

Brafmann
DAS
BUCH
VOM
KAHAL
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JACOB BRAFMANN
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119 (February 2002)

Notes:

- The original scan (in Fraktur) can be downloaded from the NeuschwabenlandArchive: <http://NSLArchiv.com/Buecher/>.
- Formatting, page numbers etc. have been taken from the original. Only the last lines have been rounded up or down for a clean presentation of the page breaks.
- There were difficulties in proofreading with the letters I and J, as they use the same character in the original.

Jacob Brafmann

The Book of the Kahal

Based on a new German translation of the
Russian original published by

Dr. Siegfried Passarge

o.ö. Professor of Geography at the University of Hamburg

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Erster Band:

Materials for the study of Jewish customs

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Two Band:

The book of the administration of the Jewish community

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Hammer Verlag/Leipzig*1928

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Vorwort t h e d e u t s c h e n H e r a u s g e b e r s

B and II brings the second part of the protocols published by Brafmann. Insofar as these were already included in the first volume, they have been omitted; only when deviations in the Russian text were present, they have been brought once again.

The Minsk Protocols and the image that emerges from them are brilliantly complemented by the book of one of Brafmann's contemporaries, Bogrow's Memoirs of a Jew.

When reading this memoir of a ghetto Jew, brought in excerpt, the protocols and their long-dead heroes, Brafmann and his time gain life. One has the feeling of looking onto a stage and seeing a performance. That is why Bogrow's memoirs will be valuable to the reader of the Kahal book. It is also evident that the Kahal, after his fictitious publication in 1844, presumably in an altered form, still has his own life.

- w e x i s t i n g !

Reference should also be made to the book by Pastor R. Gurland "In zwei Welten" (Dresden 1921), whose fate is strongly reminiscent of Brafmann and Bogrow. Gurland, too, was to be sold as a recruit after his passport was stolen, although he was an officiating rabbi. Like Brafmann, Gurland became a Christian and even a pastor after severe mental struggles. In the face of so much evidence of the terrible conditions in the ghettos, all attempts at distraction and all efforts to disparage Brafmann pale into insignificance.

From various sides*) I have been privately reproached as to how I could only publish something in the "H a m m e r V e r l a g". Of course, the answer was easy: HammerVerlag has always fought openly and honestly and only with permitted weapons. Anyone can be wrong, but his intention was the best and the desire for justice was his.

* In the following section I am thinking primarily of an external visit I received in November 1927. The gentleman in question himself had to admit that the Hammer publishing house had s t a t e d t h e B e s t e g e s t a g e . "But it is not a scientific publishing house." Well, in my opinion, the quality of the publication is more important than the scientific presentation. After publication

Guideline. Why should I not publish a book in such a publishing house? In this case in particular, the publisher has demonstrated the integrity of its attitude through its impeccable behaviour. Although quite a number of my views expressed in Vol. I were surprising and not entirely agreeable to the publisher, he did not make the slightest attempt to influence me. Thus, the publishing house passed its baptism of fire brilliantly and proved its honest striving for objectivity. Just imagine the following: a legal, strictly scientific Jew would send an article on the moral justification of anti-Semitism to a Jewish fighting newspaper! At first there would probably be a gentle hint: to publish such a concession would not be in the Jewish interest. But if the essay were to appear somewhere, the courageous author would probably soon suffer the consequences of the economic-social cherem issued against him and the secret persecution.

The publisher's restrained tolerant statement to me was wise and entirely justified.

When a military leader wants to fight an enemy, he will place the greatest emphasis on identifying the strengths and weaknesses of the enemy. Today, Judah's walls will certainly not collapse under the sound of indignant trumpets. Thus the main task of every realpolitik politician must be to understand the strengths and weaknesses of Judaism and the causes of its undoubtedly very unfavourable effects on the host peoples. Only then will it be possible to set a firm goal. Any false diagnosis, on the other hand, will

of Vol. I, I received a letter from the gentleman visitor in which he expressed his appreciation, full of warm thanks, regarding the assessment of certain questions. I now put him to the test by asking him to be allowed to use his judgement publicly. This request was only intended to answer the question: May a Jew publicly express his appreciation to an opponent of Judaism or not? The failure was the expected one: a n a n t w o r t b l i e b a u s , i.e. a permission was refused. This case confirms the view that even in our cultural world, where the ghetto constraint has long since ceased, t h e young person is not a free man. He has to parry order, and this order means: There is only one guideline - the interest of Judaism; o b j e c t i v i t y in scientific or ethical terms, if it contradicts Jewish concerns, is v e r f l i c a l .

By the way, the gentleman in question can rest assured; I have not yet mentioned his name to anyone and will not do so.

can only be useful to the opponent. The section on the Jewish problem aims to bring points of view to this question. After a brief look at the racial problem, it deals with the question: What transformation has Judaism, which has been absorbed into machine culture, undergone? What has become of the ghetto institutions that Brafmann's Kahal book so vividly describes? What should one strive for? What could be achieved in the best case? What is the future of Judaism likely to be?

The reader who is convinced that the Jews are a special, harmful race or, as others think, an unfortunate miscegenation, will perhaps be disappointed. Such a view does indeed offer a convenient explanation and an effective means of agitation with which to work on the great masses. But if scientific research leads to the conclusion that the racial problem plays only a secondary role, and that the consequences of ghetto life for the development of Jewish character and Jewish abilities are in the foreground, then the real politician will not be able to ignore such a realisation.

There is agreement on the view that Judaism is disastrous for the host peoples, but not on the question of whether Judaism as a whole or only a part of it has a corrosive effect. It is also disputed whether and how the evil could be eliminated or at least alleviated. When one sees that for almost 2000 years the anti-Semitism of the most diverse peoples has never succeeded in eliminating the evil, despite the cruellest persecutions, then one should become suspicious and seriously investigate the cause of the failure. Perhaps it is because the diagnosis was wrong and therefore the measures could not be successful. Perhaps the advice is not to be dismissed out of hand: be content with what can be achieved and do not chase after utopias.

I hope that any objective judge will admit that I have tried to remain completely dispassionate. That I have succeeded in this task in Vol. I is proved by the cries of indignation of disappointed fanatics. Equally misleading, of course, is the jubilation of the opposite side over the alleged collapse of the "Kahal fairy tale." The Kahal, together with Chasaka and Maaruphia, with secret persecution and factorism, is still alive today and is being maintained by the nationalist fanatics coming out of the ghetto, using the most ruthless means of coercion,

and it will not end until the ghettos in Eastern Europe are dissolved.

