REPORT

OF THE

THIRTY-THIRD YEAR

OF

THE JEWISH PUBLICATION SOCIETY

OF AMERICA

1920-1921
THE JEWISH PUBLICATION SOCIETY OF AMERICA

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The Publication Committee meets in the afternoon of the first Sunday in January, February, March, April, May, June, October, November, and December.
THE ANNUAL MEETING OF THE JEWISH PUBLICATION SOCIETY OF AMERICA

The Annual Meeting of the Jewish Publication Society of America was held on Sunday evening, March 27, 1921, at the Dropsie College for Hebrew and Cognate Learning, Philadelphia, Pa. The meeting was opened with prayer by Rabbi Henry W. Ettelson, of Philadelphia. The President of the Society, Mr. Simon Miller, acted as Chairman, and Mr. I. George Dobsevage, of Philadelphia, as Secretary.

The President read the following report of the Society's activities:

President's Address

The dominant note of all our annual meetings has been one of pardonable pride in achievement in the past and hope for the future, always believing that American Jewry would abundantly support our efforts. The time has come when we must face conditions as they are; not, Micawber-like, “wait for something to turn up.” Like all other ventures, the Society has undergone severe stress since the beginning of the great upheaval which rocked the foundations of all civilization. For thirty-three years we have been distributing books “giving instructions in the principles of the Jewish religion and in Jewish history and literature.” During all this period the membership dues did not pay the cost of publication. We were continually running behind in our finances. This was, as can be readily judged, greatly exaggerated as a result of the war, during which conditions became more and more
acute. Believing that our public-spirited Jews were burdened by the cry for material relief, we did not feel justified in an appeal for funds to meet our growing deficit. We therefore entered the years 1919 and 1920 heavily burdened with debts which we could not meet either by receipts from members nor from sales of books. In spite of all these difficulties the Society felt that it could not be false to its mission, but must continue true to its high ideals and purposes and look to American Israel to come to its aid.

We have grown in numbers. A most conservative count places our membership at seventeen thousand, the largest in the history of the Society. Our dues receipts amounted to over $81,000; the sales of our books, which we practically discontinued in July, 1920, were mounting by leaps and bounds. But the cost of paper, printing and binding, the running expense, the rather burdensome outlay for salesmen, who, until other means are found, are our propagandists, grew ever higher. Then the fact that we were selling books on credit, the only way they can be sold extensively to a public that has grown accustomed to buying books on the "club plan," and we had not the necessary capital to finance it, has left us very poor indeed. This plea of not having sufficient funds to carry on the intellectual and spiritual work of our community is now heard from practically all institutions whose special purpose is to train teachers and educate our people. That organizations functioning for the good of all should show a deficit is frequently an indication of work done beyond their resources, and a community alive to this will not long deny such institutions the funds they need.

The Society cannot possibly continue to do this work unless it has the moral and financial support of the community. The
needs of a Jewish community numbering over four million cannot be met on nor can good work be done on a hand-to-mouth basis of years ago. To this end we have sent out an appeal to the leaders of Jewish thought and action throughout America asking them to help raise a sustaining fund of $200,000. Philadelphia, the home city, has with little effort nearly secured its quota, and we now look forward to New York, Chicago, Cleveland, Newark, Boston, Baltimore, St. Louis, Pittsburgh, Detroit, which contain 72 per cent of the Jewish population, to meet their quotas. Cities having only a thousand or more Jewish inhabitants will be organized, while the individuals scattered throughout the country who have in any way manifested an interest in Jewish literature will be reached as well. Of necessity, the appeal can be made only to the cultured in our community, and if they fail us, to whom else may we appeal and with what prospect of success?

In taking stock, we must not merely look at the financial or the physical side of our activities. A survey of the spiritual aspects of our work shows that we have published about one hundred and twenty books and distributed about one and three-quarter millions of copies of our publications. Without these books it is fair to assume that American Israel would not have been prepared to realize its duties in the great crisis that is affecting our brothers abroad, and for that matter comprehend our needs at home. It is only through a knowledge of the Jewish past that it is given to any Jew to be able to understand the present needs and the future outlook of our people.

We have made it possible for the Jews of America to read Jewish Books in English and we have encouraged scholars to write these books. Even a master like Zangwill, speaking
of his own indebtedness to the Society, said that "Without its stimulation, I might never have written my 'Children of the Ghetto.'" It was the Society that introduced to American Israel the works of Graetz, Schechter, Dubnow, Karpeles, Jacobs, Abrahams, Peretz, Margolis, Ginzberg, Lazarus and Steinberg. To have brought out their writings in English garb would in itself have been a great accomplishment. But it was also this Society that projected and carried out to a successful conclusion the New Translation of the Bible, a version which is more and more being recognized as the best English Translation, not only by Jews but by Christians as well. The *Voice*, an official organ of the Methodist Episcopal Church of America, published only the other day the following remarks regarding our Bible:

"The Hebrew Bible has never been translated officially by the Jews, and Hebrew, being a picture language, contains thousands of words that only the Hebrew-born can see. It is a matter of a hundred times more importance than the publicity it has received would indicate, that for the first time Jewish scholars have gotten together and have rendered the Hebrew Bible into luminous and beautiful English, and after twenty-five years of work upon it, the Jewish Publication Society of America has published 'The Holy Scriptures.' We have read the volume through during the year, pen in hand to mark the striking improvements, and we soon found that we have to 'mark it all up.' The book can be secured through our Methodist Book Concern, and any preacher who reads it will be lastingly grateful to us for calling his attention to it. It follows the style of the King James version as revised by the American revisors, puts it in more correct and up-to-date
English and fathoms the meaning of numerous Hebraeisms which were ‘all Greek’ to the Gentile translators."

