. A number of them lie within the tropical belt, while others are partly in the north temperate, south temperate or semi-tropical zones. In Argentina, Chile, Uruguay, and Peru, where the climate in many places is not unlike that of the United States, it is but natural that the immigrant should find conditions in his favor. Hence one meets there sturdy, vigorous, industrious, and prospering Jews.
Extensive agricultural pursuits and cattle-raising on a large scale have created the riches of Argentina and Uruguay, while vast mineral resources are sources of the wealth of Chile and Peru. Mighty Brazil has prosperous states in its temperate southeastern section, where one finds a foreign population engaged in various productive pursuits. Colombia, Venezuela, Ecuador, the countries of Central America, and the islands of the West Indies, have populations that are largely Indian, negro, and mestizos. Their climate, except in towns located at high altitudes, is hot and humid; hence their peoples are not so active or vigorous as those in cooler latitudes. As a result we see in such localities neither the material development nor the numbers of European immigrants that are to be found in the first group of countries.

Inmense as many of these countries are territorially, they are, with but two or three exceptions, but sparsely inhabited. Railroad and steamship facilities and other means of communication are not adequate, so that travelling is frequently attended with much hardship and inconvenience. Another feature which is characteristic of most of these countries is that they contain few large centers. The capital is usually the country's one big city, and is commonly located in the interior, high up in the mountains, where the climate is cool and the air invigorating and salubrious. From the capital city radiate the social, political, and economic activities of the country. Of the lands under review, Argentina, Brazil, Chile, Peru, Uruguay, Venezuela, Colombia, Mexico, and Cuba have a few fairly well populated towns in addition to the capital city. The coastal or port towns, especially those located on the Pacific side and in the tropic belts, are hot and humid; they contain but a small native population with very few foreigners
and only a handful of Jews. In the small interior villages or “pueblos,” the native population of the lower classes pursue a simple, primitive mode of existence.

The official language of Brazil is Portuguese. In Haiti, French is the language of the land. In all the other countries of Latin America, Spanish is the official tongue. On the islands of Jamaica, Curacao, and the Bahamas, English predominates, although German, Spanish, Dutch, and French are also heard.

Considering the number of countries involved, their large total population, and the vast territory over which they extend, the sum total of their Jewish population is small, about 150,000. The Ashkenazic or Central-European Jew constitutes nearly 80 per cent of this total. The other 20 per cent is divided between the Sephardim and the so-called Oriental Jews, meaning by that term immigrants that claim descent from the Spanish and Portuguese Jews who settled in North Africa, Turkey, Asia Minor, and contiguous lands in the fifteenth and sixteenth centuries. In the islands of the West Indies and the adjacent countries of Venezuela, Panama, and Costa Rica, the Jewish population is distinctly Sephardic, being composed of the descendants of families who migrated there from Holland where they had first sought refuge from their Spanish and Portuguese persecutors. Curacao, which was captured from the Spanish in 1534, received a large number of the Jews fleeing from Brazil, while again some exiles sought refuge in Surinam and Jamaica.

In these islands as well as in the adjacent countries there are found to-day splendid types of Jewish men and women who claim direct lineal descent from noble families of old. They have entered into every phase of the national life of their
respective lands, and have prospered with them. As a class they are highly esteemed and respected. These people, who may be justly termed "native" Jews, often hold public office, serve their countries abroad, are occasionally honored with decorations, and appointed on diplomatic, official, literary, or scientific missions. They have kept their family ties intact, have seldom intermarried with Gentiles, and have preserved the best and most sacred of the traditions of the race. They live Jewish lives in the best interpretation of that term, and have attained a high social status, and members of such families, who have migrated to neighboring lands for commercial purposes, have carried with them the splendid influence and dignified prestige of their parents as well as the quality of their Judaism.

The Ashkenazic or European Jews are among the more recent arrivals. They constitute the bulk of the professed Jewish immigrants in Argentina, Brazil, Chile, Peru, the Central American countries, Mexico, and Cuba. In some of these lands, Russian and Roumanian Jews prevail; this is particularly true of Argentina, where the Baron de Hirsch agricultural colonies are established. In other countries, either the German or the French Jew predominates. There are also, as previously suggested, the so-called Oriental Jews from Turkey, Armenia, Syria, and the Balkan States. This class marks the most recent Jewish immigration into Cuba, Panama, Mexico, and even the various countries of South America. Their lot is perhaps not quite so fortunate as that of their Ashkenazic or Sephardic coreligionists. The fault is not due, however, to any conditions of the country in which they have chosen to seek their fortune. Rather may it be attributed to their own idiosyncracies. It is from this class
of immigrants that the itinerant merchant, or pack-pedlar, is mainly recruited. They trade with Indians and mixed-breeds, eking out a humble existence, and sometimes accumulating a little money.

Broadly speaking, it may be said that so far as it is possible for them to do so, the Jews in these various lands try to keep alive those bonds of unity which have ever characterized Jewish community life. Living, as many of them do, away from all Jewish institutions, removed from the currents of Jewish thought and life, with no religious or ceremonial customs to remind them of their ancient heritage and traditions, they yet keep alive their Jewishness. It is likewise pleasing to note that in the lands under discussion the racial or religious attributes of the Jews are seldom singled out for comment or otherwise unduly emphasized. It is equally gratifying to record that the condition of the Jews who have migrated to these sections during the last half-century is, in the main, favorable and encouraging. Regarded as strangers they occupy in the eyes of the native population the same status as do other European immigrants. The fact that they are Jews is of no particular moment to the native. If any comment or observation anent their belief or racial extraction is made, it probably emanates from the lips of the non-Jewish European residing in that country. There is, of course, this one difference in their economic activity: the Jews, except in the colonies specially organized for developing the soil, engage principally in commerce and trade, while other foreigners occupy themselves quite largely with cattle-raising, mineral development, and agricultural pursuits.

As to the relations existing among the Jews themselves in the various countries, the same lines of cleavage as exist in the
larger cities of the United States exist here also, although the lines are not so sharply drawn, while in matters of charity, worship, or other broad national movements, there is remarkable unity of action.

The politics of South and Central American nations are managed by the natives themselves, political offices being usually held by them alone. True to their Latin temperament and instincts, they are jealous of their rights and their sovereignty, and will not brook foreign interference in their internal affairs. Insofar as the Jews come to these countries from other lands, they, as foreigners, quietly pursue their commercial, financial, or other activities, avoiding political entanglements. Indirectly, however, it has fallen to the lot of some of them, through financial operations, to take no small part in the material development of the countries in which they live.

The Jews of South and Central America engage mainly in retail and wholesale trade. These activities cover practically every article and commodity, as, for instance, automobiles, cash-registers, kodaks, and other widely advertised lines of wares. The largest jewelry shops are usually conducted by Jews. Very often a merchant with a central place of business in the capital will have several branch stores scattered through the interior towns, in charge of younger men who have come to these countries not only to learn the language of the land, but also to study the needs and peculiar characteristics of the people as well as to receive a practical training in foreign trade, methods, and markets. Manufacturing, to a limited extent, is springing up in Argentina, Brazil, Chile, Uruguay, Mexico, and Colombia, the manufactured articles including shoes, clothing, cotton textiles, some woollens, furniture, and
a few other common necessities. The countries cannot, however, produce enough to supply their home needs, and are especially dependent upon Europe and the United States for machinery and for labor-saving devices. The industries are mainly in the hands of natives, aided and encouraged, in many countries, by the larger Jewish merchants.

Besides trading, many of the Jews do a banking and export business. The larger merchants advance money to plantation owners to aid them in gathering in their crops, or in bringing to market their rubber and hides. In turn they receive the products, and act as the planters’ commission exporters. Thus a quasi-banking transaction springs up, many concerns maintaining special banking and money-exchange departments.

There are a number of Jewish professional men in Jamaica, Curacao, Surinam, Venezuela, Colombia, Costa Rica, Argentina, and Brazil. In nearly all the other countries there are one or two Jewish physicians or dentists who have gone there from Europe or from the United States.

Despite all the favorable conditions and opportunities, one is impressed by two facts: the absence of Jewish women, especially among the Ashkenazic Jews, excepting, of course, in the agricultural colonies of Argentina; and the earnestness and frequency with which the men express the hope of returning to their native countries. As a result, the majority of Jews in these lands are bachelors, and look forward to the time when they will be able to go back to their own countries, though as a matter of fact only a very small number do return, the “tropical germ” being a most persistent one.

In these lands there are few Jewish organizations or societies. Nearly every country has some sort of charitable association for mutual help and for the care of the needy or
the stranded. Jewish cemeteries exist in over 90 per cent of the Latin-American states, and wherever possible, there is some sort of religious congregation. Argentina, Brazil, Panama, Jamaica, Curaçao, and Surinam have synagogues and temples, usually with their own rabbis. In the other countries the Jewish populations assemble for worship during the high holidays. On these occasions they employ a rabbi from the United States or Europe, or else some member of the congregation, well versed in biblical and talmudic learning, officiates as leader. Where there are no religious edifices, services are held in the home of some member, or in a public hall. The only Jewish hospital is in Buenos Aires. In Kingston, Jamaica, there is a Jewish charitable institution and hospital combined.

As a rule, Jewish children are sent to private schools in the countries in which they live. In a few of the capitals, where the educational system is well advanced, the children attend public schools. In the Argentine Republic there are special schools in the agricultural colonies conducted under the auspices of the Jewish Colonization Association. The instruction is both religious and secular in character. For university education and professional training Jewish young men usually go to Europe. Where there are synagogues and temples with rabbis, the children receive rudimentary instruction in the Jewish religion and in Hebrew. At other places the young acquire religious inspiration and teaching from their parents or grandparents and from the observance of the ceremonies of the faith in their homes. All the children are bi-linguists. They speak the tongue of their parents, and have, of course, a command of the language of the land in which they reside. At present, Argentina is the only country that has Jewish
newspapers. Here are published four such periodicals, two dailies and two weeklies.

Little is known about the large Jewish population scattered throughout these South and Central American countries. The true extent of their numbers cannot be determined. Some authorities place it as high as fifty to sixty thousand. And even if this number be added to the 150,000 known Jews, it cannot be said absolutely that this represents the entire Jewish population. For the difficulties in arriving at definite figures are very great, nearly all of the countries listing their immigrants by countries of origin. Many Jews enter these lands thus classified, and distributing themselves into interior towns and outlying districts, they neither come in contact with their coreligionists in the more thickly settled parts, nor do they have occasion to openly profess their racial origin. Consequently, in a census enumeration their identity as Jews is not disclosed. Sometimes, fearing prejudice on the part of the clergy or the natives, the Jewish immigrant keeps his religion a secret, or openly adopts the Catholic faith.

As one reviews the histories of the several countries, one discovers amongst the early founders, their officials, their leaders, and generals the names of prominent Spanish and Portuguese Jews. To-day, after the lapse of centuries, these names still figure prominently in the political and social life of the countries. But no longer do the descendants either recall their Jewish heritage or profess that faith. This accounts for the scarcity of professing Jews in many parts of Brazil, although it is a historic fact that considerable numbers participated in the capture of Bahia and Pernambuco by the Dutch, and that later many others migrated to Brazil and formed settlements for sugar production and other activities.
ARGENTINA

The most interesting and by far the most important of the Jewish communities in the southern hemisphere are those of the Argentine Republic. The highly developed character of that country, its favorable geographic location, its enlightened and progressive government, and its rapidly acquired prosperity stamp it as one of the greatest and richest countries of the western hemisphere. It is situated almost entirely in the temperate zone, the climate varying from very warm in the north to cold in the south. Here Europeans of all nations can pursue the lives they have been accustomed to, without risk to their health. The country’s chief exports are wheat, Indian corn, linseed, wool, hides, dye and tanning woods, frozen meats, and live stock. With one-tenth of its arable land under cultivation, it is already one of the world’s great granaries.

Argentina is the melting-pot of South America. Its immigrant population, composed chiefly of Italians and Spaniards, has blended with the native stock, and has produced a new type known as the Argentino. Up to 1913 there was also a considerable influx of French, Russians, Austrians, Syrians, English, Germans, Swiss, and Portuguese, but since that year the bulk of the foreign immigration has been mainly Italian, Spanish, Russian, and Turkish. Thus Argentina is essentially a white man’s country. Rich and resourceful though it is, it is still in the infancy of its development. The second country of Latin America in territorial extent, it is a little larger than the section of the United States lying east of the Mississippi River, and while it has a present population of nearly 9,000,000, it could easily sustain 75,000,000. Being so thinly populated, it naturally encourages immigration. The individual
is welcomed, but the principal means relied upon to people
the soil is the establishment of colonies, hundreds of which, in prosperous condition, can be found throughout the Republic.

Buenos Aires, the capital, ranks, after New York, Chicago, and Philadelphia, as the fourth American city in size, and is the second largest Latin city, giving precedence only to Paris. It has a population of a million and a half, and is increasing in size faster than any city in the United States, excepting perhaps New York or Chicago. Its avenues, parks, public buildings, docks, and steamship facilities compare most favorably with those of the great centers of the United States or Europe. It has many sumptuous clubs, has newspapers published in nearly every modern language, including Yiddish and Russian, and, like the cosmopolitan city it is, contains special colonies or districts of Jews, Italians, Germans, and so forth.

In this country of wonderful opportunities there are estimated to be 110,000 Jewish inhabitants. Of this total, 65,000 live in the capital, Buenos Aires; the remainder are distributed over agricultural colonies, such as those established by the Jewish Colonization Association, or are to be found in the other cities and towns of the country. It is a striking fact that 90 per cent of the Jewish population in Argentina is Russian, the other 10 per cent including Jews from Roumania, Turkey, France, Italy, England, and Germany. Of the Jewish population in Buenos Aires 50 per cent are engaged in commerce and trade, 30 per cent in agriculture and stock-raising, and 20 per cent in the arts and trades, in banking, and the liberal professions. Among the artisans and tradesmen are tailors, blacksmiths, masons, carpenters, bakers, and manufacturers of caps, shoes, mattresses, and furniture. The tendency of the younger men among Russian and Roumanian
Jewish immigrants is to rise above the station of their parents. As a result, the colleges and universities of Argentina include in their student body many of the children of these immigrants, and the nation's Jewish lawyers, physicians, dentists, and engineers are largely recruited from their ranks.

The presence of such a large Jewish population in the capital city is not surprising. Situated on the banks of the River Plate, the gateway of the Atlantic, Buenos Aires has, from its earliest days, enjoyed those elements which make for an important commercial center; during the past few decades it has exhibited an extraordinary growth, along with which there have come into existence corresponding opportunities, so that the same factors which are responsible for the large numbers of Jews in the commercial and industrial cities of the United States and Europe have likewise attracted the current of Jewish immigration toward Argentina and concentrated so much of it in her metropolis. As to participation by Jews in politics, it is not very marked in the chief city, but in the provinces, and especially where the agricultural colonies exist, it is more pronounced. There is one Jew in the Chamber of Deputies of the National Congress and another in the Chamber of Deputies of the province of Buenos Aires. As to trade matters, the Jews are especially influential in the export of cereals, one of the most important sources of the country's wealth, and some of the largest and most powerful cereal exporting concerns are owned by them. The social status of the Jews at the present time is quite modest. In business dealings they are, of course, thrown into close contact with their non-Jewish friends, but socially their intermingling is somewhat limited. But while the older generation keeps aloof, the members of the younger more easily assimilate and, readily assuming the
nationality of their new home, mingle much more freely, and even take a keen interest in political activities. The Jews have societies and organizations, charitable, social, religious, educational, and nationalistic, of their own. They possess their cemeteries, and while there is but one synagogue in Buenos Aires, there are numerous chapels and houses for prayer. This synagogue was constructed sixteen years ago, and is the home of the Jewish congregation which has officially existed as an organized body for fifty years, and is in fact the oldest Jewish society in the country. Its rabbi is Rev. Samuel Halphon who received his education and training at the Paris Seminary. The colonies also had a rabbi, a graduate of the Berlin Seminary, but he died several years ago. These colonies, which are distinctly Jewish in character, observe the Sabbath strictly, though such is not the case in the capital or in other large cities. In the provinces, Saturday is recognized officially as the Jewish day of rest, the authorities permitting Jews to work on Sunday instead. The high holidays are observed by the Jews in all parts of the country with appropriate ceremony and due solemnity.

Because of the favorable conditions of land, climate, and peoples, there are found here the usual number of Jewish women and children to be expected in ordinary statistical calculations. Under the auspices of the ICA, there was inaugurated, about five years ago, a school movement, called The Jewish Religious Classes of the Argentine Republic, for the purpose of "promoting and propagating moral and religious teaching and instruction" among the children. This movement under the direction of Rabbi Halphon now includes more than thirty schools distributed through the capital and the provinces. The expenses of this school work are defrayed by
the ICA and by the parents of the pupils. The same society, moreover, has established some seventy schools in the colonies, where the children receive both religious and secular instruction, the latter in accordance with the official program in force in the public schools of the state. These colony schools are maintained almost entirely at the expense of the ICA.

A Jewish event worthy of special mention is that relating to the hospital erected in Buenos Aires by the Ezrah Charitable Society, as one of the public institutions which the several foreign colonies have contributed as permanent memorials of the Centenary of Argentine Independence. This hospital will contain fifty beds, the most up-to-date surgical and operating rooms, an out-patient department, and numerous other modern features. The execution of the general plans is under the supervision of a Jewish engineer-architect, Jacques Braguinsky. Exercises in connection with the laying of the corner-stone of this institution were held on Sunday, October 29, 1916. Among the distinguished guests present were Colonel Martinez Urquiza, aide-de-camp and personal representative of the President of the Republic, and the governor of the province of Entre Ríos.

Another commendable activity is the effort which the Argentine Jews are making to raise funds for Jewish relief in the countries now at war. While there is no central organization for that purpose, the existing societies in conjunction with certain Jewish leaders have collected more than 100,000 pesos ($42,450). Furthermore, during the month of February, 1916, the Buenos Aires Zionist Society convened a Jewish congress which was attended by representatives from all the provinces, and formed an organization to urge equality of rights for Jews throughout the world.
At present there are in Argentina five periodicals devoted to Jewish interests. Four appear in Buenos Aires; one weekly, printed in Yiddish, is published in Entre Ríos.

There is a strong feeling that there are in this country many Christian residents of Jewish descent. It is highly probable that numerous Jews who participated in the founding of Brazil, and were later forced to leave that land, made their way into Argentina, and became merged with the natives. This feeling is strongly emphasized by the fact that many historic families of Argentina bear the same names as some of the exiled Spanish and Portuguese Jews.

As for the agricultural and other colonies, there is a different story to tell. The colonists usually migrate with their families and relatives and form a group by themselves. Hence, while in Buenos Aires the condition of the Jew is about the same as it is in the large cities of other lands, in the colonies, the mode of life being chiefly communal, the colonists, as such, live apart from their immediate neighbors. There are about 23,000 Jews in the colonies that have been established by the Jewish Colonization Association. These settlements are located in the provinces of Buenos Aires, Santa Fé, Entre Ríos, Santiago del Estero, and the Pampa Central.

In addition to these 23,000, there are 22,000 Jews who are distributed over the cities of Rosario, Mendoza, Bahía Blanca, Tucumán, Carlos Casares, Córdoba, La Plata, and Paraná. About 40 per cent of them are engaged in agriculture either independently or in privately organized colonies, 60 per cent in commerce and trade, and the remaining 10 per cent in the professions. As in the capital, over 90 per cent of the Jews in the colonies and other places are Russians. In these communities there are few wealthy members and few poor ones.
Socially they are highly esteemed. They have their own societies and organizations for mutual aid and for charitable purposes. At Moïseville, province of Santa Fé, with a Jewish population of 3693 colonists and 1957 non-colonists, there is a synagogue. In Rosario, also in that province, there is a Jewish community-building where are centered the civic, religious, and social activities of the 5000 Jewish inhabitants. Santa Fé, in the same province, has a Jewish population of about 1000. Other important colonies with their populations are: Mauricio, Pampa Central, colonists 1696, non-colonists 1309; Clara and San Antonio, province of Entre Ríos, colonists 5559, non-colonists 2140; Lucienville, in the same province, colonists 1848, non-colonists 1147; Santa Isabel, in the same province, colonists 972, non-colonists 95; Baron Hirsch, province of Buenos Aires, colonists 1466, non-colonists 544; and Narcisse-Leven, same province, colonists 1824, non-colonists 461.

In all the colonies the Sabbath is strictly observed; where there are no synagogues or chapels, services are held either in rented halls or in private homes. The children receive adequate Jewish teaching in the schools already discussed. Instruction in Hebrew obtains throughout the colonies, while prayer books, translated into Spanish and Yiddish, and historical and moral booklets are generously distributed. The immigrants who settle in these rural districts are industrious and law-abiding. They come mainly from Southern Russia, and although they know little about farming when they arrive here, they readily develop agricultural aptitude. By diligent application they have proved themselves worthy of the help granted them by the Jewish Colonization Association and by the government. Cattle-raising and dairying are now being
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developed by them to a considerable extent. Given a generation or two of opportunity and prosperity, and there is every reason to believe that both the Jewish immigrant and his children will prove worthy citizens, adding to the vigor and wealth, as well as to the intellectual and commercial development of the Argentine Republic.

In connection with the colonies, it may not be amiss to summarize briefly some of the salient facts published in the latest report of the Central Administration of the Jewish Colonization Association. First, in addition to the immigrants who come to settle in the colonies, there are others (including some of the colonists themselves) who purchase lands in the villages adjoining the colonies. They are erecting residences and places of business, in the hope of developing new centers of population where they can do business and build up little industries, attracting also the native population of outlying and interior districts. Examples of this are the village of Basavilbaso, near the Jewish colony of Lucienville, Dominguez and La Capilla, near Clara Cazes at San Antonio, and Moisiville Center, near the colony of that name. Another interesting fact is that during recent agricultural fairs and cattle expositions, the exhibits from the Jewish colonies have brought forth warm expressions of praise, while the press of the country has paid high tribute to the colonists for the progress they have made.

According to the Jewish Colonization Association's report, there were 26,648 Jewish inhabitants in its colonies at the close of 1913. Of this number 18,900 were agriculturists, and the remainder were engaged in other pursuits. This total represents an increase of more than 2680 over 1912. Moisiville, one of the colonies which suffers least from the fluctuations due to climate or locusts, enjoyed a reasonable increase.
The colonies of Entre Rios, however, have suffered a slight decrease due to a failure of crops during the past three years. Altogether there are 126,551 head of live stock in these colonies, including 24,482 milch-cows. In the province of Entre Rios there are a dozen creameries which supply their product to the River Plate Dairy Company, while the manufacture of cheese has reached an important stage in the colony of Clara. Each colony has its co-operative society for the purpose of purchasing supplies and selling its produce to the best advantage, as well as for the discussion of common problems in connection with its farms. Within the past year two young Americans, graduates of the National Farm School, one of them a soil expert, the other a dairy specialist, have gone to Argentina to assist the colonists with their professional advice.

There were registered at the port of Buenos Aires alone, in 1913, 10,049 Jewish immigrants. There were 8557 in 1909, 6581 in 1910, 6378 in 1911, and 13,416 in 1912, and these figures do not represent the total Jewish immigration into all parts of Argentina, Buenos Aires being the principal, but not the only point at which immigration into the country takes place.

In connection with this study of the Jews of Argentina, it is of special interest to note in passing an article which appeared in the Bulletin of the Social Museum of Argentina, November-December, 1916. This publication which is printed in Spanish is the leading periodical of contemporaneous thought, and in the quality of its articles and character of contributors, it is similar to the Yale Review or Columbia University Quarterly.

The article in question is entitled "La Inmigracion Israelita" (The Israeliitish Immigration), and is from the pen
of M. Bronstein. It is an able treatise setting forth in convincing fashion the salient characteristics of the Jewish immigration into Argentina, and leads to the conclusion that these Jews possess the qualities which are considered necessary for a desirable immigration into that country.

M. Bronstein lays stress on the diligence and application of the Jew, as well as on his aptitude for work, his high moral standard, especially that of his home and the female members of the family, his obedience to the laws of the country into which he migrates, and on his physical fitness due to the purity of the race. The Jew in Argentina is therefore a valuable asset. In support of his contention, the writer quotes from high Argentine officials commending the Jewish agricultural colonies and their schools, the standing of Jewish children in the public schools, the Jewish boys in the Argentine army, and other phases of Jewish life, refuting the charge that the Jew lives in isolation and does not properly assimilate in that country.

**Bolivia**

Bolivia is in size the fourth republic of Latin America. Within its limits could be included the combined areas of the states of California, Nevada, Utah, Arizona, Idaho, and Washington, or the territory of all of Germany, France, Italy, and Spain. It lies mainly in the tropics, but much of it is high in elevation, and has a temperate climate. The heat is often excessive during the summer (our winter), and much snow falls in the opposite season. Electrical phenomena are frequent, with hurricanes, detonations and cracklings in the air, strangely colored atmospheric phenomena and mirages. There is a population of over 2,500,000, but of this number
nearly 80 per cent is Indian, mixed, or negro. The upper class is very cosmopolitan. Bolivia is distinctly a mining country; it produces more than one-quarter of the tin output of the world, and its other exports include silver, copper, bismuth, tungsten, rubber, hides, coca from which cocaine is extracted, Peruvian bark, and other medicinal plants.

The number of Jews in Bolivia is from twenty to twenty-five, the majority residing at La Paz, the capital, located at an altitude of 12,300 feet, which is the center of the mining district, the terminus of the railroads, and the chief business center. These Jews hail from France, Germany, and Russia. There are but three women and one child, the latter attending the American Institute of La Paz. One-half of the resident Jews are owners of business establishments, the other half being employed by them. They rank well financially, and a few move in the highest social classes. They mingle freely with the natives, but there is only one case of intermarriage among them on record. The oldest Jewish family has been in the country but a dozen years, as it is only recently that Jews have begun to arrive here. Of the older Jewish residents, two are men of high standing and education, and possess flourishing business establishments. The later arrivals are men of little or no culture, and keep small dry goods stores or money-loan and exchange offices. There appears to be no observance in La Paz of either the Sabbath or the high holidays, neither are there any religious organizations, synagogues, or other Jewish activities to be found in this country.

**BRAZIL**

Brazil offers us a great deal in the way of historical interest, as the history of the Jews in this country begins almost simul-
taneously with the history of the country itself. There are to-day Jewish settlements in various parts of the Republic, but there is an absence of important communities even at Rio de Janeiro. There are several Brazilian Jewish agricultural colonies, more or less successful in their development. But the total number of Jews in the country is only about 5000. Brazil is vast in area and possibilities. Within its boundaries could be placed all of the connected area of the United States with nearly enough space left for Germany. While a large portion of its territory is located in the tropics, it has several prosperous cities in the temperate zone, to the southeast. Its population of 20,000,000 outranks that of any other Latin-American country. Rio, the capital, rapidly becoming one of the show cities of the world, has a population approximating 1,000,000. It is noted for its beautiful harbor, splendid boulevards, handsome public buildings, and great newspapers.

When in 1548, the Jews were banished from Portugal, a number fled to Brazil, but even here they did not escape the persecutions of the mother-country. While the Inquisition was never officially established in this country, it is a matter of history that many Neo-Christians and Maranos were sent back to Europe for trial before the Holy Office. By the beginning of the seventeenth century the Jews had become numerous and wealthy, largely, it is said, through having been the first to transplant the sugar cane from the island of Madeira. In the second decade of that century, the Dutch, proceeding with their ambitious schemes of conquest, set out to conquer Brazil. The Maranos and Jews are said to have assisted the Dutch, in the hope of warding off the introduction of the Inquisition, and the Dutch, on their side, seem to have relied upon the large Jewish population for assistance. At any rate,
when their fleets arrived at the port of Bahia and at Recife (Pernambuco), they found their expectations realized, and under Dutch rule religious restrictions were removed, and the several thousand Jews already there were soon joined by several thousand more from Holland. Great numbers also came to reside at Tamaraco, Itamaraca, Parahyba, and Rio. Pernambuco, however, remained the great center of Jewish population, becoming famous in the old world and in the new for its large Jewish congregation. Then with the overthrow of the Dutch régime, the dark days came back, many a brilliant scholar, writer, poet, and philosopher suffering a martyr's death, while numbers drifted away from the fold to become absorbed in the Catholic population, so that the ancient Brazilian Judaism was practically wiped out. To-day one finds among the ruling families great writers, statesmen, and other prominent individuals who are descendants of these historic Jewish families, though very rarely do any of them acknowledge their Jewish ancestry.

The present-day Jews of Brazil, numbering about 5000, are all European immigrants or descendants of immigrants of the last half-century. They are found mainly in the larger cities like Para, São Paulo, Pernambuco, and Rio, and in the few agricultural colonies in the State of Rio Grande do Sul. At some points they are formed into communities and organizations; in others they are scattered through the population. Russians, Galicians, Roumanians, Germans, and Poles predominate. There is also a considerable number of Jews from the Balkans and from Syria among them, but here, as in other lands, the different elements seem to live somewhat apart. The proprietors of large jewelry stores and money-exchange offices, the important commission merchants, and tradesmen
have sprung from the Ashkenazic population, while the pedlars and small shopkeepers are recruited from the ranks of the Orientals. There are estimated to be in the capital about 2000 Jews, yet one hardly realizes that a Jewish community exists in this large city. There is one congregation having a rabbi and a synagogue. Some of the younger men and native-born sons are engaged in the professions of law, medicine, and engineering, and are even identified with the political life of the country. At Rio particularly there are many people noted for their distinguished public service, who are descended from Jewish stock.

At Belem (Para), an Atlantic port with a population of 200,000, there is a Jewish colony of considerable importance. Its members are numbered among the prominent business men and are found in the various civic organizations. The Jews there have their own synagogue and cemetery as well as several societies for social and charitable purposes. They mingle freely with the Brazilians, and many of them have intermarried. While the exact number of the Jewish residents here is not ascertainable, it amounts to probably several hundred, and includes several prominent bankers and a great many export and import houses. Many of the Jewish residents are voters, and one mayor of the city of Para was a Jew. Some Jews may also be found among the prominent lawyers, physicians, dentists, artists, in fact in all ranks and in all kinds of business and professions. The members of the community have come principally from southern Europe, although there are also a few from Germany, Morocco, Portugal, and countries along the Mediterranean. A number of them close their places of business on Saturday, but as that day is regularly a half-holiday, this peculiarity of itself seems of no particular
significance. They likewise observe the high holidays, and their marriages are generally performed according to Jewish rites, after the civil ceremony required by the law of the land. The children receive religious training in their homes and through the medium of the synagogue. On the other hand, in Bahia, there are very few Jews, and they appear to have taken up only a temporary residence. While it might not be fair to say that they try to conceal their racial identity, they certainly make no positive effort to profess it. There are no synagogues, associations, clubs, or communal activities of any kind in the place. Some few Jews who have settled here permanently have intermarried with native Brazilian women, and have adopted the language and customs of the country. Here, as elsewhere, the Jews are engaged in the various branches of commerce and trade.

São Paulo, the capital of the state of that name, is the second center of importance in Brazil, as well as one of the most modern of cities. It is the center of the immense coffee district of Brazil, and contains a large German population. Here there are very few Jews, and they have no organizations. It is said that most of the small number who do come here abandon their faith and marry into Brazilian families. Some of the oldest Jews here have been in this city for thirty years. They come mainly from Germany and Austria, and rank well socially as well as financially.

Santos, the shipping center of the immense coffee exports, has a population of some 40,000. Here there are about fifteen Jewish persons, five of whom are Americans and ten Europeans. All are engaged in commerce and trade, are well-off financially, and mingle well socially. The little group of fifteen assembles for religious services on the New Year and
on the Day of Atonement, and the few youngsters among them are said to receive Jewish training in their homes. The oldest Jewish family has been here about twenty-five years. Distributed through the states of Pernambuco, Alagoas, Rio Grande do Norte, and Parahiba, there are about two hundred and fifty Jews, 90 per cent of whom live in the state capitals. Of this number one hundred and seventy-five are of Polish, the remainder of Turkish birth. Practically all are engaged in their own businesses. As a class they are mostly small merchants and pedlars, and have no special standing socially or financially. In Pernambuco the Jews have now a congregation and a charitable society, but no synagogue or cemetery. The children are, however, brought up in the Jewish faith and are taught Hebrew. The Jewish influx into these regions is of very recent date, probably not over half a dozen years, and consists of Jews who formerly made their living in France as pedlars. Many of them have come here since the outbreak of the war. Following the establishment of the agricultural colonies in Argentina, the ICA entered Brazil in 1904, laying the foundation for several similar co-operative groups. These were settled on a scale smaller than that of the Argentine colonies. It cannot be said, however, that their success thus far has been encouraging. The first was established at Philippson, named after the Belgian philanthropist, in the state of Rio Grande do Sul, in an agricultural section largely populated by Germans. During the initial few years of their establishment they required a great deal of pecuniary aid from the ICA, but with increased experience in agricultural methods and close application to the soil, they are reaching a point where they may soon become self-sustaining. A second colony was established near the municipality of Passo
Fundo, in the same state, upon a large estate called Quatro Irmaos, consisting of 200,000 acres, to which were added 4000 acres purchased from the Government. The colony at Philippson is composed of seventy-eight families, with a total population of three hundred and seventy-eight souls. Of these, sixty-nine families are already installed, that is to say they are supplied with a homestead, a certain acreage, necessary farming implements, and the allotted number of cattle. The principal products of their farms consist of corn, tobacco, string beans, potatoes, and pistachios. A good deal of timber is also cut. At present the colonists find that the various crops when raised through their own labor bring sufficient revenue for self-support, and every effort is being made to encourage them to work the lands themselves, without calling upon expensive outside aid. Because of the high prices that potatoes bring, the colonists are being urged to extend their acreage in that crop. Cattle-raising also forms part of the farm activity, and from 300 to 500 head of cattle are sold annually. One of the distinctive features making for the more successful economic operation of the colonies is the co-operative buying and selling league by which the middlemen's buying and selling profits are eliminated. At Philippson there is a school with an attendance of about thirty boys and twenty girls. Two other schools have recently been installed for the accommodation of the children in the adjoining settlements. Health conditions are satisfactory, and the colony is giving attention to the organization of necessary improvements, the installation of baths, the laying out of a cemetery, the erection of a synagogue, and the establishment of a library.