It is not necessary to go into further detail about the reviews of the first volume in Jewish journals. On the one hand, their columns are filled by literati who are just as interested in an objective scientific study of Judaism as diplomats are in the publication of their most secret plans. On the other hand, pious Christian theologians take the floor, for whom the Jews are God's chosen people, and who, on top of that, stand in the position of prison pastors, for whom every punished person is an innocent man; for, firstly, he claims his innocence, and secondly, he has not written down any records of his alleged crime.

Certainly, the noble simplicity of these gentlemen is just as worthy of admiration as their quiet greatness, but it would not be appropriate to enter into scientific discussions with them. So I content myself with declaring to those critics once and for all, freely according to Bogrow: Gentlemen, as many stars as there are in the sky, I often bow my head in humility before your judgement and wisdom.

Hamburg, March 1928

S . P a s s a r g e

Jacob Brafmann: The Book of the Kahal

T w o B a n d :

**The book of the
administration of the Jewish
community**

Vorrede [Brafmann's]

In this book, 1055 documents are explained that were written in the highest offices of the Hebrew community: the General Assembly (Assifa) the Municipal Administration, the Hebrew Parliament, the Hebrew Parliament Hebrew

Parliament

(Kahal) and at the court (Bet Din).

These documents cover the period from 1789 to 1869, and because they deal with the entire private and congregational life of the Hebrews and penetrate into all the details of the occurrences of this life, they make us acquainted in a vivid way:

1. with all other bodies of the Hebrew community subordinate to the Assifa and Kahal (priesthood, judgeship, teachership), with all brotherhoods (religious, charitable, learned, commercial, etc.),
2. with the way elections are held and civil servants appointed, both for the highest and general bodies,
3. with the manner in which service rights and the exercise of a profession or office are acquired at the Kahal,
4. with the financial sources of each body of the municipality, both direct and indirect taxes, which are mostly very peculiar, with the collections of money and donations, with the way these funds are used and spent,
5. with the means and measures by which Assifa and Kahal uphold the Old Testament Old Talmudic laws based on all the bodies of the Hebrew community and the customs and habits adopted by the people from time immemorial,
6. with the way in which apostates and such people are punished who offend against the laws and customs and make it difficult for the authorities of the Kahal and other bodies to exercise their office.

7. with the connections and relationships that exist:
a) between the corporations of one and the same municipality,
b) between the municipalities of different cities,
c) between the representative congresses of the different government districts of the country.

Above all, however, the designated documents show:

1. what the plans and intentions of the highest bodies of the Hebrew community are regarding the Hebrews and how they relate to them,

2. how these bodies relate to the demands of the imperial laws and the local authorities.

3. They also acquaint us with the sources which provide the means by which the plans and intentions of the government can be frustrated by the Hebrews to bribe local authorities to protect the community and private interests of the Hebrews in dealings and disputes which arise between Jews and Christians and which come before the local non-Hebrew courts.

4. They show us how the Hebrews relate to the bodies of the city of which they have become members by election.

5. How the Hebrew municipal authorities (Kahal), by means of public auctions held in synagogues and prayer houses, or sometimes, observing all prudence, not open to the public, sell to Hebrew private individuals the right to exploit land, houses, shops, etc., belonging to non-Hebrew inhabitants of the town, the monasteries, or the town itself, etc., as well as granting to those the right to use all possible means to get full and exclusive possession of non-Hebrew property into their hands.

6. How the Kahal sells to the Jews the rights of ownership to property which a Hebrew has acquired from a person of a different faith, although observing the local (Russian) laws, but without the prior knowledge of the Kahal, etc.

In this way, this book presents the richest and most correct, and at the same time the most descriptive and reliable guide to the study of Hebrew customs and the relations of the Hebrews to the government and to the non-Hebrew population surrounding them. Therefore, besides its importance for the complete and accurate study of Judaism in general, it must also be considered in its capacity as a

hitherto unknown material will undoubtedly render important services to every non-Hebrew who comes into close contact with Hebrews in trade, in the conclusion of contracts and treaties, etc.. But it may be especially useful to such persons as are engaged in the discussion of those questions which concern all the Hebrews of the country, and in the investigation of all those questions which arise among the Hebrews themselves, or are dealt with between Hebrews and Christians, in intercourse with the highest and lowest imperial and municipal offices (legislative, judicial, administrative, police, etc.).

With the help of the table of contents at the end of the book, it is easy to locate those documents which may serve to clarify one question or another, whether it relates to all Hebrews or to one particular Hebrew matter or another, etc.

Particularly important are many documents on the estimation of Hebrew testimonies in judicial bodies, e.g. documents no. 155, 156, etc.

The dictionary at the end of this book contains a list of names and an explanation of all the institutions, customs, festivities, etc. which are not explained here.

The General Assembly List Volume I, page 71 and the first 1030 documents of this book are taken from a book of the Municipal Administration of the City of Minsk, the rest are taken from the Kahalen of various cities.

More details about the character of the originals, about the languages in which they are set down, about the type of translation have been given in the preface to the first part of the book.

The activities of the Kahal

In the year 1789

No 1. Assessment of the Document, which the Rabbi
Meschullam Feitel, the son of R. Isaak, for the amt of the
estädtischen Gerichtschreibes.*)

Since it is written in the promissory note for 2000 Polish Sloty (300 Rubles), drawn up in accordance with law and justice and confirmed by two notaries after the signature of the Kahal authority, that these are documentarily secured by the paper issued by the Kahal and the General Assembly to the holder of the promissory note, we, the members of the Kahal and the Extraordinary Assembly, hereby confirm by our own handwritten signatures all the points which have been established between us and the holder of the promissory note, namely: We the members of the Kahal and Extraordinary Assembly have given to R. M. F., son of R. I., the office of town clerk of our town, which he shall assume as of tomorrow, the 19th day of the month Ab of this year (July 31, 1789) for the next six years, with the proviso that all income from this office, in accordance with the appraisal now handed over to him with the signatures of two notaries, shall belong to him, the R. F., without any fee. F., shall belong to him, without the slightest exception, and during the entire period.