Thus we are carrying on the mission of Israel in bringing the Word not only to the Jew, but to the Gentile as well. Add to this the series of works projected—the Jewish Classics Series, consisting of at least twenty-five volumes of text and translation, the Jewish Commentary on the Bible, in perhaps thirty volumes, and the establishment of a Hebrew Press—the importance of the society as a spiritual and intellectual force in the life of our people becomes manifest. To achieve all these we must have Jewry’s financial as well as moral support.

This occasion must not pass without some expression of our profound grief in the loss of three of our staunchest supporters and co-workers.

Professor Israel Friedlaender died a martyr in the service of the Jewish people. The society, in common with all the Jews of this country and of the world has suffered a grievous loss. To us there is an especial sense of personal bereavement. We miss him not only as a valued colleague, but a beloved friend. The gifts of ripe scholarship, cultivated taste, good judgment and human sympathy with which Professor Friedlaender was so richly endowed made him particularly helpful in our work and endeared him to all of us. His personal contributions to the publications of our society—the three volumes of Dubnow’s “History of the Jews of Russia and Poland,” which he not only translated but edited, and for which he prepared an exhaustive index—give but a slight suggestion of our indebtedness to his self-sacrificing labors.

He had undertaken to write for the society a popular Jewish history and a volume on “The People in Bible Times,” work
upon which was interrupted in order that the true facts of Russo-Polish Jewish history might be laid before the conscience of the world at a time when it was supremely necessary for the truth to be known of all men.

He served with distinction on many of the important sub-committees in charge of the various departments of our work, and was, in addition, a member of the Jewish Classics Committee, of the Committee on Bible Commentaries, and of the Editorial Committee of the American Jewish Year Book, and for one year, in the stead of Professor Schechter, he served on the Board of Editors of the Society's New Translation of the Bible. He had also undertaken work on certain texts and translations for the classics series. We feel that his services in these fields of education, literature and public welfare will not be the least esteemed among the many achievements for which Jewish history will hold his memory in love and reverence.

As a testimonial to his memory, the society proposes to issue a memorial volume containing a collection of hitherto unpublished essays on miscellaneous topics of Jewish interest.

In the passing away of Mr. Schiff, Israel lost one of its noblest representatives. Through his philanthropies he reached every heart. His name was a household word in every Jewish family, irrespective of religious or political opinion. His philanthropies extended to every human effort, while his sagacity was of great service in every Jewish cause. The society in particular will forever remember his munificence. It was manifested at the very beginning when he helped to establish our Permanent Fund, and more particularly so when in 1914, while in Algiers, he remembered the society and the work it was doing by sending a check for $50,000 to help defray the
cost of publishing the Bible. Later he made contributions of $50,000 to help in the publication of the Jewish classics and, subsequently, he joined several others in the establishment of the Hebrew Press. His interests in Jewish culture and literature manifested themselves not only in giving of his means, but equally in a sympathetic and statesmanlike grasp of its significance to the Jew. In his veins coursed the blood of true Jewish nobility.

To-night we also mourn the passing away of Professor Abram S. Isaacs, whose books published by the society have been perused with delight and will continue to be read by the younger generations to come. His beautiful stories were an inspiration to old and young alike, and his loss will particularly be felt by the society. Fortunately, we have secured a legacy in the form of a fine collection of stories and poems entitled "School Days in Our Home Town," which will be published at an early date.

Since March 1, 1920, the society has issued Dr. Israel Abrahams' volume entitled "By-Paths in Hebraic Bookland." This book was favorably received by the press and our membership. Its wide range of topics made it delightful reading to all those who are interested in general literature, as well as in some of the special portraits treated. This was followed by a little volume from the pen of Mrs. E. E. Levinger, entitled "Playmates in Egypt," containing a number of short stories, each one dealing with some phase of Jewish history and centering around some Jewish occasion or festival. It was not only welcomed by the English-reading public, but requests have come from abroad for translation into foreign languages.

Volume 22 of the Year Book was published in the Fall of 1920, and its editor, Mr. Harry Schneiderman, is to be
congratulated for his skill in maintaining the high standard of the previous editions. In this volume was published an article on the progress of Jewish social research in the United States, tracing the history of attempts at co-ordination among the societies, and touching upon the problems arising in American Jewish communities. Captain M. Sylvain Halff, who had contributed such a brilliant article in a previous issue of the Year Book on the participation of French Jews in the Great War, writes in his characteristic fashion of the life of the Jews of Alsace-Lorraine from the time of their severance from France until their restoration. The article is replete with important information. Dr. Jacques Faitlovitch, the well-known traveler and author, an untiring and devoted friend of the Falashas, contributed a concise sketch of the life and history of this isolated group of Jews living in the mountains of Abyssinia.

