

THE YEAR

5663

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

At the opening of 5663, Jewish pulpits resounded with exultation over Secretary Hay's Note to Roumania. There was, at once, a feeling of uncertainty as to the probable effects of that bold act of intercession, even some criticism of the statements and implications put forward. Hardly any one expected united action on the part of the Powers appealed to; whatever hope of ultimate benefit there was rested upon the moral weight of the measure and upon the financial exigencies of the turbulent Danubian Kingdom. Efforts were made, in the course of the year, to bring the matter to a head; England addressed a Note to Germany, proposing action; Dr. Bernstein appealed in the German Reichstag, Count d'Aunay in the French Senate, for some condemnation of Roumania's breach of agreement. Neither appeal met with any response,

while an interpellation in the Austrian Reichsrath received a sympathetic reply from Minister Körber who had, however, to avow his helplessness in the premises. A previous petition of the *Alliance Israélite Universelle*, addressed to the French and Italian Governments, had been equally ineffective.

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

One turns naturally from Roumania, which sprang, in 1902, into sudden notoriety, to that hotbed of Jewish misery which presents the centre of gravity for the most serious of Jewish problems. That Russia is the land of whims and contradictions, we can realize when we remember that Kishineff was ushered in, in the very month preceding it, by the famous sphinx-ukase which was labelled the Czar's edict of toleration. The liberties of Finland were expiring under the heel of military rule, and there was considerable skepticism in the glad

welcome with which the promise of religious toleration under a Holy Synod was greeted. That the Jews had no reason to hope for any betterment became apparent soon enough; yet no one could have anticipated the spasm of fury by which Russia was to exhibit to the world how far she is as yet from any actual reign of tolerance.

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

The news filtered very slowly through the usual channels; the Russian Government seemed to stand aghast at its own

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

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

* The official figures furnished by the Kishineff Relief Committee give the number of families that suffered from the riots at about 2750. The dead numbered 47, the severely wounded 92, the slightly wounded 345.

Meanwhile, the storm-tide of indignation and pity had been steadily rising. The New York Journal, with commendable enterprise, had sent the great Irish patriot, Michael Davitt, to the scene of the disaster; he brought back graphic accounts of the extent of the massacre, disproving the charge of Russian officials that a Jew had provoked the riot, and that Jewish assailants had caused it to be renewed the second day. While money was being collected, and indignation meetings were being held all over the world, the Russian Government vented its impotent anger upon the St. Petersburg correspondent of the London Times, who was summarily expelled.

Almost from the first, the world's indignation centred in the United States. Served by a vigorous press, whose liberal spirit voices the prevailing attitude; animated by a humanitarianism which lies at the foundation of all our public institutions; realizing also that America was the chief refuge of all victims of persecution; the people of the United States became, again, the world's logical leaders in a campaign of humanity. Such specious defense as the Russian Government put forward through Ambassador Cassini, Chief of the Police Lopoukhine, Arnold White, and others, did not improve its case at the bar of American common sense. Secretary Hay sent his contribution to the relief fund in the face of the Russian claim that there was no need of help; even the Chinese of New York were stirred to active sympathy. Great meetings of protest were held all over the country, notably at Carnegie Hall, New York, where ex-President Cleveland, Professor J. G. Schurman, and others voiced the popular feeling with stern, but temperate eloquence. Large sums of money were collected by journals, churches, committees, until, on June 15, the eagerness for some public expression of popular feeling

culminated in a petition, presented by officers of the Independent Order of B'nai B'rith to Secretary Hay and President Roosevelt, for transmission, along diplomatic channels, to the Russian Government. The President, having, in a cordial and sincere address, made known his strong personal feelings of sympathy, seemed inclined to doubt the practicability of such a step. Shortly after the reception, however, he notified the B'nai B'rith Committee that he would transmit the petition, if such transmission appeared likely to benefit the Jews of Russia. The Russian Government gave out unofficial warning that no such petition would be received. By direction of the President the petition was prepared, signatures were quickly gathered all over the country, and the Secretary in charge of our St. Petersburg Embassy was instructed to notify the Russian Government of the terms of the petition and its impending transmission. Upon the official refusal of that Government either to receive or consider the petition, it was concluded to file the document and regard the incident as closed. Kept on record in the archives of the United States, endorsed by an imposing array of the most resplendent names in American public life, this remarkable document will always constitute historic evidence of the humanitarian temper of the American people at the opening of the twentieth century.