* This first long report shows all the internal rot and mismanagement of the Kahal, as well as the understanding of money matters among the ghetto Jews. The eternally indebted Kahal is an object of exploitation by the wealthy of the community, most of whom are Kahal members themselves. One such rich person has lent money to the kahal. The latter cannot pay the debt, and now the creditor extorts the surrender of the court clerk's office under cut-throat conditions. The office, together with the income from it, is handed over to him at his mercy and disgrace, and he is not even obliged to settle accounts. These are marvellous conditions which develop under Sartian leadership, e.g. in the Orient, not only in the Jewish ghetto. D. H.

the aforementioned period of time. As long as he holds this office, the sum shall stand without interest, and neither R. F. himself, nor his agent, may claim it on account of the said promissory note; he may only, as long as he remains in the office of Clerk, derive benefit from all the income according to that old scale of rates. The Kahal and the General Assembly shall not have the right to demand from the R. F. at any time to demand an account of the income from that office, as all such income, whether large or small, has been finally assigned by us to him as a lease for the said period. The said R. F. may authorise another person to receive this income, and such person shall then at the same time be a permanent court with the right to receive an equal share with the other courts from fees in court proceedings, in matters in which he participates, and with the right to sign as clerk of the court. However, the choice of the commissioner must always be made in agreement with the Kahal and the Grand Rabbi, and he shall not have the right to change commissioners until at least six months have elapsed. When a new plenipotentiary is appointed, the agreement of the Kahal and the Grand Rabbi is again required. Under these conditions, the plenipotentiary will benefit from all the income of a court scribe: as a Kabbalot judge, from the recording of engagement and marriage applications, of Bet Din resolutions, commercial and all other documents whose drafting falls within the office of the municipal scribe, according to the confirmed tax. The slightest interference with the income of the municipal clerk, as designated in the aforementioned tax, is forbidden by us from this day forward to any and all, under penalty of the strictest expulsion from Jewish society. We, the Kahal and the General Assembly, make it our unconditional duty, imposed on us by the laws, to stand on the side of the R. F. or his agent in every case, so that all the designated income is handed over to him. Of course, we are obliged to take severe action against anyone who does not respect the said regulations and against the transgressor of the present document. We are obliged to prosecute him, to chastise him and to punish him as far as the power of Israel reaches, with the help of the Hebrew and non-Hebrew courts, and to recover from him all expenses and losses, monies and gifts, both from the Kahal, and from the

R. F. and his authorised representative, whereby the R. F. shall provisionally appear before the Bet Din with such transgressor or person impairing his income.

The R. F. and his representative are granted the right to bypass the permanent courts mentioned in the Book of the Kahal and to submit his case directly to the Grand Rabbi, the chairman of the local Bet Din and two other local or foreign scholars whom he chooses himself and who, together with the Grand Rabbi, form the court.

The Kahal is obliged to render assistance to the R. F. and his agent so that he can compel his opponent to appear before this court. If the R. F. or his nominee gets justice in the court, the Kahal is bound to pursue the opponent in all ways, as already said above, and recover from him all expenses and losses. The R. F. and his nominee shall in such cases enjoy the fullest confidence with regard to the expenses, losses, gifts and bribes given by them and expended in the matter in question, without any proof or affirmation on oath, etc.

However, should the Kahal remain inactive and not provide the R. F. no real, substantial help against his opponent, then the R. F. and his agent is given the right to seek means in his own person to prosecute his adversary, and he is then entitled to recover all expenses incurred by him from the adversary or from all possible revenues of the Kahal at his own option. Every Bet Din shall be bound to give notice to the R. F. and his agent, so that he may in any case receive all the revenues specified in the items of the said assessment, without any loss, even if it be only a quarter of a kopek.

The Bet Din must not attach importance to the statements of the Kahal and the General Assembly, and still less to those of private persons, if they should wish that the income of the municipal clerk be reduced, even if only by a quarter of a kopek. On the contrary, every Bet Din, whether large or small, should contribute quite substantially to the support of the R. F. in all the points mentioned. It should be unnecessary to mention that in cases where private individuals make claims on the R. F. and its authorised representative, they are not obliged to do so.

both parties are inevitably obliged to appear before the permanent courts.

The rights of the R. F. and his agent shall not extend to the affairs of the commercial fraternities, to fraternal elections, to the admission of new members, to litigation and the drafting of resolutions of litigation, to meetings of the fraternities and to entries in fraternity books.

All this has nothing to do with the income of a municipal court clerk, and the latter cannot make any claims on any of the aforementioned brotherhoods and on persons who are engaged in their writing. Everything mentioned here is from now on excluded from the income of a court clerk. The drawing up of contracts between master craftsmen, journeymen and apprentices is a matter for the court clerk, but their entry in the book of the brotherhood is not his business.

Four months before the expiry of the aforementioned six-year period, the R. F. is obliged to make a corresponding declaration to the Kahal through the municipal sworn notary, so that the Kahal can find the means to pay the debt from the promissory note to him at that time, but without interest, even if only a quarter of a kopek.

Before the full payment of the said debt to the R. F., even after the expiry of the said six-year period, it is forbidden by law for the Kahal to confer on any other person the right to the office of Clerk of the Court. The same criminal court is also liable to the person who, for example, grants such a right before payment of the sum due to the R. F. until the end of the six-year period mentioned above. F. before payment of the sum due to the R. F. up to the quarter of a kopek. Any money which such a person might spend on this matter would be spent by him in vain. The Kahal and the Assembly, however, have the right, as long as they seek funds, to contract with a suitable person, but must deposit (for the attention of anyone) the document relating to the office of Clerk, and the person who desires to obtain that office must deposit the whole sum due under the said promissory note.

At the end of the six-year period, however, the R. F. receives his money from the person in whose hands it was deposited, while the new clerk receives his own official document. If the debt is paid by the Kahal to the R. F. at the end of the designated period.

is paid, then he or his authorised representative can no longer make any claims against the Kahal and even less against the new clerk. But if the said debt is paid to the said R.

F. is not paid after the expiry of the six years, then he and his plenipotentiary, despite all security, retain the right to hold the office of clerk for a further six years on the aforementioned conditions, which are not changed one iota.

If, however, he does not wish to do so and wishes to receive his money, he is granted the right, in the course of one week after the aforementioned six-year period, to sell this office to anyone who suits him, without asking the rabbi and the judges for permission. The buyer then enjoys all the rights of the R. F. in accordance with all the above-mentioned points, whereby he does not need to obtain any documents from the Kahal and the congregation, but it is sufficient if he shows the transfer document concerning this office from the R. F. F.

If, however, in the course of seven days the office is not sold or the purchaser does not show himself, then it may no longer be sold in any way by the R. F., but he must take it over for another six years on the above conditions. In doing so, he shall have the right to exert any compulsion on the Kahal to pay him the designated debt, but he shall not have the right to sell his office to another. This right (to sell the office of clerk or to keep it for himself) remains with the R. F. only in the case where he has the right to sell it to another person. This right (to sell or retain the office of clerk) shall remain with the R. F. only in the event that, at the expiry of each six-year period, he makes a declaration to the Kahal to that effect, four months beforehand.

It has been clearly stated here that the aforementioned R. F. does not have to take over the office himself, but is then absolutely obliged to put another person in his place who has the approval of the Kahal and the Grand Rabbi to do so.