The international character of the volume was again maintained not only through the list of Leading Events arranged according to countries and by the publication of treaties with Germany and Poland, bearing upon the rights of minorities, and similar clauses from the treaties with Austria, Jugoslavia, Czecho-Slovakia, Bulgaria and Rumania. Extracts are also given from the treaties with Greece and Hungary and Turkey, particularly as they pertain to the disposition of Palestine and the rights of racial, linguistic and religious minorities in Turkey, as it will be constituted.

With the publication of the third volume of the "History of the Jews in Russia and Poland," an important contribution to Jewish history came to completion. In addition to the text, an extensive bibliography and an index to the entire work are given. In the bibliography an enormous amount of mate-
rial has been collected, and it is arranged in such a way as to enable the reader to ascertain the sources upon which the author drew. The index was prepared with the utmost care by the translator, the lamented Professor Israel Friedlaender, and is really a synopsis of Jewish history in Russia and Poland.

The Society has just printed Dr. Halper's "Post-Biblical Hebrew Literature," consisting of Hebrew texts, notes and glossary, and in a few weeks we shall distribute to members the volume containing the English translation of the texts. The plan of the work is designed to familiarize students and the general reader with the growth and development of post-biblical Hebrew literature. The extracts are arranged chronologically and are prefaced by brief entries giving the salient facts of the authors and their works. It is thus a history of Hebrew literature by examples. The author of the work, Dr. B. Halper, who is also the Editor of the Society, has succeeded admirably in presenting the gems of post-biblical Hebrew literature, incorporating practically all its branches within the compass of 200 pages. Viewing the work in its entirety, it may be said that the extracts have been carefully selected, cleverly annotated and gracefully rendered into English. The English volume contains the translations, brief introductions and only such notes as are absolutely necessary for the study of the text. This book bids fair to become the standard text-book in colleges and universities in English-speaking countries, while the Hebrew text can be used everywhere Hebrew is studied and read. It will also serve to introduce the reader to the Jewish Classics which the society has projected.

At last we are in a position to announce definitely that Dr. Malter's work on Saadia Gaon, the publication of which
has for various reasons been so long delayed, will be out in a month or two. This book, one of considerable proportions, represents the first complete appreciation of the life and works of the greatest Babylonian scholar and head of an academy (during the first half of the tenth century), who is generally recognized as the father and founder of Jewish scientific research, as it developed during the Middle Ages down to our own time. Dr. Malter’s book contains also a minute historical account of the amazing amount of intellectual work that has been done by Jews and Christians in editing and translating, describing and elucidating the numerous writings of this phenomenal Jewish scholar. This book forms the first of the scientific series issued under the Loeb foundation.

Among the books to be sent to members during the coming year will be a volume of essays by Professor Schechter, which has been delayed, and hence will be doubly welcomed when it is published.

The Year Book, the repository of Jewish information of timely interest, with a number of special articles of particular merit, will be published in time for distribution before the new year.

Since the publication of Peretz and the "Yiddish Tales," the society has not issued any translations from the Yiddish. This year the membership will be pleased to receive an exceptionally fine narrative of a trip made by the distinguished Yiddish scholar and poet, Yehoash, in the Holy Land. The translation is made by Dr. Isaac Goldberg, who rendered Ibanez’s "Four Horsemen of the Apocalypse" into English.

The innovation of issuing pamphlet literature will be continued this year. The sixteen-page booklet on Rosh Ha-Shanah and Yom Kippur has been distributed among the members and
among several organizations interested in the distribution of such inspirational writing. Soon there will appear a "Little Studies in Judaism," dealing with the synagogue service, to be followed by one on home ceremonies and another on the Sabbath. These booklets, issued in addition to the regular publications of the society, it is hoped will spread the knowledge of Jewish belief and practice and deepen Jewish conviction.

The society has issued a formal announcement of the prize competition of the Henry and Diana L. Gitterman Memorial Fund. Under the terms of this fund a thousand dollars is offered for an original study in the English language dealing with "Contributions of Jews to Hygiene." The manuscripts must be in the hands of the society on or about September 1, 1922, and the committee looks forward to the awarding of the prize for a study which will be thorough and popular in presentation.

Among other books that we hold in readiness for publication, or which are being prepared for us, are "Travels in Northern Africa," by Nahum Slousch, who travelled extensively in Morocco and the Great Desert of Africa, and describes the manners and customs of the Jewish communities settled there.

The notes to Professor Ginzberg's "Legends of the Jews," which will form Volume V of this monumental work, is now being made ready for the press.

As for the several special series that have been projected, the writers of the books in the Historical Jewish Communities Series have resumed the work interrupted by the war. The volume on the City of London, which was the last assigned, is the first of the series received. The distinguished scholar, Elkan N. Adler, is the author of this work.
M. Julien Weill and Dr. Maurice Liber are at work on a two volume history of France.

In the Biographical Series we may look forward to an early publication of volumes on Hillel, Sir Moses Montefiore, Baron de Hirsch and Judah Touro.