The beginnings of the second colony, that at Quatre Irmaos, were handicapped by the unexpected arrival of a greater num-
ber of immigrants than could be cared for properly, but this difficulty was solved mainly by the purchase of more territory and the establishing of settlements adjoining the chief colony. Quatro Irmaos colony now has a population of nearly eight hundred and fifty. This number is being steadily increased by the arrival of other immigrants who settle in the vicinity of the parent colony. The building of houses and the laying out of lands are still in progress. One difficulty, however, which the colonists are beginning to face, is that of a supply of unskilled labor. The Russian and Polish Jew is not proving himself adept at this kind of work. The colonists, inexperienced in farming and unfamiliar with climatic conditions, did not achieve great success with their crops in the first years of their plantings, but conditions are improving. Sanitary conditions, as a general rule, have been satisfactory. During the early months of 1913 the Brazilian Government assigned a health officer to this district, but with the rapid increase of its numbers, the colony itself secured a special physician for service in the vicinity. This colony, too, is planning the construction of a synagogue, is laying out a cemetery, building a slaughterhouse, and providing other necessary adjuncts for a comfortable communal life. They have also improved the means of communication by building a branch railroad which forms a link in the line connecting Rio de Janeiro with Montevideo, Uruguay. In addition to the ICA colonies, there are also state colonies established by the Brazilian Government proper. In these there are about two hundred Jews, and in the state of Parana there is a great number of Polish Jews. Visits to these settlements disclose a very low state of prosperity, but even at that, it is certain the Jews there must find conditions less onerous than they were at home. A number of these Poles
have gone into business of one sort or another, some working on the railroads.

**Chile**

Chile, as large as the states of California, Oregon, and Washington combined, and with a population of 3,250,000, has a climate ranging from cold winter, at the Straits of Magellan, to torrid heat, on the Peruvian boundary line. There is a greater array of important towns in this country than is customary in Latin-American republics, and it has a number of well-developed local industries. Its principal exports include silver, copper, sulphur, vegetable products, wines, liquors, and, most important of all, nitrate. Santiago, the capital, which has a population of nearly 400,000, is often called the Paris of the Andes. Valparaiso, the principal seaport, is constructing wharves and docks, and working on other harbor improvements which will make it one of the finest ports on the Pacific.

The early history of the Jew in Chile is not a pleasant one. Persecution and auto-de-fés long darkened his existence, nor did his guise as Marano or Crypto serve to ward off the cruel intolerance of the times. Perhaps that is the reason why, though Chile is one of the most progressive countries of South America, and though its climatic and living conditions are favorable to Europeans, Jews have not flocked there in any great numbers. Altogether there are probably not over five hundred Jews in the entire country. Santiago contains nearly three hundred and fifty of this number. They come mainly from the Central-European countries, the majority from Germany, and may be found scattered in the cosmopolitan foreign colonies. The largest jewelry stores, money-exchange offices, and retail shops are of Jewish ownership, as are also some of
the important private banking interests. The prosperous Jewish members of the community are received in the finest societies. There are no central or organized Jewish activities, and it appears that the Jews here make no positive effort to reveal or profess their Judaic identity. There is no synagogue or temple; yet during the high holidays many Jews do assemble in worship at the home of some member of the community. There is in Santiago, as well as in many of the smaller towns, an increasing number of the so-called Oriental Jews, recent arrivals from the Balkans, Turkey, and Syria, who wander from place to place peddling their assorted wares. They live in the humbler sections, having little to do with the other Jewish residents.

**COLOMBIA**

Colombia, with a population of more than 5,000,000, borders on both the Atlantic and the Pacific. Within its limits could be placed the states of Texas, Kansas, Arkansas, and Louisiana, that is to say it has twice the area of the German Empire. Its principal products are coffee, cattle, hides, rubber, tobacco, ivory nuts, gold, platinum, and emeralds. The coast region has seasons resembling those of the tropics along the Caribbean, but in the interior there are four seasons, two wet and two dry.

In this country there are eighty Jews distributed as follows: Fifty-five at Barranquilla, three at Bogota, the capital, six at Cartagena, six at Cali, six at Rio Hacha, and the rest at various other points. Nearly all of them are engaged in commerce and trade. Several own private banking institutions, a few have come as agents for foreign commercial houses, others are agents of insurance companies, and two or three are
devoting themselves to agricultural pursuits including stock-raising. There are also a Jewish dentist and a Jewish optician. As a class, they rank well financially, mingle with the natives, and have intermarried to a considerable extent. When appealed to, they give freely to charitable causes, and during the present war have contributed to the Jewish Relief Fund through the Alliance Israélite Universelle. They have no synagogue, but do possess a cemetery. Being mainly of Sephardic tendencies, a number of them strictly observe the Sabbath-day, keeping their places of business closed on Saturdays. On the high holidays services are conducted at the home of one of their number. Some of the old families have been in the country for sixty years. The children receive a Jewish training at home, being usually sent abroad for their secular education. Colombia is noted especially for its culture and literary men, and it is not surprising to find that the Jews have contributed their proportionate quota of writers and poets. One of the finest contributions to Spanish literature is a novel entitled "Maria," from the pen of Jorge Isaacs. This novel, written in 1867, has been translated into seven different languages. It is now in its ninth edition, and is regarded as one of the classics of American literature. There are several descendants of the Isaacs family still living in Colombia.

Barranquilla, where the bulk of the Jewish population is centered, is an important seaport town, conducting more than half the foreign trade of the country. Here the greatest industrial development has also taken place. The majority of the resident Jews there are from the island of Curacao; there have been added fifteen native-born, there is one Russian, and the rest are immigrants from Syria. In the community there are about twenty-five women and seven children. At this
port, the consul for the Netherlands is Mr. Samuel de Sola, descendant of a family whose members have figured conspicuously in the history of Colombia and Venezuela.

The Jews in this city were and are generally leading men in many enterprises. They contributed to the starting of the water works in 1877, a most important and useful undertaking for this whole city and its surroundings, and to the founding of the Banco de Barranquilla. Mr. Agustin Senior was president of the said water works for a number of years until his death in 1886, when Mr. David de Sola took his place until 1904, when he, too, passed away. In fact, in every work of progress, of charity, or the like, the Jews were and are always found ready to contribute with their knowledge and their means.

**ECUADOR**

A large portion of this equatorial republic is high in elevation, so that it has a temperate as well as a tropical climate. With a population of a million and a half, it is equal in extent to the combined areas of Missouri and Arkansas. The white population constitutes 40 per cent, Indians, in a primitive and subject state, making up the other sixty. Guayaquil, the most important city and the principal port of the country, is located upon one of the finest harbors on the Pacific. It has a population of 75,000, so that it is the most populous port, after Valparaiso, on the west coast. Quito, the capital, has a population of 80,000, and is an ancient city of great historic interest. The principal products of the land are cacao, ivory nuts, from which buttons are made, the famous Jipi-Japi hats, commercially known as Panama hats, rubber, coffee, cattle, and hides.
It is in Guayaquil that an interesting little body of fourteen Jews is found. It is quite a cosmopolitan group, two of them being English, two German, four American, one Belgian, four Algerian-French, and one a British subject from Gibraltar. There are hardly any women or children. The Jews are all engaged in commerce and trade, are well-to-do financially, but limit their social life to their own circle and a few native families. Some have married into Gentile families, and in these cases the children have not followed the faith of their fathers. The little community assembles for worship during the high holidays at the home of one of their number. Of interest in connection with this colony are the four American Jewish residents, of the firm of Levi Brothers, retailers and wholesalers of dry goods and furnishings. There are three brothers, one of whom is married to an American woman. They began business some five or six years ago with a small capital, and have built up an establishment that conducts an annual business of over a quarter of a million dollars.

The British Jews are engaged in the jewelry and money-exchange business, and own the largest jewelry shop in the city. The Jew from Gibraltar resides in the city of Riobamba, and is the proprietor of the best hotel in the entire Republic. He also keeps a restaurant at Guayaquil. One of the German Jews is a commission merchant, and is the consul of the Dominican Republic accredited to Ecuador. The other German is the municipal chemist of Guayaquil. The Algerian-French Jews are in the dry goods business, conducting their shops on a small scale. The Belgian is also a dry goods merchant, located at Quito, some three hundred miles inland.
Paraguay

Paraguay, situated quite a way back in the southern interior of South America, is small in comparison with its big neighbors, Argentina and Brazil, but there are few countries offering greater opportunities for agricultural development. It covers an area of 196,000 square miles within which could be placed together California and Maine. Its total population is now 715,000, Asuncion, the capital city, having about 52,000. For many years this country has gone through a succession of internal disturbances, which have practically decimated the population and left it actually short of males. There are about one hundred and fifty Jewish families living in Paraguay. This would give it an approximate Jewish population of six hundred souls, of which number about four hundred reside at Asuncion. The community is made up of Russian, Turkish, German, and French Jews, the larger part being engaged in mercantile and commercial pursuits. There are also a few physicians and lawyers among them. It is interesting to note that the Director-General of Statistics of Paraguay is a Jew. Two synagogues, one Ashkenazic and the other Sephardic, afford opportunity for religious worship. There is, however, but one rabbi from whom the children receive instruction in religious matters. A section of the cemetery at Asuncion is marked off for the use of the Jewish community. There is a Zionist society in Paraguay which has sent financial aid to the Jews in the war zone. There is also an agricultural settlement called Colonia Franca. The Jews of this country date their arrival from about fifteen years ago.

Peru

Peru, the close neighbor of Chile, is one of the richest countries historically, in all Latin America. Here flourished
the wonderful civilization of the Incas. Lima, one of the oldest capitals on this hemisphere, is proud of a university which was one hundred years old when John Harvard established the famous college that bears his name. The country is rich in rubber, guano, alpaca, wool, mutton, petroleum, sugar, and hides, as well as mineral products. The early history of the Jews in Peru is similar to that of their career in Chile. To-day Central-European Jews to the number of three hundred are scattered over the country. At Lima there is an American dentist, Dr. D. S. Castro, and also a Jewish Benevolent Society. Aside from the fact that the Jews are the leading merchants in the land, there is nothing of unusual interest to detail about their life or community. There are only a few Jewish women and children in Peru, and as in Chile, one finds here, especially in the interior, a number of Oriental Jews dealing with and peddling among the native Indians.

**Uruguay**

Uruguay is a small country covering only 72,000 square miles, in other words it is about half the size of Montana, but it is one of the most prosperous and progressive of the Latin-American nations. It has a population numbering over 1,100,000, and is of exceptional agricultural fertility as well as of considerable commercial importance. Montevideo, the capital, is an attractive city of about 350,000 inhabitants. The country's exports include frozen, canned, and jerked beef, eggs, hides and skins, wool, hair, corn, flour, oats, and wheat—mainly stock-raising and agricultural products. It is only during the past twenty years that there have been any Jews in Uruguay, most of them having arrived within the last decade. The country has at the present time about 1700 Jews,
nearly three-fourths of them being of the Sephardic strain. Over 1500 of the entire number live in the capital city, and are, generally speaking, in moderate or comfortable circumstances. They belong mainly to the middle and working classes, the great majority being able to earn a good living. A few are fairly prosperous, although none are very wealthy. Montevideo, has, besides, a few wealthy merchants and bankers who are understood to be of Jewish origin, but who have practically no religious relations with the Jewish community of that city.

Less than two hundred of the entire 1700 Jews of Uruguay are women, while the children total four hundred and fifty. The greater part of the five hundred Ashkenazim have come from Russia. A few are of Roumanian and French (mainly Alsatian) origin. From Syria, Egypt, Turkey, and Greece have emigrated 1200 of the Sephardic branch of the race. About 60 per cent of the Ashkenazim, including several importers and wholesalers, are occupied in commerce, dealing in such commodities as jewelry, dry goods and furniture; 10 per cent are engaged in farming, though the agricultural colonies have not been markedly successful, and the remainder are employes, handworkers, and so forth. The Sephardim are generally less prosperous than their Russian and Roumanian brethren, about half of the Greek and Turkish Jews being mere employes as against 25 per cent of the others. Less than 10 per cent of these Greek and Turkish Jews are wholesalers, nearly all finding employment as commercial subordinates, handworkers, and small tradesmen. There are no factory workers among the Uruguayan Jews.

Before the war, Germany was the nation with which the foreign trade of the Jews of Montevideo was principally
carried on. At present the United States, Spain, and Japan absorb the bulk of their overseas commerce. The great European war, it may be stated in passing, has created no animosity among the Jews of this community, perhaps because practically all of them have originally come from countries opposed to the Central Powers. The relations between both branches of the race, too, seem to be very cordial, though they worship apart, the Ashkenazim renting one and the Sephardim two halls, which serve as meeting-places for worship. These halls are leased by the year, and hold about two hundred persons each. There are no synagogues in the country, nor are there any rabbis, services being conducted by shohetim. Hardly any of the Montevidean Jews close their places of business on Saturdays, but all observe the high holidays by attendance at divine worship and the abandonment of all work on the Day of Atonement. About 25 per cent of the children receive some sort of religious instruction, the Ashkenazim from a person sent from Buenos Aires by the ICA and the Sephardim from one of their own elders. Neither are there any periodicals devoted to Jewish interests in this country.

Though the Jews here mingle freely with the native population, intermarriage is almost unknown. As to the professions, there are two Jewish dentists in Montevideo, and many of the young men are now pursuing law, medical and other professional studies at the University of Montevideo and the National School of Commerce. Naturally the Jewish immigrants take no part in politics or in the government of the country, but their children, born or raised on South American soil, may confidently be expected to identify themselves with local interests. At the present time perhaps ten Jews hold subordinate posts in Government departments, customs, etc. There is
no Jewish hospital in Montevideo, but the Jews do have their own cemetery there.

Both of the two prominent Jewish societies at Montevideo are recognized by the Government. The oldest, the Sociedad Hesra, is a mutual aid society organized nine years ago. The Sociedad Hebra Keducha, which owns and administers the cemetery, has been in existence a little over a year. Both of these organizations appear to be due chiefly to the initiative of the Ashkenazim, although the Sephardim are also admitted. There are likewise two or three recently initiated clubs, organized by the young people for social and athletic purposes. Some funds have been collected for the purpose of aiding the Jewish war sufferers, the money being usually remitted through Jewish organizations in Buenos Aires, although direct remittances have also been made, the Sephardim remitting to their families and relatives in Turkey whenever practicable. The Zionistic movement is also represented here, funds being occasionally collected for this purpose, and Montevideo Jews having been represented in Zionistic congresses at Buenos Aires.

**Venezuela**

Venezuela's broad expanse is nearly twice that of Texas and Louisiana combined, and the country contains a mixed population of over 2,500,000. Its principal products are coffee, cacao, balata gum, rubber, hides, skins, cattle, and asphalt. In this republic there are between four hundred and fifty and five hundred Jewish residents. Because of the proximity of Curacao, only fifty miles distant, a number of Jews from that island have settled here and established branch business-places, while others have come from Surinam, Gibraltar, and Morocco. Venezuela divides itself naturally into three zones: agri-
cultural, pastoral, and forest; and since one-fifth of the population is engaged in agriculture, about 60 per cent of the Jewish immigrants have scattered themselves over the rural districts, individually or in groups of from two to ten, and are engaged in supplying the wants of those sections either as shop-keepers or as pedlars. The majority of the Jews, it will thus be noted, are engaged in commerce and trade, a few owning large stock farms in the interior.

In Venezuela, as elsewhere, the older families, those who have been in the country from thirty to forty years, are well-off financially, mingle in the best society, and occasionally intermarry with non-Jews. The largest number of Jews at any one point is the community at Caracas, situated 3000 feet above sea level. Here there are about one hundred and seventy-five Jews, and they include the principal merchants, exporters and importers of the city. The Government has conferred upon several of them the Order of Bolivar for meritorious services of a commercial or civic nature. There is no synagogue in Venezuela, but negotiations are now in progress for the establishment of a cemetery. During the more important holidays the Jews come into the capital for religious services, many of the older homes being then thrown open for ceremonial celebrations. Last year the Moroccan colony, at the conclusion of the Yom Kippur services, collected about $400 as a contribution to the French Red Cross.

PANAMA

So much has been written about Panama since the United States constructed its great waterway, that it is probably one of the best-known of Latin-American lands. One fact, however, should be borne in mind, namely, that the Canal Zone
through which the mighty canal passes is separate and distinct from the Republic of Panama, though the line of division in each of the two terminal cities on the isthmus is but a single street. In the Republic of Panama there are about five hundred Jewish residents, four-fifths of whom live in Panama City, the remaining hundred residing in Colon. Like the entire population of Panama, the Jewish colony is thoroughly cosmopolitan in its character. There are about 25 per cent of "native" Jews here, descendants of those who in former days left Curacao. These represent the aristocracy of the community, are well situated financially, and mingle in the finest Panama society. Another important group, the Syrian Jews, comprise about 15 per cent of the population. The remaining 60 per cent is made up of English, French, Turkish, American, Prussian, Portuguese, Egyptian, German, and Austrian Jews. Well-defined tendencies are noted in the distribution of their activities. The "native" Jews are the owners of the important commission-houses, and have large holdings in the public utilities of the country. The Syrians, also residents of long standing, are the medium-class merchants of dry goods, notions, etc. The Turks and Egyptians constitute the pedlar class or are small store-keepers. The hotels, moving picture theatres, furniture stores, haberdasheries, and shoe-shops have fallen into the hands of the American and Central-European Jews, especially since the invasion of the American canal builders. A few Jews have gone inland, into the Chiriqui Province, to engage in farming and stock-raising. There are several Jewish dentists, lawyers, opticians, and probably a Jewish physician in the colony. Of the old Panama families a number have been honored by the Government. One of them is the present consul at Bordeaux, France. Several are the
accredited consular representatives of foreign governments at Panama City. At one time the mayor of Panama City was a Jew.

Both at Colon and at Panama City there are organized congregations. In Colon there is an attractive little synagogue, the congregation being known as the Agudas Achim; it is Sephardic in character, though supported by both the Ashkenazic and the Sephardic Jews. Services are conducted on Friday nights as well as on Saturdays. Although the Jewish community at Panama City is nearly four times as numerous as that of Colon, it has no house of worship, though there are two congregations in the town. There is a well-laid-out cemetery in Panama City and another at Colon. There are also several societies organized to aid poor and stranded Jews. Two features of Jewish life worthy of mention have come to the notice of the writer. At the end of the fast on Yom Kippur, one of the hotels in Panama City, owned by a Russian Jew from New York, keeps open house for the Jewish soldiers and other employes on the Canal. In Colon, the older residents construct a large community Sukkah to which they invite all Jews who are without home or friends. The home life of the Jews of Panama contains much that is sweet and beautiful, and the children are reared in a delightfully Jewish atmosphere.

CENTRAL AMERICA
Guatemala, Salvador, Honduras, Nicaragua, Costa Rica

This entire region lies within the tropical belt, and the physical and climatic conditions are nearly the same in each. They have but two seasons, wet and dry. During the former, from May to November, it rains every day, while from November to April dry and even weather generally prevails. The
products from each of these countries are practically the same, namely, sugar, bananas, coffee, cacao, rubber, mahogany and other woods, chicle, indigo, Peruvian balsam, gold and silver, hides and skins. Guatemala and Costa Rica, with coast lines on both the Atlantic and Pacific sides, and each with a trans-continental railroad running from one border to the other, have frequent steamship communication with Europe and the United States, being as a result more progressive socially, physically, and commercially. Though Nicaragua and Honduras also touch on both oceans, the absence of cross-country railways has kept their eastern and western sections apart, the intervening interior lands meanwhile remaining little developed. Salvador, on the other hand, with but one port of entry on the Pacific side and with irregular and infrequent steamship communication with the outside world, enjoys an unusual state of progress, due in large measure to its sturdy, vigorous, and superior population.

Guatemala is but a five days' sail from New Orleans. It is a beautiful country about the size of the states of Kentucky and New Jersey combined, and has a population in excess of 2,000,000. About 60 per cent are pure Indians, 25 per cent half-caste and negro, the balance descendants of old Spanish or modern Europeans. Guatemala City, the capital, is picturesquely situated nearly 5000 feet above sea-level, has a brisk, invigorating climate like that of New England in springtime, and has trolley cars, telephones, electric lights, automobiles, good hospitals, attractive parks, and imposing public buildings, all combining to make life there pleasant and comfortable.

About seventy-five Jews live in this city, fifty of whom are merchants engaged in various lines of trade, money-exchange,
and banking. The remaining twenty-five comprise the few women and children and the young men engaged as clerks. The most prominent Jews in Guatemala are the Stahl family, owners of the firm of Schwartz & Co. One of the brothers, Maximo Stahl, organized the first and only cotton mill in Guatemala and indeed in all Central America. It is located at Cantel, not far from the city of Quetzaltenango, and here have been installed modern spinning looms, the little Indian boys and girls being trained to operate them. Stahl is also the first to have introduced American-grown cotton into Guatemala. The firm of Schwartz & Co. was established more than thirty-five years ago, for the past thirty of which it has been doing the bulk of the Government banking and financing. The majority of the Jews in Guatemala are Germans who came here either directly from Germany or via the United States. There are also a few French and Turkish Jews, and a Jewish physician from Austria-Hungary. As in most tropical countries, few of the Jewish men are married, and those who have families send their children to the United States or to Europe to be educated. The colony has an aid society, and through the payment of nominal dues together with voluntary contributions a substantial fund has been realized. This is used to assist any member in trouble as well as to maintain the special cemetery ground which the organization has acquired.

Salvador is a little smaller than the state of New Jersey, but harbors only 1,225,000 inhabitants. About 250,000 of this number are of pure European descent, and there is a very large percentage of light native stock. Nearly every available acre of land is under cultivation, so that the country is generally cheerful, prosperous, and productive. Altogether there
are not more than sixty Jews in the country, about 90 per cent of whom reside at the capital city, San Salvador. The greater number are engaged in commerce and finance. While the German element predominates in Guatemala, in this country the French Jews are in the majority. There are also several American Jewish families of Russian descent, a number of Dutch and a few Oriental Jews. The most prominent man in the little colony in Salvador is David Bloom, who migrated from San Francisco more than thirty years ago, and in financial circles occupies very much the same position as Don Adolph Stahl in Guatemala. Another interesting Jewish concern is that of Rosenblum Brothers, who came from San Francisco. This firm has the exclusive agency in that country for such commodities as the Eastman Kodak, National Cash Register, Burroughs Adding Machine, and other well-known lines. The largest stores are owned by French Jews.

HONDURAS, about the size of the state of Mississippi, has a population of 650,000, mainly Indians and mestizos, with a very few Spanish descendants of pure blood. Travel into the interior is accomplished mostly by mule or ox-cart, as there is little railroad mileage. The so-called North Coast, on the Atlantic side, is the center of extensive sugar and banana cultivation carried on by American capital and labor, so that in the towns adjacent to the plantation lands there is a large number of Americans. In Honduras, there appears to be only one Jew, living at Tegucigalpa, the capital, Sr. Ernesto Lazaro, Gerente del Banco de Comercio.

NICARAGUA, about the size of the state of New York, has a population of 600,000, with a predominating number of Indian and mixed peoples. The absence of cross-country railroads has kept the interior from enjoying full development, while
years of internal strife and disturbances have likewise had a generally retarding effect. In the capital, Managua, and at Leon and Granada, the other two principal points, there are about fifty Jews, of French and German origin. Through long residence, probably forty to fifty years, these people seem to have lost their religious identity, so that there is no such thing as a Jewish community. Neither Saturdays nor the high holidays are observed. Teodoro Teffel is the dean of the one-time colony. He has lived in Nicaragua upwards of forty years, and is one of the most prominent private bankers, importers and exporters, as well as coffee-plantation owners. Two of his sons have been sacrificed on the battlefields of Europe during the present war. Here and there on the Atlantic coast are a few American Jews from New Orleans who have local commercial and plantation interests.

Costa Rica is one of the most beautiful, enlightened, and progressive countries of all Latin America. It has a population of 411,000, largely of European descent, many of pure Spanish blood. It is in fact almost a white country, and is at once healthful and attractive. San José, the capital, is a charming modern city with a population of 40,000. Among its many splendid public buildings is a million-dollar national theatre, regal in its appointments and mural decorations. In this land of smiles, sunshine, and flowers, there are about ten Jewish families, numbering possibly fifty souls. They hail mainly from the Danish and Dutch West Indies, and speak English as well as Spanish and Dutch. Family ties are kept pure. The younger set intermarry in their immediate circle, and the result is that there has grown up a little community very much like one big family. Each one is a cousin or in another way related to the other. They are inclined to be
pious, close their stores on Saturday, and in their homes conduct Friday-night services. They are engaged in trading and banking. Three families stand out prominently in this community: the Robles, Sosos, and Sasals. Through inter-marriage all others are more or less related to them. Among them are a physician, an oculist, and a dentist. Of interest is a young physician, Dr. Louis Schapiro, formerly of Milwaukee, now in San José, who is Director of the International Hygiene Commission, a department of the Rockefeller Foundation for the elimination of hook-worm in the tropics. This young man is doing wonderfully successful work.

BRITISH HONDURAS.—Belize, the capital of British Honduras, is the center of the mahogany and chicle markets. All but five hundred of its 9000 population are colored. In Belize there are four Jewish residents, all English subjects, engaged in trade. Two of them have married native women. They stand well in the community, and one of their number is an influential member of the Legislative Council.

MEXICO

Mexico has been very much in the public eye during the past seven years. This land, which enjoyed such a splendid reputation for progress and prosperity under the administration of the late Porfirio Diaz, had awakened the interest of the entire world in its forward movement. Its vast area could easily include that of the German Empire, France, and Great Britain combined. It has a wonderful variety of temperate climate upon its plateaus and of tropical warmth in its valleys and sea-coast. The population of 16,000,000, largely native Indians, includes several hundred thousand foreigners who at one time were engaged in developing the country's
remarkable resources and almost unlimited possibilities. Mexico City, the capital, with its 450,000 population, was in its balmy days of quiet and prosperity one of the most beautiful capitals in the world, but the chaotic conditions which have existed during the past few years have been responsible for the exodus of the greater part of its foreign element. In those trying times, most of the Jews left, so that it is quite impossible to obtain with any degree of accuracy information concerning the present Jewish population. During the years of peace and order, Mexico had a Jewish population estimated at one time as amounting to nearly 15,000. Of this number, nearly 65 per cent were German, Austrian, and American Jews, with a few French. A good many of the Americans came and went, keeping in constant touch with their homes. Nearly all of them were well-to-do. The vast majority resided at the capital city, while many travelled and traded with the other industrial and commercial centers of the Republic. When conditions became intolerable, a great many of the American Jews returned to the United States. Of the Europeans, those who had acquired sufficient wealth to enable them to live on their income continued their residence, while others seized the opportunity to do business with the various revolutionary factions. As to the remaining 35 per cent, composed of Roumanian, Turkish, and Syrian Jews, their lot was far from enviable, especially during the social upheavals. While a few kept small shops, the bulk of them were peddlars, dealing in rugs, silks, clothes, notions, and trinkets, those who peddled usually coming by way of Vera Cruz and then going about among the more important cities along the line of the National Railways. There seems to be but a single instance of an Oriental Jew who had a place of business in Mexico City, and
his partner was of Spanish origin. This class prefers to settle in the coastal and warmer towns and to deal with the native peons. Having little in common with their Ashkenazic brothers, they did not mingle much with them. During the days of turmoil, these pedlars suffered considerable hardship, due to their lack of knowledge of the Spanish language, as a result of which ignorance numbers of them were apprehended and executed as spies by different revolutionary factions. Their shrewdness and business acumen, however, enabled the more fortunate to make a fairly comfortable living, some even accumulating quite a little money.

According to a statement by Bernard Gallant, a young Russian journalist of New York, there is no unity or organization amongst the Mexican Jews. Gallant, who was associated with the Mexican Government for the past few years, has recently returned from his third tour through Mexico. In all his investigations he has, he claims, failed to discover any synagogues, temples, or other indications of Jewish activity. The only ones who frankly admit their Judaic belief are the Oriental and the Balkan Jews, while the European as well as the American Jews apparently desire to conceal their Hebraic extraction. As their interest in the country is merely commercial, they concern themselves very little with the spiritual phases of life. They rank well financially, although none of them has amassed a fortune.

Despite the fact that Mexico is a Catholic land, there is no hostile feeling shown toward the Jews, the better class of whom enjoy many social privileges. At present there are very few Jews left in the country. The moving-picture king, now a naturalized Mexican, is an Austrian Jew. He was the first to introduce the "movies" into that country, owns the largest
and most modern theatre in the capital, and is interested in a chain of moving-picture theatres all over Mexico. With the outbreak of the Madero revolt he left his business in the hands of his family, and joined the campaign of Francisco Madero, taking an active part in the early revolution and contributing generously toward the support of the cause. When the President asked him what he could do for him in return for his services and support, the Austrian-Mexican Jew replied that the Jews of Mexico City had no cemetery of their own, and he asked for and obtained the grant of a plot of land for that purpose.

In Mexico one hears that the Madero family is descended from the Portuguese Jewish family of that name. The same is intimated of the Pesqueiras who have likewise been active in the political dissensions. José Y. Limantour, financial genius of the Diaz administration, is a descendant of French Jews. Diaz himself, though of Indian descent, is said to have traced his ancestry back to the De Haas families of historic interest.

Mexico was one of the first colonies of Spain to introduce the auto-de-fé in which a number of illustrious Maranos perished. It was in Mexico that Luis de Carabajal, originally from Spain, settled as Governor of Nuevo Leon. His nephew, also of that name, was born in that country, and was the first Jewish author in America. Many of the prominent families of Mexico to-day bear names which can be traced back to historic Spanish and Portuguese families, adding strongly to the belief that numbers of the Jewish race must have either abjured their faith to escape trial and torture or become lost through amalgamation. To-day Mexico feels the need of some stimulating force from outside, and Carranza is giving serious
THE JEWS OF LATIN AMERICA

consideration to the project of inviting Jews from Russia to colonize this land. With peace and order restored, Mexico would be a land of countless opportunities. The Jews are in certain quarters considered the very material required in the country for reviving the country's industrial and commercial growth. Merchants in all fields will be wanted soon. Mexico also has an abundance of rich soil that has long been idle, while there are plenty of natural resources awaiting the magic touch of development.

THE WEST INDIES

The West Indies constitute a chain of islands varying in size from Cuba, larger than the state of Pennsylvania, to small islets of only a few acres in area. They stretch in a wide curve from the Florida coast to the northern shore of South America, beginning at the northwest with The Bahamas and terminating at the south with Trinidad. Considered as a whole, the climate of these islands is decidedly healthful. The rainy season sets in about June, and lasts through November or December, with a break in August and September. But the days when the sun does not shine at all are very rare, the nights are beautiful, while the magnificent natural scenery is staged among picturesque reefs and brilliant, blue waters of transparent clearness. A study of the present-day status of the Jews in these lands reveals several interesting features. Each of the islands at one time numbered Jewish people among its early settlers, the numbers growing into flourishing communities, and becoming important factors in the material development of the different regions. During the past half-century, however, these numbers have begun to dwindle, so that to-day only a few of the islands can claim a Jewish com-
Community of any size. This change may be attributed to unfavorable political conditions, earthquakes, and volcanic eruptions, or to the desire of the younger men to leave the narrow confines of their own homes in order to seek independent fortunes in adjacent countries.