All the foregoing has been decided by us, the members of the Kahal and the Extraordinary Assembly, who have power over all important and unimportant matters, by general consent in the Council and in the House of the Kahal, without the slightest dissent, according to the laws and regulations on which all actions of the Kahal and the Extraordinary Assembly are based, after they have been established by our Sages and accepted by all the Israelite people.

After the sale (of the said office) had been announced three times in all the synagogues and prayer houses in accordance with the law and regulations, no one declared an addition (price), which we, the representatives of our town and members of the Extraordinary Assembly, signed in order to uphold everything that had been said before; and the Grand Rabbi as chairman of the Bet Din of our town also confirmed our decision in particular, as is customary.

Monday, 18 Ab 5549 (30 July 1789). Signatures
of the Kahal and the Assembly.

We, the undersigned notaries and jurors of the town, do hereby certify that it has been determined by the Kahal that if the aforementioned R. F. should wish to appoint as his plenipotentiary R. Eleazar, son of R. Efraim, or Rabbi Moses, son of R. Elia Segal, he shall have full right to do so without needing the permission of the Kahal. He may even authorise them both in the matter in question of his own accord, but only on condition that these two people shall not be in charge of one and the same department, but that one of them shall be appointed for the permanent courts and shall deal with the drawing up of all documents relating to the affairs of the Bet Din, and the other with the affairs of private citizens and the drawing up of legal contracts, fraternity documents, etc.; but as "Clerk of the Bet Din" only the one appointed by the R. F. can sign for at least half a year, as stated in the original document mentioned above.

Confirmation of the Bet Din.
Confirmation of the Grand
Rabbi.

No 2. The provides and taxes for the Gerichschriber, over
eration and the competition of the
On the ordently presentation to R. Meschullam Feitel,
the sohn of R. Isaak.

1. For the first betrothal contract, if the dowry mentioned in it does not exceed 400 Sloty (60 R.), both parties receiving a contract shall pay 40 Groschen (20 Kop.) each. For over 400 Sloty but up to 1000 inclusive they pay 6 Groschen each for every hundred, and

over 1000 up to the largest sums 5 groschen for each hundred.*). If the groom's party does not give the bride gifts corresponding to her dowry, she (the groom's party) only pays for 400 sloty, namely 40 groschen. If, however, instead of a priestly betrothal contract, only a simple betrothal is concluded, the notaries are forbidden by the severest penalty to write that such a betrothal has the force of a priestly betrothal contract and to admit the kinyan to it. But in order to secure a simple betrothal, they (the notaries) have the right to take promissory notes from both parties, and in this case the clerk of the court is entitled to nothing, not even a quarter of a kopek.

2. For a Kabbalat Seder, which is first performed by the woman and then by the man (in accordance with the law), when concluding donation or purchase contracts concerning houses, places (in prayer houses), seizure of property and other things costing up to 50 Sloty, 24 Groschen must be paid to the scribe; from 50 to 100 Sloty 1 Sloty and over 100 5 Groschen of each hundred Polish Sloty. However, the clerk need not be paid more than 7 sloty.

3. From each marriage document, even without dowry, one pays 24 groschen, with dowry from 100 to 500 sloty 6 groschen for each 100, from 500 to 1000 sloty 4 groschen for each 100 and from 1000 sloty and higher 3 groschen for each 100 sloty.

4. If the engagement document states that the young people will not remain with the groom's or bride's parents "on bread" for more than a year, 1 sloty (15 kop.) is paid. If the couple remains with the parents for more than a year and the expenses for the maintenance of the young couple or the expenses for clothes etc. amount to a sum of 200 Polish Sloty, the clerk receives 40 Groschen (20 Kop.). However, the sum to be paid to him may never exceed 2 Sloty (30 Kop.). Each party who wishes the said document shall pay the tax.

5. From the ShtarChoziSachar¹) and the Tosephot Ketuba²), if the contracts do not exceed 500 sloty, one pays 1 sloty fee, for all sums above 500 sloty up to the largest numbers not more than 40 pennies.

* The rich protect themselves from levies corresponding to their means. D. H.

For documents ShalomSachar³) double the fee of the mentioned tax is charged.

6. A fee of 1 sloty is charged from the SchtarChaliza (*Jus Leviratus*).

7. In the case of contracts concluded between two private persons, e.g. between tenant and landlord or between any partners, if they have only been signed by both parties without witnesses, there is no question of a fee for the clerk. If, however, the document is signed by witnesses or by the shammashim, and if a signature by the clerk is still required, the clerk shall be paid 12 groschen from each side. If the two parties do not wish the contents to be known to the clerk, they shall pay him only 8 groschen, and then the shammash may entrust the drawing up of the contract to anyone. The clerk has no right to declare to the shammash that he has any claims on him, because in this case only the shammash acts as the confidant of the parties.

8. For Hachalata (registration and transfer of property and possessions) and resolutions from the Bet Din: for Hachalata concerning Chasaka on land or on a place in the synagogue worth 100 Sloty, the fee is 4 Groschen from each hundred Sloty, furthermore

10 ½ Groschen for the first 100 Sloty. For a decision of the Bet Din signed by three judges, which takes up one half of the page of the sheet, one pays 4 groschen; but if the signatures are in the lower half of the sheet, 6 groschen. More than 6 groschen is never paid, even if the entire order and signatures take up two full pages. However, the court clerk has the right not to write anything on the second page.*).

If eight parts of the sheet are used, i.e. if according to his acceptance the resolution takes up more than one page, he may occupy four parts of the sheet; in this case he is entitled to double the fee. It should be noted that if the resolution with the signatures does not take up more than half of the page with four parts of the sheet, he is only paid 6 groschen. If the end of the document ends in the second half of the page,

* Obviously, the following second page must be paid for. D. H.

he gets 12 groschen. Under no circumstances will he receive more, even if the conclusion should take up the entire first and second page. In similar cases, i.e. if the court reporter assumes that the text does not go on the fourth part of the sheet, he has the right to write on half the sheet, and if it then turns out that the document takes up the whole page, he gets 1 sloty. If the judge's signature etc. ends on the upper half of the second page, he receives 1 ½ sloty, and if they have to be placed on the lower end of the second page, he receives 2 sloty.

9. A fee of 1 ½ Sloty is due when the Kahal hands over the municipal levies to the tenants up to the value of 400 Sloty; for higher sums, the fee is 5 Groschen from each hundred. If the sums involved are quite large, the fee ends at 7 sloty.*) In the case of a lease for a few years, the clerk gets a fee only for the first year. In the case of larger leases, according to which the clerk receives 7 sloty for the first year, he receives a supplement of 2 sloty for each subsequent year. However, this supplementary fee ends with 17 Sloty. The same applies to smaller contracts if they are concluded for several years and the clerk's fees have reached 17 Sloty.