The society has also assigned a series of books about the Bible which will serve as helps to the study of the Holy Scriptures. The volume on the "Bible in the Making" dealing with the Hebrew Canon, telling the story of the Bible as it has come down to us, is from the hand of Professor Max L. Margolis. This book will appear soon.

The Pulpit Bible has been published and several hundred copies have already been purchased by the leading synagogues in America. A number of families have supplied themselves with specially bound copies. No synagogue pulpit, no Sabbath school platform, no lodge rostrum, and no family which treasures the old tradition of recording family events in their family Bible should be without a copy.

The work on the Jewish Classics is proceeding and now that the Hebrew Press will commence printing within a few weeks, some of the texts will be put into type. The publication of the Classics will demonstrate what is not generally known, even to the educated world, that Jewish literature and thought was not closed with the Bible but continued and acted throughout the ages in all the departments to which literature is usually devoted.

The Hebrew Press is, happily, and accomplished fact. The presses are now being installed and work will commence in a few weeks. Machines have been especially constructed; the type was specially designed on the basis of the most beautiful models. The compositor, who carries with him the old tra-
ditions of one of the great Hebrew presses of Europe is ready to start composition of our sacred literature and our post-biblical treasures. Without undue optimism, after seeing the first specimens, one will readily assert that this press will revolutionize the art of Hebrew printing. Jewish scholars will henceforth not need to send their manuscript abroad, and Oriental societies and kindred institutions may count upon having the work done by us inexpensively and beautifully.

The need of a Jewish commentary to the Bible has long been felt by English speaking Jews, and to meet this need, the society will issue a series of commentaries to explain the Bible in the light of Jewish thought. These commentaries will combine scholarly research with popular treatment. Assignments for the Pentateuch have already been made.

It is our sincere hope that on the basis of the report which has just been submitted and the inspiration which we are to gather from the remarks which are to be made to-night, the call may be heard throughout America and that the Society may realize before many days have passed the Sustaining Fund of $200,000 to help pay the indebtedness incurred for the work done and to enable it to build more effectively for the future.

**Dr. Samuel Schulman's Address**

The annual meeting of our Society this year ought to mark a prophetic milestone in its carer. We should not be content with the justified pride in the splendid achievements, which have given it an international reputation. We have the right to demand of American Jewry recognition of the importance of the Society’s work. Considering what it has done for
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Jewish culture in this country, it has been extremely modest in its claims. And its modesty has been rewarded not by munificence, but rather by neglect.

The sage in the Scriptures told us long ago that the wisdom of the poor man is despised. Our Society has been wise in the plan and method of its work. It has proven the main unifying force in American Israel. Its domain has been the literature of the Jew of all times and lands. It thus became the spokesman to English readers of the soul of the Jew. In its literary output it hospitably welcomed representatives of every shade of thought and religious conviction in Israel. It did not even refuse to accept valuable manuscripts from non-Jewish hands. Nothing that was of the Jewish spirit or that worthily presented any aspect of Jewish life, anywhere, was alien to its enterprise. It became, as a matter of fact, the only power in the land making for the spiritual and cultural interests of "Catholic Israel." It stood above all parties, because it was guided by the principle that those who love their people and the literature which is the product of their people's genius, do, despite all necessary differences of interpretation of the sacred heritage and partisan controversies on the living problems of the day, agree in the deepest things. Consciously or unconsciously, they are in profound harmony. The Society's record of service is incomparable. It would be no exaggeration to say that in what it has already done it has provided for English-speaking people the necessary wherewithal for a liberal Jewish education. It has presented Jewish history by the hand of its greatest master. It has given the summary of Jewish ethical ideals by the man who, as a modern Philo, combined the widest Western culture with an intimate knowledge of the vast range
of Jewish thought. It has revealed the treasures of Rabbinical literature through the works of that unique personality, who knew how to make theology as interesting as fiction. It has given pictures of the life of the struggling masses of Jewry, with all the tragedy of their suffering and with all the indomitable faith, geniality of soul and unconquerable optimism, which kept the Jew alive amidst a world in arms against him. It neglected no Jewish interest. It wrote for the child, and it appealed to the man and woman of culture. And it crowned all its achievements by the production of the English translation of the Scriptures, which will be used by all English-speaking Jews all over the world, and which those in the front rank of Christian scholarship, to speak in the words of George F. Moore, say, gives to “English-reading peoples the best version of the Old Testament in existence.” It has laid the foundations deep for the structure, which still has to be builded, so that it becomes the chief center of popular education for the Jews in America. And while its past is secured in its reputation, there are, as you know, far-flung plans for the future. But while we are rich in plans, we are poor in purse. No institution in this country, considering its service, has received such feeble support as was given to our Society. It is time that the intelligence of American Jewry realize what it owes to our Society. It is time that it earnestly resolve to provide us with funds, which are indispensable for the carrying to success of the enterprises we now have in hand. For the Society is the strongest defense of the Jew, and the most fertile influence for the preservation of Judaism in this land.