The drama of Kishineff closes with the usual Russian contradiction; in Kishineff itself an apparently vigorous prosecution of the rioters has been set on foot; meanwhile a spirit of petty retaliation appears in the recent restriction upon the issuing of Russian passports in this country. Of an international Jewish conference in Berlin, called to consider the needs of Kishineff, only meagre reports have become public, according to which wholesale emigration was thought inad-

visible. On the other hand our immigration for June does not show any perceptible increase as an effect of the great massacre.

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

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

There was little change in Palestine from the ordinary discouraging conditions. The cholera caused some distress in

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

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

There was peace in neighboring Algeria. Here anti-Semitism may be said to have sustained its most crushing and complete defeat. With Max Régis silenced, the Anti-Juif gone out of existence, the loud anti-Semitic chorus of other days is subdued, almost to the point of harmlessness. The visit of President Loubet, it is hoped, has given a permanent quietus to the bitter prejudice which had threatened the livelihood, sometimes the lives of Algerian Jews. His open disapproval of all racial persecution, his calmly, but firmly expressed hope for peace and concord will, no doubt, go far towards discrediting and checking all further anti-Semitic agitation among the mixed population of the French colony.

The Argentine experiment seems to bear close resemblance to a failure, if we are to credit recent accounts, though the authorities of the IKA report progress. In Shanghai the efforts for the "rescue" of the Kaifungfu Jews are being bravely pushed on, while more and more information is coming to the surface concerning that strangest of Jewish survivals. Meanwhile Judaism is finding new homes in Manila and on the Yukon, trying to awake in Hawaii, and slumbering uneasily in Mexico and Brazil. The Diaspora is becoming ever wider and more multiform.

As we return to the large centres of Judaism we find little in Austria from which we may draw fresh hope for the future. In the fall election for the Diet of Lower Austria, the anti-Semites carried Vienna by an overwhelming vote, the Diet being again virtually in their hands; the redoubtable Karl Lueger was elected Mayor of Vienna for the third time. Conversions to Christianity, many of them from the best circles, are now said to average six hundred a year in Vienna alone. A critical point seems to have been reached in Galicia, where the wretched social condition of the Jews gives rise to the gravest anxieties. It is here that the infamous traffic in girls finds its most promising field; the new movement to relieve the worst of want by the creation of domestic industries has as yet scarcely touched the hem of the perplexing problem. It is said that of the 900,000 Jews in Galicia seventy per cent, having no assured livelihood, are forced to resort to beggary. The Governor of Galicia, Count Potocky, admitted to a committee of the Lemberg community that the situation of the Galician Jews, especially in the small towns, is one of incredible misery. Galicia has never had a Kishineff to awaken the world to the extremity of its need; perhaps the novelist Gor-

don may bring back some rousing message from his visit. So far the Jewish world has failed to take the energetic and united measures for which the world-scandal of the international girl-traffic would seem to call. Of a wider than local interest among Austrian Jewish events is the building of a large Jewish hospital in Karlsbad, due to the tactful energy of Rabbi Dr. Ziegler, and the condemnation, despite protest, of a portion of the historic cemetery at Prague.

It is not easy to characterize, in a few words, the position in which German Jewry finds itself as it reviews the varied happenings of 5663. The decline of anti-Semitism as a political factor was made clear by the elections for the Reichstag, which cut down the strength of the anti-Semitic representation in almost every quarter. The very fact that Jews, at the reballoting, chose in several districts to give their vote to an anti-Semite, rather than to his Socialist or Polish rival, speaks volumes for the comparative impotence of anti-Semitism as a political power. The noisiest swashbucklers of the party, the Count Pücklers, the Bocklers, and Bruhns, are not only continuing the absurd antics which have made their party ridiculous, but are meeting, on the whole, with condign punishment on the part of the courts. The attitude of the Emperor continues as puzzling as ever; with one hand he lavishes distinctions on the great promoters of German commerce, such as Albert Ballin and Consul Goldberger, wishing it to be understood that patriotic merit will be rewarded regardless of race or faith; with the other he lightens the penalties of anti-Semites. Possibly the personal feeling beneath his imperial policy appears involuntarily, in his letter to Admiral von Hollmann on Professor Friedrich Delitzsch's Babel-Bible lecture, when he expresses the opinion that it would not "matter that