If the contract has been concluded through the mediation of the shammash, the clerk of the court shall make his claims not to the kahal but to the shammash.

10. For Hachalata of Kahal for selling Chasaka: If the sum to be paid is 50 Sloty, the clerk receives 18 Groschen. Out of 100 sloty 1 sloty. Of the sum exceeding 100 sloty, 5 groschen from each hundred.

11. Of a document for the office of rabbi 10 sloty, for the office of cantor or shammash 5 sloty.

12. Transcripts are not the responsibility of the court clerk.

13. The inhabitants of the city, with the exception of those who receive assistance from general welfare institutions, have no right to apply to the Clerk for a reduction in the rate.

14. For a peace treaty between two parties, which is written on paper, the scribe gets the fees according to the

* Here, as already mentioned above, the rich secure appropriate levies before their means. D. H.

Appraisal by the justice of the peace. It should be noted that the clerk or his representative must be present at the hearing of the parties. If the two parties or the mediators do not wish the peace treaty to be drawn up on paper by a clerk, the latter shall also receive the full valuation. If he fails to attend, he shall receive only two-thirds of the sum to which he is entitled as determined by the mediators.

15. It is forbidden for the Shammash under the ban to bring about a Kabbalat Seder, which the woman must perform before the man (see I, 44), between two private persons when drawing up the first engagement contract, when selling houses and *Ch a s a k a* as well as seats in the synagogue, furthermore when drawing up a marriage contract, a second engagement contract and a donation of half of the inheritance rights of the sons to the daughter, because according to the law the court clerk only receives the fees for this according to the tax. However, if the Shammash brings about a Kabbalat Seder, he is obliged to deliver a clade of the contract to the clerk of the court, which must be copied and delivered by him within 24 hours. The marriage contracts can be drawn up within 48 hours. If two marriages take place on the same day, the contracts may be delivered in a further 24 hours. If two marriage ceremonies take place on Friday, the documents can be drawn up after four days. To a matchmaker from another city, the clerk is required to deliver the documents in 24 hours. If for any reason the document of any category cannot be executed on the dates, the Schammasch has the right to transfer the contract to anyone for tender; in doing so, he shall reduce the clerk's tax by two thirds. His signature is not required on documents that are only executed with the knowledge of the court clerk. In similar cases, the cantor and the shammash have full confidence, and the clerk has no right to make claims.

16. If the clerk of the court fails to appear at the meeting of the Bet Din in person or by his agent, even once a week, he shall lose the right to administer his office.*).

* This provision does not seem to apply to Rabbi M. Feitel (No. 1). He held the office for six years firmly. D. H.

17. If someone asks for a copy of a kahal order that has already been entered in the kahal book, he does not need to go to the clerk of the court, but can ask anyone at random.

18. Any person shall have the right to assign the copy or execution of a document to any person, but only so that the clerk shall receive his fee according to the assessment.

19. The court clerk is exempt from the meat and slaughtering fee. Even if a bird or small or large animal is specially slaughtered for him, he does not pay a penny for it. It is forbidden under the Cherem for the agents for these fees provided by the Kahal, or all other non-Jewish purchasers of these fees, to demand from the clerk any sum of money or the hide of livestock. On the other hand, it is required of the clerk of the court under the cherem that no one but those living in his house or living on his bread eat of this meat. If, however, the clerk should give a stranger some of the meat which was intended only for him, he shall lose his office.*). If he buys the meat publicly, 5 groschen shall be deducted from each sloty. For meat received, the clerk of the court gives a weekly receipt to the supplier, according to which the commissioners determine a statement for slaughtering fees. Under the great cherem it is forbidden**) to use the meat, which is taken according to these receipts, for other purposes than only for the consumption of the clerk and his household. In other cases, the clerk loses his office*).

20. Under the great ban**), the Kahal is forbidden to pay the clerk's salary weekly or from time to time and to receive from interested parties the fees belonging to the clerk according to the appraisal. Whoever receives the document shall pay the fees directly to the clerk and shall not give any extra money even as payment for exemption from meat fees. Direct arrangements in this area between the kahal and the scribe, bypassing the head of the slaughterers, are also forbidden. If the clerk slaughters livestock for his own household use or buys meat for his own use, he is exempt from the fees. From

* Mr M. Feitel, on the other hand, did not. D. H.

** Presumption of the Kahal; he is not allowed to pronounce this one. D. H.

However, he may not collect payment from the cashier's office.

21. Under the cherem, the clerk is forbidden to take more from anyone than the valuation prescribes, even if the interested party offers it to him.*).

22. Under the canonical Cherem**), the clerk is forbidden to ask the kahal for any gifts during his term of office. The same applies to raising or changing the tax, even by a small amount. In this regard, not even the head of the shechinahs may call a meeting or deliberation; nor may any propaganda be made in this regard by the shammash, nor may he bring about kahal resolutions in this regard.

23. The Clerk of the Court has no right to issue a document concerning any act of the Kahal unless a document signed by the Kahal or the General Assembly is presented to him by the Municipal Shammash.

24. Under the Cherem, it is forbidden to execute any document relating to marriage or other matters occurring in the city to a migrant in the city, bypassing the clerk of the court located in the city. No distinction is to be made between the migrants and the inhabitants of the city.

25. For any documents of any content issued and certified by the Schammasch, the court clerk may receive payment only from the Schammasch, but not from the interested party for whom these documents are drawn up, even if payment is offered to him directly by the latter.***).

26. The Clerk may not hold the office of Chairman of the Town during his term of office as Clerk.

27. In all honours on the Sabbath and on holidays (see explanation of the word Aliyah) the clerk of the court enjoys the same rights as the rest of the townspeople, whereas the Kahal under

* Only Mr Feitel could do what he wanted. We are gradually realising the importance of No. 1! D. H.

** Insolence of the Kahal. D. H.

*** It was different with Feitel! D. H.

the strictest cherem during the reading of the five books of Moses.*) no preferential treatment is to be given to the same. Furthermore, it is forbidden under the cherem to deviate from the rules prescribed for the clerk. In this case, the right of *liberum veto* may be exercised by any inhabitant of the city.

28. Anyone who circumvents these rules concerning the clerk's office or conceals an act is subject to a penalty of not less than 2 chervonets in favour of the Kahal. The Kahal has the right to increase this penalty in special cases or to change it at his discretion. The Kahal has no right to exempt the punished person from the penalty without the consent of the clerk.

The clerk of the court has the right, without the consent of the Kahal or the Bet Din, to take all measures personally against the guilty person, even through the authority which is not subject to the Hebrew power.**). The claims of the court clerk in such cases do not require the confirmation of the witnesses or the estimation of them. His judgment or words have unlimited trust without oath and without the cherem, for all eternity.