The year that is past has been one to try the Jewish soul. For the first time in the history of American Jewry is was
called upon to meet an organized attack of anti-Semitism, imported from Europe to our own beloved country, in which it had before this struck no root. We met this attack with dignity, with courage, with self-reliance. We met it with a confidence in the American spirit of fair play and justice, which was amply justified by the magnificent expression on the part of the best minds in this country of their indignation against the malicious and insidious propaganda against the Jew. We do not fear the enemy from without. We have assurance of the Prophet, that "no weapon forged against the servant of the Lord shall prosper, and no tongue that rises up to contend with him shall fail of being condemned." The enemy that sought to destroy the Jew only succeeded in strengthening him in his loyalty, in throwing him back upon the resources of his spirit, upon his uncompromising faith in the Everlasting God, and upon his conviction in his mission to serve the world. The Hamans from the time when runners were in fashion to our day of Fords have only proven a challenge to the courage, to the self-sacrifice and to the conscience of the Jew. In the face of the enemy he has vindicated his right to live by the courage, and, as the Midrash tells us, by the culture of the Mordecais, and by the devotion and death-defying loyalty of the Esthers. Persecution has made the Jew strong. How strong he would have become without having his soul harassed by the world's hate, without having his energies dissipated by warding off the blows of the accuser, and by being permitted the untrammeled self-criticism and self-judgment which are indispensable to the life of any people, we do not know. Because thus far our strength has been tested not by prosperity; it has been whetted by adversity. Israel may say: Hardly have I been at peace, hardly have I been at
rest, hardly have I been at leisure in any land, when the storm came. Even the freest lands do not seem, for any considerable length of time, to be free from the outbursts of antipathy against the Jew. But the immortal record of the Jew, as Priest-people, as thinker, as martyr, as sage, as hero, as idealist, and sagacious man of affairs, a record which it is our Society's main business to present to the world by means of its books, proves that Israel was unafraid to meet the foe in whatever form, and to survive him.

It is not the enemies from without that need disturb us so much. They, indeed, do the Jews too much honor in singling them out in every crisis of history as the scapegoat for humanity's sins. It is no wonder that all over the world Jew-hatred makes itself loud. For we are living in a world that is sick, as the result of its own excesses, its violences, its race-hatreds, and its idolatrous worship of might instead of right. But sick as it is, it is a world that is still very young. We need not despair. There is hope for its complete cure. Judged by the standards of the Eternal, a few thousand years of history are but hours in humanity's long day on earth. The modern man, despite the thin veneer of his civilization, reproduces all the diseases of human nature. And one of them is the prejudice against the Jew, with which Israel has been familiar all through its career. And the world will not be completely cured until it has whole-heartedly gone to school and learned of Israel's Torah, which is a "tree of life to those who take hold of it." At least, we think that its ways are ways of pleasantness, and all its paths are peace. We fear not the enemy from without. What can injure us beyond help are the enemies of indifference, ignorance, disloyalty, that thrive in our own household. And anti-Semitism will
prove no unmixed curse, if, as always in our history, it will act as a goad to the Jewish conscience, as a quickener of Jewish responsibility, and as a reviver of the deep instincts of faithfulness to Israel. We see some signs of this revival.

Revival has been the watchword of American Jewry. We feel that something is wrong with us, as the result of our own negligence, more than of the world’s injustice. We feel that what American Jewry needs is an awakening of personal faith, a re-dedication to the ideals for which the Jew has lived in history. Such an awakening and such a re-dedication will be best achieved by that appeal to the common spirit of Israel, by that presentation of the message of the Jewish soul, as it speaks out of our literature, which our Society is called upon to provide.

In this work of revival the Jewish Publication Society is called upon to do the chief share. But in order that it do it efficiently, it must have much more than the pittance which it has thus far received from American Jewry.

The year that has passed has also been of tragic significance to our Society. We mourn the death of that great benefactor, that one man in Jewry who better than any other, understood the needs of Judaism in this land. From the beginning of the Society, all through its history, Jacob H. Schiff stood out as its most distinguished supporter and matchless benefactor. Many-sided as were his princely benefactions in philanthropy and in education, that which was nearest to his heart was the provision for Jewish education, for the preservation of our religion, for the extension of its influence. He felt that it was a small thing to provide for the needs of the body, but that it was a great thing to provide for the life of the Jewish soul. It was he that made possible the launching
of the enterprise of the Bible translation. And his munificent gift enabled the Society to lay out its plans for the publication of the Classics of Jewish Post-Biblical Literature. He had a world vision. Though nothing Jewish anywhere was alien to his heart, he was convinced that this country was destined to become a center of world-wide influence, from which would radiate fructifying powers for Jewry in all lands. American Jewry could do nothing better to honor the memory of this man, who has taken his place with the immortal leaders in our history, than by erecting a monument for him, through generous contributions to the fund of $200,000 which our Society is trying to raise. Compared with the vast amounts which have been collected during the last few years, this is a very small sum indeed. To quote from the letter that Mr. Zangwill wrote to the Society on the occasion of its twenty-fifth anniversary, it should be "child's play." It might be child's play to get money for a book from "The Children of the Ghetto," but it will no doubt be labor to raise the money from the great-grandchildren of the ghetto. Let it be a labor of love. And we must have this money. Otherwise we cannot continue our work.