much of the nimbus of the chosen people would thereby disappear." The most serious feature in the life of the Jew in Germany is not the raving of the political anti-Semite who renders the valuable service of caricaturing the grimace of hatred, but rather the deep-seated dislike, jealousy, and fear which can treat with indifference or even palliation all the countless acts of administrative injustice by which the career of the unconverted Jew is constantly crippled in the German army, university, and judiciary, in the diplomatic and other public service. A comparatively new feature of uncertain menace is the "Judenreines Haus," a move in the line of ostracism of which it is difficult to foretell the future.

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

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

Upon the eve of 5663, France lost, in the tragic death of Zola, one of its immortal champions of justice and freedom. Perhaps the passing away of the man who had forced the revision of the Dreyfus trial had much to do with the active campaign which is being pushed by such men as Jaurès and de Pressensé, for the reopening of that greatest of *causes célèbres*. Captain Dreyfus appealed to General André to open inquiry into new facts which, he maintained, had come into his possession; an energetic agitation is being set on foot to force the hands of the ministry, while the great work of Reinach on the Dreyfus case is moving steadily towards completion. The anti-Semites, meantime, have neglected no opportunity for slander

and vilification. The Humbert swindle, the negotiations for the Panama canal, the fabricated Saitaphernes crown, all seemed good enough pretexts for far-fetched aspersions upon the patriotism and the honesty of the Jews. When a committee was formed for defense against anti-Semitism, the fact was triumphantly pointed to as proving the existence of the mythical Jewish syndicate. There seems to be a depraved need for a literature of trumped-up scandal. Such scenes as that at the conversion of Gaston Pollonais prove the degeneracy and shamelessness of French anti-Semitism. The present strained relationship between church and state in France, the bitterness created by the enforcement of the laws against religious associations can only have the effect of still further increasing the existing prejudice, as it widens political chasms. As against these deplorable circumstances there is evidence of revived religious activity in the appointment, by the Consistoire, of a travelling rabbi, and in the institution of popular lectures on Jewish subjects.

As we cross the channel we are soon made aware that we are turning homeward. There is something of Anglo-Saxon manhood in the self-assertion with which we meet alike in the Jew of England and in the Jew of America. There are the same problems, too, of "alien" immigration and Ghetto overcrowding, and the ferment of religious earnestness in England again and again avails itself of American precedent. The Royal Alien Immigration Commission concluded its hearing of testimony on May 21, having examined 184 witnesses in the course of sessions which occupied 49 days; the question of the benefits or injuries from alien immigration was gone over with the utmost thoroughness; the greatest practicable freedom was afforded those who wished to testify on both sides; not the

faintest token of partiality could be charged to the methods of the commissioners. A good deal of animosity was exhibited by those who considered their interests injured by immigration, the word "alien" proving, in most cases, a thin disguise for Jew; but also much impartial praise was freely yielded to the virtues of the Jewish immigrant by Gentiles who had come in close contact with him. The Commission handed in its report on August 11, embodying distinct recommendations to exclude certain undesirable classes of immigrants. So far as the details of the report have become known, the restrictive measures proposed seem to be clearly modelled upon American patterns, though they are thought to be somewhat severer. There are able and loyal Jews in Parliament who will offer strong opposition to any measure which might work unjust or needless hardship. The alarms that have been sounded, even by such influential publications as Blackwood's Magazine, are not likely to upset the sober balance of English statesmanship.

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

A very conspicuous place in the Anglo-Jewish public life of

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

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

listing the aid of the heads of English culture in united protest was passed in controversy; the leadership had been taken by American Jewry.