I n t h e y e a r 1 7 9 4

No 3 . O f t h e p e r s o n e s w h i c h t h e S c h a m m a s c h a n b e c a u s e d
b y t h e S c h a m m a s c h a n b e c a u s e d b y t h e S c h a m m a s c h a n b e
c a u s e d b y t h e S c h a m a s c h a s c h a s c h a n b e c a u s e d b y t h e S c
h a m m a s c h a n
t h e s t a t e m e n t o f t h e s e r v i c e s .

On Monday, the 10th of Shebat 5554 (30 January 1794), I gave a testimony to Rabbi Hirsch, son of Rabbi Isaac, the son of Rabbi Z. H., signed.

On Thursday, the 20th of the same Shebat (9 February), I signed the passport for Rabbi Samuel, son of the preacher of the holy brotherhood of the undertakers of the dead, to travel to the town of David, Minsk governorate.

On Tuesday, the 25th of the same month (14 February), I issued the passport for Rabbi Isaak, son of Rabbi Hirsch, chairman of the Bet Din in the small town of Lopshi. The local Grand Rabbi vouched for him.

* Vol. I, Annex 3, p. 229.

** So Russian court. D. H.

On Sunday, 21 Adar (12 March of the same year), I signed the passport for Rabbi Hirsch, son of Rabbi Jacob, from the small town of Iwentz, who was personally known to me.

On the same day, I issued a passport to Rabbi Samuel, son of Rabbi Hirsch, from the same town of Iwentz.

On the same day, I signed the passport for Rabbi Moses, son of Rabbi Abraham, from Lissa. The guarantor for him was his uncle Rabbi Leib.

On Monday, 22 Adar 2 (13 March), I issued the passport for Rabbi Eisik, son-in-law of Rabbi A., from our town.

On Tuesday, 23 Adar (14 March), a passport was issued by me to the local Rabbi Joseph, son of Rabbi Hiller.

On Thursday, 24 Nisan (13 April), I signed the passport of Rabbi Morduchai, son of Rabbi Jacob, a relative of my wife, from the small town of Rubershevishi, for passage to Kletzk.

On Sunday, 27 Nisan (16 April), I signed the passport for the local Rabbi Gershom, son of Rabbi Elia, to travel to Vishnevo.

On Sunday, the 4th Ijjar (23rd April), I gave a passport to Rabbi Baer, son of Rabbi Hirsch, from our town, to travel to the small town of Kletzk.

No 4. V o m e h a l t f o r t h e R a b b i a n d a n d o t h e r e
P e r s o l i c a t i o n s , o f t h e r e s e r v i c e s w i t h t h e
P r i v a t p e r s o n s a n d o f t h e c a n c e l i n g i n t h e g e b e t h a u s e .

Sabbath, Bechukkotai section of the Pentateuch⁴) (13 May 1794). It has been decided by the Kahal that the person charged with the confiscation of the

The Rabbi's salary is paid to the Grand Rabbi every week from the sum remaining after the payment of the salary to the Shtadlan (Advocate for Jewish Affairs at the Kahal and Bet Din), the Elder, Rabbi Shalom, and the Trustees. By resolution of the Kahal, Rabbi Morduchai is chosen at this time, and the shop steward, Rabbi David. As a member of the commission to examine the accounts for the

Rabbi Mordochai, son of Rabbi Noak, has been appointed as the head of the forest sold. It was also decided to build a pulpit for the local Mishneh brotherhood (see Explanation III in Vol. I, p. 25f. on the brotherhoods) in the Bet Hamidrash (the prayer house for Talmudic purposes) on the condition that it be placed in a location where the seats are not suitable for sale.

N r . 5 . V o n S c h e i n e s b e t w e e n P e s s .

On Tuesday, 27 Ijjar (16 May), of the same year, the following passports were issued by me: To Rabbi Mendel, son of Rabbi Elia, and his father-in-law Rabbi Eleazar for the journey to Belenitz.

On Wednesday, 28 Iyiar (17 May), I gave a passport to Rabbi Joseph, son of Rabbi Koppel, from Zwischilotzi.

That same day I gave a passport to Rabbi Isaac, son of Rabbi Faiwush, Segal, from Lakovichi.

On Thursday, the 29th Ijjar (18 May), I gave a passport to Rabbi Seelig, son of Rabbi David, from Dukora, for the journey to Lakovichi. Rabbi Herz, son of Rabbi Israel, acted as guarantor.

On the same day I issued a passport to Rabbi Israel, son of Rabbi Seelig, from Dukora, for a trip to the small town of Lakovichi. Rabbi Herz acted as guarantor for him.

On the same day I issued a passport for the Hasidic*) Rabbi Leib, son of Rabbi Isaak, for a trip to Lakovichi.

N r . 6 . V o n e r B ü r g s c h a f t .

I, the undersigned, take responsibility for Rabbi Seelig, son of Rabbi David, and for Rabbi Israel, son of Rabbi Seelig from Dukora, that the passports handed over to them will not bring harm to anyone in the world, which I confirm again with my signature.

Thursday, 29 Ijjar 5554 (18 May 1794).

Signature.

* The Hasids played only a minor role in Lithuania-Belarus at that time and therefore rarely appear in the protocols. D. H.

No 7. Von the Underhalthe 10 Batlanim and of the Brüder
rschaft the ewigh brenned Lampe (Nertamid).

Wednesday, 20 Siwan 5554 (7 June 1794).

The Kahal has decided to allocate two new roubles per week from the slaughter cattle fees for the maintenance of 10 Batlanim. This money will be handed over to the board of the 10 batlanim every month by the confidant of the slaughter cattle fees.

It has been decided that the same confidant of the slaughter cattle fees shall pay 11 new rubles weekly to the Brotherhood of the Everlasting Lamp and $\frac{1}{2}$ ruble each to the head, Rabbi Samuel, son of Rabbi D., *à conto* of the sum owed to him by the Kahal.

It has also been decided that the members of the Brotherhood of the Everlasting Lamp may themselves make visits to the houses during the period of 22 weeks in order to collect alms, beginning on Tuesday, the 2nd of Ab 5554 (18 July 1794). According to the law of this brotherhood, half of the money collected is to be paid to the heads of the Batlanim.

N r . 8 . V o m W o h n r e c h t a n d v o t h e F r a u e n S y n a g o g e .

On Sabbath, Dept. Balak 5554 (1 July 1794).

The Kahal has decided to grant the right of residence in our town to the Smorgonian tamer. From now on he has the right to practise his craft on the condition that he agrees with the Brotherhood of Posamenters, or rather that he understands their laws. After agreement with the Kahal, he must also pay a certain sum for this.