**Cuba**

Cuba, with an area equal to that of the state of Pennsylvania plus six hundred square miles, has a Jewish population of about 1000. This island is of unusual historic interest, for it was here that the Jew, Luis de Torres, who accompanied Columbus in 1492, settled and died. On account of the Spanish influence which prevailed over the West Indies in the early sixteenth century, Jewish men and women suffered the same persecution as did their coreligionists in the mother-country, many a noble and prosperous Cuban Jew having died a martyr to his faith, while there sprang up a considerable colony of Maranos and Crypto-Jewish families. Indeed not until 1881 were Jews permitted legally to reside on the island; and it was only toward the close of the Spanish-American war that public religious services other than the Roman Catholic were tolerated. It may also be of interest to know that during the Cuban war for Independence, Lewis Fine, a Jewish resident of Key West, Florida, rendered valuable services to José Martí.

While there are estimated to be about 1000 professing Jews on the island, there are many indications of an equal number who either do not profess their Judaic extraction or have become lost in the native population through intermarriage or indifference. About half of the known Jewish population resides at Havana; the other half is distributed over Santiago
and other cities. About 10 per cent come from Central Europe and the United States. The remaining nine-tenths hail from Roumania and other Balkan States, Greece, Turkey, and Syria. There are approximately one hundred and fifty women and sixty children in its population. The Jews are credited with having developed the two great national industries, sugar and tobacco, but their activities are now centered largely around retail-stores and peddling. The proprietors of the larger dry goods and haberdashery shops, the chief tobacco exporters, and wholesale grocers are members of the Jewish faith. The largest department stores are also owned by Jews, the principal one belonging to Charles Berkowitz. The first to introduce moving pictures into Cuba was a Smyrna Jew, Mauricio Soriano, representing Pathé Frères. There is also one large Jewish fruit grower on the island.

The Jews are fairly prosperous financially, and mingle freely with the native Cubans with whom they sometimes intermarry. With but few exceptions, however, their social life is limited to their own circles. The community has three Jewish organizations: the United Hebrew Congregation, the Chevet Ahim Congregation, and a Y. M. H. A., each with headquarters at Havana. The first of these is composed mainly of American and Central-European brethren. It has its own cemetery, permission to establish the burial ground having been secured through the influence of President Roosevelt. The Chevet Ahim Congregation is larger, being made up of Oriental or Sephardic Jews. This group holds weekly services in a modest one-room synagogue. Fifteen years ago there were but very few of these Orientals on the island. Having prospered in the new atmosphere of religious and civic freedom, they have encouraged their friends and relatives to join
them in the new land of liberty, so that their numbers have considerably increased. Though this congregation is not a rich one, it has given freely to Jewish charities at home and abroad. The third and youngest of the societies is the Y. M. H. A. Despite the considerable Jewish population and the increasing number of women and children, there is little religious activity in Cuba. Whenever the services of a rabbi are required, such an official is invited to the island from Florida.

DOMINICAN REPUBLIC, HAITI

These two countries, adjacent to Cuba, offer little of interest in the way of a study of the Jewish people. In the Dominican Republic there are hardly more than thirty-five persons of the Jewish faith. In most cases they have married native women and their offspring are being brought up as Catholics. At one time there is said to have been a considerable Jewish colony in the Republic, which came over from the Danish West Indies, but they were unfavorably impressed with local conditions and soon left the country. The few Jews who are on the island are settled at the capital, Santo Domingo, and at Puerto Plata, an important seaport. They are all engaged in mercantile pursuits, and appear to be of financial responsibility.

Haiti, the negro republic, numbers about fifty Jews in its population of nearly two million. Of these, ten are Egyptians and forty Syrians, all naturalized English, French, American, or Italian citizens. Included in the community are about half a dozen women and eight children. They rank well financially, but socially keep to themselves. There is no synagogue in the place, but the community observes the high holidays, one of their number, Albert Bigio, officiating at all religious ceremonies. Being of Sephardic tendencies and of a pious bent,
they see to it that their children receive some sort of Jewish training in their homes. They reside mainly at Port-au-Prince, the capital, the oldest residents having been in that country about twenty-two years. In some other parts of the island there are a number of Jews whose origin and history are unknown. They do not openly profess their faith, they intermarry with non-Jews, and seem disposed to conceal their racial identity. Of historic interest is the fact that a considerable portion of the native population of Jeremie is of Jewish descent. This little town of 35,000 inhabitants was the birthplace of Alexandre Dumas the Elder. A colony of Polish Jews is said to have settled there many years ago, but the present residents do not profess Judaism nor practice any Jewish rites.

BRITISH POSSESSIONS

JAMAICA

Noteworthy indeed is the status of the Jew on the island of Jamaica, the largest of the British possessions in the West Indies. Here he occupies a position of dignity and honor, social as well as commercial. It is especially gratifying to record that he has enjoyed the same degree of importance since the early colonial days of the seventeenth and eighteenth centuries. This island has been of interest to the Jews from very early times. When the English conquered it in 1655, a considerable number of "Portugals" lived there, the Sephardic Jews having used this name as a precaution against possible Spanish persecutions. The Dutch capitulation of Brazil augmented this settlement, while the numbers were still further increased by accessions from Surinam, by direct immigration from England, and later by newcomers from Curaçao and
Germany. Reflecting the high state of prosperity of the Jamaica Jews is the fact that in the seventeenth century they bore the bulk of the taxes of the island, although their total number could not have exceeded eighty. During the first half of the eighteenth century, when Jamaica was a far more important center than it has been ever since, practically the entire foreign and intercolonial trade of the colony was in the hands of Jews.

It is also pleasant to recall that this country led the way for the other British possessions to abolish Jewish disabilities. This enfranchisement was accomplished as early as 1831, and in the short period of the next seven years many Jews were appointed to civil and military offices, the number of Jewish officials and office holders continuing steadily to increase, so that in 1848 eight of the forty-seven members of the Colonial Assembly were of the Jewish faith. So influential and highly esteemed were these assemblymen that the Legislature, of its own accord, and by a decisive vote, adjourned in that year over Yom Kippur out of respect for them. In 1849, Dr. C. M. Morales was elected Speaker of the Assembly.

The island of Jamaica is about half the size of the state of New Jersey; its population is about 850,000. Its vegetation is as famous as its scenery. Sugar is the principal product cultivated, but its exports also include oranges, bananas, tobacco, and Peruvian bark. At the present time there is on the island a Jewish population of about 1500. As previously intimated, the country at one time contained as many as 2500 Jews, but many of the younger men have migrated to other points, seeking broader opportunities. The majority of the Jamaica Jews now live at Kingston, the capital, a clean and well-kept little city of 50,000 inhabitants. In Port Antonio,
the principal town on the north coast, there are four Jewish families, but even in this little community one finds an illustration of their varied activities. Of the ten adults in question, three are engaged in trade, the leading department store being owned by one, two occupy high political positions, one is a lawyer, another is a physician, and the other three are commissioned officers now serving in the trenches. Practically all the Jewish families of Jamaica are “old families,” whose ancestors settled there in early colonial days, their names indicating English, German, Portuguese, Italian, Spanish, and French origins. Although this is essentially an agricultural country, there are very few Jews engaged in that industry. Commercial, professional, and political pursuits have attracted all but a few, and Kingston being the center of politics and trade of the island, nearly all have congregated in that city. A fair estimate would give 90 per cent of them as occupied in commerce and trade, and the remaining 10 per cent as engaged in the professions and politics.

While they mingle freely with Gentiles, socially and commercially, intermarriages are not encouraged and are of infrequent occurrence. They maintain their own synagogues, temples, and charities, yet it cannot be said that they are exclusive in any invidious sense. In Kingston there are two synagogues, one of the United Congregation of Israelites, the other of the English Israelites. The former maintains a special rabbi, the latter a reader.

The Jews of Kingston maintain a Hebrew Benevolent Society, a Gemiluth Hasadim Society, and their own burial grounds. The Benevolent Society was established in 1851, immediately after the epidemic of cholera. At that time out-
door relief only was given, but in 1863 it was determined to establish alms-houses. This charity is supported by voluntary contributions. There are about thirty-five inmates in the home, chiefly aged persons and young children. The Gemiluth Hasadim Society has been in existence over a century. It provides for the burial of the dead besides giving relief to respectable Jewish poor outside of the home. Over $10,000 has already been collected for a war relief fund for Polish Jews. In addition, the Jews have contributed most liberally to all other war relief funds raised in Jamaica. There are no Jewish publications on this island.

The home life of the time-honored families on the island is particularly delightful. One is impressed with the sweetness and harmony that prevail. As a rule the families are large. The girls are educated locally and in England, principally in music and other arts. The boys either enter commercial life at an early age or are educated for the professions in Canada and England. The tremendous overseas trade of Jamaica (which amounted to $26,621,476 in 1914) has been built up with Jewish co-operation and initiative. Practically every important article of trade is represented by some prosperous Jewish firm, and in certain lines, notably textiles and wearing apparel, Jews dominate the market. On this island one never thinks of the Jewish inhabitants as Jews until attention is drawn to that fact. They are primarily British, politically and commercially; in religion and domestic life only are they Jewish. A list of celebrated Jews in Jamaica, past and present, would be too extensive to chronicle in a survey of this character. In recent years many Syrian Jews have settled on this island.
BERMUDA

On the island of Bermuda, a favorite winter resort, there are but few Jewish residents, all of them living at Hamilton, the capital. This community of nine, if it may be dignified by that term, consists of one family, two young men who make periodic visits to the island in the interest of American manufacturers, and three other Americans. The one family, which is Canadian by nationality, consists of husband, wife, and two small children. The father is engaged in the restaurant and café business, and also conducts a moving-picture theatre. As to exports, this island is noted principally for its output of juniper or cedar, used in making lead pencils, and for its early vegetables and for Easter lilies raised for the New York markets.

THE BAHAMAS

In the Bahamas there appears to be but one person of the Jewish race, a Miss Amelia Dorothy de Frees, residing at Nassau, New Providence, the seat of the government. This lady was born in London, and belongs to a distinguished family, one of her brothers being a major in the royal flying corps, and another a lieutenant in the Indian cavalry. Miss de Frees, a lecturer of ability and a journalist of prominence, has contributed to some of the leading periodicals of Great Britain, Canada, and the United States. Her chief interest is in the application of art to civic life. A curious fact about this island is the existence of a very small cemetery for the interment of Jews in the city of Nassau, adjacent to St. Matthews Church. This would seem to indicate that at one time there must have been a Jewish community on the island.
Barbados and Trinidad

Trinidad, as far as can be ascertained, contains no Jewish people at all—at least none who profess or claim to be of Jewish extraction. Barbados numbered Jews amongst its earliest colonizers. In fact at one time the Jews controlled the extensive sugar works and conducted the major portion of the foreign trade there. As far back as 1679, Bridgetown, the principal city, had a synagogue, and during the palmy days the Jews contributed generously to Jewish causes in other parts of the world, sending donations toward the construction of the synagogue at Charleston, South Carolina, and also toward that at Philadelphia. The Jewish colony at Barbados even had a well-organized religious school. To-day, however, there are very few Jews left on the island. The few that are there have become part of the English colony, and have lost their identity as a separate community. They are well-off commercially, and rank high in the social life of the island.

French Possessions

Guadeloupe and Martinique

On these twin islands there are practically no Jewish residents. In Martinique, the birthplace of the empress Josephine, there are probably half a dozen men and women of Jewish extraction, but they do not profess their Judaic descent nor associate themselves in any way with Jewish interests. The absence of a Jewish population in Martinique is rather singular, for during the seventeenth century there was quite a prosperous Jewish colony there, and, though at times they had to endure the persecutions incited by Jesuit leaders, later their disabilities were removed and the colony grew in number
and prosperity. It is very probable that the frightful eruption of Mt. Pelé in 1902 was responsible for the departure of the few Jews who survived the catastrophe.

THE DUTCH POSSESSIONS

CURAÇAO

Another spot in the West Indies replete with historic associations as well as present-day interests is the island of Curaçao, only fifty miles from the coast of Venezuela. It is a small place, the total area being two hundred and ten square miles, or three and one-half times that of the District of Columbia. Willemstad, the capital, a quaint old Dutch town situated on a fine harbor, constitutes the most important section. The total population of the island is 30,000, and while some are occupied in farming, the majority are engaged in commerce. This town is a free port, and is the great entrepôt and exchange depot for all the West Indies. As a result, all languages are here heard and spoken. Incidentally it may be noted that the famous orange-peel liqueur is not made in Curaçao, but in Holland. It is here that one of the first real Jewish communities on the Western Hemisphere settled, far back in the middle of the seventeenth century. The land assigned to these settlers was situated on the northern outskirts of the capital in the district still known as Jodenwyk. The first effective settlement, however, began in 1654, when the conquest of Brazil by the Portuguese resulted in the expulsion of the Brazilian Jews and their dispersion to the West Indies. Large numbers came here bringing with them considerable wealth and laying the foundations of a commercial
development and supremacy which has been retained to the present day by their descendants and successors.

The community life of the Curacao Jews began definitely in 1656, when they organized a congregation, the Mikveh Israel, under the direction of the Spanish and Portuguese community at Amsterdam. In 1692, having outgrown the little wooden building where they held services, the congregation erected a synagogue, consecrating it on the Eve of Passover. The next few decades witnessed such a steady growth in the Jewish population that it was found necessary to enlarge the house of worship, which to-day, after a lapse of nearly two and a quarter centuries, is pointed out as one of the landmarks of the town, and as the oldest Jewish synagogue in the New World. The Jewish settlement increased so in prosperity that at the end of the eighteenth century Jews owned most of the property in the district of Willemstad. In those times as many as fifty-three vessels are said to have left Curacao in one day, bound for Holland and laden with goods which were for the most part the property of Jewish merchants. When the Shearith Israel Congregation of New York or the Jews of Newport appealed to these merchants for aid, they responded promptly and liberally. In 1865 there was organized a reform congregation under the name of Emanu-El, and the following year its members dedicated a temple of their own. Although the Curacao Jews enjoyed every right, privilege, and distinction, and at one time (1750) numbered over 2000, this number has now greatly diminished. At present, there are only about six hundred left, while twenty-five years ago there were nearly twice that number. Several of the old families, as well as many of the younger element, have migrated to Panama, Havana, Venezuela, the United
States, and Europe. Unlike most of the other islands of the West Indies, Curaçao has no "native" population.

In former years, the synagogue and the temple both had rabbis, but at present the religious activities of each is carried on by a reader, the Dutch Government paying the salary of the minister of the synagogue, and also contributing to the maintenance of the temple minister. The Congregation Mikveh Israel conducts its services according to the Portuguese ritual. It is moderately "reform," having an organ and choir. The Temple Emanu-El is more reform in character, following the rites of the temple of that name in New York. As is natural in a community of this character, some merchants always close their places of business on the Sabbath, and all the great holidays are strictly observed.

No hostility of any sort against the Jews exists. The delightfully Jewish atmosphere permeating this settlement is probably responsible for the absence of intermarriages. There are a number of charitable institutions on the island, and a religious school for the children holds classes on Sundays. There is also a Jewish cemetery. The Jewish community of Curaçao has responded fittingly to the call for help from the Jews suffering in the warring countries. Over 90 per cent of the business establishments on the island being owned by Jews, Jewish men are naturally to be found occupying high political offices, serving as bank presidents, and engaged in the professions of law, medicine, dentistry, pharmacy, and journalism. Only a few of the Jewish residents are engaged in agriculture, and these have specialized in stock-raising. In the Colonial Council, a legislative body consisting of thirteen members who are appointed by the queen of Holland, there are five Jews. The queen has conferred high honors upon a number of Jews.
in recognition of loyal as well as distinguished services, while, because of their high commercial and social standing, the Governments of Austria-Hungary, Denmark, Norway, Brazil, Portugal, Belgium, Spain, Guatemala, and Costa Rica have seen fit to designate certain Curaçao Jews as their consular representatives on the island.

Surinam (Dutch Guiana)

Surinam is situated on the north coast of South America. As one of the old colonies of the Netherlands, its history has been closely intertwined with that of the mother-country and the other Dutch colonies. At one time Surinam had a large, prosperous, and influential Jewish population numbering several thousands. From this possession many of the younger men migrated to other parts of South America and the West Indies establishing themselves in business, and thus in many parts of the New World one finds numerous families who trace their ancestry back to Surinam households. In late years, however, the Jewish population has been decreasing, so that in 1915 there were less than 1000 Jewish inhabitants in the place. When they were more numerous, the Jews occupied prominent positions of trust and responsibility, being the owners of the largest places of business, while official and professional life was also well represented by them. Even to-day, despite their decreasing numbers, the Jews of Surinam form an important part of the population, and may be found in many positions of importance. The majority live at the capital city, Paramaribo. Jewish influence is strongly felt here, and there are several Sephardic congregations and synagogues, as well as other distinctly Jewish organizations.
THE UNITED STATES POSSESSIONS

PORTO RICO

The Jewish population on the island of Porto Rico consists of about six families with a total of twenty-five members. They came to the island from the United States shortly after the American occupation, and have established themselves in various lines of activity. Among the more influential Jews in Porto Rico are the Hon. Adolph Grant Wolf, son of Simon Wolf, of Washington, D. C. Mr. Wolf is a justice of the Supreme Court in Porto Rico, having occupied that position for over ten years. Another Jew is a superintendent of schools on the island. During 1914-1915 the assistant attorney-general of Porto Rico was Robert Szold, Esq., now in the Department of Justice at Washington. The other Jewish residents are proprietors and hotel-keepers, builders, artisans, and shop-keepers. The Jews in general are fairly well-off, and some of them are welcomed in the finest society of the island.

VIRGIN ISLANDS

The United States Virgin Islands, which up to a few months ago were known as the Danish West Indies, enjoyed the distinction at one time of being the commercial metropolis of the West Indies. They are made up of three islands, St. Thomas, St. John, and St. Croix. With the abolition of slavery on the islands in 1848, the agricultural activities of St. Thomas were practically abandoned, but its splendid harbor and superb strategic position make it a shipping center of no little importance. To-day the majority of the 11,000 population, mainly negroes, depend on shipping activities for their living. Some sugar is still raised here. The famous bay-tree from which Bay Rum is made, grows on the small island of St. John,
population 900. St. Croix, with a population of about 20,000, is an agricultural and pastoral region. Its principal export is the renowned St. Croix rum. About the year 1850, St. Thomas had a Jewish settlement amounting to five hundred. These controlled the commerce of the island, were the prominent men of the country, and held high offices in the local government. Since then, however, their numbers have been diminishing; to-day there are not more than sixty Jewish residents on the island, about twenty each of men, of women, and of children. In 1796 the Jewish community organized a congregation known as "Blessing and Peace," and erected a synagogue. In 1803 this was destroyed by fire, to be replaced by another, in 1812, and ten years afterwards, a still larger building was constructed. The growing population made it necessary to provide other facilities and a decade later still an attractive and commodious house of worship was erected on Center Hill, the population having grown to sixty-four families. To-day this same synagogue serves as a house of worship for the present congregation which carries the old name and also for the Gemiluth Hasadim Society. This congregation is Sephardic in its tendencies, since the original settlement consisted chiefly of Spanish and Portuguese Jews, who came from Curaçao and parts of the Spanish Main. Since the demise, several years ago, of the old hazzan, David Cardozo, a young native, Moses D. Sasso, has been officiating at religious ceremonies. The community maintains fine Jewish homes and the children are given a splendid Jewish education. Charity is dispensed through the Gemiluth Hasadim Society. Many of the individual families have been aiding friends and relatives in the warring countries. With
the development of commerce in the early part of the nineteenth century other Jews have joined the settlement, migrating thither from France, England, Germany, and Russia.

In the Danish West Indies the Jews have always occupied prominent positions, socially, financially, commercially, and politically. In addition to being proprietors of the largest business establishments, they serve as directors and managers of the great steamship companies maintaining docks and offices here, act as consuls for foreign countries, and up to the taking over of the possessions by the United States, they held many important civil offices. Of the old-time residents a number have left honorable memories. Thus the Moron family, whose last male member died four years ago, occupied prominent social positions under the Danes. Abram I. Sasso was an expert accountant in these islands, held the position of Government Accountant, and assisted in liquidating the affairs of the old Bank of St. Thomas. At the time of his demise, in 1900, he was a member of the Colonial Council. Mr. Maurice Petit is the present manager of the West India and Panama Cable Company. He is a descendant of a French family of Bordeaux, and on his mother’s side of an English family, both of whom lived here as far back as 1840. Early in the last century a member of the Jewish faith, Major Wolff, head of the militia corps, was appointed Stadthalter, or governor, of the island, and Judge Reimund Baumann, who, as Government Secretary, assisted in the transfer of the islands to the United States, is of Jewish origin. There is no doubt but that under the stimulating sway of the United States the business interests, and so the general progress in these islands, will take a long step forward during the next few years.
THE PHILIPPINE ISLANDS

Ever since the United States took over the Philippine Islands, hundreds of Jews have been travelling back and forth either in connection with official service, the army or navy, or for commercial purposes. But aside from this transient population, there is on the islands a resident Jewish colony of nearly five hundred Jews, over two-thirds of whom make their home at Manila, the remaining third being distributed over the several other islands. This aggregation of five hundred has its regular proportion of women and children, and is made up of about three hundred Russian Jews, mainly from the United States, about fifty each from Germany, France, and Austria, the remainder having come from other countries. The Philippine Jews are engaged in a variety of activities. Commerce and trade claim the attention of the majority, one is a director of a large bank, several are engaged in the insurance business, the schools and universities include in their faculties several Jewish teachers and professors, while there is quite a number of professional men. In the University of the Philippines, a Jewish physician occupies the chair of bacteriology; Colonel Joseph N. Wolfson, an attorney, is one of the most prominent men on the island. Socially and financially the colony ranks well. Despite their considerable number, they have no Jewish organizations or Jewish activities, but the holidays are observed with appropriate services, a rabbi being brought for the occasion from the Chinese Coast.

THE HAWAIIAN ISLANDS

This group was formally annexed to the United States in 1898, and two years later was constituted as the Territory of Hawaii. Out of an estimated population of 328,856, there are
probably less than 40,000 pure white inhabitants in the territory. Sugar and pine-apples are its staple industries, while other exports include coffee, honey, hides, sisal, bananas, rice, wool, tobacco, cotton, and rubber.

At the present time there are about eighty Jewish people on the islands, most of them living at Honolulu, the capital; they are engaged in business, principally exporting and importing. Most of them lived on the island before the United States took possession. There are about a score of women and a dozen children. The community includes twenty Germans, two British and one Armenian, the rest being Americans. They all take an interest in the political activities of the island, and rank well financially and socially. While they have no societies or organizations, they arrange to take care of any poor or needy cases. During the high holidays services are conducted in some hall, a rabbi being engaged from the Chinese coast. Under such circumstances the children do not receive any special Jewish training. Since the outbreak of the war, the Jews of Hawaii have contributed liberally to various non-sectarian relief funds.

CONCLUDING OBSERVATIONS

With the exception of the colonies in Argentina and Brazil, we have seen that agricultural and pastoral pursuits engage the interests of but a small proportion of the Jewish inhabitants in all of Latin America. Commerce and trade, banking and finance, the liberal professions, and more recently pack-peddling appear to be the gravitating points of their economic activity. Around these groups there has developed a class of artisans, but these are to be found only in the few big South American cities, where the Jewish population numbers its
thousands, or in the vicinity of the agricultural colonies. What now does Latin America offer as a future territory for Jewish settlements? And how about the political stability of those lands? Answering the second question first, it is but fair to state that the reports of revolution and social unrest have in the past been grossly exaggerated. With but few exceptions these countries have been comparatively free from political disturbances. Cases of sporadic outbreaks have had no serious effect upon the country or its business. The countries of South America are now, politically speaking, fairly stable. The countries of Central America have been at peace for the past five years. The island republics of the West Indies, under treaty arrangements with the United States, are assured of political quiet. Those islands under European domination have seldom witnessed internal strife. Even Mexico, which has been all but torn asunder by the chaotic events of the past seven years, is now pulling itself together for a new start, and already numerous Jews are migrating to that country, ready to participate in the commercial upbuilding which will certainly eventuate after the close of the war.

As to the future opportunities and possibilities for the Jew in Latin-American countries, two facts should be borne in mind: these countries are in no sense industrial or manufacturing lands; and nearly every one would welcome foreign immigration to develop the fertile soil or to exploit the vast mineral resources.

But in the absence of organized industry and enormous factories, there are no such opportunities for artisan labor as exist in the United States. In the mines the work is of a hard and rough character. The native Indian, the sturdy Italian, the Pole, the Spaniard, and the tropic-seasoned negro here dominate the labor market. While there is a shortage of labor
of this kind in nearly every country, experience has demonstrated that Jews are not physically or temperamentally adapted to this class of work. The soil is an outstanding attraction, but here again a situation not altogether new to Jewry presents itself. As is well known, the Jew is capable of enduring hardship and toil, and is accustomed to sacrifices, and although he could, with proper agricultural training and experience, develop into a prosperous farmer and estate-owner, it seems that he will actually stick to the soil only so long as he is compelled to. The moment he finds his economic condition improved, he is ready to leave for the nearest city to engage in commerce or to settle in business near his former agricultural abode. As for the younger generation, but a small portion of it remains on the land; all are attracted to the city by the lure of the broader life possible in the liberal professions.

In the larger cities like Rio de Janeiro, Buenos Aires, Santiago, Montevideo, Havana, and Mexico City, the Jewish artisan might be able to establish himself successfully, but he would find himself greatly handicapped by lack of knowledge of the language of the land, by unfamiliarity with the peculiar ways of the Latin, and possibly by the competition of artisans from other Latin countries of Europe. Commerce and trade, then, beckon to him with impelling power. Here he finds himself master of the situation. In this field he is able to compete successfully with the native population as well as with the other European traders. The past history and the present status of the Jew in those lands has demonstrated this.

To the poor Jewish immigrant it cannot be said that Latin America offers great prospects. Except in co-operative groups or colonies, farming would not prove profitable. A single year
of drought, a plague of grasshoppers, a season of torrential rains, or some seismic disturbance that would devastate his crops, would leave him disheartened, penniless, and helpless. Besides, the land that he would receive from the Government might be off the beaten paths of travel, so that he would be left very much alone, away from large centers, and apart from his own kin—conditions of existence to which it is difficult for Jews to become reconciled. In groups, however, they fare much better. As has been pointed out, the pack-pedlar is beginning to arrive in Latin America in noticeable numbers. Of this class it is unnecessary to say much. Their experiences in other lands and the heights to which they have risen from humble beginnings are well known. Will they fare so well in Latin America? They are conducting their peripatetic negotiations with poor, backward, ignorant Indians, whose needs are little and whose possessions are still less. But leading a simple, frugal existence, the pedlar may manage to eke out a fair living, possibly a little more, may open a little shop, and eventually establish a business of some profit.

For the man of means and capital, however, Latin America is a tempting proposition. Railroads must be built, docks and wharves constructed, mines developed, electric lighting systems installed, cattle raised, plantations cultivated, ports and cities sanitized. These works call for scientifically educated and specially trained men. Foreigners find remunerative employment in such branches of activity, but advantageous business connections are usually made not directly with the country in which these developments are taking place, but rather with those countries or concerns which are furnishing the capital and facilities for carrying out the works in question.

In conclusion it is fitting to reflect a moment on one feature which this study has brought out. It is the number of Jews in
Latin America who have been lost to Israel through intermarriage, assimilation, removal of civil and religious disabilities, as well as through the indirect influence of a potent priest and church. That such causes have for centuries made deep inroads into the solidarity of the Jews in other lands cannot be gainsaid, but the presence of such influences in modern times may be attributed in a large measure to the fact that these small groups of Jewish pioneers lack adequate contact with Jewish communal and spiritual life. They sorely miss those invisible yet powerful currents which keep alive the sacred traditions and noble heritages of the Jewish race, and not being able to secure them, frequently drift, if not in the first generation then in the second, into foreign folds and alien alliances.

The writer wishes to express his grateful appreciation for the co-operation which he received in gathering this data from various United States consular and diplomatic officers as well as from prominent Jewish men and women in many of the countries under survey. With but few exceptions, the officials of the United States Government have responded promptly to the request for specific facts, and have maintained that splendid reputation for efficiency which has characterized these branches of the service. While the writer was familiar in a general way with the past history and present status of the Jews in these Latin countries, he was in a number of instances dependent for specific facts and figures upon his correspondents. It is but fitting that a word of appreciation be also said on behalf of Mr. Emanuel Weintraub, of New York, a student at George Washington University, Washington, D. C., who, in a secretarial capacity, gave lavishly of his time to the preparation of this survey.
JEWISH RIGHTS AT INTERNATIONAL CONGRESSES

BY MAX J. KOHLER

In 1833, even in the midst of the reactionary period, following the downfall of Napoleon, at one and the same time did Thomas Babington Macaulay, historian and statesman, deliver his famous address on "The Civil Disabilities of the Jews" in the English House of Commons, and Wolfgang Menzel, German historian and statesman, plead for Jewish emancipation in his own land, writing in impassioned terms: "If we withhold from the Jews their rights as men any longer, we ourselves would deserve to lose our own forever." Incidents like these remind us forcibly that, despite the teachings of history and enlightened statesmanship, not merely in Russia, Roumania, and Morocco have the Jews been deprived in our own day of full civil and political rights, but that even in England, Germany, Belgium, Switzerland, and Italy, Jewish emancipation was achieved only within the past century. Our own beloved country was the pioneer in establishing absolute religious liberty and equality, at the threshold of our national existence; to quote David Dudley Field's famous lines: "First among the nations, we of this country made it an article of organic law, that the relations between man and his Maker were a private concern, into which other men had no right to intrude. To measure the stride thus made for the emancipation of the race, we have only to look back over the centuries that have gone before us, and recall the dreadful persecutions in the name of religion, which have filled the
world with horror.” Largely influenced by this practical and just American precedent and the teachings of great thinkers like Rousseau, Voltaire, Jefferson, Madison, Mirabeau, Abbé Gregoire, Paine, and Dohm, the French Revolution, in its early stages, emancipated the Jews in France, and greatly ameliorated their condition in territories conquered by Napoleon, and particularly in Holland, Italy, and various German states, and formulated in unmistakable terms the principles of religious liberty as fundamental rights of man. In almost the identical language employed by Jefferson and Madison, during the decade beginning in 1776, Mirabeau, in 1787, and Talleyrand, in 1792, protested that the term “toleration” should be discarded, as inadequate to express the fundamental, natural right to liberty of conscience. How deeply nations were then already interlinked in disseminating such views is indicated by the fact that Dohm’s famous work, “Ueber die Bürgerliche Verbesserung der Juden” (1781), was prepared by this Prussian Christian statesman at the suggestion of Moses Mendelssohn, as an aid toward ameliorating France’s Alsatian Jews, that immediately it yielded good results in Emperor Joseph II’s Austrian Jewish Toleration Edict of 1782, that Mirabeau prepared what is practically a French summary, in 1787, and that the work was immediately published in translated form in France and Italy. The new era of enlightenment emphasized the need of international justice and good will; and the realization of the fact that, even apart from protecting the varying religious views of the subjects of the various states, international commerce and intercourse, immigration and intermarriage, all demanded the recognition of liberty of conscience as a principle of international law.
The Treaty of Westphalia of 1648, terminating the Thirty Years' War, demonstrated that there could no longer be a universal Catholic Church in Christendom, and that it was futile to endeavor by war to force nations to accept particular religious views. But it merely established the principle for Continental Europe that each sovereign was free to determine the religion which was to prevail in his own land, and allowed the subject holding differing views no alternative but emigration, unless his sovereign otherwise decreed. It was an enormous step forward, when the Congress of Vienna, in 1815, decided that adherents of all Christian creeds should have equal rights in Germany, but fortunately its conclusions were not thus limited and restricted.

The Congress of Vienna

The conditions that confronted Europe at the Congress of Vienna in 1814, after the downfall of Napoleon, are likely to find a striking parallel in many important aspects when the peace conference meets at the close of the present war. The Napoleonic Wars, like the struggle in which civilization is now involved, had seen material improvement wrought in the civil and political condition of the Jews. The important question arose whether the concert of the Powers would safeguard these landmarks of civilization, or let each German state arbitrarily deal with them as it chose. The latter alternative was not encouraging, in view of the fact that public opinion was

then still inadequately formed, and that there was a strong tendency towards reaction and antagonism towards the French Revolutionary spirit, which had established abhorred revolutionary governments and measures, now unseated or called in question by force of arms. It is to the signal credit of the great statesmen assembled at Vienna that they did not choose the line of least resistance, but, on the contrary, adopted an article restricting individual German states from curtailing Jewish rights, and established absolute religious liberty for unwilling Belgium. It was, moreover, the first time in modern history that Jewish emancipation was officially passed upon at a conference of nations and a resolution in favor of the principle adopted, although its compromised form and the reactionary trend of events prevented the marked improvement in the condition of the Jews of Germany that might have been hoped for as a result. Jewish communities were officially represented at the Congress, though not actually heard at any official sessions, and more effective work was done by those not formally appearing through representatives. The greatest statesmen of Europe publicly espoused the cause of Jewish emancipation, at a time when even in their own lands the Jews generally labored under serious disabilities. Detailed summaries of the debates on the subject have been preserved in Klüber's *Acten des Wiener Congresses*, and some of the memorials submitted on behalf of the Jews are also extant.