We have always been a people of the Book. Jewish piety was made to depend upon the indispensableness of Jewish culture. An ignorant man could not be a truly reverent or pious man. Such was the teaching of one of the gentlest of our sages. It did not depreciate simple piety, but it had confidence that Jewish piety would not be content to remain illiterate. If the Jew is to be made strong in his consciousness, animated with a worthy pride in his heritage, provided with a justification for his existence as Jew, by knowledge of the sanctities of that heritage, and therefore, by an insight into
his duty, if the Jew is to become an effective moral and spiritual force in American life, this can only be accomplished by education. And, indeed, education is the remedy for all the ills, not only of the Jew, but of modern life. A brilliant enemy of the Jew in a recent book says that he wants to walk backwards in history. That is a healthful performance, provided it is carried on without prejudice. And if we walk backwards far enough, we shall come to the roots of the modern man's moral and spiritual life, and we shall find them in our sacred Scriptures. The Bible is Israel's greatest gift to the world. The Bible is more needed to-day than ever. For what shall perpetuate the idea of the common heritage of Western civilization in this age, when racial rivalries are keen and national chauvinisms are being pampered, if not the Bible, which is the universal tongue for the conscience of Christendom? I profoundly believe that what the modern man needs is a view of the world and life as it is presented in the great classic of the Bible, the ancient covenant. He needs to learn three fundamentals correspond to the three divisions of our own Jewish Holy Writ. He must learn, once more, respect for law. He must safeguard modern liberty by reverence for the authority of the law of the land. And he needs also the constant stimulation of the prophetic vision. The law conserves the experience of the past. And until a new interpretation changes it, men of law-abiding habits must obey it. But the living conscience is progressive. It envisages the better future, which will rise out of the soil of the past. Prophetic vision is the inspiration to unlimited progress in social righteousness. And lastly, the modern man needs a wisdom of life which will enable him to enjoy the present. He needs a philosophy which is pragmatic enough to tell him that as you sow, thus
you reap. He will get it in our Proverbs. And he needs an encouragement for the freedom of the intellect, which dares to play with all possible doubts and questions which the human spirit can put and still find a safe anchorage in the respect for the eternal realities. Revere the Almighty and observe His commandments. This he will find in our Ecclesiastes. And he needs the sublime faith which will enable him to triumph over suffering and to work his way to the conviction that his Redeemer liveth. And this, too, he will find in the religious idealism of Job. Thus our Scriptures give him a law and a vision and a wisdom.

This Bible, however, cannot be read off-handedly by any one without help. The Bible ought to be sold at as low a price as possible. I still look forward to the time when we will be able to give it away to the masses of our people, as a vigorous Israel in America ought to do. But, above all, the Bible needs comment. We cannot allow others to explain our Bible for us, no more than we could remain content to have them translate it for us. The most important project, therefore, that the Society has in hand is the series of commentaries by Jewish scholars on the books of the Bible. There is a crying need for these commentaries. If our people in this land is to be won again to the reading of the Bible, if it is not to perish in exile for lack of knowledge, it can only be restored to the roots of Jewish culture, which carry the tree of the whole of Jewish life by making the Bible an open book for Jews. It will never get knowledge of its own Bible through the helps offered by non-Jewish scholars. For it can be said that no matter how large the learning and how broad and unprejudiced the mind, a Christian scholar approaches our Bible necessarily with the prepossession that it is only a prelude, an introduction to the
main content, which is to be found in what is called the new covenant. But we look upon our Bible as complete in itself. We look upon it as containing a unifying and harmonious view of the world and life. We recognize it as a foundation for the great classic literature which was built upon it. But as a foundation, it is self-sufficient. It contains the essence of the Jewish spirit, the revelation of the Everlasting God, through the creative genius of Israel. These commentaries, therefore, are indispensable as a supplement to the English translation.

We have other projects, like the Hebrew press. It is time that this country should have a printing press which will enable us to produce Hebrew books and the Hebrew characters that sometimes are indispensable even in English books. It is time that we should show our complete maturity as a Jewish community. The world is looking to America for reasons economic, political, international. The Jews of the world are also looking to America. They are not looking merely for material help. Certainly all the Western Jewries, after the European debacle, are looking to America as the land which is destined, during the next one hundred years, to influence Jewish life. Ought we then not to be completely equipped for our great work of education? We ought to have funds enough to coax the best writers. We ought to be able to produce a book which shall present to the world the modern Jew with his idealism, with his deep loyalty, with his life profoundly influenced by his rich, psychical heritage and by the faith, which is still the source of whatever is best in the Jew. We ought to supplement our fiction of the ghetto with some great book on the life of modern Jewry. I think, if we had the funds, we might prove a stimulus to some great writers, even non-Jewish writers, who would meet the spirit of Israel with
profound sympathy. And is it too much to expect that many a brilliant Jewish mind, that now feeds the culture of the non-Jewish world, may be attracted and brought back home? We ought to have a first-class monthly literary magazine, which shall bring the values of Jewish culture to every cultivated home in the land. We can do all these things. We must do all these things if we have the funds. The Jewish Publication Society can be said, in the words of Judah ha-Levi to be the heart of Jewry in this land. The heart is strong, hopeful, enthusiastic, stoutly determined to do its best and to realize the plans that dangle before its imaginings. But the heart, as the Talmudic saying suggests, should lead to the open pocket. Let Jews of this land put their hands into their pockets, draw generously from them, gladden the Jewish Publication Society and contribute to the great revival of the faith of the Jew and to the preservation of the spirit of Judaism in this land.