It has also been decided to repair the seats in the Women's Synagogue and to collect the expenses from the respective owners of the seats, namely from the western and northern side 2 Polish Sloty each for the seat and from all others 1 Sloty each. The money is to be paid to the members of the commission concerned: to Rabbi Herz, son of Rabbi D., and to Rabbi G., son of Rabbi Mordochai, son of Rabbi I., Segal. The

Seats by the northern wall up to and including the second window are occupied by 2 sloty, all others by 1 sloty.

No 9 . V o n d e r n e n c e o f t h e m e m b e r s t a t i o n o f t h e c o m m i s s i o n o f t h e C h a s s i d e s .

According to the decision of the representatives of the Kahal, three members have been appointed to supervise the keys of the Hasidic prayer house.*). These members have been granted full power like the seven tubim. These three elected members may, at their discretion, make any expenditure necessary for this purpose. On request, the trustees of the kahal treasury are obliged to pay out money to them. Any sum requested shall be paid against a receipt. All shammashim and servants are obliged to obey this commission as if they obeyed the seven tubim of the city. Elected are: Rosh (the head of the members of the Kahal), Rabbi Elia son of R. Segal, further the head Rabbi Elia son of R. Shalom, and Rabbi Samuel son of R. Dan. The expenses of these trusted men are not under control.

N o t e 1 0 . V o m b u i l d i n g t h e f o r m a t i o n o f t h e S y n a g o g e .

Sunday, Pinchas Division, 21st Tammuz 5554 (18 July 1794).

On Tuesday 24 Tammuz (11 July), the Kahal decided to build an upper compartment on top of the old lower compartment of the synagogue for women, and a new building committee was appointed for this purpose.

N o t e 1 1 . o f c o n d u c t i o n r e g u l a t i o n s .

Monday, 1 Ab 5554 (17 July 1794).

The Kahal representatives have decided the following: If circumcision is to be carried out in a family, the school must

* The Hasids were fiercely persecuted by the Orthodox Rabbinites at that time. In the Minsk area their number was small. The intolerance, the hatred, the fanaticism of the ghetto people were on full display at that time and can be seen well from this record. D. H.

The school teacher must inquire two days in advance of the service with the person who is to be circumcised. Furthermore, the school clerk must immediately inform the circumcisers that they should report to the synagogue no later than the time of the Ashre (prayer recited at the morning service). Should they be late for this prayer, they will forfeit this ceremony as circumcisers for that time. If the festival giver declares that the circumcisers are to be chosen from the general number of circumcisers by balloting, the school clerk is obliged to pass this on to the Shammash and to name those circumcisers who are to take part in the balloting. The balloting itself is carried out by the Schammaschim. The latter inform the shul löpper of the names of the three chosen circumcisers, and the shul löpper is then obliged to order the appearance of these three for prayer in the synagogue in good time. The midwives are then obliged to bring the neophyte (infant) to the synagogue for circumcision before the kivot is covered (kivot is covered at the end of the service). If the midwives are late, they lose their right to perform the service.

No 12 . O n t h e W o h n r e c h t i n t h e S t a d t M i n s k .

Sabbath, Debarim Division (22 July).

It has been decided by the Kahal that Rabbi Moses from Rakow, who has moved to our town must present written permission for this move to the Kahalobrigkeit; otherwise he must leave our town immediately.

No 13 . V o n t h e S c h l i c a t i o n o f S t r e i t i o n s t a t e d b y t h e P r i v a t p e r s o n s .

On the same day the Kahal decided to summon two spokesmen through the head (Rosh) to settle the dispute between Rabbi Jacob, son of R. Benjamin, Segal, and his son, Rabbi Abraham, on the one hand, and Rabbi Isaac on the other. The decision of the latter in this matter will be irrevocable. In this matter, the head has the authority to act as the seven tubim of the city.

Note 14. V o w e r t h e d e v e l o p m e n t o f t h e s y n a g o g e .

On the same day, it was decided to build the facilities in the courtyard of the synagogue. All owners of seats in all prayer houses, both men and women, are to pay 1 sloty for the seats on the western wall and 20 groschen for the other seats. If larger expenses are required, the means for this are to be procured by the elders of the synagogue.

No. 15. V o n d e n P l ä t z e s i n n e w G e b e t h a u s e .

Decision of the same day. For the seats sold in the new house of prayer (BetHamidrash), the following inspectors are appointed by the Kahal: The head Rabbi Mose, son of R. Josef Jochel, Rabbi Mose, son of R. A., Segal, the head Rabbi Elia, son of R. Shalom, and the Rabbi Mordecai, son of R. Shalom. The chosen ones are to solve, in community with the brotherhood Shibea Keruim, the question whether it is necessary to build the women's section in the synagogue in question. In addition, they are to determine the place for the needy institutions.

No. 16. F o r t h e f o r m a t i o n a n d N e s w i t h t h e H a u
p t v o r s t a t i o n .

On the same day it was decided to undertake the journey to the Voivode Radziwill in Neswiesch. The following persons were elected for this purpose:

The head Rabbi Elijah son of R. Zewi, the head Rabbi Moses son of R. Judah Leib, and the head Rabbi Nahum, Shtadlen.

Note 17. T h e C o n t r i b u t i o n w i t h K a h a l a n d S c h i
b e a K e r u i m B r ü d e r s c h a f t S c h i b e a K e r
u i m .

On the Sabbath of Waethchannan (29 July), it was decided to transfer all claims and demands of the Kahal to the brotherhood of Shibea Keruim, as well as vice versa, to the court of the legal Bet Din. Among the members of the latter, however, there must be none interested in the matter. As

Lawyers for the cause of the party of the Kahal are elected: the head Rabbi Moses son of R. Josef Jochel, Rabbi Benseff son of R. Elia, Segal, the head Rabbi Elia son of R. Shalom, and the Rabbi Mordecai son of R. Shalom.

No . 1 8 . V o n d e r K l a g e w h e n a s c h u l d s c h e i n .

On the same day it was decided regarding the debt of the coppersmith Mattai, son of R. Joel, to the tailor Baruch, son of R. Jacob, that there is a promissory note in the possession of the latter: The said Rabbi Mattai is to pay Rabbi Baruch 12 Sloty immediately. Of the remaining 98 Sloty, he is to pay 3 Sloty per week in the currency listed in the promissory note. The first payment is to be made from the department Achare mot 5554 (1794). Rabbi Mattai is obliged to make payments up to the end of the whole sum. If any instalment is not paid, the debtor must pay the whole remaining sum at once without any relief. In this case, Rabbi Baruch is exempt from paying half the sloty.*.)