In the Kingdom of Westphalia, which Napoleon had established, an effective scheme for Jewish emancipation had been adopted and proclaimed some years before. Karl von Dalberg, the prince primate of the Confederation of the Rhine, had greatly alleviated Jewish disabilities, and granted greatly enlarged rights to the Jews of Frankfort-on-the-Main, on
December 28, 1811, in consideration of large payments in money and bonds, but this edict was repudiated by the municipality in 1814. Bremen and Lübeck had seen Jews at length privileged to settle there, and Hamburg found their rights there greatly enlarged, but in 1814 voted down a confirmation of Jewish emancipation. States like Prussia, in 1812, and Bavaria, in 1813, voluntarily followed the French precedents and enlarged Jewish rights, under the influence of French ideas and the more liberal spirit of the day. But scarcely had Napoleon been conquered, in 1814, than strong efforts were made to repeal all the ameliorating laws which revolutionary and semi-revolutionary governments had enacted, and the Jews eagerly sought relief at Vienna of a Congress entrusted with the duty of establishing a German confederation.

The Jews of Frankfort-on-the-Main were officially represented at the Congress by Jacob Baruch, the father of Ludwig Boerne, and by G. G. Uffenheim, and J. J. Gumprecht. The Jews of the three Hanse cities, Hamburg, Bremen, and Lübeck had selected as their representative Dr. Carl August Buchholz of Lübeck, an able Christian jurist who, a short time before, had prepared an illuminating exposition of the duty of Jewish emancipation. Other Jewish communities and prominent individual Jews made unofficial representations to members of the Congress on the subject. Particularly potent was the influence of a galaxy of brilliant Jewesses residing in Vienna at the time, whose salons were frequent meeting-places of the leading statesmen and rulers represented at the Congress. Baroness Fanny von Arnstein, Madam von Eskeles, Rahel Levin von Varnhagen, Madam Leopold Herz, and Dorothea Mendelssohn von Schlegel were the most prominent of these.
The Congress of Vienna was in session from about the end of September, 1814, until June 9, 1815. An almost innumerable host of potentates and their representatives were in attendance, so that it was practically impossible to accomplish much at formal sessions. Almost all the work was done at conferences of four, five, or nine great Powers. The great majority of the envoys were not admitted even to the formal sessions, while brilliant social entertainments filled up the time. As controversies regarding the disposition to be made of Poland and Saxony, and variances as to establishing a strong German confederation, created almost interminable deadlocks, the Prince de Ligne's famous *bon mot* was justified that "*le congrès danse bien, mais il ne marche pas.*" Napoleon's escape from Elba and his re-establishment hurried its work at the close, and left much unaccomplished, which might otherwise have been agreed upon. While Metternich, Wellington, Alexander I of Russia, Hardenberg, Stein, Humboldt, Nesselrode, and Talleyrand were probably its chief figures, von Gagern's statement is substantially correct that the substance of the work of the Congress was carried on by a select group of political experts, consisting of Wessenberg, Clancarthy, Dalberg, Humboldt, Gentz, and La Besnardièrè.

The subject of Jewish rights came up formally chiefly at the sessions of the Committee on German Affairs, at the beginning, and again at the closing sessions of the Congress, the earlier sessions of this Committee having been suspended without accomplishing anything important. At the session of this Committee, consisting of representatives of Austria, Prussia, Bavaria, Hanover, and Württemberg, Prince Metternich, on October 16, 1814, submitted a draft of twelve articles for a
German Constitution, on behalf of Austria, Prussia, and Hanover, as a basis for discussion. Metternich and Baron von Wessenberg represented Austria at these conferences, Hardenberg and Humboldt, Prussia, and the Count of Münster and Count Hardenberg represented Hanover, then a British possession. Article 2 of this Constitution made it one of the purposes of the proposed confederation to "safeguard internally the constitutional rights of every class of the nation." Prince Wrede, the Bavarian envoy, at once pointed out that this phrase seemed to be too broad, as, especially with respect to the Jews, it might well be considered that in a particular State they were not to enjoy equal privileges with the rest. But he contented himself with the declaration that only constitutional rights were involved, and that no sovereign’s rights would thereby be curtailed, if such rights were not defined in the Constitution. He reiterated these objections in a written declaration soon afterwards. At the October 20th session, Württemberg also declared that a fuller and more-definite formulation of the constitutional rights of every class of the nation was requisite, in which view Prince Metternich acquiesced. Count Winzingerode also objected, pursuant to instructions of the Württemberg Government, to such curtailment of the rights of constituent sovereign states, while Count Münster emphasized the absolute necessity of defining the rights of every German subject. A resolution to define the constitutional rights of every subject was thereupon adopted.

In December, 1814, Count Wessenberg, an Austrian representative, submitted a new draft, which contained an express, though limited, provision in favor of the Jews; it provided a guarantee of equal civil rights for all Christians, namely,
Catholics, Lutherans, and Reformers, with the further comment “N. B., the toleration of the Jews is to be here incorporated.”

It is probable that the Austro-Prussian draft was intended to secure liberal provisions for Jewish rights, though purposely left vague and indefinite. Prince Hardenberg and Baron Wilhelm von Humboldt had long previously espoused the Jewish cause, and Metternich and Gentz were favorably disposed toward it. Wilhelm von Humboldt, already in 1809, had prepared a detailed memorial on behalf of Jewish emancipation in Prussia, based on Dohm’s famous work, which undoubtedly promoted the passage of the Prussian law of 1812. He had given the subject deep thought, and was on close terms with prominent Jews and Jewesses. Prince Hardenberg had been largely responsible for the Prussian emancipatory edict of 1812, which the king of Prussia issued only after considerable urging and after much hesitancy.

On January 4, 1815, Prince Hardenberg wrote a strong letter in favor of the Jews to the Prussian envoy at Hamburg, Count Grothe, at the instance of Dr. Buchholz, their representative. He referred to the efforts being made at the Congress of Vienna on behalf of the Jews of Hamburg, Bremen, and Lübeck for full and equal rights, and also mentioned the “influence which Jewish houses exert upon the system of credit and commerce of the various German states, which cannot escape the notice of the Congress.” He stated that the restrictions recently imposed by the three designated cities on Jewish rights have all the more aroused his interest, as they are quite regardless of the future determination of the Congress, and
wholly inconsistent with the principles of the Prussian edict of March 11, 1812. He added the following cogent passages:

"The fate of the Jews in the remaining provinces and cities of the northern part of Germany cannot, since the enactment of the Prussian law, be a matter of indifference to the Prussian state, for continuing oppression and abhorred exclusion from rights, to which they are entitled as men, preserve a condition of immorality which has been made a reproach to them, and the intention of our government has been frustrated, to extinguish the traces of prejudice, which has arisen merely from despicable and slavish treatment, by according to them participation in all civil rights and duties. Moreover, the history of the past war against France has shown that they have become worthy, through true devotion, of the state which has taken them up. The young men of the Jewish faith have been companions in arms of their Christian fellow-citizens, and we have to point to examples of true courage and vaunted disregard of the perils of war among them, no less than among the rest of the inhabitants, and their women also, in particular, have mingled with the Christians in sacrifices of every kind.

If in other parts of northern Germany, the previously hostile system of treating the Jews continues, it must necessarily militate unfavorably against the spirit of the Prussian Jews, and retard their progress among us also, in view of the relations in which the families stand to each other, and particularly in view of immigration and intermarriage. Your Excellency is therefore respectfully urged by me, to indicate the attitude of the Prussian Government, along these lines, towards the Jewish inhabitants of Hamburg, Bremen and Lübeck, and to induce the magistrates and corporations of these cities to pursue the course, with respect to repeal of measures operating
prejudicially towards the Jews, which the Prussian State, through the edict of March 11, 1812, adopted, equally at the behests of humanity and the requirements of the time, and in accord with a prudent system of state policy. In addition, it will not have been overlooked by your Excellency, as I have myself already remarked in promoting the disposition of our Government, that the commercial interests of the cities themselves suggest a milder treatment of their Jewish inhabitants, as they would after all not succeed in depriving the Jewish houses of their already acquired wealth, and continued persecution would merely incline the latter to remove with their capital, which is so valuable to the Hanse towns, to other cities, in which the same rights as the Christian inhabitants enjoy would be accorded to them. Looking forward to early advices as to the results of your efforts.

C. F. von Hardenberg.

Vienna, Jan. 4, 1815.
To the Royal Representative,
Count de Grothe, Hamburg.”

Prince Hardenberg wrote in a similar strain, under date of May 12, 1815, to Frankfort’s Jewish representatives.

The printed memorial submitted by Dr. Buchholz was an able plea for Jewish emancipation, and, besides following the outlines of Dohm’s famous work of 1781, incorporated cogent arguments, based upon emancipatory laws meantime enacted, and emphasized particularly, in some detail, the patriotism of the Jews in the Napoleonic Wars. It is a booklet of one hundred and fifty-seven pages, with a preface dated Vienna, December, 1814. Dr. Buchholz, as shown by the diary of Friedrich von Gentz, the secretary of the Congress, was in
constant communication with the latter concerning the subject of Jewish rights during the Congress, beginning April 16, 1815. At several of these conferences Humboldt participated.

Friedrich von Schlegel, the distinguished German historian and publicist, then in the Austrian service, prepared a draft of a German Constitution for consideration by the Congress in March, 1815, which contained the following liberal paragraph:

"Article IV, Sec. 3. In order that the benefit of religious liberty shall finally be enjoyed by all the inhabitants of the various German Confederated States, and no class within the same shall be considered as disregarded and excluded in this matter by the Fatherland, the Israelites also, throughout the dominions of the German Confederacy, shall receive complete civil rights. All distinctions and disabilities conflicting with rights of citizenship, under which they have till now labored, shall from now on cease and be wholly terminated; on the other hand, the Israelites shall be subject to military service, in the same manner as other citizens, as has been the practice in most of the German states during the recent past."

Returning to Klüber's protocol of the debates at the Congress, the Committee on German Affairs resumed its sessions in the spring of 1815, and in the interim, Prince Hardenberg's letter to the Hamburg envoy of January 4, 1815, had been written. This protocol may be conveniently supplemented by reference to Schwemer's recently published excerpts from the municipal records of Frankfort, containing original contemporary reports from the leaders of the opposition to Jewish emancipation, Danz of Frankfort and Smidt of Bremen, and the Jewish records of Lübeck contained in Dr. Carlebach's valuable history of the Jews of Lübeck. In April, 1815, Humboldt and Prince Hardenberg submitted a new draft of a constitu-
tion, prepared by Humboldt, which, in Article IX, expressly provided for unrestricted religious liberty. This was superseded May 1, in view of opposition, by a new and much less satisfactory draft, which provided in Sec. 9:

“The three Christian denominations shall enjoy equal rights in all German states, and adherents of the Jewish faith, in as far as they assume the duties of citizenship, shall have accorded to them corresponding civil rights.”

Austria proposed a new draft the same month, article 17 of which, after first establishing equal rights for Christian denominations, provided:

“Persons of the Jewish faith shall remain in enjoyment of their already acquired rights, and are declared capable of acquiring civil rights, in as far as they assume performance of the duties of citizenship.”

On May 23, 1815, Prince Metternich submitted a new draft on behalf of Austria and Prussia, which was more liberal toward the Jews, and provided in Article 14:

“Adherents of the Jewish faith shall receive, in as far as they assume performance of all the duties of citizens, the corresponding rights of citizenship, and to the extent that this reform shall contravene state constitutions, the members of the Confederation declare that they will endeavor as far as possible to remove these obstacles.”

On May 26, 1815, in discussing Article XIV of the Austro-Prussian draft, Bavaria urged that the article did not belong in the Constitution, and that matters that did not relate to internal regulations were to be referred to the Diet. Hesse-Darmstadt did not believe that the Jewish clause belonged in the German Constitution, but merely in the organic act. The representatives of the confederated princes declared that the
rights of the Jews should not be determined in the first constitution, and might be considered in connection with Article 16 or 17, and the subject merely referred to the Diet. Holstein declared that the status of the Jews should not be provided for in the Constitution, and in no event would the delegates of Holstein regard themselves as bound thereby. At the fifth Conference, on May 31, the matter came up again. Austria and Prussia insisted that the principles to govern the treatment of the Jews should not be merely left for determination by the Diet to meet at Frankfort, as indicated by some prior votes, but should be settled here, because it was an important subject of general interest, whose purposes could be accomplished only through uniformly adopted legislation. But as the terms "reform" and "rights of citizenship" seemed to encounter some objection, they suggested substituting for "reform" the word "amelioration," and instead of "rights of citizenship," in order to avoid misunderstanding, "civil rights." The Hanoverian representatives declared that they unconditionally supported the article proposed, because the limitations it contained left it to the view of the Governments to determine to what extent they would modify their subsisting restrictions upon the Jews, standing in the way of Jewish admission to citizenship, in the best interests of the State.

Upon the basis of this declaration, not only many of the envoys, including Kurhessen, Luxemburg, Gotha, Schaumburg, Lippe, Waldeck, and Nassau, voted expressly in favor of the clause, but the representative of the grand duke of Hesse joined the majority in its favor, and also Holtstein, for reasons now reiterated in writing, and Lübeck, Bremen, and Frankfort voted for a reference of the subject, in view of its importance,
to the Frankfort Diet. It was, however, resolved to make another effort the next day to secure unanimity for a new version. The two Bernstorffs, on behalf of the Danish province of Holstein, in the written declaration referred to, emphasized Denmark’s friendly attitude toward the Jews, but called attention to their lack of instructions on the point, and hence favored a reference to the Diet. In the contingency of the Conference desiring immediate action, however, they suggested a general clause, substantially like the following: “Adherents of the Jewish faith, in as far as they assume the duties of citizenship, shall be assured a firm civil status, which the Bundesversammlung shall define more specifically.”

At the Conference of June 1, 1815, in view of the plan to endeavor to secure unanimity for a new version, this new clause was submitted and approved: “The Diet shall consider how the civil amelioration of adherents of the Jewish faith in Germany can be effected in the most uniform manner possible, and particularly how the enjoyment of civil rights can be assured to them, in exchange for their acceptance of all the duties of citizenship in the Confederated States. However, until then, adherents of that faith shall enjoy the rights heretofore granted to them in the several States.”

The Danish representatives for Holstein, the Bernstorffs, submitted at this session a further more definite draft, to evidence their desire to go in this matter as far as possible, without instructions, which draft provided: “Adherents of the Jewish faith, in as far as they assume the duties of citizenship, are guaranteed civil laws protecting them, with respect to the rights accorded to them, against persecution,
oppression, arbitrary conduct and expulsion on the part of the legislature."

A commission of two, to edit the text of the Constitution, and report the next day was, however, appointed, and unfortunately, Senator Smidt, the leading opponent of Jewish rights, as well as President von Berg of Lippe-Schaumburg, became the members of this committee. The representative of Frankfort, Danz, had meantime protested vigorously in writing against this Jewish clause, and claimed to reserve the right of not being bound thereby, and the representative of Kurhessen also objected. At the next conference, on June 2, it was decided to preface to this clause a declaration of equal rights for adherents of the Catholic and evangelical churches, and Saxony, in writing, objected to the inclusion of the Jewish provision, giving it preference there over others, declared by it to be equally important, and urged that at least the clause continuing already acquired rights should be omitted. A new draft was submitted, but not discussed till June 3, when this clause, now Article 16, was provisionally approved, despite the opposition of Saxony, Bavaria, and Hesse-Darmstadt, while Bremen contended that this would not validate French laws regarding the Jews in the 32nd Military Division. At the session of June 8, 1815, Bavaria objected to the article concerning the Jews once more, and the phrase "by any particular State" was substituted for "in any particular State," in the passage in Article 16 "continuing" Jewish rights, "heretofore accorded to them in any particular State," till the Diet acted, on the ground that such modification had been "previously acceptable," which fateful change of phraseology at the time attracted no attention. Frankfort's representative, in a memorandum dated June 5, 1815, expressing gratitude over
the recognition of that city's independence, qualified his earlier protests regarding the Jewish clauses, stating that he had made them only to avoid misunderstanding. The Constitution of the German Confederation was signed June 8, 1815, and the article referred to, the 16th, reads as follows:

"The different Christian sects in the countries and territories of the German Confederation shall not experience any difference in the enjoyment of civil and political rights. The Diet shall consider of the means of effecting, in the most uniform manner, an amelioration in the civil state of those who profess the Jewish religion in Germany, and shall pay particular attention to the measures by which the enjoyment of civil rights shall be secured and guaranteed to them in the Confederated States, upon condition, however, of their submitting to all the obligations imposed upon other citizens. In the meantime, the privileges already granted to this sect by any particular State shall be secured to them."

Friends of Jewish emancipation thought that they had won a good fight in securing a declaration in favor of amelioration, to be carried out by the Diet, and, in the meantime, preservation of rights theretofore granted. Gentz made an entry in his diary on June 9, 1815: "L'affaire des juifs heureusement terminée; l'acte de la confédération ayant été signé hier, sans que l'article qui les conserve, ait été ébranlé." Hardenberg and Metternich also, soon after, so expressed themselves in writing. But the contemporaneous private letters to the Frankfort public authorities from her representative indicate that Smidt deliberately made the apparently

1 English rendering as given in Herstlet's "Map of Europe by Treaty," I, p. 205.
merely stylistic change from "in" to "by," radically changing the sense, as was thereafter contended, and Smidt expressed himself privately as well satisfied.

The Frankfort archives show that their representative also was caught napping, however, and that he was astounded to learn from Prince Metternich's letter of June 9, 1815, to Baruch, Frankfort's Jewish delegate, that another provision had been inserted, particularly designed to be applicable to the Jews of Frankfort, in Article 80, which Metternich publicly invoked, when the Congress adjourned, as confirming Prince Primate Dalberg's grant. Metternich wrote:

"In answer to the petition of the Jewish deputies of the City of Frankfort-on-the-Main, dated Oct. 10, 1814, to the High Congress, praying for confirmation of the compact of Dec. 28, 1811, with the former Grand Duke of Frankfort regarding the civil rights of the Jews, they are informed, that in the Independence Act for the free City of Frankfort, the magistrates are advised that all well-acquired rights of every class of inhabitants are confirmed, and every contravening regulation is to be avoided. By this disposition, the Jewish congregation of Frankfort-on-the-Main will find satisfaction, as the legal arrangement which they had previously made, is fully confirmed.

PRINCE METTERNICH.

VIENNA, June 9, 1815.

To MR. BARUCH of Frankfort."

While the pro-Jewish edicts of revolutionary Governments like Hamburg, Lübeck, and Bremen were not so sweepingly and unequivocally confirmed, those of regularly constituted governments of other German states were, and particularly
those of Frankfort. Both Metternich and Hardenberg wrote letters regarding the action of the Congress in its relations to the Jews of the Hanse towns, after its adjournment, which Dr. Carlebach reprints, both indicating that they thought the Jews had won their fight.

Prince Metternich wrote to Dr. Buchholz, as representative of the Jews of the Hanse cities, under date of June 9, 1815:

"The Powers assembled here at the Congress, not unmindful of the welfare of individual subjects, have resolved that persons of the Jewish confession in the German Confederated States shall be assured universal civil rights. But as the circumstances of the day made it impossible to fully carry out this subject at the Congress of Vienna, it was meantime decided and provided that the German Bundestag at Frankfort a. M. shall deliberate, in what way general civil rights shall be conferred on the Israelitish congregations of Germany, and that until such deliberations are concluded, the liberties and rights conferred upon the Israelitish congregations in the various confederated states shall be preserved intact. This is communicated to the representative of the Israelitish congregations in Germany, Dr. Buchholz of Lübeck, in answer to his memorial to the Congress dated December 9, 1814, in order to give to those congregations the assurance, that the welfare of the Israelitish congregations will be considered at the Bundestag, and that active measures will be taken for conferring upon them these general rights.

(Signed) PRINCE METTERNICH."

Prince Hardenberg, under date of June 10, 1815, wrote to the Senate of Lübeck:

"The undersigned, Chancellor of State of his Royal Highness the King of Prussia, has learnt with much regret from
the reports of his Majesty's envoy, Count de Grote, that the representations he had been instructed to make on behalf of the Jewish inhabitants of the city have thus far been ineffective. Consideration of the subject by the Congress here had induced the undersigned to preserve silence on the subject until a determination was had. Now, however, that a resolution on the subject was adopted by the Congress, providing that the civil rights of the Jews be referred for determination to the Diet of the Confederacy, the undersigned cannot refrain from reiterating the disposition of Prussia on the subject, and flatters himself that the noble Senate, as well as the municipality, when made acquainted therewith, will give weight to wishes as just as they are humane, and will heed intercessions of governments to whom the city owes so greatly the recognition of its independence.

Prussia has afforded an example by its legislation to the rest of Germany, and proceeded with the fullest conviction that there was only one remedy for eliminating most effectively and surely the disadvantages that were feared from the adoption of persons of the Jewish faith into the body corporate, and that is, to accord to persons of that confession the enjoyment of full civil rights in exchange for their assumption of the duties of citizenship.

The Hanseatic Cities, which are so intimately connected with the Prussian State, cannot refrain from imitating this example, without directly contravening the purpose of the Prussian Government, to bind its Jewish inhabitants to their Fatherland, and in this way, to secure favorable results, as well for them as for the State; all the more so as the Hanse cities have so many recognized obligations towards
Prussia, and are so closely related to her through their common
ties, binding them together in a united German Fatherland.

How unjust and unfounded the fears are, that the advance
of the Jewish families in the commercial cities will be to the
detriment of Christian merchants, is demonstrated by the
commercial cities of Prussia, which stand in no different
position than the Hanse towns. The Jewish families, since
the enactment of legislation in their favor, have not progressed
relatively more; no Christian mercantile concern has had its
welfare sacrificed; just as many commercial houses exist as
before, and they transact their business with the same good
fortune as ever, without our having the slightest complaint
in the matter.

Under the terms of article 16 of the Constitution of the
German Confederation, it cannot be doubted that the civil
rights of the Jewish inhabitants of the Hanse cities are pre-
served until action by the Diet in the premises, in accordance
with the French legislation fixing these rights, and in line with
Prussian legislative policy and the principles of rational toler-
atlon. The undersigned requests the noble Senate, after com-
municating these views and arguments to the municipality,
kindly to act towards that end, and thereby to pave the way
for a sympathetic reception by the city of the resolution of the
Diet, which may be expected to be introduced, inasmuch as
the opinions expressed at the Congress by a decided majority,
and the resolution of the Congress that followed, leave no
doubt that it is the earnest intention of all Germany to accord
the enjoyment of civil rights to her Jewish inhabitants upon
their assumption of the obligations of citizenship, and in this
way to gain for the cause of Christianity not merely relief in
the most just manner from the heavy stigma, which had been
resting upon her for so many years, and from her cruel intolerance, but also in that it will make possible a transition for the better for a numerous class of inhabitants of Germany, in the most liberal rational way.

The undersigned gladly avails himself of the opportunity to assure the noble Council of his esteem.

(Signed) C. F. von Hardenberg.

VIENNA, June 10, 1815."

It will be observed that these letters deal with the article of the Treaty of Vienna as if it had not been changed by the substitution of the words "by any particular State," for "in any particular State." Either the verbal amendment had escaped the attention of Hardenberg and Metternich, or, as is indicated by Hardenberg's express reference to the French legislation, they regarded it as immaterial, inasmuch as a reasonable construction continued in force legislation even of such de facto revolutionary Governments.

Dr. Carlebach narrates most sympathetically and in detail the long and futile heart-rending struggle of the Jews of Lübeck to preserve their rights thus "guaranteed" by the Powers, but, despite remonstrance after remonstrance, the Jews were expelled from Lübeck, even in the nineteenth century, as also from Bremen! The extraordinary circumstance is, however, noted by him that it was intimated by the municipality to the Jews of Lübeck, in the course of the struggle, that appeals for aid to other powers might even lead to prosecutions for treason!

More important, however, as a landmark in the history of religious liberty, is the provision of the Treaty of Vienna concerning the Netherlands, incorporating and ratifying an
"annexed treaty" between Holland and England, Austria, Russia, and Prussia of the preceding year, which was probably the first international European treaty in all history which provided for absolute religious liberty. Its significance is commonly overlooked even by writers on international law, probably because of unfamiliarity with some details in the history of the Netherlands, involving enforcement of this very provision; it was a Belgian publicist, Jean De Ridder, who called attention to it a few years ago in an able address on *La Liberte de Conscience en Droit International*. The clause in question, establishing the union of Holland and Belgium, provided that the articles of the new Constitution of the United Kingdoms should not be altered, which assured to all creeds protection and equality before the law, and guaranteed the right of all citizens, regardless of religious belief, to admission to public employments and offices.

Article 2 of this Treaty of Eight Articles, signed at the Hague July 21, 1814, between Holland and England, Austria, Russia, and Prussia, had provided:

> Il ne sera rien innové aux articles de cette constitution que assurent a tous les cultes une protection et une faveur egales et garantissant l'admission de tous les citoyens quelle que soit leur croyance religieuse, aux emplois et offices publics."

The circumstances referred to deserve fuller consideration. On March 28, 1814, a proposed Constitution for the two states was drawn up, providing in Articles 190-193 for absolute religious liberty and equality, as heretofore noted. It appears that one of Holland's most distinguished Jews, Jonas Daniel Meyer, was one of the chief framers of this Constitution. The four Powers had entered into the above treaty of 1814, providing for the union of Holland and Belgium, with the prince of
Orange as ruler, under the specified conditions, and the same became absolutely binding through the clause of the Treaty of Vienna quoted. While Holland ratified this constitution, the Belgian Assembly of Notables rejected the religious liberty clauses, among others, on August 18, 1815, Belgium being still strictly and almost exclusively Catholic. King William I of the Netherlands nevertheless proclaimed this Constitution in force on August 24, 1815, declaring that the rejection of the religious liberty clauses was illegal, because inconsistent with the treaty in question. The ultra-Catholic party was incensed, and under the leadership of Maurice de Broglie, bishop of Ghent, bitterly assailed this course, and the bishop even declared it to be treason against religion to take the oath to support this new Constitution, and the pope at first sustained his course. The bishop was prosecuted in the civil courts for contumacy, however, and fled to France, and some years later the new pope acquiesced in the constitutional provisions in question. The emancipation of the Jews in Belgium dates from the adoption of this provision. But to return to the Jews of Frankfort, despite the clear provisions in their favor in the Treaty of Vienna, that city continued recalcitrant, and anti-Jewish feeling became tense elsewhere also. Varnhagen von Ense, in his work *Nach dem Wiener Kongress*, reports how, on July 1, 1815, Prince Hardenberg, at Israel Jacobsohn's instance, even prohibited the performance of an anti-Semitic play, called "Die Juden-schule oder unser Verkehr," previously sanctioned by a subordinate, which course caused wide comment and disapproval even on the part of persons not unfriendly to the Jews, Hardenberg's conduct being, however, dictated by the unseemliness of such attacks, "inasmuch as the Jews had
brought large sacrifices during the recent war for their country, and had nobly competed with the other inhabitants in rushing to arms, a number having become officers or received iron crosses." After Hardenberg's departure for Paris from Berlin, the play was nevertheless given, Varnhagen commenting on this disregard of the sacrifices evidenced by the death of Moritz Itzig and Hauschildt at the battle of Lützen. Hardly had Princes Hardenberg and Metternich arrived in Paris, than they wrote vigorous official protests, in November, 1815, against Frankfort's illegal course. Hardenberg fully sustained the Jewish claim, and reproached Frankfort for having obtained opinions in favor of their contentions from legal faculties of German universities, in violation of the conclusions of the Congress, and in defiance of the treaty provision, leaving the subject, if there were any doubt in the matter, to the determination of the Diet, especially as Metternich had officially informed the municipal authorities that Frankfort's independence had been recognized only on condition that all legally acquired rights of every class of inhabitants be enforced. Metternich wrote in the same spirit, and declared that "every arbitrary interference with the affairs of the Jewish congregation would be an attack on the authority of the Bundestag." Soon thereafter, Friedrich von Schlegel, who was Austrian representative at Frankfort, under date of January 30, 1816, wrote a vigorous report, attacking the municipality for violating both the pro-Jewish and pro-Catholic clauses of the Treaty of Vienna; the same has been handed down to us and was recently published, but as even Metternich's and Hardenberg's representations were practically futile and were answered evasively by Frankfort in December 1815, Schlegel's recommendations were of course ineffective. Jacob
Baruch sought Metternich’s aid once more, and two demands on Frankfort, not merely on the part of Austria and Prussia, but from the four great Powers, England, Russia, Austria, and Prussia combined, followed between August and November, 1816. Schwemer reports that these four Powers addressed two identical notes to Frankfort, reiterating the prior demands of Austria and Prussia. They based their stand on the principle that, inasmuch as the future regulation of the affairs of the Jews had been reserved for the Bundestag, Frankfort had no power to change them to the detriment of the Jews. In a second identical note, dated November 6, 1816, the four Powers again demanded that Frankfort cancel its ordinances, unless the Bundestag take jurisdiction, and as matters had become most serious for the Jews, in view of increasing anti-Semitic riots, not only in Frankfort, but elsewhere in Germany, the Jews decided to appeal to the Bundestag. These are probably the earliest joint international State papers on behalf of the Jews, and are doubtless preserved in archives, though not yet in print.

The humane attitude of the British Government is further indicated by the following hitherto unpublished despatch from Lord Castlereagh, British Foreign Secretary, which the British archives have just yielded up:

“To the Earl of Clancarty
Foreign Office, July 8th, 1816
My Lord,

As it is probable that the situation of the Jews may become subject of consideration to the Allied Plenipotentiaries at Frankfort, I have received the commands of His Royal Highness the Prince Regent to instruct your Excellency, in that
event to encourage the general adoption of a liberal system of
tolerant of respect to the individuals of the Jewish persua-
sion throughout Germany, in order that they may not be de-
prived of those indulgences they have lately enjoyed.

I am etc.  

CASTLEREAGH

It was thereafter, in October, 1817, that the king of Prussia
forced Hardenberg's hand by instructing him not to support
the Jewish cause at the Diet, on behalf of Prussia, and a
subsequent protest from England, in February, 1818, was
also futile. The Bundestag appointed a commission on the
subject in September, 1818, but it was six years before the
matter was concluded, and then only by an unsatisfactory
compromise.

THE CONFERENCE OF AIX-LA-CHAPELLE

The great Powers were represented at the Conference of
Aix-la-Chapelle, which met in the autumn of 1818, for the
particular purpose of determining whether the allied troops
should now be withdrawn from France or not, and to decide
regarding payment of France's indemnity to the allies. The
Conference took place at a time of violent reaction from
liberal French Revolutionary ideas, and in the midst of the
unsuccessful efforts to induce Frankfort to carry out the terms
of the Treaty of Vienna. Various Jewish communities and
their friends turned to this Conference for relief. This occa-
sion was also chosen by an English clergyman, Lewis Way,
who was deeply interested in the work of societies seeking to
convert the Jews to Christianity, to advance their emancipa-

1 Docketed "No. 8. To encourage a liberal system towards the
Jews throughout Germany." I am indebted to Mr. Albert M.
Hyamson, of London, for his kindness in sending a transcript of
this document to the Jewish Publication Society of America.
tion in Europe. He prepared a petition, addressed to Emperor Alexander I of Russia in their behalf, dated October 5, 1818, together with an accompanying memorial, which interested the latter so greatly, during this mystic-religious period of that monarch's life, that he referred the memorial to the assembled Conference of ministers, through his chancellor, Nesselrode. Action was had thereon, which is set forth in the protocol of November 21, 1818, signed by all the plenipotentiaries, Metternich, Hardenberg, Richelieu, Bernstorff, Castlereagh, Nesselrode, Wellington, and Capodistrias, as follows:

"Without entering into the merits of the views entertained by the author of the project, the Conference recognizes the justice of his general tendency, and takes cognizance of the fact that the plenipotentiaries of Austria and Prussia (Metternich and Hardenberg) have declared themselves ready to furnish all possible information concerning the Jewish situation in those monarchies, in order to clarify a problem which must claim the attention equally of the statesman and the humanitarian."

Way caused his petition, with the accompanying memorial and the report thereon, to be printed in French in Paris in 1819, as a pamphlet of seventy-eight pages, entitled "Mémoires sur l'état des Israélites, par un Ministre du Saint-Evangile." It follows, very largely, the reasoning of Dohm's famous work on Jewish emancipation, and in fact embodies a new outline plea by Dohm, dated November, 1818, prepared for the purpose at this very time. Way sought a fuller treatise from Dohm, but did not afford adequate time for the purpose, in view of Way's plan to submit it at the Aix-la-Chapelle Conference. The provision of the Treaty of Vienna on Jewish emancipation is quoted by Way, and he emphasized the failure
to enforce the clause according to its spirit, particularly in Germany, Poland, Austria, and Italy. A detailed summary of the Way booklet was printed in Frankel’s *Monatschrift* for 1869, and a sketch of Way is also to be found in the *Jewish Encyclopedia*. Frankel’s *Monatschrift* quotes (p. 235-6) from Gronau’s life of Dohm as to Dohm’s relations to the incident, and also an explicit denial by Way that he was actuated in the matter by any conversionist motives. It is undeniable that this Conference, at the instance of Russia, was thus induced affirmatively to urge international Jewish emancipation, and we certainly had not latterly been regarding Russia as taking the lead in work for the amelioration of the Jews.