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

Another token of awakening earnestness presents itself in the flourishing condition and the useful work of the Jewish Literary Societies, in the conference of their Union, and in the publication of their valuable Annual. The election, as

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

Of the English colonies, South Africa and Canada attracted the attention of the Jewish student at various times during the year. In obedience to certain regulations which demand that immigrants must be able to write in characters of some European language, the authorities at Cape Town refused to permit the landing of a shipload of Russian Jews; later on, the Attorney-General of the colony decided that Yiddish was to be recognized as a European language. The Dominion of Canada, while offering to desirable immigrants allotments of land and even the facilities for reaching it, at the same time

re-echoed the cry against the dangerous "alien." A perplexing situation arose in the province of Quebec through the decision of Justice Davidson of the Superior Court that "Jewish children have no legal right to be educated in the public schools" of the province. The difficulty which had been created by a complicated system of denominational panels was temporarily solved by a measure of compromise.

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

Perhaps in no previous year has the welfare and progress of our seminaries dominated the interest of the Jewish public to an equal degree. In the Hebrew Union College the increasing feebleness of the temporary President, Professor Dr. M. Mielziner, rendered the difficult problem of selecting a permanent successor of Dr. Wise the more acute; it was solved by the unanimous election of Rev. Dr. Kaufmann Kohler, about the very time of Dr. Mielziner's demise. The eulogy of cordial esteem which followed the cortege of the gentle scholar coincided with the chorus of approval which greeted the appointment of the learned radical. It was universally felt that Dr. Kohler was the logical choice for the delicate task of pre-

siding over the Reform Seminary. While his selection tended to unite all ranks of Reform, while the two seminaries are now under the guidance of two great scholars, united in personal friendship and learned co-operation, there has yet been a stronger accentuation of Reform principles, due to the outspoken Reform proclivities of Dr. Kohler. A new impetus was given to the completion of the Isaac M. Wise Memorial Fund by the appointment of Rev. Dr. Jos. Krauskopf as Director-General. Under his energetic lead the fund mounted rapidly towards the sum needed, until the needs of Kishineff and the approach of summer dictated a temporary suspension of the propaganda.

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

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

In connection with this another of Jacob H. Schiff's enlightened acts of liberality calls for mention: the Harvard Semitic Museum, which was dedicated in February, was made possible almost solely through his munificence.

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

One great aspect of the whole vast immigration problem is thus nearing solution: the bringing together, under the auspices of American culture, of the diverse elements that

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

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

There is, however, an undeniable current setting in towards wider and closer organization. Whatever the proximate cause may be, it is no mere coincidence that the demand for an American Jewish Congress, for a Jewish Synod, for international Jewish conferences, should be repeatedly heard on occasions when men are impatient for permanent solutions.

The call for an American Jewish Congress which was proposed at the Triennial Convention of the Council of Jewish Women at Baltimore, which was favored by the Council of the Union of American Hebrew Congregations at St. Louis, was finally rejected as untimely by the Executive Board of that Union after a number of important bodies had signified their willingness to attend such a congress. A conference of Southern Rabbis met and organized in Vicksburg, Miss., with an attendance of seventeen rabbis.

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

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

In passing in review the striking and significant happenings

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

It is not easy to sum up in a few words the place which a particular year is likely to occupy in the checkered and unending career of Judaism. 5663 brought its stunning shock in the barbarism of Kishineff; it evoked, through the very outburst, the indignant protest of civilization, and demonstrated, in the sensitive sulking of Russia, the growing power of public opinion. It gave to American Jewry the hegemony of the world's Judaism by proving that American Jews have the courage and the public spirit openly to espouse the cause of their brothers, as they stand ready to make the sacrifice

involved in keeping open to the Jewish refugee this last asylum of the oppressed; they not only showed themselves possessed of the statesmanship which is equal to a great emergency, but they demonstrated that they have a Government back of them for which the resentment of the greatest of autocracies has no terrors, that they are equally sure of the active sympathy of their best fellow-citizens whenever they turn to them in a humanitarian cause. Like every other great sorrow Kishineff has brought the Jews of the world nearer to one another; perhaps it has brought the urgency of the Jewish problem to the attention of the entire world as has no previous event in modern history.

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

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