**REPORT OF THE BOARD OF TRUSTEES**

The Board of Trustees elected the following officers: Treasurer, Henry Fernberger, of Philadelphia; Assistant Secretary, I. George Dobsevage, of Philadelphia, who also is Secretary to the Board of Trustees and the Publication Committee; Editor, Dr. B. Halper, of Philadelphia.

The following were chosen members of the Publication Committee: Mayer Sulzberger, of Philadelphia; Cyrus Adler, of Philadelphia; Henry Berkowitz, of Philadelphia; Solomon Solis Cohen, of Philadelphia; Hyman G. Enelow, of New York; Herbert Friedenwald, of New York; Israel Friedlander, of New York; Felix N. Gerson, of Philadelphia; Max Heller, of New Orleans; Jacob H. Hollander, of Baltimore;
Jacob Kohn, of New York; J. L. Magnes, of New York; Max L. Margolis, of Philadelphia; Alexander Marx, of New York; Leon S. Moisseiff, of New York; David Philipson, of Cincinnati; A. S. W. Rosenbach, of Philadelphia; Samuel Schulman, of New York; Oscar S. Straus, of New York; Samuel Strauss, of New York; Henrietta Szold, of New York. Mayer Sulzberger was elected by the Committee as its Chairman.

Publications

The publications issued during 1919-1920 were as follows:
2. The American Jewish Year Book 5681.

The publications to be issued in 1921-1922 are as follows:
1. The American Jewish Year Book 5682.
3. From New York to Rehoboth. By Yehoash (Solomon Bloomgarden).
## Statement of Assets and Liabilities, February 28, 1921

### Assets

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<tr>
<th>Description</th>
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<td>Accounts Receivable (from Sales of Books)</td>
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### Liabilities

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<td>Funds:</td>
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STATEMENT OF RECEIPTS AND DISBURSEMENTS FOR THE YEAR ENDING
FEBRUARY 28, 1921

receipts

Balance March 1, 1920 $16,998.04

Receipts:

Members Dues .................. 81,690.81
Sales of Books .................. 43,564.21
Interest Received ................. 2,131.89
Sustaining Fund .................. 11,636.67
Fund for Distribution of Jacob's
"Jewish Contrib. to Civilization" ....... 3,156.35
Sales of Bible .................. 2,778.07
Sales of Pulpit Bible ................. 4,132.69
Gitterman Fund .................. 200.00
Life Fund .................. 100.00

Loans .................. 19,000.00

Total Receipts .................. 168,390.69
Total with Balance .................. $185,388.73

DISBURSEMENTS

General Publications .................. $73,132.45
Bible Fund .................. 9,878.89
Classics Fund .................. 4,370.04
Commentaries .................. 4,169.79
Pulpit Bibles .................. 3,023.74
Hebrew Press .................. 2,591.27

Salesman, Commission and Expenses ........... 41,085.30
Salaries .................. 15,984.24
Miscellaneous Expense ................. 23,992.66
Loans .................. 4,000.00

Total Disbursements .................. $182,228.38
Balance .................. 3,160.35

INVESTMENTS, FEBRUARY 28, 1921

Bonds:

Par value Cost value
9 Electric & Peoples Traction Co. 4% ........ $9,000.00 $8,972.50
1 Lehigh Valley cons. Mort. loan 4½% ........ 1,000.00 1,000.00
1 " " " Annuity Bond 4½% ........ 1,000.00 1,030.00
15 City of Phila. Coupon 4%, due 1939 ........ 15,000.00 15,037.50
2 " " " " " " " 1939 ........ 2,000.00 2,005.00
2 " " " " " " " 1939 ........ 2,000.00 2,007.50
1½ " " " Registered " " 1942 ........ 1,500.00 1,505.62

Notes:

Par value Cost value
Coupons 11M Long Island R. R. Refund 4% .... $11,000.00 $9,971.20
Coupons 5M Canadian Pacific 6% Notes
due 1924 .... 5,000.00 5,104.38
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<tr>
<td>Scotland</td>
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Annual Members ($5 a year)        16,206
Library Members ($10 a year)      461
Patron Members ($20 a year)       48
Friends ($50 a year)              2
Life Members                      63

Total Membership                  16,780
ELECTIONS

The committee on nominations, consisting of Oscar Loeb, Walter Hart Blumenthal and Dr. Max L. Margolies, submitted the following names of officers and trustees who were unanimously elected, the Secretary being instructed to cast a ballot for the nominees:

President, Simon Miller, of Philadelphia.
First Vice-President, Abraham I. Elkus, of New York.
Second Vice-President, Horace Stern, of Philadelphia.
Honorary Vice-Presidents, Rabbi Henry Cohen, of Galveston; S. W. Jacobs, of Montreal; Louis E. Kirstein, of Boston; Julian W. Mack, of Chicago; Simon Wolf, of Washington.

The election was presided over by Mr. Ephraim Lederer.