**The Congress of Paris of 1856 and the Conference of Paris of 1858**

The Treaty of Paris of March 30, 1856, which terminated the Crimean War, naturally contained provisions concerning religious liberty, as the war had been started over controversies regarding protection of holy places in Turkish dominions and Russian claims to a protectorship over all Christians in Turkey. Shortly before the Congress met, at the Conference of Constantinople, according to the Protocol of February 11, 1856, France, England, Austria, and Turkey agreed upon terms of peace to be imposed upon Russia, which included the following provisions regarding religious rights in Moldavia and Wallachia, which principalities subsequently were united in the kingdom of Roumania:

"XIII. All the religious and those who profess them shall enjoy equal liberty and equal protection in the two Principalities.

XV. Foreigners may possess landed property in Moldavia and Wallachia on discharging the same liabilities as natives and on submitting to the laws.

XVI. All Moldavians and Wallachians, without exception, shall be admissible to public employments.

XVIII. All classes of the population, without any distinction of birth or religion, shall enjoy equality of civil rights and particularly the right of property in every shape, but the exercise of political rights shall be suspended in the case of natives placed under a foreign protection."

However, Gregory Ghika, prince of Moldavia, made representations to the Congress of Paris to the effect that the execution of this principle, "excellent in itself," should be reserved for application by the local Governments, which alone can do so beneficially.¹ The Treaty of Paris, perhaps for this reason, employed less specific terms on the subject, but substituted a provision for a commission to revise subsisting laws, and did, in addition, insert general guarantees of religious liberty for all Turkish dominions.

At the Congress of Paris, Austria, France, Great Britain, Russia, Italy, and Turkey were represented, and Prussia subsequently, the leading diplomats appearing being Count Buol-Schauenstein, Baron Hübner, Count Walewski, the Earl of Clarendon, Lord Cowley, Count Orloff, Cavour, Baron de Manteuffel, Count Hatzfeldt, and Ali Pasha. In Article IX

¹ Sturdza, Acte si documente relative la Istoria Renascerei Romaniei, II, 980, 986, quoted in the last-cited work, p. 139.
of the Treaty of Paris' express reference was made, and ratification given, to the Sultan's grant of a Hatti-Humayoun of February 18, 1856, just secured by Stratford Canning's able diplomacy, which had granted liberal rights to all the non-Mohammedan subjects of the Sultan, in the paragraph:

"His Imperial Majesty, the Sultan, having in his constant solicitude for the welfare of his subjects, issued a Firman, which, while ameliorating their condition without distinction of Religion or Race, records his generous intentions towards the Christian population of his Empire, and wishing to give a further proof of his sentiments in that respect, has resolved to communicate to the Contracting Parties the said Firman, emanating spontaneously from his Sovereign will."

This firman, dated February 18, 1856, is an important State document, and provides, among other things:

"The guarantees promised on our part by the Hatti-Humayoun of Gulhase and in conformity with the Tanzemot, to all the subjects of my Empire, without distinction of classes or of religion, for the security of their person and property and the preservation of their honour, are to-day confirmed and consolidated, and efficacious measures shall be taken in order that they may have their full and entire effect.

All the Privileges and Spiritual Immunities granted by my ancestors ab antiquo and at subsequent dates, to all Christian communities or other non-Mussulman persuasions established in my Empire under my protection, shall be confirmed and maintained. . . . .

The Patriarchs, Metropolitans, Archbishops, Bishops and 
Rabbis shall take an oath on their entrance into office, accord-
ing to a form agreed upon in common by my Sublime Porte, 
and the spiritual heads of the different religious commu-
nities. . . . . The temporal administration of the Christian or 
other non-Mussulman communities shall, however, be placed 
under the safeguard of an assembly to be chosen from among 
the members, both ecclesiastics and laymen, of the said com-
munities.

Every distinction or designation tending to make any class 
whatever of the subjects of my Empire, inferior to another 
class on account of their Religion, Language or Race, shall be 
forever effaced from the Administrative Protocol. The laws 
shall be put in force against the use of any injurious or offen-
sive term, either among private individuals, or on the part of 
the authorities.

As all forms of religion are and shall be freely professed in 
my dominions, no subject of my Empire shall be hindered in 
the exercise of the Religion that he professes, nor shall be in 
any way annoyed on this account. No one shall be compelled 
to change their Religion.

The nomination and choice of functionaries and other 
employees of my Empire, being wholly dependent upon my 
Sovereign will, all the subjects of my Empire, without dis-
tinction of nationality, shall be admissible to public employ-
ments, and qualified to fill them according to their capacity 
and merit, and conformably with rules to be generally applied.”

Moreover, one of the preliminaries of the Treaty of Peace, 
agreed upon by the warring nations at Vienna on February 1, 
1856, had been a guarantee of the religious and political rights 
of all the Christian subjects of the Sultan (Martens, ibid., p.
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and the issuance of the afore-mentioned firman by the Sultan was officially announced by Ali Pasha on behalf of the Sultan at the Congress of Paris, and was approved by the other Powers (ibid., pp. 707, 731, 733-4).

The Treaty of Paris made further provisions for religious liberty in the following paragraphs:¹

"XXIII. The Sublime Porte engages to preserve to the said Principalities (Wallachia and Moldavia) an Independent and National Administration, as well as full liberty of Worship, of Legislation, of Commerce, and of Navigation. . . . .

XXVIII. The said Principality (Servia) shall preserve its Independence and National Administration, as well as full Liberty of Worship, of Legislation, of Commerce, and of Navigation."

At the Conference of Paris of 1858, called to complete the work of the Congress of two years before, the following additional article (XLVI) was adopted as part of the Treaty of August 19, 1858:²

"All Moldavians and Wallachians shall be equal in the eye of the law and with regard to taxation, and shall be equally admissible to public employments in both Principalities.

Their individual liberty shall be guaranteed. No one can be detained, arrested, or prosecuted but in conformity with the law. No one can be deprived of his property unless legally for causes of public interest and on payment of indemnification.

Moldavians and Wallachians of all Christian confessions shall equally enjoy political rights. The enjoyment of these rights may be extended to other religions by legislative arrangement."

¹ Martens, ibid., pp. 778, 779; Herstlet, ibid., p. 1260.
It is apparent from mere inspection that, while legislative discretion was granted with regard to according political rights to non-Christians, civil rights were accorded unconditionally to all persons born in Moldavia and Wallachia, including Jews, regardless of creed. The clause as to political rights, which required legislation to enfranchise the Jews, was added in reliance upon the assurances of Prince Gregory Ghika, cited above, as an after-thought (Martens, ibid., pp. 27, 39).

THE CONGRESS OF BERLIN (1878) ¹

Despite the intentions of the Powers, the Balkan principalities not only failed to confer full civil rights upon the Jews, to say nothing of legislation granting them political rights, but discriminatory legislation and anti-Semitic riots became more serious year by year, particularly in Roumania and Servia. The promises of reform made by Prince Charles of Roumania to Sir Moses Montefiore and Adolphe Cremieux proved illusory, and the intercessions and protests of the Powers yielded no substantial results, though they often took vigorous form, as in the case of a telegram from Napoleon III, and representations from the Governments of England, France, Germany, and the United States. The appointment of Benjamin F. Peixotto as United States consul at Bucharest, in 1870, and his activities there concentrated attention on Roumanian Jewish persecutions the world over, but did not lead to ultimate improvement. The condition of the Jews in the

Balkan States also received consideration from the Powers in connection with the Conference of Constantinople held in December, 1876, and January, 1877, but the Russo-Turkish war ensued, instead of an agreement on terms of peace. The attempt of Russia to fix terms of peace with Turkey at San Stefano the following year, without the approval of the other Powers, having failed, the Congress of Berlin was convened instead, and sat for a month, beginning June 13, 1878, the other Powers represented having been England, France, Germany, Austria, and Italy. The first formal official suggestion to consider the Balkan Jewish question at this conference emanated from Hon. John A. Kasson, United States Minister to Austria, under date of June 5, 1878, who suggested that the United States urge that the independence of the Balkan states should be recognized only on condition of establishing equal rights for the Jews. Both he and Bayard Taylor, United States Minister at Berlin, used their good offices to this end. Though the subject of Jewish emancipation in the Balkans was not on the official programme of the Congress, unofficial assurances were given by England, France, Germany, Italy, and Austria, beforehand, that efforts to secure action thereon would be made, and the circumstance that the resolution in favor of Jewish emancipation was offered by M. Waddington, the senior French representative, does not indicate that France was more favorably disposed toward the proposition than England, Germany, or Italy.

On June 24, 1878, when arrangements were being made by the Congress for the new and liberated Bulgaria, M. Waddington proposed an article establishing equality of rights, regardless of creed, on the basis of the principles of 1789, in the following terms:
“All Bulgarian subjects, whatever their religion may be, shall enjoy complete equality of rights. They may hold all public offices, functions and honors, and differences in faith will not be urged against them as a ground for exclusion.

The exercise and public practice of all creeds will be entirely free, and no restrictions will be applied, either on the hierarchical organization of different faiths, or to their relations with their spiritual chiefs.”

In deferring consideration until a later session, Prince Bismarck, the Chairman of the Congress, helped the Jewish cause greatly by suggesting that the session take up first matters on which there might be a disagreement between cabinets, but “as to those which have in view an advance in civilization, and against which doubtless no Cabinet will have objections in principle (those were Waddington’s propositions), he thought that the authors of such propositions ought to be left free to indicate the time that would seem to them most convenient to bring them before the High Assembly.”

One of the French plenipotentiaries, Félix Desprez, on June 25, proposed a slight change in phraseology: he replaced the words “Bulgarian subjects” by those of “inhabitants of the principality of Bulgaria,” in Waddington’s proposition. This new designation was more comprehensive.

The protocol stated: “This modification is accepted and the proposition unanimously adopted.”

Lord Salisbury having expressed the hope that the same legislation would be, in this respect, established in Roumelia and in other provinces of Turkey, the first Turkish plenipotentiary, Caratheodory Pasha, declared: “That any proposition

concerning the free exercise of worship in the province of Eastern Roumelia seemed altogether superfluous, that province being on the point of being made subject to the authority of the Sultan, and in consequence, to the principles and to law common to all parts of the Empire, which established equal tolerance for all faiths."

Waddington apparently found justifiable this protest against the so-called oppression of the Christians, which Russia emphasized, so as to excuse before Europe the crushing of Turkey; in view of the declarations of the Turkish plenipotentiary, he asked for an adjournment of the discussion until the following day, so as to revise his proposition before submitting it to the Congress.

The discussion of the next day (June 26) is worth recalling:

"M. Waddington stated that in view of the declaration made yesterday by the Turkish plenipotentiary, and from which it appeared that the liberty of the Catholic faith remains guaranteed in Eastern Roumelia by the general laws of the Empire and by treaties and conventions, the French plenipotentiaries felt bound to present the following considerations:

As regards the additional article which they have presented, relating to the foreign Catholic religious orders, the French plenipotentiaries noted the principles of absolute liberty laid down yesterday by the Congress in favor of all communions and all faiths in Bulgaria, as well as of the declaration made, at the same meeting by the first Turkish plenipotentiary, namely, that in Eastern Roumelia, no violation of rights secured to foreigners in the Ottoman Empire will take place.

Lord Salisbury regretted that the plenipotentiaries of France do not follow up their proposition by extending their
tenor to all Turkey in Europe. In that his Excellency would have seen important progress realized.

M. Waddington answered that the progress of which Lord Salisbury spoke was gained by the acceptance, at yesterday's session, of the first French plenipotentiary's proposition which secured entire liberty of faith.

Lord Salisbury having remarked that this proposition concerned Bulgaria only, the president said that for his part, he wished that liberty of faith be required for all of Turkey, as much in Europe as in Asia, but he asked if the assent of the Ottoman plenipotentiaries could be obtained.

Bismarck well knew that it would be obtained; he evidently was anxious to accentuate, through the Ottoman plenipotentiaries, their important declarations of the preceding day.

Caratheodory Pasha declared, that “in answering M. Waddington yesterday, he referred simply to the general legislation of the Ottoman Empire, as well as to their treaties and conventions. His Excellency added that the tolerance which all faiths in Turkey enjoyed admitted of no doubt, and that, in the absence of a more extended proposition, which would have to be explained, he believed he was right in considering it superfluous to make special mention of Eastern Roumelia.

The president stated that the Congress unanimously supported the wishes of France to take action on the declarations made by Turkey in favor of religious liberty.”

Bismarck, in setting forth the declarations of Turkey, in order to support them, challenged those of Russia. In regard to Bulgaria, Count Schouvaloff would have put himself in ill-favor by denying to the Jews, in the Bulgarian provisions, the maintenance of religious liberty which they had enjoyed under the Turkish régime. Therefore he found it more politi:
to say that "the wish of Lord Salisbury to have religious liberty extended as far as possible in Europe and Asia seemed quite justifiable to him. His Excellency desired that, in the protocol, mention be made of his adherence to the wish of the English plenipotentiary, and he remarked that the Congress, having sought to efface ethnographic frontiers, and to replace them by commercial and strategical ones, the Russian plenipotentiaries wished all the more that these borders would not become religious barriers."

Summing up the declaration of Russia, the president resumed the debate by saying "that it would be entered in the protocol that the Congress unanimously acceded to the French proposition, and that the majority of the plenipotentiaries voted for the extension of liberty of faith."

There was no opposition. The French proposition, applicable to Bulgaria, extended logically to all the states for which the Congress was about to make regulations.

At the meeting of June 28, the Congress busied itself with Serbia. The Treaty of San Stefano had declared her to be independent. The president asked if this principle was admitted.

Caratheodory Pasha declared that Turkey would not oppose it, "being persuaded that this independence will be genuine and honest, that it will be assumed by the countries with the full consciousness of the rights, as well as the duties, which it imposes on them, for from thenceforth it must be respected, and Serbia will not lessen the security of public European order, which the bond of suzerainty had known how to create and maintain."

It was a good thing to remind Serbia of her duties; she disregarded them for a long time; but that was not enough.
Lord Salisbury intervened to say “that he favored recognizing the independence of Serbia, but thought it would be opportune to stipulate for the Principality, the great principle of religious liberty.”

M. Waddington was still more explicit. He “admitted the independence of Serbia, but on condition that the vote of the proposition (which he read) be identical with that which the Congress had accepted for Bulgaria.”

At this point, the opposition of Prince Gortschakoff was heard: “He feared that this text may have special reference to the Israelites, and without manifesting any opposition to the general principles that were laid down in it, his Most Serene Highness would not like to have the Jewish question, which will come up later, prejudged by a previous declaration. If the question was solely one of religious liberty, Prince Gortschakoff declared that it had always been applied in Russia; he, for his part, adhered entirely to this principle and would be ready to extend it in the largest way. But, if it was a question of civil and political rights, his Most Serene Highness asked that the Israelites of Berlin, Paris, London or Vienna, to whom there would be no question of refusing any political and civil rights, be not confounded with the Jews of Serbia, of Roumania, and of several Russian provinces, who were, in his opinion, a veritable scourge to the native peoples.”

Prince Gortschakoff wanted religious liberty in Serbia to be such as it was in Russia, with the refusal of civil and political rights to those who practice a religion different from the State religion. His argument did not gain anything by being upheld by an attack on the Jews of Serbia, Roumania, and Russia. Europe remembered that the prince and ministers
of Serbia had spoken well of the Jews whom they oppressed. No one needed to defend them, but Bismarck gave himself the sly pleasure of becoming the defender of the Russian Jews against Gortschakoff, whom he did not like:

"The president," the minutes report, "remarked that it might be to the purpose to attribute this regrettable condition of the Israelites to the restrictions placed upon their civil and political rights."

This observation put Gortschakoff ill at ease; he found nothing better to do than to continue his attack upon his fellow-countrymen by saying that, in certain Russian provinces, the Government—under the impulse of an absolute necessity, justified by experience—had subjected the Israelites to an exceptional rule, in order to safeguard the interests of the population.

There was no better way of testing Waddington's proposition. The Congress understood it, and Waddington said, with that mixture of acuteness and force, with which he distinguished himself in the deliberations of the Congress: "That it was important to seize this solemn occasion to make the representatives of Europe affirm the principles of religious liberty. His Excellency added that Serbia, who wanted to join the European family on the same footing as the other States, ought first acknowledge the principles which form the basis of social organization in all the governments of Europe, and accept them as a necessary condition of the favor which she solicited."

Perhaps the lesson was heeded by Gortschakoff; he weakened his previous declaration by saying that "civil and political rights could not be assigned to the Jews in Serbia in an absolute way."
Count Schouvaloff understood that Gortschakoff had not sufficiently weakened his first remarks; he said that "the remarks of the Prince did not constitute a fundamental opposition to the French proposition;" he considered it impolitic to let it be thought that Russia rejected what Waddington had called "the principles which are the basis of social organization in all the governments of Europe." He also added that "the Jewish element, which was excessive in certain Russian provinces, had been perforce the object of a special provision; but his Excellency hoped that, in future, it would be feasible to avert the unquestionable inconveniences pointed out by Prince Gortschakoff, without trenching upon religious liberty, which Russia wished to develop."

Then followed the declarations of Germany, Italy, Austria, and Turkey. Prince Bismarck adhered to the French proposition by declaring that "the assent of Germany is always given for every motion favorable to religious liberty."

Count de Launay said in Italy’s name "that he was eager to adhere to the principle of religious liberty, which formed one of the essential bases of the institutions of his country, and that he joined in the declarations made by Germany, France and Great Britain."

The protocol stated that "Count Andrassy expressed himself as being of the same opinion and that the Ottoman plenipotentiaries did not raise any objection."

Prince Gortschakoff was completely defeated. Prince Bismarck took pains to emphasize the fact:

"After having ascertained the results of the vote, he declared that the Congress admitted the independence of Serbia, but on condition that religious liberty will be recognized in the Principality. His Serene Highness added that the Com-
mittee on Editing, in formulating this decision, would have to express the connection established by the Congress, between the proclamation of Serbian independence and the recognition of religious liberty."

On July 1, the status of Roumania came up for action, and, after hearing her representatives briefly, Prince Bismarck asked the Congress "if it thought it proper to recognize the independence of Roumania, under what conditions it would make this important decision, and if the conditions had to be the same as those already established by the Congress for Serbia."

M. Waddington declared "that, faithful to the principles that had inspired them so far, the French plenipotentiaries asked that the Congress impose the same conditions on Roumanian independence as on Serbian independence. His Excellency did not overlook the local difficulties which exist in Roumania, but, after having carefully examined the arguments that can be turned to account in one way or another, the French plenipotentiaries deemed it preferable not to swerve from the grand rule of equality of rights and liberty of worship. It would be difficult, moreover, for the Roumanian government to reject, in its territory, the principle that Turkey had recognized for her own subjects. His Excellency thought that there was no reason to hesitate, that Roumania, asking to join the great European family, ought to accept the obligations, and even the drawbacks of the position, the benefits of which she claimed, and that for a long time there would not be found again an opportunity so solemn and decisive to affirm anew the principles which constitute the honor and security of civilized nations. As for the local difficulties, the first plenipotentiary of France deemed that they would be more easily surmounted
when these principles will have been recognized in Roumania, and when the Jewish race shall have learnt that it has nothing to hope for, but from its own efforts, and from the union of its interests with those of the indigenous population. M. Waddington closed by urging that the same conditions of political and religious order, determined on for Serbia, be equally imposed upon the state of Roumania.”

Prince Bismarck was the first to support Waddington. “making allusion to the principles of public right embodied in the constitution of the German Empire and to the interest attached by public opinion to the application in their foreign policy, of the same principles observed in internal affairs, and he declared his adhesion, in the name of Germany, to the French proposition.”

All the plenipotentiaries assented to this proposition. Count Andrassy accepted it as the others did. Lord Beaconsfield’s declaration was particularly energetic. He said “that he gave his complete support, in the name of the English Government, to the French proposition. His Excellency could not suppose, for a moment, that the Congress would recognize the independence of Roumania apart from this condition.”

The Italian plenipotentiaries made the same declaration. Even Russia supported the resolution, though she had opposed the similar clause regarding Bulgaria, and of course Turkey did, too, so that action was unanimous.

There was a sequel to this chapter of the history of the Congress. At the meeting of July 1, M. Ristitch, representing Serbia, advised the Congress that Prince Milan had authorized him to declare that the Serbian Government would seize the first opportunity, after the conclusion of peace, to abolish by legal means the last restrictions still existing in Serbia, relative
to the position of the Jews. The president, without wishing to enter into an examination of the question, observed that the words "by legal means" appeared to be a reservation, to which he called the attention of the High Assembly. Prince Bismarck thought it right to declare that in no case can this reservation derogate from the authority of the decisions of the Congress.

At this meeting, another incident in regard to Lord Salisbury's proposition was brought to notice: "to apply to the Ottoman Empire the principles adopted by the Congress for Serbia and Roumania."

Was not this proposition made in order to get the first Turkish plenipotentiary to read a communication which he had just received from his Government? These were the terms thereof:

"In view of the declaration made in the Congress under various circumstances in favor of religious tolerance, you are authorized to state that the sentiments of the Sublime Porte on this point are entirely in harmony with the objects sought by Europe. Its most steadfast traditions, its secular policy, the instinct of its populations, all tend to this result. Throughout the whole Empire, religious widely differing are professed by millions of the Sultan's subjects, and no one has been annoyed in his faith or in the exercise of his creed. The Imperial Government is determined to maintain this principle in all its force, and to give it all the extension it admits of."

This was the protest of Turkey against the power that had conquered and crushed her. She did not wish that the safety of the Christians should be made the pretext for the war which the Congress ended, and which, without the intervention of Europe, would have resulted in her dismemberment.
Turkey agreed to the proposition of Lord Salisbury, but desired it to appear in the text that the principles in question expressed the legislation of that Empire, in contrast to that of Serbia and Roumania, and that the provisions were, “in conformity with the declarations of the Porte and with the previous stipulations, which it declared itself willing to maintain.”

Lord Salisbury, after having remarked that these provisions have not always been observed in practice, accepted, and the Congress adopted the amendment of the Porte.

After their adoption, the decisions of the Congress were referred to the Committee on Editing. At the meeting of July 10, the reporter of this committee, M. Desprez, stated that the article dealing with equality of rights and freedom of religious worship had given rise to some difficulties in drafting, that this article applied equally to Bulgaria, Montenegro, Serbia, and Roumania, and that the Drafting Commission had to find a single formula to suit different situations; it was particularly difficult to make it include the Roumanian Jews, whose position was undetermined in point of nationality. He added that Count de Launay, “aiming to prevent any mistake, had suggested, in the course of the discussion, the insertion of the following phrase: ‘The Jews of Roumania, in so far as they do not belong to a foreign nationality, acquire by full right Roumanian nationality.’”

M. de Launay wanted to prevent the difficulties that Roumania had already raised, and which she was about to aggravate, concerning the nationality of the Roumanian Jews; this phraseology certainly was better than that which had been adopted, and it would have prevented the very subterfuge
subsequently resorted to by Roumania to evade the provision as adopted.

But Prince Bismarck pointed out "the inconvenience which would attend the modifications of the resolutions adopted by the Congress and which formed the basis of the work of the Committee on Revision. It was necessary that the Congress oppose every attempt to revert to the original question."

M. Desprez added: "That the Committee had preserved the original version which seemed to it to be of a nature to conciliate all the interests concerned," and M. de Launay confined himself to asking for the insertion of his proposition in the protocol.

Prince Bismarck was right in fearing a new debate. In fact, Prince Gortschakoff "recalled observations he had made at a preceding session, in regard to the political and civil rights of the Jews in Roumania. He did not wish to renew his objections, but he desired to state again that he did not, on this point, share the opinions expressed in the treaty."

The final text of the treaty was more exact than its original version. For each of the four countries it was settled in the following terms:

"For BULGARIA. V. The following points shall form the basis of the public law of Bulgaria: The difference of religious creeds and confessions shall not be alleged against any persons as a ground for exclusion or incapacity in matters relating to the enjoyment of civil and political rights, admission to public employments, functions and honors, or the exercise of various professions and industries in any locality whatever. The freedom and outward exercise of all forms of worship are assured to all persons belonging to Bulgaria, as well as to foreigners, and no hindrance shall be offered either
to the hierarchical organization of the different communions or to their relations with their spiritual chiefs."

The same formula was used for Serbia, Montenegro, and Roumania, with one difference, that is, for those Governments, already existing, it was not said that these provisions should form the basis of their public law, but that their independence was recognized on the same condition. The provision as to Roumania (Article XLIV) added:

"The subjects and citizens of all the Powers, traders or others, shall be treated in Roumania without distinction of creed on a footing of perfect equality."

In the official letter of transmittal of the proceedings of the Congress to his Government, the Marquis of Salisbury expressly mentioned, as one of its main achievements, the clauses relating to religious liberty. He wrote: "Provisions having for their object to insure entire equality to all religions before the law, have been applied to all the territories affected by the Treaty." It is interesting to observe that Gladstone, despite his vigorous opposition to most of the conclusions of the Congress of Berlin, expressly approved in Parliament of the provisions for Jewish emancipation (Hansard's Debates, third series, vol. 242, p. 678). The biographers of both Gladstone and Beaconsfield ought to note the interesting circumstance that, despite the severe attacks exchanged between these two leaders at this period, Gladstone, in answer to an inquiry regarding the above-described address, wrote a letter to The Jewish Chronicle (published in its issue for August 16, 1878), in which he said: "My words described Lord Beaconsfield's conduct about Jewish disabilities as honorable to him, as I think it, and I was glad of an opportunity of so describing it."
Thus both the Conservative and Liberal leaders in England expressly approved of these provisions.

Of the four Balkan states involved, Serbia, Bulgaria, and Montenegro loyally carried out these provisions, but Roumania began a new epoch of violation and evasion thereof, despite representations from the Powers, and Secretary Hay's famous Roumania note of July 17, 1902 (Foreign Relations of the United States for 1902, p. 1910), and her persecutions became worse and worse as time ran on.

Lord Salisbury's remarks on July 24, 1879, as Secretary of State for Foreign Affairs, about the applicability to the Jews of Roumania of these provisions of the Treaty of Berlin, to a delegation of representatives of British Jews, led by Baron Henry de Worms, are particularly apt:

"I do not think that Baron de Worms has in the least degree exaggerated the evils of the state of things which has hitherto existed in Roumania. These evils attracted the attention of the Powers at Berlin and they adopted the somewhat unusual, if not unprecedented, course of making their recognition of a great political change dependent upon certain modifications of the internal laws of the country. It was a great homage to the principles which all the civilized nations of Europe now recognize, and it was a very solemn international act from which I do not think the Powers will recede. The fact that she (Roumania) came under the guardianship of the Powers of Europe as a whole, and that her practical internal independence was secured to her by a diplomatic act was, as Baron de Worms says, the result of the blood which England and France and Italy shed in the Crimea."
The Bucharest Peace Conference

The Balkan Wars of 1912-1913 were terminated by a Conference that met at Bucharest in the latter year, and again the Government of the United States, though not officially represented, brought up the question of securing full and equal rights for the Jews. According to the official protocol (Martens' *Nouveau Recueil Général de Traites*, III Series, Vol. 8, pp. 31-2), on August 5, 1913, the question was raised at the Peace Conference by a communication from the United States Government, expressing the hope that a provision would be introduced into the treaty, "according full civil and religious liberty to the inhabitants of any territory subject to the sovereignty of any of the five Powers, or which might be transferred from the jurisdiction of any one of them to that of another."

M. Majoresco, the chief Roumanian plenipotentiary, expressed the opinion that such a provision was unnecessary, "as the principle inspiring it had long been recognized, in fact and in law, by the public law of the Constitutional States represented at the Conference," but he added that he was willing to declare, on behalf of the plenipotentiaries, that "the inhabitants of any territory newly acquired will have, without distinction of religion, the same full civil and religious liberty as all the other inhabitants of the state." In this view the other plenipotentiaries concurred.

On October 13, 1913, the London Board of Deputies of British Jews and the Anglo-Jewish Association addressed a joint memorial to Sir Edward Grey, urging that new affirmative guarantees be secured, and pointing out that Roumania had repeatedly ignored and repudiated similar assurances, as in fact she has done since then, also, in this particular instance.
Sir Edward Grey directed this memorial to be answered by an important letter, reading:

"The articles of the Treaty of Berlin to which you refer are in no way abrogated by the territorial changes in the Near East, and remain as binding as they have been hitherto, as regards all territories covered by these articles at the time when the treaty was signed. Her Majesty's Government will, however, consult with the other Powers as to the policy of reaffirming in some way the provisions of the Treaty of Berlin for the protection of the religious and other liberties of the minorities referred to, when the question of giving formal recognition by the Powers to the recent territorial changes in the Balkan peninsula is raised."

**The Algeciras Conference**

For convenience, chronological order was abandoned, in order to complete consideration of the Jewish question in the Balkans. Meantime, however, the Algeciras Conference met in 1906, to establish administrative and other reforms in Morocco. Elihu Root, U. S. Secretary of State, issued strong instructions, by direction of President Roosevelt, to Ambassador White, the senior representative of the United States at this Conference, directing him to urge upon the conference "the consideration of guarantees of religious and racial tolerance in Morocco," and in the course of them, wrote, under date of November 28, 1905:

"Concurrent testimony positively affirms the intolerance of the Mohammedan rule in that country toward non-Mussul-

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1 *Jewish Chronicle*, Nov. 7, 1913.
mans in all that concerns their lives, avocations, and creeds. Jews, especially, appear to suffer from painful and injurious restrictions. I have been furnished by Mr. Jacob H. Schiff with a statement of the existing restrictions upon Moroccan Jews living in other than the harbor towns, the details of which appear well-nigh incredible, and utterly at variance with any sound theory of the relation between the governing and governed classes. Were an American citizen, Jew or gentile, to suffer a tithe of such proscriptions in Morocco, it would be impossible for this government to shut its eyes to their existence; and it is equally hard now to ignore them, when we are called upon to enter, with Morocco as with other powers, upon the examination of schemes for bettering the relations of the Shereefian empire with the countries to which it is bound by treaty engagements. It is alike the part of prudence and good will, on the one side as on the other, to restrain the spirit of intolerance and preclude the development of its effects into antagonism between all Mohammedans and non-Mohammedans. The powers are, it would seem, interested in seeking equality of privilege for their nationals and national interests in Morocco—not in emphasizing by the contrast of treaty discriminations in their favor, the class restrictions which weigh upon the natives. To do so would but fan the popular prejudice and increase the spirit of resentment towards aliens. It is, moreover, evident that these restrictions operate to contract the field of commercial intercourse by barring a notable part of the population of Morocco from the open door of equal intercourse which we are so anxious to see established, and by hampering the channels of barter and the opportunities of consumption and supply.
It is also evident that reform in this regard is of equal importance from the point of view of internal order and security, a matter provided for in the programme submitted for consideration by the conference. The first subject concerns the adequate policing of the interior of Morocco through an international agreement. Effective policing means and requires such change in internal conditions as will smooth away the class and caste impediments to a beneficial intercourse, remove the prejudices that exist against aliens, and render the people of Morocco receptive to the broad influences of friendly international intercourse. If on no other grounds, the measures advocated in this instruction should necessarily commend themselves to the good judgment of the conferees, because essentially contributory to the success of any practical scheme of interior police in Morocco."

The official proceedings of the Conference show that all the Powers joined the United States in adopting a resolution to this effect. The official protocol of April 2, 1906, contains the following passage:1

"His Excellency, Mr. White (U. S.) made the following statement: The government of the U. S. of America has always considered it as a duty to associate itself with everything that could contribute to the progress of the ideas of humanity and to assure due respect to all religious beliefs. Animated by these sentiments and by the friendship that has so long existed between it and the Moroccan Empire, whose development it followed with profound interest, my government has charged me to invoke the co-operation of the Conference, now that it is on the point of finishing its work,

regarding the expression of wishes for the welfare of the Israelites of Morocco. I am happy to aver that the condition of the Jewish subjects of his Shereefian Majesty has been much improved during the reign of the late Sultan Mouley-El-Hassan, and that the Sultan himself came forward, as often as he was able, in order to have them treated with equality and kindness. But the agents of Makhzen in the sections of the country removed from the Central power, did not always sufficiently inspire the sentiments of tolerance and of justice which their sovereign loved. The American Delegation urges the Conference to be willing to propose the vote, that H. Shereefian Majesty continue in the good work inaugurated by his father and maintained by His Majesty himself in reference to his Jewish subjects, and that he see to it that his government does not neglect any occasion to make known to its functionaries that the Sultan maintains that the Jews of his Empire and all his subjects, without distinction of faith, should be treated with justice and equality.

His Excellency, Sir Arthur Nicolson (Great Britain) said that, conformably with the instructions of his Government, he is happy to join in the proposition of the first delegate of the United States.

His Excellency, the Duke of Almodovar del Rio (Spain) expressed himself in these terms:

I approve, in the name of his Catholic Majesty, of the high sentiments of religious tolerance that his Excellency, the first delegate of the United States, has just expressed, and I rally all the more to the support of his proposition because the fate of the Jewish population of Morocco,—united to Spain by ties of lineal descent, and whose accustomed language continues to be the Castilian tongue, that was but lately that of
their ancestors,—is particularly interesting to the Spanish people of to-day.

Their Excellencies, M.M. de Radowitz (Germany) and Revoil (France) also joined in supporting the resolution of the first delegate of the United States. His Excellency, the Marquis Visconti-Venosta (Italy) declared that he favored the motion which his Excellency, the first Delegate of the United States, had proposed. He admitted that, in very recent times, the Sovereigns of Morocco had given proof of tolerance to their non-Mussulman subjects; but it was not any the less to be desired that the condition of the Jews in the interior of the Empire be put on a level and surrounded with the same guarantees as in the cities and ports of the coast. The Conference, in the course of its work, was always occupied with the progress and prosperity of Morocco; it remained faithful to the same spirit in expressing to His Majesty, the Sultan, the wish that all his subjects, whatever their religion, be destined to enjoy the same rights, as well as the same treatment before the law, and that the orders that his Shereefian Majesty had given or will give to that effect be faithfully executed. The assent of Italy is always accorded for the affirmation of the principle of religious liberty, which is one of the bases of its political and social institutions.

His Excellency, Baron Joostens (Belgium) declared that the Belgium Delegation approved entirely of the declaration which His Excellency, the Marquis Visconti-Venosta, had just made.

Their Excellencies, le Jonkheer Testa (Netherlands) Count Cassini (Russia) and Mr. Sager (Sweden), also approved the sentiments expressed by the first delegates of the United States and of Italy.
The resolution proposed by His Excellency, Mr. White, was unanimously adopted by the delegates of the Powers. Their Excellencies, the Moroccan Delegates, explained that they would not fail to make known this decision to the Sultan, who certainly will have the heart to proceed in the case the same way as his late father did.

His Excellency, Mr. White (U. S.) thanked the delegates of the Powers for their support, which responds entirely to the views of the Government of the United States and to the personal sentiment of President Roosevelt.”

In this same spirit Article 8 of the treaty adopted was broadened so as to provide for police reports to the dean of the diplomatic corps concerning “the safety of person and property of foreign subjects and the safety of commercial intercourse.” (34 U. S. Stat. at Large, pp. 2905-47.)

It is thus apparent that we have an almost unbroken chain of precedents for consideration at great peace conferences, since the Congress of Vienna of 1814-15, of measures for securing equality of rights for all creeds, where germane to the deliberations of the Congress, and liberty of conscience and equality of rights, regardless of creed, have become principles of international law.
THE NEW ENGLISH TRANSLATION OF THE BIBLE

[This article is based upon the Preface to the New Translation, the statements published from time to time by The Jewish Publication Society of America, and the records kept by the Society.]

THE NEED OF A NEW TRANSLATION

While the Hebrew original of the Holy Scriptures is the chief source whence the Jews derive their knowledge of the Word of God, there is a great number of men and women who are not familiar with the Hebrew language, and it is an obvious duty to teach them the Bible in their vernacular. This was the underlying motive of the version known as the Targum, which originated at a time when Aramaic supplanted the Hebrew language in Palestine; of the Septuagint, or the Greek translation of the Scriptures, the product of Israel's contact with the Hellenistic civilization dominating the world at that time; of the Arabic translation by the Gaon Saadya, when the great majority of the Jewish people came under the sceptre of Mohammedan rulers; and of the German translation by Mendelssohn and his school, at the dawn of a new epoch, which brought the Jews in Europe, most of whom spoke a German dialect, into closer contact with their neighbours. These translations are all historical products intimately connected with Israel's wanderings among the nations and with the great events of mankind in general.

The greatest change in the life of Israel during the last two generations was his renewed acquaintance with English-

1 The first impression of 20,000 copies, issued January, 1917, was disposed of by April, 1917. The second impression of 20,000 copies was issued in August, 1917.
speaking civilization. Out of a handful of immigrants from Central Europe and the East who saw the shores of the New World, or even of England and her colonies, we have grown under Providence both in numbers and in importance, so that we constitute now the greatest section of Israel living in a single country outside of Russia. It was, therefore, imperative to prepare a new translation into the English language, which, unless all signs fail, is to become the current speech of a great portion of the children of Israel.

For the last two thousand years the keenest interest has been taken in the elucidation of the Sacred Book in the original, and more accurate interpretations are constantly being suggested. The results of these investigations are eagerly incorporated into the new translations which appear from time to time. An archaeological discovery sometimes sheds a flood of light upon an obscure passage, and it is quite obvious that a translation which does not keep pace with the progress of philological research will necessarily become antiquated.

In English the King James Version (1611), which was itself a revision of earlier versions, has, owing to its graceful diction, endeared itself to the pious reader in spite of its faulty renderings. Nevertheless, the English-speaking world could not indefinitely exclude the scientific results obtained in the field of biblical research and archaeological discovery, and in 1885 the Revised Version, which had been prepared by the representative scholars of English-speaking countries, was given to the world. The Revisers endeavored to incorporate the best results into that version, and despite the adverse criticism that has sometimes been raised against it, the Revised Version is a work of conscientious scholarship. At the same time it can by no means lay claim to finality, as indeed no
translation can be considered perfect. There is always room for improvement even in a translation of an ordinary book. An author, anxious that his work should be as perfect as possible, will constantly introduce alterations, and it is only after his death that his book becomes fixed forever. This cannot be the case with a translation, however excellent it may be. The Hebrew text of the Bible was permanently fixed at the beginning of the present era, and the Masoretes achieved marvellous results with the material at their disposal. But it is impossible to stereotype a translation. There can be no doubt that the Revised Version is gradually becoming antiquated like the Authorized which it sought to supersede.

With the Jews the need of a new translation is twofold. We, too, are naturally eager to have a translation based upon the most recent results of scientific research. At the same time it is our ardent desire that our translation should be prepared by representative scholars of the Jewish faith. All the various Christian denominations, Catholics, Protestants, and so forth, have issued translations of their own, and the Jewish people that produced the prophets, psalmists, and historical writers is certainly entitled to lay before the world its interpretation of the Sacred Book. It is unreasonable to expect that the Jew should allow other denominations to prepare for him the book for his religious needs. Moreover, there are technical difficulties which make it inconvenient for a Jew to use the English versions in his synagogue. The order of the biblical books according to Jewish tradition differs greatly from that adopted by the Church. Thus in the Hebrew Bible the Five Megillot (Scrolls) are practically regarded as a unit, and are placed in the third section known as Ketubim (Writings), where they follow the order of the Festivals on which they are read, while
in the Bible of the Church these books are scattered in the various sections: Ruth is placed next to Judges, and Lamentations is put immediately after Jeremiah. The same is the case with Daniel: in the Bible of the Church it is among the Prophets, but the Jewish Canon places it in the group of Writings. The scriptural readings constitute a prominent part in the service of the synagogue, and a Jewish Bible should mark the various sections for the Sabbaths and the Festivals.

The need of such a translation was felt long ago. Mention may here be made of the work of Isaac Leeser in America, which was both preceded and followed by two translations produced in England: the one by Dr. A. Benisch, the other by Dr. Michael Friedländer. The most popular, however, among these translations was that of Leeser, which was not only the accepted version in all the synagogues of the United States, but was also reproduced in England. Its great merit consisted in the fact that it incorporated all the improvements proposed by the Mendelssohn school and their successors, whose combined efforts were included and further developed in the so-called Zunz Bible, which enjoyed a certain authority among German Jews for several generations. It is to be observed that Leeser's work preceded the Revised Version by thirty years. All these translations, however, were the undertakings of individual scholars, and could never command universal approval. What was really needed was the united efforts of representative Jewish scholars in English-speaking countries.

THE HISTORY OF THE NEW TRANSLATION

The Jewish Publication Society of America almost at the very outset of its career conceived the plan of the new English translation of the Bible. At its second biennial convention,
held on June 5, 1892, the following statement was made: “We look forward to the time when the Society shall furnish a new and popular English rendition of the book which the Jews have given to the world, the Bible, that shall be the work of American Jewish scholars.” The Executive Committee voted that “the publication of an English translation of the Bible at the earliest possible time was feasible and necessary.” On November 27 of the same year the Publication Committee appointed a sub-committee of three to make suggestions as to the method to be pursued in preparing the translation. The sub-committee, consisting of the Rev. Dr. Marcus Jastrow, Chairman, the Rev. Dr. Joseph Krauskopf, and Dr. Cyrus Adler, Secretary, drew up a number of recommendations. In order to make the new translation as representative as possible, the Committee invited the co-operation of some Jewish scholars in Great Britain.

The original scheme, which was supported by special funds contributed by persons who recognized the necessity of a Bible for Jews, was to assign the various books of the Bible to different translators whose work was to be harmonized by the Editorial Committee. In 1901, however, it became apparent that this process was too slow and cumbersome to secure a complete translation of the entire Bible, and it was therefore decided to print the Book of Psalms in a handy shape as a separate publication. This book was published in 1903.

Meanwhile important changes took place in the world of Jewish scholars. Dr. Solomon Schechter, of Cambridge, England, came over to this country to be president of the Jewish Theological Seminary of America, while the lamented death of Dr. Marcus Jastrow deprived the Editorial Committee of its Editor-in-Chief. Other members had resigned, and it
was necessary to reorganize the Board of Editors. The new committee, under the chairmanship of Dr. Schechter, soon discovered that the method hitherto employed was too complicated, and that it was impossible to accomplish by correspondence the extensive work required.

In 1908 the Jewish Publication Society of America and the Central Conference of American Rabbis, which had taken up the project of issuing the Revised Version of 1885 in a form suitable for the synagogue, reached an agreement to co-operate in bringing out the new translation upon a revised plan of having the entire work done by a Board of Editors instead of endeavoring to harmonize the translations of individual contributors. As a result of this understanding the following members were appointed: Dr. Solomon Schechter, Dr. Cyrus Adler, and Dr. Joseph Jacobs, representing the Jewish Publication Society of America, and Dr. Kaufman Kohler, Dr. David Philipson, and Dr. Samuel Schulman, representing the Central Conference of American Rabbis. By mutual agreement Prof. Max L. Margolis was chosen as the seventh member, and was appointed Editor-in-Chief of the work and Secretary to the Editorial Board, of which Dr. Cyrus Adler was elected Chairman. Incidentally the selection thus made resulted in an equal representation of the three institutions for Jewish learning in the United States, the Jewish Theological Seminary of America at New York, the Hebrew Union College at Cincinnati, and the Dropsie College for Hebrew and Cognate Learning at Philadelphia.

It will thus be seen that the members of the various committees spared no trouble in experimenting with different methods until they finally evolved a plan which seemed to be the most likely to secure the best results.
The Method Employed by the Translators

As soon as a definite plan was agreed upon by the Board of Editors, Professor Margolis devoted himself entirely to the work, and prepared a manuscript draft of the new translation, taking into account the existing English versions, the standard commentaries, ancient and modern, the translations already made for the Jewish Publication Society of America, the divergent renderings from the Revised Version prepared for the Jews of England, the marginal notes of the Revised Version, and the changes of the American Revisers. Due weight was given to the ancient versions as establishing a tradition of interpretation, notably the Septuagint and the versions of Aquila, Symmachus, and Theodotion, the Targums, the Peshitta, the Vulgate, and the Arabic version of Saadya. Talmudic and midrashic allusions and all available Jewish commentators, both the great mediæval authorities, like Rashi, Kimhi, and Ibn Ezra, and the moderns, S. D. Luzzatto, Malbim, and Ehrlich, as well as all the important non-Jewish commentators, were consulted. A copy of the manuscript was sent in advance to the members of the Board of Editors in order to give them ample time to consider the merits of every improvement proposed by the Editor-in-Chief and to enable them to make new suggestions not included in the draft. Sixteen meetings, each lasting ten days or more, covering a period of seven years (1908-1915), were held, at which the proposals in this manuscript and many additional suggestions by the members of the Board were considered. Each point was thoroughly discussed, and the view of the majority was incorporated into the manuscript. When the Board was evenly divided, the Chairman cast the deciding vote. From time to
time sub-committees were at work upon points left open, and their reports, submitted to the Board, were discussed and voted upon. Before being sent to the printer the manuscript was once more examined in order to harmonize, as far as possible, the various suggestions made in the course of seven years. The first proof of the entire work was sent to each member of the Board for revision. The various corrections and suggestions made by the Editors were tabulated, and those which were supported by a majority or by a general rule of the Board were immediately inserted in the proof. There remained about three hundred cases for which the Editor-in-Chief and Chairman did not think it advisable to assume responsibility, and these were referred to the Board for discussion at the final meeting, the seventeenth, which took place in the autumn of 1915. The printer then prepared another proof which was carefully compared with the first by the Editor-in-Chief and Chairman, who removed slight discrepancies, consulting their colleagues by correspondence on weightier matters. In order to issue as correct a translation as possible, the various proofs were read by professional correctors, and each stage of the proof was carefully compared with the Hebrew original. Every measure was taken to make the edition attractive from all points of view. No labour, no expense was spared. Even at the final stages of the proof, paragraphs were reset to make the appearance more artistic. No detail, however trivial, was neglected.

Thanks to the generosity of Mr. Jacob H. Schiff, who contributed $50,000.00 to the Bible Fund, the Publication Society was able to carry out its plans on such a scale and yet sell the Bible at a very moderate price.
TECHNICAL IMPROVEMENTS

It was one of the important innovations introduced in the Revised Version to divide the lines in the poetic portions of the Bible according to the rules of poetry. The studies of C. A. Briggs, David Heinrich Mueller, Sievers, and others have since 1885 advanced the subject to a considerable extent. Making use of the researches of these scholars, the Editors of the new translation have printed as poetry passages which in the Revised Version are given as continuous prose. See, for instance, II Kings 19. 21-28, and the greater part of the prophetic books.

As an excessive number of marginal notes is liable to confuse the reader, the Editors thought it advisable to limit the margin to the shortest compass, and they give only such elucidations and references as are absolutely necessary for making the translation intelligible. In order to avoid ambiguity as far as possible, personal pronouns referring to the Deity have been capitalized. For the same reason direct discourse has been indicated by quotation marks. In the prophetical writings, where the speech of the prophet imperceptibly glides into the words of the Deity, and in the legal portions of the Pentateuch, it has been thought best to use quotation marks sparingly. The other punctuation marks have been modernized. Unnecessary archaisms in spelling have likewise been removed. There is no need to retain such forms as 'spake,' 'drave,' 'begat.' Suspended numbers indicate the exact position where a verse begins.

In all externals the new translation is especially adapted for use in synagogue and school. The name of every book and of every pentateuchal section is given in Hebrew characters. These sections which amount to fifty-four are read on the
sabbaths, and a table has been provided which gives all scriptural readings for the sabbaths, festivals, and fast-days.

The volume has a very attractive and artistic appearance. The type is beautiful and clear, and the press work deserves all praise.

**The Merits of the New Translation**

The new translation is the first for which a group of men representative of Jewish learning among English-speaking Jews assume joint responsibility, all previous efforts in the English language having been the work of individual translators. It has a character of its own. It aims to combine the spirit of Jewish tradition with the results of biblical scholarship, ancient, mediæval, and modern. It gives to the Jewish world a translation of the Scriptures done by men imbued with the Jewish consciousness, while the non-Jewish world, it is hoped, will welcome a translation that presents many passages from the Jewish traditional point of view.

As to the text and order of the biblical books, the new translation follows Jewish tradition, the Sacred Scriptures having come down in a definite compass and in a definite text. They are separated into three divisions: Law (Torah, Pentateuch), Prophets (Nebi’im), Writings (Ketubim).

With every step by which each of the three parts of the Scriptures, Law, Prophets, and Writings, was sealed, nothing to be added or to be taken away, the text was likewise fixed and thenceforth made the object of zealous watchfulness. Even with regard to the latest book of the Scriptures, its text is read substantially in the form in which the great Rabbi Akiba read it, he who said that the system by which the sacred text was guarded constituted a fence about the Scrip-
tures. In that system, at first oral and later committed to writing, the letters were actually counted and lists made, to the end that no alterations should creep in at the hands of careless scribes. The first to collect the notes known as Masorah was Jacob ben Haim Ibn Adonijah, the editor of the second Rabbinic Bible. In our own day many scholars have been prominent in this field of labour, chief among whom are Wolf Heidenheim, S. Frensdorff, S. Baer, and C. D. Ginsburg. Baer's text has been followed, and for the parts not edited by him that of Ginsburg. Not only does the text known as the masoretic represent the text current in the Synagogue with regard to consonants, but also with regard to its signs standing for vowels and accents, both of which embody the interpretation accepted by the Synagogue.

While the style of the new translation is modelled after the Authorized and Revised Versions, there are cases where awkward expressions have been removed. Thus in II Samuel 14.5 the Authorized Version reads: 'I am indeed a widow woman, and mine husband is dead.' Some of the later versions omitted the tautologous word woman, without altering the second clause which is quite superfluous: a widow's husband is necessarily dead. In the new translation this verse is: 'I am a widow, my husband being dead.' Great care was taken to harmonize the style in every change that was introduced, and the stately diction of the Elizabethan period was retained throughout the book. The Editors have thus succeeded in clothing new interpretations in the old garb.

It is, however, the changes introduced in passages involving improved exegesis that constitute the chief merit of this translation. When the popular commentaries of the Jewish Publication Society of America are published, the numerous changes
will be fully explained and justified. To indicate in any complete way the changes in the new translation from previous English versions would require a volume of considerable size. For the present it may be of interest to draw attention to some of the striking improvements and to contrast them with the renderings in the older versions. 'Christological' passages have advisedly been omitted, as they were adequately dealt with in earlier Jewish translations. The Editors have not thought it right to admit theoretical novelties in a work intended for the people, and have only accepted such new interpretations as have stood the test of time. But in matters where Assyriology, archaeology, zoology, and botany can speak with authority, this new translation represents the latest results. The passages are given in the order they occur in the Hebrew Bible. For the sake of brevity the new translation will be designated NV, Authorized Version AV, Revised Version RV.

**GENESIS**

7. 2. *each with his mate* (NV) is more in keeping with the Hebrew than *the male and his female* (AV, RV, and Leeser). See AV Isaiah 34.15.

49. 10. Numberless interpretations have been suggested for the third clause of this verse. AV, RV, and Leeser render it: *until Shiloh come*. The objections to this rendering are numerous. A more appropriate interpretation is given in NV: *As long as men come to Shiloh*.

**EXODUS**

3. 1. NV expresses the sense of the Hebrew very accurately: *to the farthest end of the wilderness*. This is better
than: to the back side of the desert (AV); to the back of the wilderness (RV); away into the desert (Leeser).

3.19. Following Rashi and Mendelssohn, NV renders: except by a mighty hand. This is more suitable than no, not by a mighty hand (AV and RV).

5.5. and will ye make them rest from their burdens? (NV with Kalisch). AV and RV: and ye make them rest from their burdens.

12.6. NV, following Kalisch, renders: at dusk. This is more in accordance with the tradition of the rabbis. AV: in the evening; RV: at even; Leeser: toward evening.

13.12. every firstling that is a male, which thou hast coming of a beast, shall be the Lord’s (NV omits and according to Mekilta and Jewish commentators). AV: and every firstling that cometh of a beast which thou hast; the male shall be the Lord’s. Similarly RV and Leeser.

18.11. Following Ibn Ezra and Luzzatto, NV renders: yea, for that they dealt proudly against them (supply: hath He punished them). AV: for in the thing wherein they dealt proudly (he was) above them; RV: yea, in the thing wherein they dealt proudly against them; Leeser: for by the very thing wherein they sinned presumptuously was punishment brought upon them.

22.14 (15). if it be a hireling, he loseth his hire (NV, following the ancient versions and Geiger). AV and RV: if it be an hired thing, it came for its hire; Leeser: if it be a hired thing, the loss is included in its hire.

23.5. NV: thou shalt forbear to pass by him; AV: wouldest forbear to help him; RV: and wouldest forbear to help him; Leeser: wouldst forbear to unload him.

LEVITICUS

2. 14. groats of the fresh ear (NV with Septuagint, Mendelssohn, and Hoffmann). AV: corn beaten out of full ears; RV: bruised corn of the fresh ear; Lesser: pounded corn out of full ears.

5. 2. and be guilty, it being hidden from him that he is unclean (NV; see Rashi and Mendelssohn). AV: and (if) it be hidden from him; he also shall be unclean, and guilty; RV: and it be hidden from him, and he be unclean, then he shall be guilty; Leeser: and it escape his recollection; but (he becometh aware that) he is unclean, and hath (thus) incurred guilt.

6. 2 (9). it is that which goeth up (NV with Luzzatto). Older versions: burnt-offering.

19. 16. The Anglican versions miss the Hebrew idiom when they render the second half of this verse: neither shalt thou stand against the blood of thy neighbour. NV gives the traditional Jewish interpretation, which had already found place in Leeser’s translation: neither shalt thou stand idly by the blood of thy neighbour.

23. 15. Following tradition, NV has: day of rest. AV and RV: sabbath; Leeser: holy day.

27. 2. AV offers this rendering: When a man shall make a singular vow, the persons shall be for the Lord by thy estimation. RV improved the phraseology, but did not remove the difficulty, when it rendered: When a man shall accomplish a vow, the persons shall be for the Lord by thy
estimation. Leeser obviated the syntactical difficulty, and translated: If a man make a particular vow (to give) the estimated value of persons in honour of the Lord. NV gives the verse quite a different meaning: When a man shall clearly utter a vow of persons unto the Lord, according to thy valuation, then thy valuation shall be (verse 3, etc.).

NUMBERS

6. 4. On the authority of Rabbi Judah (in the Mishnah), Targum Pseudo-Jonathan, Septuagint, Peshitta, Vulgate, and Luzzatto, NV renders: from the pressed grapes even to the grape-stone. AV, RV, and Leeser have: from the kernels even to the husk.

6. 13. NV adopted Luzzatto's suggestion, and gave a literal rendering of two Hebrew words: he shall bring it (marginal note: That is, bring his consecrated head, come with his consecrated hair unshaven). AV and RV miss this point: he shall be brought. Leeser: shall he present himself.

11. 28. In accordance with the majority of the ancient versions, NV has: shut them in. 'This is more accurate than forbid them (AV, RV, and Leeser).

23. 10. the stock of Israel (NV with Septuagint, Talmud, and Jewish commentators) is more appropriate than fourth part of Israel (AV, RV, and Leeser).

24. 7. As may be seen from the second half of the verse, the word buckets does not suit the context, despite the unanimity of all translations. But the Hebrew word representing buckets is capable of yielding a much more appropriate meaning, and NV offers this improvement: Water shall flow from his branches.
DEUTERONOMY

1. 5. NV expresses the Hebrew sense more correctly: took Moses upon him to expound this law. AV and RV: began Moses to declare this law; Leeser: began Moses to explain this law.

1. 13. Following Septuagint, Targum, and Barth, NV renders: Get you, from each one of your tribes, wise men, and understanding, and full of knowledge. AV: Take you wise men, and understanding, and known among your tribes. So substantially Leeser. RV: Take you wise men, and understanding, and known, according to your tribes.

6. 15. In accordance with the accents, NV renders: for a jealous God, even the Lord thy God, is in the midst of thee. So also Mendelssohn. AV: For the Lord thy God is a jealous God among you; RV: for the Lord thy God in the midst of thee is a jealous God; Leeser: For the Lord thy God is a watchful God among you.

32. 42, NV gives a more accurate translation of the last line, which reads: From the long-haired heads of the enemy. Other versions have: from the beginning of revenges upon the enemy (AV); from the crushed head of the enemy (Leeser); From the head of the leaders of the enemy (RV). The superiority of NV becomes apparent when we consider that it was the custom of ancient warriors to become Nazirites and let their hair grow long, as may partly be seen from the story of Samson. Compare also Judges 5. 2.

JOSHUA

13. 23 is slightly cumbersome in the original, and the older translations, wishing to avoid a minor difficulty, assigned to it an unintelligible meaning for which there is no justification.
RV and AV have: *And the border of the children of Reuben was Jordan, and the border (thereof).* Leeser makes it still more definite: *And the boundary of the children of Reuben was the Jordan, and the bordering territory.* But it is quite unusual, to say the least, in the Bible to give indefinite territories as boundaries; all the other borders are well defined. NV: *And as for the border of the children of Reuben, Jordan was their border.* The same construction is repeated in verse 27 of this chapter: *the rest of the kingdom of Sihon king of Heshbon, the Jordan being the border thereof.* The other translations have also here: *Jordan and the border thereof (AV and RV); the Jordan and its bordering territory (Leeser).*

**JUDGES**

5. 2. As in the case of Deuteronomy 32. 42, NV renders:

*When men let grow their hair in Israel,*

*When the people offer themselves willingly,*

*Bless ye the Lord.*

This is more vivid and exegetically superior to AV: *Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves;* to RV: *For that the leaders took the lead in Israel, for that the people offered themselves willingly, bless ye the Lord;* to Leeser: *When depravity had broken out in Israel, then did the people offer themselves willingly; (therefore) praise ye the Lord.*

5. 11. NV offers a more correct interpretation: *Louder than the voice of archers, by watering-troughs! There shall they rehearse the righteous acts of the Lord.* AV has: *(They that are delivered) from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the Lord.* RV improved the first part: *Far from*
the noise of the archers. Leeser is obliged to supply a few words: (Urged on) by the voice of those who divide (the flocks) between the watering wells, there shall they rehearse the benefits of the Lord.

I SAMUEL

13.21. All the versions hitherto published read: yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to set the goads, or something to that effect. Even in a translation the difficulty of this verse is quite apparent. We are told in the preceding verses that ‘there was no smith found throughout all the land of Israel . . . but all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock.’ Now verse 21, according to the old interpretation, flatly contradicts this statement. The textual difficulty in the Hebrew is still more baffling. The word pim, which is not represented in the above translation, could not be satisfactorily explained. Fortunately a weight was discovered by Macalister in Palestine which bore the inscription pim in old Hebrew characters. Another weight was excavated bearing the inscription beka, and hence we know that pim, whatever its etymology, was the name of a weight. Judging by the weight of the pim stone, its value is about two-thirds of a shekel. Accordingly, NV renders: And the price of filing was a pim for the mattocks, and for the coulters, and for the forks with three teeth, and for the axes; and to set the goads.

II SAMUEL

17.3. NV substantially follows Leeser: and I will bring back all the people unto thee; when all shall have returned,
[save] the man whom thou seekest, all the people will be in peace. This is much smoother and more accurate than: and I will bring back all the people unto thee: the man whom thou seekest is as if all returned; (so) all the people shall be in peace (AV and RV).

22. 4. AV and RV render: I will call upon the Lord, who is worthy to be praised; so shall I be saved from mine enemies. A much more striking translation is given by NV:

Praised, I cry, is the Lord,
And I am saved from mine enemies.

23. 3, 4. This is another successful rendering:

The God of Israel said,
The Rock of Israel spoke to me:
'Ruler over men shall be
The righteous, even he that ruleth in the fear of God,
And as the light of the morning, when the sun riseth,
A morning without clouds;
When through clear shining after rain,
The tender grass springeth out of the earth.'

The force of the construction of the third and fourth lines was missed by AV: He that ruleth over men (must) be just, ruling in the fear of God; by RV: One that ruleth over men righteously, that ruleth in the fear of God, (he shall be) as the light of the morning, etc.; by Leeser: That (I should be) ruler over men, be righteous, ruling in the fear of God.

I KINGS

11. 11. Forasmuch as this is done of thee (AV and RV) does not correctly reproduce the original, and the marginal note: 'Heb. is with thee' conveys nothing to the reader. But the Hebrew idiom permits a more definite rendering: Foras-
much as this hath been in thy mind (NV, which substantially follows Leeser).

II KINGS

19.25. By a correct division of clauses, the Editors were able to give a strikingly poetic rendering, which is syntactically more accurate:

Hast thou not heard?
Long ago I made it,
In ancient times I fashioned it;
Now have I brought it to pass,
Yea, it is done; that fortified cities
Should be laid waste into ruinous heaps.

AV has: Hast thou not heard long ago (how) I have done it, (and) of ancient times that I have formed it? now have I brought it to pass, that thou shouldst be to lay waste fenced cities into ruinous heaps. So substantially RV. Leeser's rendering is also on similar lines: Hadst thou not heard that in distant ages I had prepared this? in the times of antiquity when I formed it, now have I brought it along, and it came to pass, to desolate into ruinous heaps fortified cities.

ISAIAH

8.19-20. The first two Hebrew words in verse 20 have caused considerable difficulty, as the construction was not apparent. They had usually been taken as exclamations. Thus AV and RV render: To the law and to the testimony! Leeser supplies a word: (Hold) to the law and to the testimony. Neither interpretation, however, suits the context. By combining the two verses, NV renders: And when they shall say unto you: 'Seek unto the ghosts and the familiar spirits,
that chirp and that mutter; should not a people seek unto their God? on behalf of the living unto the dead for instruction and for testimony?'

22. 5. Owing to the fact that in Hebrew most of the proper names have well-known meanings, two words in the second half of this verse had been misunderstood, and the picture was somewhat dim. AV and RV have substantially the same: a breaking down of the walls, and a crying to the mountains. Leeser's rendering is hardly an improvement syntactically: walls are broken, and crying is heard against the mountain. But kir and shoa are proper names, and the verse vividly describes the confusion:

For it is a day of trouble, and of trampling, and of perplexity,
From the Lord, the God of hosts, in the Valley of Vision;
Kir shouting, and Shoa at the mount.

29. 9. The first four words have not hitherto been properly explained, and almost every translation offers something different: Stay yourselves and wonder; cry ye out and cry (AV); Tarry ye and wonder; take your pleasure and be blind (RV); Stay but still and wonder; turn your eyes away, and be blinded (Leeser). These are all unsatisfactory. NV has:

Stupify yourselves, and be stupid!
Blind yourselves, and be blind!

40. 20. Aid for the understanding of the first word in this verse has been sought from all quarters. The same consonants differently vocalized occur in Ecclesiastes 4. 13, where that word signifies poor, a meaning well known in Arabic and Syriac; hence AV and RV have something like that: He that is too impoverished for such an oblation chooseth a tree that
will not rot. Although the word rendered *oblation* may have that meaning in Hebrew, it manifestly does not suit the context. Leeser greatly improved the sense: *He that is skilled in the choice chooseth a wood that will not rot.* Still the philology of the first word was not very sound. NV offers a novel rendering:

A holm-oak is set apart,  
He chooseth a tree that will not rot.

41. 2. NV gives this rendering:

Who hath raised up one from the east,  
At whose steps victory attendeth?

This is superior to: *Who raised up the righteous (man) from the east, called him to his foot? (AV)*; *Who hath raised up one from the east, whom he calleth in righteousness to his foot? (RV)*; *Who waked up from the east the man whom righteousness met in his steps* (Leeser). It will be noticed that Leeser comes nearest to NV in grasping the construction.

JEREMIAH

17. 2. The first Hebrew word of this verse has not been properly understood. It is best taken as a noun. NV accordingly renders:

Like the symbols of their sons are their altars,  
And their Asherim are by the leafy trees,  
Upon the high hills.

This is superior to: whilst their children remember their altars (AV and RV), although the latter is syntactically not impossible.

31. 22. A very happy rendering is *How long wilt thou turn away coyly,* instead of *How long wilt thou go about* (AV);
How long wilt thou go hither and thither (RV); How long wilt thou roam about (Leeser).

51.16. More in accord with Jewish tradition and syntactical principles is NV's rendering:

At the sound of His giving a multitude of waters in the heavens,
He causeth the vapours to ascend from the ends of the earth.

Against the Hebrew construction is the rendering of RV:
When he uttereth his voice, there is a tumult of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth. Similarly AV.

51.32. The sentence and the reeds they have burned with fire (AV, RV, and Leeser) hardly seems plausible. It is true that the Hebrew word represented by reeds usually means pools and may signify reeds; but what meaning does it convey here? NV has, with Ibn Janah: And the castles they have burned with fire.

51.39. Here again NV follows Ibn Janah: And I will make them drunken, that they may be convulsed. Instead of convulsed the older translations have rejoice, which obviously does not suit the context.