AMENDMENT ADOPTED

Upon motion of Dr. Solomon Solis Cohen the following amendment to the by-laws was unanimously adopted:

"The Society shall be composed of Annual Members, Library Members, Patrons, Friends, Sustaining Members, and Life Members. Any person of the Jewish faith may become a Member by paying annually the sum of five dollars, or a Library Member by the annual payment of ten dollars, or a Patron by the annual payment of twenty dollars, or a Friend by the annual payment of fifty dollars, or a Sustaining Member by the annual payment of one hundred dollars, or a Life Member by one payment of two hundred and fifty dollars.

On motion the meeting adjourned.

I. GEORGE DOSEVAGE,
Secretary.
CHARTER

The terms of the charter are as follows:

The name of the corporation is The Jewish Publication Society of America.

The said Corporation is formed for the support of a benevolent educational undertaking, namely, for the publication and dissemination of literary, scientific, and religious works, giving instruction in the principles of the Jewish religion and in Jewish history and literature.

The business of said corporation is to be transacted in the city and county of Philadelphia.

The corporation is to exist perpetually.

There is no capital stock, and there are no shares of stock.

The corporation is to be managed by a Board of Trustees, consisting of fifteen members, and by the following officers: President, Vice-President, Secretary, and Treasurer, and such other officers as may from time to time be necessary.
BY-LAWS

ARTICLE I

Membership

Section I.—The Society shall be composed of Annual Members, Library Members, Patrons, Friends, Sustaining Members, and Life Members. Any person of the Jewish faith may become a Member by paying annually the sum of five dollars ($5), or a Library Member by the annual payment of ten dollars ($10), or a Patron by the annual payment of twenty dollars ($20), or a Friend by the annual payment of fifty dollars ($50), or a Sustaining Member by the annual payment of one hundred dollars ($100), or a Life Member by one payment of two hundred and fifty dollars ($250).

Sec. II.—Any Jewish Society may become a Member by the annual payment of ten dollars ($10).

Sec. III.—Any person may become a Subscriber by the annual payment of five dollars ($5), which entitles him or her to all the publications of the Society to which members are entitled.

ARTICLE II

Meetings

Section I.—The annual meeting of this Society shall be held in the month of March, the day of such meeting to be fixed by the Directors at their meeting in the previous January.

Sec. II.—Special meetings may be held at any time at the call of the President, or by a vote of a majority of the Board of Directors, or at the written request of fifty members of the Society.
ARTICLE III

Officers and Their Duties

Section I.—There shall be twenty-one Directors, to be elected by the Society by ballot.

At the annual meeting to be held in May, 1908, there shall be elected eleven directors, seven to serve for one year, two to serve for two years, and two to serve for three years; and at every subsequent annual meeting, seven directors shall be elected for three years.

Sec. II.—Out of the said twenty-one, the Society shall annually elect a President, Vice-President, and Second Vice-President, who shall hold their offices for one year.

Sec. III.—The Society shall also elect fifteen Honorary Vice-Presidents, in the same manner and for the same terms of office as the Directors are chosen.

Sec. IV.—The Board of Directors shall elect a Treasurer, a Secretary, and such other officers as they may from time to time find necessary or expedient for the transaction of the Society's business.

Sec. V.—The Board of Directors shall appoint its own committees, including a Publication Committee, which committee may consist in whole or in part of members of the Board.

The Publication Committee shall serve for one year.

ARTICLE IV

Quorum

Section I.—Forty members of the Society shall constitute a quorum for the transaction of business.
ARTICLE V

Vacancies

Section I.—The Board of Directors shall have power to fill all vacancies for unexpired terms.

ARTICLE VI

Benefits

Section I.—Every member of the Society shall receive a copy of each of its publications approved by the Board of Directors for distribution among the members.

ARTICLE VII

Free Distribution

Section I.—The Board of Directors is authorized to distribute copies of the Society's publications among such institutions as may be deemed proper, and wherever such distribution may be deemed productive of good for the cause of Israel.

ARTICLE VIII

Auxiliaries

Section I.—Other associations for a similar object may be made auxiliary to this Society, by such names and in such manner as may be directed by the Board of Directors, and shall have the privilege of representation at meetings. Agencies for the sale and distribution of the Society's publications shall be established by the Board of Directors in different sections of the country. The Society shall have the right to establish branches.
ARTICLE IX

Finances

Section I.—Moneys received for life memberships, and donations and bequests for such purpose, together with such other moneys as the Board of Directors may deem proper, shall constitute a permanent fund, but the interest of such fund may be used for the purposes of the Society.

ARTICLE X

Amendments

These By-Laws may be altered or amended by a vote of two-thirds of those entitled to vote at any meeting of the Society; provided that thirty days' notice be given by the Board of Directors, by publication, to the members of the Society.
LIST OF BOOKS
ISSUED BY
THE JEWISH PUBLICATION SOCIETY
OF AMERICA


HISTORY

HISTORY OF THE JEWS, Six Volumes.—By Prof. H. Graetz. Portrait; maps. Cloth, $18.00; fabuffing, $27.00; three-quarter leather, $36.00.

OUTLINES OF JEWISH HISTORY.—By Lady Magnus. 388 pp. $1.25.

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