EZEKIEL

5.7. NV renders: Because ye have outdone. This seems to suit the sentence better than Because ye multiplied (AV); Because ye are turbulent (RV). Leeser's Because ye have given yourselves up to evil is too free.

24.12. This verse was rendered: She hath wearied (herself) with lies, and her great scum went not forth out of her; her scum (shall be) in the fire (AV). The last clause hangs
rather loosely, and even the added words in parentheses do not relieve the awkwardness. RV supplies more words, without improving the sense: She hath wearied (herself) with toil; yet her great rust goeth not forth out of her; her rust (goeth not forth) by fire. Leeser's rendering is on quite different lines, but the difficulty alluded to is not removed: With fraud hath she wearied (the poor); therefore shall not go forth from her the greatness of her scum: through fire shall her scum be removed. NV renders: It hath wearied itself with toil; yet its great filth goeth not forth out of it, yea, its noisome filth.

28. 12. The phrase Thou sealest up the sum of AV and RV is far from being an accurate representation of the original. Leeser again offers here an entirely different translation: Thou wast complete in outline. This is, however, too free to command approval. NV comes nearest to the original: Thou seal most accurate.

38. 4. Here, too, NV gives a more accurate translation of a difficult Hebrew phrase. Clothed in full armour (RV and substantially AV) does not reproduce the original, though it apparently has the support of some of the ancient versions. Leeser's clothed in elegant attire has been changed by NV to clothed most gorgeously.

47. 8. By a judicious division of clauses NV has smoothed an awkward sentence. AV overlooked a difficulty in the original when it rendered: These waters issue out toward the east country, and go down into the desert, and go into the sea: (which being) brought forth into the sea, the waters shall be healed. The additional words which being cannot be justified. It is no doubt due to this objection that RV was constrained to introduce some changes which scarcely improve the verse:
These waters issue forth toward the eastern region, and shall go down into the Arabah: and they shall go toward the sea; into the sea (shall the waters go) which were made to issue forth; and the waters shall be healed. Leeser offers nothing new. NV's superiority is immediately apparent: These waters issue forth toward the eastern region, and shall go down into the Arabah; and when they shall enter into the sea, into the sea of putrid waters, the waters shall be healed.

HOSEA

5.2. NV, with Halévy and others, renders: I am rejected of them all. AV: though I (have been) a rebuker of them all. So substantially RV. Leeser: but I will inflict correction on them all.

5.11. The last Hebrew word in this verse has caused great difficulty. Lexically there is some justification for rendering it command, but that this meaning does not suit the context may be seen from AV: Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment. So substantially RV. Leeser gives further definiteness to this idea by supplying more words: the commandment (of false prophets). The possibility of taking that word to signify filth solves the difficulty, hence NV reads: Because he willingly walked after filth.

6.8. The exact force is brought out by NV: It is covered with footprints of blood. AV has: polluted with blood; RV: stained with blood; Leeser: full of traces of blood.

10.10. Adopting Wijnkoop's suggestion, the Editors translate: their two rings (a meaning well established in the Mishnah), instead of their two furrows (AV and Leeser); their two transgressions (RV).
JOEL

4.4 (3.4). NV’s rendering: Will ye render retribution on My behalf? brings out the force of the original more accurately than will ye render me a recompense? (AV and RV); is this the recompense which ye repay me? (Leeser).

AMOS

2.13. There are numerous difficulties in the original of this verse, and the Editors, following Aquila, have chosen the most appropriate rendering:

Behold, I will make it creak under you,
As a cart creaketh that is full of sheaves.
AV misunderstood the metaphor: Behold, I am pressed under you, as a cart is pressed that is full of sheaves. RV supplied an object: Behold, I will press (you) in your place, as a cart presseth that is full of sheaves. Leeser supplies another object: Behold, I press down (the ground) under you, as the wagon presseth (it) down that is full of sheaves.

6.5. NV renders: That thrum on the psaltery, instead of That chant to the sound of the viol (AV); that sing idle songs to the sound of the viol (RV); That chant to the sound of the psaltery (Leeser).

MICAH

2.7. The apparently easy word at the beginning of this verse has baffled all modern commentators. The older translations have: O (thou that art) named the house of Jacob (AV); Shall it be said, O house of Jacob (RV); Shall it be said (in) the house of Jacob (Leeser). Apart from the weakness of the sense thus derived, there are specific objections to these renderings. The Editors adopted Ehrlich’s suggestion,
and rendered: **Do I change, O house of Jacob?** Compare Malachi 3. 6.

**ZEPHANIAH**

3. 3. AV, RV, and Leeser speak of **evening wolves**; but from Jeremiah 5. 6 we know that it is more appropriate to say **wolves of the desert**, as in NV. So also in Habakkuk 1. 8.

**ZECHARIAH**

14. 6. The second half of this verse is rather difficult. AV has: **the light shall not be clear, (nor) dark**, which is scarcely intelligible, and involves an impossible explanation of the last word in the original. RV improved the sense: **the light shall not be with brightness and with gloom**. But this gives a fanciful meaning to the word representing *brightness*. Leeser's change does not recommend itself: **there shall be no light, but fleeting light and thick darkness**. NV succeeded in giving a forceful line: **there shall not be light, but heavy clouds and thick**.

**PSALMS**

8. 2 (1). **Who hast set thy glory above the heavens**, given in the older translations, makes good sense; the only objection to it is the Hebrew original: the word rendered 'hast set' can by no stretch of imagination be taken as second person. NV derives that word from a different root, and has: **Whose majesty is rehearsed above the heavens**.

17. 3. The ambiguous constructions and doubtful words in the second half of this verse have given rise to a multiplicity of renderings, none of which could be considered satisfactory. NV construed this part most admirably:

**Thou hast tested me, and Thou findest not**

**That I had a thought which should not pass my mouth.**
The older translations missed the force of the sentence. AV: thou hast tried me, (and) shalt find nothing; I am purposed that my mouth shall not transgress. Similarly RV: Thou hast tried me, and findest nothing; I am purposed that my mouth shall not transgress. Leeser has something new, but equally unsuccessful: thou hast refined me—thou couldst find nothing: my purpose doth not pass beyond (the words) of my mouth.

27. 8. Here, too, the ambiguity of some of the forms caused great difficulty, and the text was considered corrupt. AV and RV were compelled to add a clause and to rearrange the original when they rendered: (When thou saidst), Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek. Leeser's translation is certainly an improvement: Of thee, said my heart, "Seek ye my presence:" thy presence, Lord, will I seek. NV adopted Leeser's mode of construing the forms, and improved the phraseology:

In Thy behalf my heart hath said: 'Seek ye my face'; Thy face, Lord, will I seek.

56. 6 (5). The first line is rendered by the older translations: All the day long they wrest my words. This conveys no definite idea, and the accuracy of wrest is more than doubtful. NV's improvement is apparent: All the day they trouble mine affairs.

119. 96. Instead of I have seen an end of all perfection, as given substantially by the older versions, NV has more appropriately: I have seen an end to every purpose.

PROVERBS

18. 24. The first half of this verse has an ambiguous expression and a difficult verb, hence we meet with diametrically
opposed renderings. AV has: **A man (that hath) friends must show himself friendly.** RV: **He that maketh many friends (doeth it) to his own destruction.** Leeser: **A man's many companions are hurtful to him.** Each translation has its own difficulties, which become apparent in the original. But, as may be seen from Micah 6. 10, the word rendered *man* can be taken to mean 'there is'; hence NV: **There are friends that one hath to his own hurt.**

26.10. This verse, too, has ambiguous words, and it was rendered: **The great (God) that formed all (things) both rewardeth the fool, and rewardeth the transgressor (AV); (As) an archer woundeth all, so is he that hireth the fool and he that hireth them that pass by (RV); A master injureth all things when he hireth a fool or hireth mere rovers (Leeser).** The vagueness in each case is not the only objection to these interpretations. By assigning more suitable meanings to the ambiguous words, NV offers:

**A master performeth all things;**

**But he that stoppeth a fool is as one that stoppeth a flood.**

31.10. The vivid description of the accomplishments of the 'virtuous woman' shows that she is something more than **virtuous (AV, RV, and Leeser).** But elsewhere in the Bible the word *hail* referring to a man is rendered 'valour,' and there is no reason why we should not say a woman of valour, as in NV.

**JOB**

8.14. There is a lack of parallelism in this verse as rendered by AV: **Whose hope shall be cut off, and whose trust (shall be) a spider's web.** We should expect a noun instead
of the verb shall be cut off. The changes introduced by Leeser and RV do not affect this particular point. From the cognate languages we know that this word may denote something flimsy, unsubstantial. Accordingly, NV has:

Whose confidence is gossamer,
And whose trust is a spider's web.

10. 17. changes and war are against me (AV) conveys no meaning to the reader. RV scarcely improved it: Changes and warfare are with me. Leeser felt the difficulty, and supplied some words which are not implied in the original: changes and multitudes (of sufferings) are around me. NV simplified matters: Host succeeding host against me.

12. 5. The first half of this difficult verse has been rendered by NV most appropriately: A contemptible brand in the thought of him that is at ease. AV approached this construction very closely: a lamp despised in the thought of him that is at ease. Leeser took the first word of the original quite differently: To the unfortunate there is given contempt—according to the thoughts of him that is at ease. RV follows the latter in construction, but gives the line a different purport: In the thought of him that is at ease there is contempt for misfortune.

16. 20. AV and RV render the first part very smoothly: My friends scorn me. This is, however, against the syntactical rules of the Hebrew language. Leeser, no doubt, felt this difficulty, and rendered: Are my friends my defenders? But there is no interrogative particle in the original. By assigning to the word representing my friends a meaning well established in Psalm 139.17, the Editors translate: Mine inward thoughts are my intercessors.
20. 23. The last word of this line was misunderstood by AV and RV: and shall rain (it) upon him while he is eating. So substantially Leeser. As this is not intelligible, RV added: 'or, as his food.' But from Arabic we know that this word may signify 'flesh,' hence NV: And shall cause it to rain upon him into his flesh.

33. 21. NV clarified the obscurity of the second half of this verse: And his bones corrode to unsightliness. This certainly is more forceful than and his bones that were not seen stick out (AV, Leeser, and RV).

33. 23. The last line to shew unto man his uprightness (AV and RV margin) is not an appropriate sequel to the preceding. Leeser grasped the purport: to tell for man his uprightness, and this idea is more clearly brought out by NV: To vouch for man's uprightness.

34. 23. By explaining the first half of this verse in a new way, NV clarified the difficult sentence: For He doth not appoint a time unto any man. AV is obliged to supply words not implied in the original: For he will not lay upon man more (than right). RV avoids this difficulty: For he needeth not further to consider a man. Similarly Leeser: For he need not direct (his attention) a long time upon man. These, however, do not suit the context.

SONGS OF SONGS

4. 1. The word rendered appear in AV is rather dubious. RV bases itself on the Arabic meaning of that root: Thy hair is as a flock of goats, that lie along the side of mount Gilead. But the words 'along the side of' can hardly be derived from the original. Leeser came nearest to the right meaning: that
come quietly down from mount Gil'ad. NV, however, improved it: That trail down from mount Gilead.

**ECCLESIASTES**

12.11. NV's rendering: The words of the wise are as goads, and as nails well fastened are those that are composed in collections brings out the parallelism very gracefully, and accurately interprets a difficult expression. AV misses the sense of the last part: fastened (by) the masters of assemblies. There is no justification for supplying by. RV avoided the difficulty: (The words of) the masters of assemblies. Similar Leeser: (the words of) the men of assemblies. But in both cases the parallelism is destroyed.

**ESTHER**

9.29. NV's rendering wrote down all the acts of power is better than wrote with all authority (AV and RV); wrote ... with all due strength (Leeser).

**EZRA**

4.10,11. The last word in each of these two verses had usually been rendered: and at such a time (AV); and so forth (Leeser and RV). This word, however, is a well-known formula for letters. NV, accordingly, omitted the punctuation mark at the end of verse 11 which is connected with the following verse: and now be it known.

**II CHRONICLES**

2.12 (13). Huram my father's (AV and RV) is quite unintelligible, as Huram king of Tyre is supposed to have written these words. Leeser, avoiding this difficulty, has:
Churam-Abi. It is, however, possible to assign the meaning master craftsman to the word usually rendered father. Accordingly, NV reads: Huram my master craftsman. The same is the case with 4.16, where the Anglican versions have: Huram his father; Leeser has: Churam-Abiv. Here, too, NV renders: Huram his master craftsman.
JEWISH WAR RELIEF WORK

At the outbreak of the present international struggle, more than nine and a half million of the 13,000,000 Jews in the world, or 73 per cent, inhabited the belligerent countries, over three and one-half million residing in the territory of the three Polands, the scene of the most sanguinary fighting. When the war opened, there were a million and a half Jews in Russian Poland and two million in Galicia, while Servia had more than 30,000. As to Turkey in general and Palestine in particular, though they were not scenes of military operations during the first months of the war, it is important to note that there were 250,000 Jews in the Ottoman Empire of whom 78,000 lived in the Holy Land. With each nation involved in the struggle straining its every effort and applying its entire resources toward military success, there was thus only one source to which the non-combatant Jewish populations could look for the amelioration of their unfortunate lot and the alleviation of their suffering, namely, the great, prosperous community in America; and the Jews of the United States learned quickly that their coreligionists overseas were instinctively turning their beseeching eyes to peaceful America.

Due to a number of factors now familiar to all, the Jews of the British Empire not only needed no assistance, but were able to aid the Jews of the United States in relieving sufferers in Asia and on the continent, especially in Russia. The Jews in France, comparatively a handful, were not faced, thanks to the freedom they enjoyed, with any special economic prob-
lem, and the same may be said of the 600,000 Jews in the German Empire.

When we come to the other belligerent countries, however, we find a totally different state of affairs. The rapid march of the Russian armies into East Prussia and Galicia and of the Austrian troops into Servia was followed by counter-attacks and counter-invasions, and all involved confiscation, expulsion, destruction, and devastation on a stupendous scale, to say nothing of the complete stoppage of productive industry. Thus there were caused indescribable confusion and distress, multitudes being rendered homeless and penniless, while the financial and industrial dislocation in the centers of population remote from the battlefields was immensely aggravated when these communities were suddenly called upon to care for a legion of fugitives. Naturally in war-torn lands the lot of the civilian is deplorable; but the penury which had prevailed among the Jews in Galicia and the misery brought about by the invading forces rendered the lot of the Austrian and Polish Jews, especially those within the Pale of Settlement, even more abject than that of their Christian compatriots.

Although Turkey did not become one of the belligerents until a number of months had passed, the situation of the Jews in Palestine became precarious almost immediately upon the outbreak of the war. A small group of intrepid idealists who had been struggling for a quarter of a century to make the ancient home of the Jewish people once again a "land flowing with milk and honey" had become in a measure self-supporting, but the large majority of the Jewish population were still dependent upon their coreligionists in Europe and America. Even the colonists were obliged to rely upon the markets of
Europe for the sale of their produce. The situation, then, may readily be pictured, when, upon the outbreak of the war, Palestine found itself abruptly cut off from Europe, with the result that the aged pensioners, the schools, orphan asylums, hospitals, and other institutions suddenly ceased to receive the funds which had hitherto sustained them.

Thus the Jewish community in America found itself confronted with the gigantic task of providing the elementary necessaries of life for millions of their coreligionists.

The first call for help came from Palestine. In cablegrams addressed to Messrs. Louis Marshall and Jacob H. Schiff, the Hon. Henry Morgenthau, then ambassador to Turkey, stated that thousands of indigent Jews, heretofore dependent for their subsistence on contributions from Jews in countries that had entered the war, were in great distress, the sum of $50,000 being immediately necessary to save them from actual starvation. Accordingly, at its meeting on August 31, 1914, the Executive Committee of the American Jewish Committee took the first step for the relief of Jews in warring countries by voting an appropriation of $25,000, upon the offer of Mr. Schiff to contribute $12,500 and the assurance that the balance of the $50,000 would be contributed by the Provisional Executive Committee for General Zionist Affairs. The money was sent by cable to Mr. Morgenthau, who appointed a committee in Palestine to administer it.

The call from Palestine was followed by appeals from responsible organizations in every one of the belligerent countries. During the invasion of Belgium, the Jewish community of Antwerp, overwhelmed by the requests for assistance from Jewish fugitives from other cities, sent an appeal
to the American Jewish Committee, which at once remitted $5000 for the relief of the Belgian Jews. The Alliance Israélite Universelle and the Anglo-Jewish Association likewise turned to the American Jewish Committee asking its assistance in caring for the thousands of immigrants, who, at the outbreak of the war, were on their way to America, but were unable to continue their journey across the Atlantic. The Israelitische Allianz of Vienna called attention to the wretched situation of the thousands of Jews, who, having fled from Galicia upon the approach of Russian troops, were congesting the cities of Vienna, Prague, and Budapest. The chief rabbi of Salonica, Greece, which was not then a belligerent country, informed the American Jewish Committee that the situation of the Jewish community of that city, which had not yet recovered from the effects of the Balkan Wars, had on account of the outbreak of the European conflagration become increasingly critical.

In the meantime a number of individuals and organizations had begun to make appeals for funds. At the end of September, for instance, the Independent Order B’nai B’rith issued an appeal to its membership for funds to assist its lodges in Austria, Germany, and the Orient. About the same time, the Union of Orthodox Jewish Congregations made a similar appeal through its constituent congregations.

The collection of funds was undertaken also by several minor organizations of Jewish immigrants coming from various towns or villages in the Old World, especially in the case of Galicians and Poles. These funds were intended for the relief of Jews in the several places indicated.
The feeling soon became widespread among American Jews interested in the fate of European Jewries that united action on the part of all the Jews of this continent was demanded by the stupendous emergency. The first attempt to organize a general committee was made at the instance of the Union of Orthodox Jewish Congregations. On October 4, 1914, as a result of a meeting held under the presidency of Mr. Leon Kamaiky, publisher of the *Jewish Daily News*, New York City, and attended in the main by representatives of orthodox congregations, the Central Committee for the Relief of Jews Suffering through the War was organized. Its chairman is Leon Kamaiky, Harry Fischel is the treasurer, and Albert Lucas and Morris Engelman are the executive and the financial secretaries, respectively. Up to July 15, 1917, this committee collected and turned into the treasury of the Joint Distribution Committee almost one and a half million dollars.

A few days after the meeting of the Central Committee, the American Jewish Committee issued an invitation to all national Jewish organizations in the United States, including the Central Committee, just organized, to send delegates to a conference to be held in New York City, for the purpose of effectively organizing the collection and distribution of funds under the control of a joint committee which should be representative of all organizations. In the call to this conference the problem confronting the Jews of America was graphically described as follows:

"The stupendous conflict which is now raging on the European continent is a calamity, the extent of which transcends imagination. While all mankind is directly or indirectly involved in the consequences, the burden of suffering and of destitution rests with especial weight upon our brethren in
Eastern Europe. The embattled armies are spreading havoc and desolation within the Jewish Pale of Settlement in Russia, and the Jews of Galicia and East Prussia dwell in the very heart of the war zone. Hundreds of thousands of Jews are in the contending armies. Fully one-half of all the Jews of the world live in the regions where active hostilities are in progress. The Jews of Palestine, who have largely depended on Europe for assistance, have been literally cut off from their sources of supply; while the Jews of Germany, Belgium, France, and England are struggling with burdens of their own. In this exigency, it is evident that the Jews of America must again come to the rescue. They must assume the duty of giving relief commensurate with the existing needs. They must be prepared to make sacrifices, and to proceed systematically in collecting and distributing a fund which will, so far as possible, alleviate this extraordinary distress. There is probably no parallel in history to the present status of the Jews. Unity of action is essential to accomplish the best results. There should be no division in counsel or in sentiment. All differences should be laid aside and forgotten. Nothing counts now but harmonious and effective action."

At the ensuing conference which was held on October 25, 1914, forty organizations were represented. Under the presidency of Mr. Louis Marshall, the meeting authorized the appointment of a committee of five, which was to select a committee of one hundred upon which every Jewish organization, invited to the conference, was to be represented by at least one member of its own choosing. This general committee was then to elect from its members an executive committee of twenty-five. The committee of five consisted of Messrs. Oscar S. Straus, Julian W. Mack, Louis D. Brandeis,
Harry Fischel, and Meyer London. In this way the American Jewish Relief Committee was organized with Mr. Louis Marshall as president, Cyrus L. Sulzberger as secretary, and Felix M. Warburg as treasurer.

Pending the organization of the American Jewish Relief Committee, the Central Committee had been engaged in collecting funds, and had already remitted $5000 to the Israelitische Allianz in Vienna, and $5000 for distribution through suitable agencies in Palestine. The Central Committee, however, in the belief that it could be of greater assistance as a separate organization, owing to the fact that its administrators had established close affiliations with the orthodox element, declined to become absorbed in the American Jewish Relief Committee, but manifested its willingness to co-operate in the raising of funds.

On November 22, 1914, at the meeting of the Committee of One Hundred of the American Jewish Relief Committee, it was announced that the American Jewish Committee had voted to transfer to the Relief Committee the sum of $100,000 from its Emergency Trust Fund, and a great many of the persons present pledged additional amounts. It was decided to organize local committees in every city having a considerable Jewish population, and to stimulate the contribution of funds by means of personal appeals, mass meetings, and the like. Since its inception and up to July 15, 1917, the American Jewish Relief Committee has collected and turned into the treasury of the Joint Distribution Committee nearly six million dollars.

In August, 1915, another organization, the People's Relief Committee, came into being. Its chairman is Meyer London; vice-chairmen, Sholom Asch, E. Elsberg, Jacob Panken; treas-
urer, Isaac Goldberg; secretary, B. Fingerhood. Its object is to reach persons who could afford to give only very small amounts, and who, it was claimed, were not responsive to the appeals of the existing relief committees. Since its organization and up to July 15, 1917, this committee has raised, mainly in very small sums, and has turned into the treasury of the Joint Distribution Committee, more than eight hundred thousand dollars.

In order to avoid duplication in the distribution of the relief funds collected in America, the two relief committees, namely, the American Jewish Relief Committee and the Central Relief Committee, organized, on November 24, 1914, a Joint Distribution Committee consisting of representatives of both organizations; and in November, 1915, the People's Relief Committee, which had been organized several months before, also sent representatives to the Joint Distribution Committee. This body, as its name implies, makes appropriations out of the funds received for the relief of Jews in the various countries. A special Sub-committee of Eight consisting of Paul Baerwald, Harry Fischel, Alexander Kahn, Arthur Lehman, Albert Lucas, J. L. Magnes, Morris Rothenberg, and Felix M. Warburg, assisted by Miss Harriet B. Lowenstein, receives and digests all reports concerning conditions abroad, and, on the basis of these reports, makes recommendations to the full committee which decides the amounts that shall be allotted accordingly.

The three relief committees work through local committees in every part of the country, and are now in touch with Jews in fifteen hundred places, and in every state in the Union, as well as in Cuba, Canada, Newfoundland, South America, Central America, Hawaii, and the West Indies. During the first year of their existence, or up to December, 1915, the
three committees succeeded in raising one and a half million dollars. Then came reports from abroad indicating that the distress among the Jews was unparalleled in history, and that unprecedented efforts and greater sacrifices would have to be made, if the Jewish communities in the war-zones were to be saved from extinction. It was consequently felt necessary to present much more sharply and personally to the Jews of America the dimensions of the stupendous catastrophe which threatened the ruin of more than half of the house of Israel. With this end in view, the American Jewish Relief Committee planned a series of mass meetings, and decided to set out to gather during 1916, with the assistance of the other committees, the sum of five million dollars. The first mass meeting was held in New York City on the evening of December 21, 1915; that night over $400,000 in cash was collected, and in addition pledges amounting to over half a million dollars were received. Similar meetings were convened in other cities with similar results. In Baltimore, $64,000 was contributed; in Washington, D. C., $10,000; in Cincinnati, $60,000; in Philadelphia, $200,000; in Chicago, $350,000; in Buffalo, $50,000. Other cities were quick to follow these examples, considerable impetus being given to the movement by the designation by President Wilson, following the passage of a resolution, introduced in the United States Senate by Senator Martine, of New Jersey, of January 27, 1917, as a special day for contributions to the Jewish relief funds. By the close of the year 1916 more than four and three-quarter million dollars was actually raised.

While nearly all the relief funds have been distributed through the agency of the Joint Distribution Committee, a considerable amount of money has been remitted indepen-
dently of that organization. For example, the Central Committee for the Relief of Jews Suffering through the War has collected $2,047,122, of which it has turned over to the Joint Distribution Committee $1,401,230. There have also been made direct remittances totaling $49,947.23 for the relief of rabbis, teachers, and children in the Yeshibahs and Talmud Torahs abroad, while for general relief in Palestine, the Committee has sent $13,659, and to institutions in the Holy Land have gone $8315, besides $11,000 to the Palestine Fund. The Central Committee has in addition remitted $181,000 to institutions in Palestine designated specifically by contributors, and has sent to designated individuals over $147,000. Furthermore, $5307 was used for general Jewish relief in Austria-Hungary prior to the entrance of the United States into the war.

During the summer of 1916, the Joint Distribution Committee planned to send a commission to Europe, to investigate the workings of the committees through whose agency the American funds were being distributed, but because of various diplomatic difficulties, only one member of the commission, Dr. Judah L. Magnes, was allowed to go, and even he was not permitted to enter Russia. Upon his return to the United States, in the autumn, Dr. Magnes stated emphatically that, although the utmost efficiency and sagacity were being employed in the work of relieving distress among the Jews of the war-zones, even the large funds thus far raised in Europe and in America were utterly inadequate; and he suggested that, if the work thus far done was not to be in vain, the goal for the year 1917 ought to be ten million dollars.

The various committees at once set out to raise this sum during 1917. On December 21, 1916, the anniversary of
the first mass meeting, another was held in New York City under the auspices of the American Jewish Relief Committee, and it was followed by meetings in Philadelphia, Allentown, Charleston, S. C., Syracuse, Baltimore, Youngstown, Milwaukee, Dayton, Louisville, Columbus, Chicago, Pittsburgh, and other places. Great impetus was given to the movement by the offer of Mr. Julius Rosenwald, of Chicago, to give 10 per cent of the total amount raised by November 1, provided this did not exceed ten million dollars. Mr. Rosenwald's example was followed in many communities, a number of persons offering to give 10 per cent of the amounts raised in various cities or states. In one case the offer was 10 per cent of the amount raised in several states together.

The two other committees are energetically co-operating in the effort to raise that sum. The People's Relief Committee held a mass meeting in New York City in March, 1917, and the Central Committee organized a series of thirty concerts of traditional synagogue music in various cities, the first of which was given in New York City in May, 1917.

The agent of the Joint Distribution Committee in Russia is the Jewish Colonization Association (ICA), which turns over the funds received to the Central Jewish Committee for the Relief of Sufferers in the War, with headquarters at Petrograd and local committees in almost one hundred and fifty centers of population. The Russian Relief Committee is mainly engaged in helping the hundreds of thousands of Jews who were scattered throughout Russia in the summer of 1915, when the military authorities cleared the entire region of war operations connected with the invasion of German troops into Poland, which invasion resulted in the temporary occupation by Germany of the Pale of Settlement. Hundreds of thou-
sands of Jews were almost at a moment's notice transported into the interior provinces of Russia thousands of miles away, where they naturally found it extremely difficult to earn a livelihood. The Russian Committee, through its branch agencies, came to the assistance of the refugees, secured means of transportation for them, met them at way-stations with food and other necessaries, and did everything possible to help them to become self-supporting in their new environments. Up to July 15, 1917, the Russian Committee has received $2,532,300 from America.

The German troops advanced so rapidly into Poland, however, that there was not sufficient time for the evacuation of the country by all the civil population; consequently a great number of the Jews remained in the occupied territories. Their plight was as wretched as that of those who had been expelled, because they were victimized by both the retreating Russian troops and the invaders, while they suffered enormous losses through the destruction of property incidental to the intense artillery actions characteristic of modern warfare.

According to the latest available reports, there are in the Russian territory occupied by Germany about 1,760,000 Jews, of whom about three-quarters of a million, absolutely without means of self-support, are entirely dependent upon relief agencies. In this territory, until the United States became involved in the war, American funds were administered by the Judisches Hilfskomité für Polen (Jewish Relief Committee for Poland), which was formed shortly after the German occupation. This committee relied upon the Hilfsverein der Deutschen Juden for the transmission of funds to the various localities. Since the severance of relations between the United States and Germany the American State Depart-
ment has arranged for the transmission of the funds collected by the American Jewish Relief Committee, the Central Committee, and the People's Committee and paid into the Joint Distribution Committee, through the Dutch ambassador at Washington, to her Majesty, the queen of the Netherlands. The Dutch Government, on receipt of the funds, will in turn transmit them as apportioned to its diplomatic representatives in the different countries, who will turn the money over to the local committees of the Joint Distribution Committee, in each country, in the amounts for each city and town as fixed by the Committee of Dutch Jews that has been created for that purpose. Mr. Frederick Solomon Van Nierop, president of the Amsterdamsche Bank, is chairman of the committee. Up to July 15, 1917, the Joint Distribution Committee has sent $2,522,434 for the relief of Jews in this territory.

The situation of the Russian Jews was duplicated in the case of the Jews of Galicia. This province of the Austro-Hungarian Empire was invaded by Russia at the very beginning of the war, and was for some time in the hands of the Russian forces. Hundreds of thousands of the inhabitants of Galicia, most of them Jews, fled from their homes into Hungary, Bohemia, Moravia, and Austria. The Austrian Government made efforts to care for these fugitives, placing them in concentration camps and appropriating money for their maintenance; but the greater mass of the Jews were unable to leave their homes. These had to be relieved by private agencies, and the work was undertaken by the Israelitische Allianz of Vienna, which organized committees in all large centers, that organization being selected by the Joint Distribution Committee as its agent for Austria-Hungary and Russian territory under Austria-Hungary's control.
Up to July 15, 1917, $1,583,700 has been sent by the Joint Distribution Committee to the Israelitische Allianz.

In Turkey, in Palestine, in Salonica, and in Alexandria, where a large number of refugees from Palestine are gathered, the American funds, which are sent periodically, are administered by local committees accredited by United States diplomatic officials.

Besides appropriations which are made from time to time for Russia, Poland, Austria-Hungary, Turkey, Egypt, and Greece, the Joint Distribution Committee has rendered special aid also to Russian students at Swiss universities, Jewish prisoners of war, writers, rabbis, Turkish refugees in Spain, destitute families of Russian Jews in France, and has also made appropriations for Serbia, Roumania, Bulgaria, Tunis, Algiers, and Morocco.

In almost every instance, the Joint Distribution Committee extended the aid of American Jewry by the transmission of money, which was used according to the discretion of its agents abroad. There were, however, several departures from this practice. Thus, in March, 1915, nine hundred tons of provisions were purchased, and, through the courtesy of the Navy Department, were sent on the U. S. Collier *Vulcan* to Palestine. In February, 1916, a consignment of drugs and other medical supplies, purchased at a cost of $15,944.37, was sent to Palestine on the U. S. Collier *Sterling*.

About a month after the outbreak of the war and pending the organization of the American Jewish Relief Committee, there was organized by Miss Harriet B. Lowenstein a temporary bureau for the receipt of sums which individuals might desire to remit to relatives in the belligerent countries. This work was taken over by the Joint Distribution Committee
upon its organization. Through the transmission bureau a
great many persons who are willing to send funds to desig-
nated persons in the belligerent countries are thus enabled
to do so without charge. This bureau has already forwarded
such remittances to the amount of $500,000.

The magnitude of the task undertaken by the Jews of
America, together with the many shades of opinion among
them, made it not unnatural that there should early have
arisen differences of viewpoint as to the instrumentalities
through which relief to the stricken in Europe was distributed
as well as the methods by which it should hereafter be admin-
istered. As early as May, 1916, the sending abroad of a com-
mmission was taken under consideration, and at a meeting
held on June 20, the commission referred to above was created
for the purpose not only of making an investigation into what
had been done, but also of formulating a system for the con-
duct of relief administration in the future. It was intended
that the commission should be sent to Russia, Germany, and
Austria, in order to obtain an accounting, at first hand, of the
very large sums that had been sent by the Jews of America for
the relief of the suffering Jews in the war-zones. Reports had
been received showing that the funds had been efficiently dis-
tributed, but nevertheless it was felt that a personal inspection
should be made, in view of the large responsibilities resting
upon the relief committees in America who were soliciting such
great sums from the public. It was also thought that a per-
sonal visit to the war-zones would bring home to the public in
America a more vivid realization of the duties of the Jews in
America toward their suffering coreligionists in Russia and
Austria. The Joint Distribution Committee was likewise
desirous of having the relief funds coming from America dis-
tributed under the supervision of its own representatives abroad. The commission was also instructed to look into the differences of opinion that had arisen in so extended a work in so many different places, undertaken by so many different kinds of people, particularly as to those parts of Poland and Lithuania under German occupation.

It had been alleged that the German *Jüdisches Hilfskomite für Polen*, which was in charge of the distribution in Poland and other parts occupied by Germany, was not sufficiently in sympathy with the Jews to whom it was administering help. As evidence of this lack of sympathy, it was alleged that some of the leaders of the *Komité* were advocating a so-called "Grenzsperre"—or the restriction of the immigration of Polish Jews into German territory. The fear was also expressed that, in the event of the Russian Government's regaining possession of the conquered Polish territory, Jews who had accepted aid from "the enemy" would be in great danger because this acceptance might be construed as being in the nature of a reward for past treasons.

In view of these and other considerations, the Joint Distribution Committee, in the summer of 1916, decided "to send to Europe a Commission of American citizens at the earliest possible moment for the purpose of making arrangements for the distribution of American relief funds in the occupied districts, through American agencies." Two classes of members of the Commission were appointed—"Observing Members," selected from each of the constituent committees, and "Executive Members," the latter being expected to stay in Europe for an indefinite period for the purpose of supervising the work of the local distribution committees. The "Observing Members" of the Commission were Dr. J. L. Magnes, chairman,
Samson Abel, Rabbi Bernard Abramowitz, Jacob Panken, and Alexander Dushkin, secretary. Dr. Boris Bogen and Mr. Jacob Billikopf were the "Executive Members." The German Government declined, however, to permit most of the members of the Commission to enter Germany, so that finally Dr. Magnes, chairman, and Mr. Dushkin, secretary, were admitted, none of the others leaving this country.

The task outlined by the Joint Distribution Committee for the Commission was, in the language of the Committee's authorizing resolution:

1. To arrange to have all American Jewish relief moneys distributed under the general supervision of the executive members of the Relief Commission.

2. To arrange to have all American Jewish relief moneys distributed only through committees in the occupied districts, to be known distinctly as Committees of the American Jewish Relief Funds, such committees to make their reports to the Executive Members of the Commission, who shall, in turn, transmit these reports through the American Embassies to America.

3. The consent and co-operation of the military authorities of occupied districts being essential in carrying out such a plan, the Commission is to endeavor to secure such consent and co-operation through officials of the American Government.

4. In case the advice and co-operation of the Jewish citizens of the respective countries are essential in securing the carrying out of the purposes as above outlined, the commissioners shall be free to secure such advice and co-operation.

5. Furthermore, in the formation of Committees for the distribution of American Jewish Relief Funds, representatives
of all elements of the Jewish population of the various localities shall be included.

6. The local relief work shall be under the auspices of the local committees, in accordance with plans which are to be worked out by the local committees, but under the general supervision of the executive members.

7. The Commission is instructed that the committees in the larger localities shall be consulted as to the personnel of the committees in the smaller localities, and they shall be guided by their advice.

Dr. Magnes and Mr. Dushkin left the United States on July 26, 1916, and after short stays at Stockholm and Copenhagen, during which an ineffectual attempt was made to secure permission to enter Russia proper, they proceeded to Germany and visited Warsaw, Radzimin, Vilna, Kovno, Lodz, Lublin, Lemberg, and Vienna. Dr. Magnes investigated the charge against the leaders of the Hilfskomite fur Polen, as to their having advocated a "Grenzperre," and found it baseless. So also was found to be the fear that Russian Jews, now under German rule, would be in danger of being punished for receiving aid at the hands of German subjects. Further investigations led Dr. Magnes to conclude that, "if the work of Jewish relief was to be continued in Poland and Lithuania, it was possible only if there were a strong Jewish committee in Berlin as intermediary." He moreover reported that he found the existing Hilfskomite had been efficient and had consistently refrained from unduly dictating to local relief committees.

The territory under German occupation has been divided into two administrative districts: (1) "General Gouvernement Warschau," comprising the provinces formerly constituting the grand duchy of Poland, viz.: Grodno, Warsaw, Kalisch, Plotzk,
Minsk, Lomza, Lukov, Siedlec, Petrikov; and (2) the "Ober-Ost," comprising the conquered parts of Courland, Vilna, Suvalki, Grodno, and Bialistok. In the Ober-Ost, the Government had forbidden sectarian relief activity. Relief funds there were to pass through the hands of the civil administrator and be distributed through his subordinates. In practice it would seem that, owing to the representations of the Hilfskomité, hardly any of the American Jewish money appropriated to this country has been diverted to the relief of non-Jews.

The situation was different in Russian Poland. During the periods of invasion, while actual war was being waged in Poland, the Jewish population there was of course exposed to the same devastating calamities as were the non-Jews, and the destruction of Jewish life and property was by no means disproportionately small. With German occupation of the territory, the sufferings of the Jews in Poland have become mainly economic in character, their distress being mainly due to the scarcity of food, clothing, and raw materials prevailing throughout the German and Austro-Hungarian Empires. As a result, especially of the lack of capital and raw materials, large masses of the population are unable to secure employment, and are consequently unable to earn money wherewith to buy what little food and clothing is available.

The resulting situation was concretely set forth by Mr. Dushkin, the secretary, in a separate report, based on information received from two hundred and thirty-four Jewish communities. Briefly summarized, his résumé of March, 1917, showed the following state of affairs:

(1) Jewish population of territory.—There are over 235,000 Jews in Ober-Ost and about 930,000 in General Gouvernement
Warschau, making a total of 1,165,000. Of the two hundred and thirty-four communities investigated, one hundred and sixty-five, or over 70 per cent, have a Jewish population of less than 3000, and one hundred and ninety-four, or more than 87 per cent, have a Jewish population of 5000, or less. The significance of these figures lies in the fact that the problem of relief in small towns is much more acute than it is in larger cities or in rural communities.

(2) Number of dependents.—In the majority of the communities from 33 per cent to 90 per cent of the Jews are dependent upon relief agencies. In fifty-three of the centers, from 50 per cent to 75 per cent of the Jews are not self-supporting, and are in need of relief. The average for the larger cities is about 36 per cent who must be aided. In the entire territory about one-half million Jews depend for the daily necessaries of life upon the funds from America.

(3) Amounts distributed.—According to a report from the Hilfskomité, the total sum distributed in Poland up to April, 1916, was 2,500,000 marks for the two hundred and thirty-four communities reporting. The per capita amount is about one and one-third marks monthly. In other words, the relatively large sums contributed by American Jewry have sufficed to give less than one cent a day to each needy Jew in Poland.

(4) Purposes for which funds are spent.—An idea of the diversity of the means adopted to give relief may be obtained from the following figures: Sixty-two communities have established so-called Volksküchen; sixty-one have institutions of one kind or another for distribution of relief or for the care of the poor, such as poor-houses, loan-funds, provision-stores, where food is sold at a fraction of its cost, rent-aid, and gratuitous distributions of food, clothing, fuel, and money;
forty-eight communities have agencies which care for the sick; forty-three have eleemosynary institutions for children, such as schools (in which the children are also fed), orphan asylums, infant asylums, etc.; twenty-nine report having shelters for refugees; fifteen have asylums for the aged and the invalids. There are also various miscellaneous forms of relief, such as tea-houses, legal-aid association, societies for taking care of the wives of absent soldiers, etc.

(5) Refugees.—There is also a special class of Jews whose condition is even more wretched than that of the rest of the population, namely, the men, women, and children who have been driven from their homes because of evacuation orders, or who have voluntarily fled before the invader. It is estimated that there are in occupied Poland over 55,000 of this class, of whom more than 38,000 are women and children. These victims of the war are constantly moving from place to place, which makes it more than ordinarily difficult to relieve them.

(6) Other forms of relief.—Besides extending relief as outlined above, the Hilfskomité engaged in a number of auxiliary activities, the chief of which were the securing of information as to the whereabouts of friends and relatives in Poland, in reply to inquiries from persons in America, the transmission of appeals for help from the people in Poland to their relatives in this country, the locating of Russian-Jewish prisoners of war, and the general exchange of letters between individuals in America and others in Poland.

At the date when this article is written (July 15), conditions have not improved. All persons under German rule have been compelled to bear their common share in the general hardships. Besides this, the Jews have had to bear certain privations which are practically limited to them alone. The
situation obtaining among the Polish Jews to-day, it is be-
lieved, is worse than it has ever been.

Measured by the number of persons in need of assistance,
unconquered Russia proved almost as important as did occu-
pied Poland. The situation in the former, however, has several
elements of hope lacking in the picture of “dead, dull, and
voiceless misery” to be found in the latter. The main problem
in Russia is the relief of the million Jews who were expelled
or who fled from their homes in Poland, many of them being
set down in interior provinces, which had hitherto contained
very few if any Jews. It was the task of the Central Jewish
Relief Committee in Petrograd to come to the rescue of these
unfortunates from the time they left their homes until they
were able to maintain themselves independently. For them it
was necessary to provide clothing, food, transportation, work,
tools, and shelter. In other words, here were hundreds of
thousands of emigrants, absolutely without means, who had to
be assisted to build up an entirely new existence in strange sur-
roundings, often among people whose language they could
neither speak nor understand. It is variously estimated that
in all between 750,000 and 1,250,000 Jewish refugees were
spread over Russia and Southern Siberia.

The work of aiding the sufferers is done by the Jewish Com-
mittee for the Relief of Sufferers from the War, with head-
quar ters in Petrograd. The activity of this organization was
at first centered on succoring the Jews in Poland, but with
the conquest of that region by Germany, the Committee was
obliged to leave the Polish situation in the care of the Hilfs-
komité, and to devote its attention to the many thousands of
refugees who had gone into the interior provinces. The
Petrograd Committee is helped in its work by a number of
territorial committees in the larger cities, such as Moscow, Kharkov, Kiev, and Odessa. This Committee and the territorial committees act through local bodies, the organization and supervision of which are undertaken by experts employed by the Central and territorial committees. Assistance is rendered to the relief committees by several large Jewish organizations which existed before the war, and which, upon its outbreak, devoted themselves with increasing vigor to the pursuit of their benevolent aims. The most important of these organizations are: (1) The Society for Preserving the Health of the Jewish Population, which has a chain of subsidiaries in the provinces, and which extends medical and sanitary service and provides homes for the children of refugees; (2) the Society for Agricultural and Industrial Work among Jews, which has established numerous branches and is helping refugees to find employment and also teaching them trades; (3) the Society for Spreading Education among the Jews, which is looking after their educational and cultural needs.

During the first year of the war, through the united efforts of all these agencies the following work was accomplished: (a) Relief was extended to the Jewish population in the Kingdom of Poland, mainly in the government of Warsaw; (b) aid was given in the distribution of refugees who had been forcibly expelled from the governments of Suvalki, Courland, and Kovno; (c) assistance was afforded to Jews, when the civil population was forced to evacuate points in the governments of Grodno, Vilna, Dvinsk, Plotzk, and Minsk, just prior to their capture by the enemy; (d) help was extended to refugees in their new settlements; (e) relief was extended to the Jews of Galicia after its conquest by Russia; (f) assistance was given to about 12,000 Jews who, fleeing from Syria and
Palestine, had taken refuge in Alexandria, Egypt; (g) money was distributed through the American consul at Moscow to Jewish war prisoners in the Kazan district. It must be remembered that there are two kinds of prisoners in Russia: (1) military prisoners confined within prison walls and captured soldiers, and (2) civilians who are not confined in prison, but are limited to circumscribed areas meanwhile being compelled to earn their own living.

Relief to the refugees was extended as follows:

(1) *Grants of money.*—In many cases where food and other necessaries were available, money was given to the refugees in amounts ranging from ten to twenty kopeks a day per person.

(2) *Food supply.*—To enable those who were receiving these small subsidies to get the best values for their money, and to supply others with food, the Committee established supply warehouses where food was sold at cost to those who had funds, or was supplied free of charge to those who had no money at all.

(3) *Clothing and footwear.*—The sums applied to the purchase of clothing, shoes, etc. for the refugees up to January, 1916, was 1,314,647 roubles, 100,000 of which were for the Jews of Galicia.

(4) *Shelter and fuel.*—Spread over such an enormous territory, abandoned in waste places, as the exiles were, the new housing of all these refugees presented an almost insoluble problem. Wherever possible, the public buildings available, such as synagogues and schools, were used as shelters, while thousands were for the time being placed in private houses. But hundreds of temporary quarters had to be hastily erected, and hundreds of thousands of homeless refugees are at this moment inhabiting these flimsy buildings under unspeakably
unsanitary conditions. Every one of the buildings entailed an immense expense for heating alone, owing to the high price of fuel, since all of them had to be warmed during the greater portion of the year.

(5) Employment.—The Society for Industrial and Agricultural Labor among the Jews has endeavored since the beginning of the war to grapple with the problem of finding work and devising trade and industrial occupations for the refugees. This society has created and maintains an employment agency which serves to connect employers in want of help with refugees who are capable of performing the work called for. It has initiated shops in which shoes, linen and cloth goods and knitted articles are manufactured, the net cost of maintaining these shops being small because of the returns from the proceeds of the sale of articles made; it has organized manual training classes for boys and adults who, though able to work, had not been accustomed to physical labor, and has also instituted shelters for young boys, who are too old to be sent to elementary schools, and have been apprenticed at various kinds of trades, besides providing tools, instruments, and materials requisite for persons who desire to establish themselves independently in their new settlements.

(6) Sanitary and medical service.—The problem of sanitary service to children is being solved by the Society for Preserving the Health of the Jewish Population, which has extended its activities throughout the governments affected by the distribution of Jewish refugees. It has organized a number of units consisting of physicians and nurses, and during the transportation of the refugees, it had travelling medical units which followed the refugees and gave them sanitary attention and food. The society has paid special attention to preserving
the health of the children, opening shelters for more than 8000. In a number of places it has subsidized local organizations which are caring for those orphaned by the war.

(7) Information bureau.—This department is engaged in collecting information, inquiries coming from all parts of Russia, as well as from other countries, including America, as to the whereabouts of refugees, friends, and relatives.

(8) Individual help.—Among the refugees there were certain classes, such as rabbis and other persons of the learned profession, who merited particular attention and confidence, and to whom it appeared essential that special consideration should be granted.

On October 21, 1914, a report as to the plan of distribution of the $50,000 fund for Palestine relief referred to above was presented by Mr. Maurice Wertheim. This report is contained in the American Jewish Year Book of 1915-1916 (5676). Meanwhile the economic crisis caused by the outbreak of hostilities was intensified when Turkey entered the war, 18,000 Jews being thereupon compelled to leave the Holy Land. At first it was thought that the trouble would not last more than a few months, and local relief committees were accordingly organized. But it soon appeared that the Vaads could not cope with the situation. Bread, flour, and other food were distributed to the needy, public kitchens were established, tea-rooms opened, and loans granted to certain institutions and also to private individuals who were deprived of the money that had flowed to the Holy Land prior to the conflict. But early in the war a bread famine was threatened, mainly on account of the heavy military requisitions. A few well-to-do men organized the Vaad Hakemach (Flour Committee), and buying up flour throughout the country, had it milled and
placed on sale at fifty or sixty cents per bag below the market price. Later, with the aid of American relief funds, several shops were opened in Jaffa for the sale of food and petroleum at cost. But all the shops suffered from the heavy military requisitions, so that by May, 1915, their supplies were exhausted.

Otis A. Glazebrook, United States consul, in a report received June 28, 1917, although dated Jerusalem, July 21, 1916, says that the actual Jewish population of Palestine, at that time, was about 82,000. Of this number only 18,000 were able to maintain themselves without applying to the committees in charge of the distribution of the money from America. Attached to Mr. Glazebrook’s report is that of the Jerusalem branch of the Jewish American Joint Distribution Committee, which goes very fully into the causes of the distress prevailing in the Holy Land. “Jerusalem has always been, even in normal times,” reads the report, “rich in its poor population, living upon the charity of our brethren abroad. How much is this the case now, when all sources of income, which used to flow from all ends of the world to the Holy City, to each of her communities, of her institutions, and her kohels, are stopped and replaced by the only possible remittances which are the remittances from the Joint Distribution Committee. No wonder then that the disinherited ones have been looking to the American Relief as their only bright star.”

The report also deals very fully with the method of relieving the suffering of the people by weekly doles of money, occasional grants, assistance to the sick, loans granted to employers in order that wages might continue to be paid to the working class, while a large amount of the funds was used for the purchase of food which was distributed either free or at re-
duced prices, and also given to various institutions. Regarding the latter the report says: "Besides the institutions, whose precarious financial condition was known to us, there have been assisted by us, chiefly with flour, a number of other institutions. In this latter category we reckon the Insane Asylum, 40 patients; the girls' Orphan Asylum, 80 pupils; the Ashkenazi Aged Asylum, about 200 old people; the Sefardi Aged Asylum, 15 people, and the Sefardi Soup Kitchen for Sabbath days, granting meals to about 1000 people. This latter institution was closed lately for lack of means of subsistence."

No part of Palestine, including the colonies, was omitted from the general distribution of relief by the various committees in charge of this work, all of which was excellently supervised by Mr. Glazebrook, consul at Jerusalem, and Mr. H. Stanley Hollis, consul at Beyrouth. The declaration of war prevented the bringing out from Palestine of the wives and children of a large number of United States citizens, who had requested the Joint Distribution Committee to make the necessary arrangements. The Naval and State Departments had given every possible assistance, but the use of the United States ships having become impossible, the matter is being considered by the Spanish Government, and hopes are still entertained that these men, women, and children, variously estimated at more than one thousand, will eventually be able to leave Palestine and Syria. For the continuance of relief in Palestine, arrangements similar to those planned for Poland are to be made, except that the Dutch Government is to appoint Mr. S. Hoofien, the director of the Anglo-Palestinian Bank, as its special representative, for the purpose of replacing in Palestine the United States consuls in the
handling of the Jewish relief funds sent from America. Mr. Hooffien will have the identical powers hitherto exercised by such consuls, who were to handle the money according to the following schedule agreed upon for the various communities:

Fifty per cent for distribution in Jerusalem, Hebron, and Moza; twenty-five per cent to Jaffa and the Judean colonies, including Zichron Jacob and Hederah; thirty per cent to Safed, Einstitum, and Pekin; five per cent to Tiberias; four per cent to the colonies of Galilee, and three per cent to Haifa. The distribution of the money itself in Palestine, as in the case of every other community to which the Joint Distribution Committee sent money, is left to the local committee of Jews, in which all sections of the community are represented. In all nearly a million dollars has been sent for relief purposes to Palestine.

While the Hon. Henry Morgenthau was ambassador at Constantinople, many appeals for assistance were addressed to him by Jews from all over Turkey. The number of Jews in Turkey outside of Palestine is about 200,000, one-third of whom are in Constantinople. The military and naval operations in the Dardanelles, at Gallipoli, etc., in which many Jews were residents, and from which they either were driven out or fled, brought about a condition of abject poverty among these unfortunates, which resulted in the Joint Distribution Committee's sending large amounts, from time to time, to the United States ambassador to be distributed under his direction. In Constantinople itself, Ambassador Morgenthau and his successor, the Hon. Abram I. Elkus, reported that not less than 60,000 Jews were absolutely without means of self-support. For their relief soup kitchens were established, and other
assistance was given through the aid of local committees of Jews.

On December 18, 1914, seven hundred Russian Jews were expelled from Palestine. They arrived in Alexandria, Egypt, on the next day, having been transported by the United States Cruiser Tennessee, and other ships of the United States Navy, whose commanders allowed their vessels to be used for this benevolent purpose. Since that time about 12,000 refugees from Palestine have landed in the Egyptian city, many having left of their own accord with means of their own, or with the assistance of relatives in America and elsewhere. About twelve hundred are still left in the care of the Jewish Community at Alexandria. This community, while willing to make every sacrifice for its coreligionists, is unable to defray the entire expense of feeding, clothing, housing them, providing schools for their children, etc. The Joint Distribution Committee has, therefore, contributed about one-third of the total cost of maintenance of these twelve hundred people, most of the balance being donated by the Jews of England. The outlay on this account by the Joint Distribution Committee has been close to $40,000.

When the war broke out, many Russian Jews took refuge in Bulgaria to which they were admitted on the promise of their coreligionists that they should not become public charges. The burden of carrying out this obligation has been almost too heavy for the native Bulgarian Jews to bear, and as the number of refugees has increased, it has become necessary to grant a proportion of the relief funds also to Bulgaria, amounting thus far to $18,500.

Even before Roumania joined the entente, many of the Jews in that country had suffered by reason of the war. For
instance, in July, 1915, the Ministry of Interior issued a
general order expelling all Jews living near the Austrian
frontier, and before this rescript was revoked, many had been
summarily removed from towns in which their ancestors had
dwelt for generations. With the entrance of Roumania into the
struggle, however, all past troubles became as nothing compared
with those which ensued. The country was quickly overrun
with fire and sword, and all classes suffered from the over-
whelming national calamity which resulted. On September
17, 1916, there was held a conference of the Federation of
Roumanian Jews of America, at which delegates from thirty-
eight organizations representing the Roumanian Jews in this
country were present. At this conference a committee was
appointed to confer with the Joint Distribution Committee,
and as a result $80,000 has been forwarded for the relief of
the Roumanian Jews.

The usual poverty in Tunis, Algiers, and Morocco has been
accentuated by the fact that all business dependent upon
visitors, tourists, etc. has come to an end. Hence the Jews in
these countries have also received a small amount of relief
which up to date has totaled less than $10,000.

The Russian students and writers, who were in Switzerland
seeking secular education in the various universities in that
country, found themselves, soon after the outbreak of the war,
entirely cut off from their usual sources of income. Their
appeal to the Joint Distribution Committee has been responded
to by small appropriations ($6000), which were expended
through Mr. H. Conheim, an American gentleman, who was
in Switzerland at that time, and who generously gave his
assistance in the administration of this relief work.
If the reports of the ruin caused by the bombardment of Belgrade are true, half of the Jews of Servia have been exterminated, so that out of the 35,000 formerly dwelling in the kingdom, there are now probably hardly 20,000 left. As to the situation of those, Dr. J. Alcalay, Royal Servian chief rabbi, wrote last January as follows: "Shuddering in the dark shadows spread by the overwhelming needs of the great hordes in Poland, Palestine, Turkey, etc., are the Servian Jews—a small group of our faith. Divine Providence has ordained that they shall pass through a most trying ordeal. For the past five years this little land has been in the midst of devastating warfare, with the result that the favorable economic situation it previously enjoyed has been destroyed. Now barely one-fourth of the Jewish inhabitants can support themselves. A new terrible catastrophe began about fifteen months ago. Enemies are in possession of the land, destroying by cannon and fire all stock, furniture, and foodstuffs throughout the country, and requisitioning what they can lay their hands on. Just now we are suffering such famine that many fathers have gone absolutely insane, agonized by their inability to find food for their families."

The following cable was received from Grand Rabbi Meir, of Salonica, in January, 1917: "We confirm our letter of November 30th. Economic condition of the community which was already critical, has been aggravated enormously in consequence of the continual arrival of Jewish refugees from Monastir. We beseech immediate help." $55,000 has been sent for the relief of the needy Jews of Servia and Greece.

A final chapter in the record of American Jewry's participation in this work of world-wide charity was brought into being by the receipt, in November, 1916, of a cable from Prof. A. S.
Yahuda and Dr. Max Nordau, to the effect that over one thousand Jewish refugees from Turkey were starving at Barcelona, Spain, and that money for their relief was urgently needed. The Spanish Government gave immediate assistance, and $4000 was cabled by the Joint Distribution Committee to Señor Angel Puldio in aid of the stranded unfortunates. A further sum of $4000 has since been forwarded for the same purposes. Prof. Yahuda and Dr. Nordau write that the refugees have been heartily welcomed in Spain, and the latest tidings from the committee in charge of the distribution of relief in that country contain the information that arrangements have practically been perfected whereby the refugees will be distributed throughout the various Spanish commercial centers and so will become the nucleus of Jewish communities all over the land.

Note.—The officers and members of the Joint Distribution Committee are: Felix M. Warburg, chairman; Arthur Lehman, treasurer; Paul Baerwald, associate treasurer; Albert Lucas, secretary; Cyrus Adler; Sholem Asch; Meyer Berlin; Stanley Bero; Jacob Billikopf; David Bressler; David A. Brown; Fulton Brylawski; Harry Cutler; Samuel Dorf; Morris Engelman; Boris Fingerhood; Harry Fischel; Lee K. Frankel; J. Walter Freiberg; Harry Friedenwald; Meyer Gillis; Moses J. Gries; Janet Simmons Harris; Isadore Hershfield; Emil G. Hirsch; J. G. Joseph; Alexander Kahn; Leon Kamaiky; Louis E. Kirstein; N. Krass; Albert D. Lasker; Herbert H. Lehman; E. W. Lewin Epstein; Meyer London; Harriet B. Lowenstein; Julian W. Mack; Judah L. Magnes; M. S. Margolies; Louis Marshall; Joseph Michaels; Henry Morgenthau; Samuel Philipson; Otto A. Rosalsky; Julius Rosenwald; Morris Rothenberg; Leon Sanders; Jacob H. Schiff; Moses Schoenberg; Abram Simon; Nathan Straus; Oscar S. Straus; Cyrus Sulzberger; Mayer Sulzberger; Aaron Teitelbaum; Isaac M. Ullman; A. Leo Weil; Jacob Wertheim; Harris Weinstock; Peter Wiernik; S. S. Wise; Baruch Zuckerman.
On October 28, 1844, there was born to Jacob and Catherine Ezekiel, of Richmond, Virginia, a son who was duly named Moses Jacob, and who was destined to become one of the greatest of Jewish sculptors. He grew up a sturdy lad, whose talents were not slow in manifesting themselves. The child of ten years was found amusing himself by cutting out paper silhouettes; on the eve of the great civil conflict the youth of fourteen was already seeking recreation in painting and versifying. The war broke in upon the artist’s development, but only for a time. He took up arms for his state, distinguishing himself especially at the battle of New Market; but when the four years’ strife had ceased, he returned to his interrupted studies, anatomy especially, and after a brief excursion into business life, again resumed the pursuit of his chosen art. For a time he wavered between the brush and the chisel as the means of self-expression; but shortly after the close of the war, a handsome, stocky young man came to Cincinnati for the purpose of applying himself to the art of modelling.

Almost from the beginning, the career of this favored son of Fortune was one of uninterrupted advancement. The apprentice quickly outgrew his limited provincial surroundings, and, preceded by the reputation gained through his promising “Industry,” the student of twenty-four travelled to Berlin, placing himself at the feet of the celebrated Siemer-
ing. Only a little later, under the tutelage of Wolff, he produced his "Washington," which was to win him admission into the exclusive Berlin Society of Artists. Establishing a studio of his own, he executed his "Israel" and his "Adam and Eve" which were to gain for him, in 1873, the much coveted Michael-Beer Prix de Rome,—the first time that prize had ever been attained by an American.

The youthful artist had been in Italy only a year when he received a flattering call to return to his own country. A hundredth anniversary World's Fair was to be held in commemoration of the establishment of Liberty in the New World. All sects and all sections combined to do honor to the great Democracy, and Ezekiel was nominated by the Independent Order of B'nai Brith to make a typical contribution to the world-celebrated "Centennial." His offering was "Religious Liberty," and at its unveiling in 1876, two continents greeted a new master of marble. Thenceforth, for more than twoscore years, until his death on March 27, 1917, this brilliant son of American Israel was to enjoy an almost unmarred career of acclaim, success piling upon success, as medals, decorations, titles, were showered upon him from cardinal, from court, from king, and from kaiser. The Berlin Prix de Rome has already been mentioned. Other high honors which followed were: the Gold Medal; Royal Art Association, Palermo; Raphael Medal, Urbino; Silver Medal, St. Louis Exposition; Knighthood by the king of Italy; Order of Merit in Art from the duke of Saxe-Meiningen; and Knighthood by the emperor of Germany with Cross of Merit in Art.

The exigencies of his art made it necessary for Moses Ezekiel to reside far from his native land, but he never forgot that he was a Virginian, an American, a Jew. In reality he was a
cosmopolite in the best sense of the designation. When his state needed a seer to depict her sorrows, he sent her "Virginia Mourning her Dead"; the South called for a fitting symbol of her revised outreach, and he gave her his "Outlook." To enrich his country's Capital, he executed a whole galaxy of stone pictures for her art galleries. He exalted his own people and faith with his "Esther," while to the adopted land of his career he contributed his exquisite Nettuno fountain. Neither was ancient Greece neglected. In the Ezekiel gallery, "Homer" sings to "Pan and Amor," and "Phidias" faces "Neptune." By his "Christ" he showed his ability to transcend even the restricting bounds of creed.

Here we have the explanation of Ezekiel's art. He was essentially a Jew at heart, in mode of thought, in feeling, in imagination; so vitally a Jew that he could not help projecting his own nature into the creations of his brain and his hand, so much a Jew that he could not but praise right and mourn injustice, that he could be at once a thinker and a technician. Here was a man who was able to be a friend to the lofty as well as to the lowly, a poet, a musician, and not the less a man of the world because he adhered to his own strong convictions. He demonstrated once again that the modeller could charm with his culture; he showed that the Jew could win with his manner. In him the American commoner is seen ranking with peers and princes, proving at the same time that it is possible to be a patriot though an expatriate.

In his art Ezekiel evinced the typical Jewish eclecticism. He modified the older canons of Greek classicism with the vigor of the new Teutonic thought and the virility he had learned from long study of the mighty models of Michelangelo. As in
the case of that master, his originality and unconventionality only served to emphasize his technical eminence. But above all else there shone forth in Ezekiel's work always the governing thought. Hence his statues are not mere lifeless effigies of stone; into the plastic children of his imagination he breathed his own soul until they almost cried out with their creator's vehemence.

Perhaps the most characteristic of his creations was the celebrated studio which he constructed in the Tower of Belisarius. Here in the vaulted thermae built in the days of Diocletian he had gathered together treasures from many lands and ages. Ancient marbles and alabasters, bronzes, costly metals and relics beautified with precious stones, medieval parchments and church ornaments, oriental ivories, velvets and silks hung on all sides, in alluring contrast to the latter-day furniture and the twentieth century grand piano, proclaiming the broad sympathies and the catholic tastes of this citizen of the world.

Much might be written of his beautiful home and of the rich artistry of his workroom, of his historical curios and art treasures, of his hospitable salon, of his versatility, of his patrons, of his personal attraction, his captivating personality, his exquisite diction, his extraordinary skill at portrait-making, his companionships with those who sat in the seats of the mighty, his friendships with the truly great such as Franz Liszt and Robert E. Lee. These are but ephemeralities. Worthier to be noted are the affection which all who knew him felt for him, the regard for the man equalling the esteem for the sculptor, and above all the love of the many poor whom he so often and so generously aided.
Moses Ezekiel was not a man ever to rest upon past laurels. Almost to the day of his death he continued to put forth new creations. The list of his works would almost suffice to form a small catalogue, the more so as he was always in demand as a portrait maker. His principal works are: Industry; Cain, or the Offering Rejected; the Sailor Boy; Israel; Adam and Eve; Monument to Massarani, in the Jewish cemetery at Rome; Fountain of Neptune, Nettuno, Italy; Statue of Mrs. Andrew D. White, Cornell University, Ithaca, N. Y.; Hauserek Monument, Spring Grove Cemetery, Cincinnati; Christ in the Tomb, in the Chapel of La Charité, Rue Jean Goujon, Paris; David; Beethoven; Portia; Eve, now in the palace Sans Souci, near Berlin; Queen Esther; Anthony J. Drexel, Fairmount Park, Philadelphia; Homer Group; Thomas Jefferson, Louisville, Ky.; Confederate Monument, Arlington Cemetery, Washington, D. C.; Washington; Liszt; Queen Margarita of Italy; Grand Duke of Saxe-Meiningen; Cardinal Hohenlohe; Religious Liberty, Fairmount Park, Philadelphia; Virginia Mourning her Dead, Lexington, Va.; Lord Sherbrooke, St. Margaret’s, Westminster, London; Stonewall Jackson, State House, Charleston, W. Va.; Robert E. Lee Monument, Piedmont, Va.; The Prisoner’s Wife (painting); Grace Darling, Cincinnati Art Museum; Mercury, owned by Mrs. Hannah E. Workam of Cincinnati; Phidias, Raphael, Durer, Michelangelo, Titian, Murillo, Da Vinci, Corregio, Van Dyke, and Canova, in the Corcoran Art Gallery, Washington, D. C.; Thomas Crawford; bronze bust of H. C. Ezekiel; bas-reliefs of Pan and Amor, for Mrs. Charles Fleischmann of Cincinnati; torso of Judith, for Mrs. Bellamy Storer; bust of Christ, for J. N. McKay of Baltimore; bronze bust of General Hotchkins in the Navy Yard at Washington; Lee a
Boy, for the village of Westmoreland, Va.; monument to Jesse Seligman, at the Jewish Orphan Asylum, New York; statue of Columbus, Columbus Memorial Building, Chicago, Ill.; heroic bronze monument of Thomas Jefferson, at Louisville; The Outlook, for the Confederate Cemetery at Johnson's Island, Ohio; Napoleon; and Edgar Allan Poe, his last work.