No 1 9 . V o r t h e r e s e r v i c e o f s u p p o r t s , f r o m t h e c a h a l o f
t h e b e t d i n g .

Sabbath, Waethchannan Division (29 July).

Decision of the Kahal:

In case anyone has received a Pekuda (order to appear), he must first show his papers to the Shammash. Only then can the pekuda be issued together with the other documents for appearance before the Kahal or Bet Din. The Shammash is obliged to report verbally to the Kahal authority before issuing the copy.

* Incomprehensible (fee to the Kahal for each instalment?). D. H.

N r . 2 0 . O v e r W o h n r e c h i n g i n t h e S t a d t M i n s k .

On the same day, it was decided to issue Rabbi Jüdel, son of R., from Radoschkewitsch, a document for the right of residence.

N o t e 2 1 . o f t h e d e v e l o p m e n t o f t h e F r a u e n a b
t e i l i n t h e G e b e t h a u s e .

Decision of the same day not to undertake any construction in the lower section for women in the new Bet Hamidrash and to publish this in the newspapers with the remark that those who have already bought the places prematurely will lose their money.*).

N o 2 2 . V o n e r B ü r g s c h a f t .

I, the undersigned, vouch for Rabbi Jacob, son of Rabbi Jochel, from Shavliy, to the effect that the certificate (passport) issued to him will bring no harm to anyone in the world, which I confirm with my signature.

Monday, 15 Ab 5554 (31 July 1794).

Signature.

N o . 2 3 . T h e l o n g o f a j u d e n a l b e s i t i o n (f a c t o r !) i n
t h e p o l i c e i .

Thursday, Dept. Ekeb (3 August).

As a result of the order of the city head to appoint a delegate for the police**), it has been decided that Rabbi Hirsch, son of R. Simcha, be elected as the first assessor for the police, Rabbi Isaak, son of R. Akiba from Lahofka, as the second, Chief Rabbi Samuel, son of R. Dan, as the third, and later each of the chiefs in turn.

* Looks like crookedness! D. H.

** Compare the accounts in the section: Bogrow, Memoirs of a Jew. D. H.

No. 24. The condition of a foreigner who were working in the state (cf. No. 12).

Since the arrival Rabbi Mose, son of R. ..., has not complied with the Kahal's request to prove his right of residence, the head, Rabbi Elia, son of R. Shalom, has been instructed to pursue the said M. and even to force him to leave our city through the mediation of the non-Hebrew authority.*). The authority is given by the Kahal to Rabbi Elijah, not only for this case, but for all occurring cases. The said Rabbi Elijah is permitted to incur expenses for this matter and to cover the same from the fees of the fund of the slaughter cattle. It should be noted that the said Rabbi Elijah is not to do anything without the consent of the head, Rabbi Moses, son of R. Josef Jochel. What the two of them undertake together in the matter has the power of the seven tubim of the city. All the shammash, servants and leaders of the hundreds shall obey the two and carry out all the orders of the same; however, the two shall have no right to come to a peaceful agreement with the said Moses concerning the granting of permission to the right of abode. All the above has been decided before the representatives of the Kahal on Sabbath, section Ekeb 5554 (5 August 1794).

No 25. The Regulation for the production of Getreide and Brots of Rindfleisch.

By decision of the Kahal of the month, Dept. Ki teze (26 August), the following is to be observed: The regulations concerning the sale and distribution of cereals and baked bread and beef shall be laid down. To appoint a supervisor over the circulation of these products, who shall swear under oath not to derive any benefit for himself from the handling of this matter. In order to compile these rules, the following persons have been chosen: the head, Rabbi Israel, son of R. D., the head, Rabbi Yochel, son of R. D., and the Rabbi Samuel, son of R. J. Rabbi Pessach, son of R. Israel, shall be named as supervisor in this matter. The same is to be sworn in. The salary shall be paid at the rate of one ruble per week. In

* No. 149, Vol. I shows the means used. D. H.

the oath formula must express that the person concerned will act according to all the rules and laws established by the above-mentioned elect.

N r . 2 6 . V o n d e r S t a d t w a a g e .

Sabbath, Dept. Ki tabo 5554 (2 September 1794).

Regarding the scales "Poël Zèdek" (the honest master; with this name the tailor is called among the Jews), which is now leased by Rabbi Hirsch, son of R. Issar, who, as is known, does not enjoy trust with his whole family, especially also in this matter, it has been decided by the Kahal to forbid him and his father from today onwards to keep the scales in their house or in the house of his father. As punishment for his unlawful collection of the levies, he will be deprived of his place in the Bet Hamidrash. The same becomes the property of the Kahal.*). (In all probability, we are talking here about the city scales, which were under the administration of the brotherhood of tailors).

N o t e 2 7 . V o m R e c h t e s S c h a m m a s c h t h e B r ü d e r s c h a f
t h e T o t e n b e s t a t t e r , E i n l a d u n g s t o t h e F e s t m a h l e
t h e l e a d i n g o f c o m p e t i t i o n a n d t r a u t i o n .

Sabbath, Abbot Nizzabim Wajjélech (9 September).

The Kahal has decided that the Shammash of the Brotherhood of the Undertakers of the Dead, Rabbi Arje Leib, must appear at all the festive mahlen for which he is responsible, without any exception.

N o 2 8 . V o w e r k a u f t h e p l a t z e , w h i c h i s c o m p e t e d t o H
i r s c h i n t h e G e b e t h a u s e .

Sabbath, Abbot Ha'asinu (16 September).

According to the decision of the Kahal, the place in the Bet Hamidrash belonging to the aforementioned Rabbi Hirsch (see file no. 26) is to be sold to the head, Rabbi Samuel, son of R. Dan.

* The place will be auctioned off afterwards (No. 28). D. H.

The same shall pay the relevant fee to the cashier of the same Bet Ha midrash.*).

No. 29. Von destruction of a pass.

On Wednesday, the eve of the Feast of Tabernacles 5555 (27 September 1794) a travel permit has been issued to Rabbi Osea, son of Rabbi Pesach, to travel to Lipnishkiy and Tashniky.

Nr. 30. Von desselben.

On the first holiday of the Tabernacles (30 September 1794), permission was given to Rabbi Hirsch, son of R. Baer, from Bäschenkewitschy to travel freely in the governorates of Minsk and Mohilew. The guarantor was the posamentier Kalman.

Note 31. for a burgschaft.

My signature confirms, as a hundred other witnesses can also confirm, that I have taken the guarantee for Rabbi Hirsch, son of R. Baer, and Bäschenkewitschy, that the travel permit issued to him will not bring harm to anyone in the world, which I confirm again by my signature.

Sunday, the first holiday of the Feast of Tabernacles 5555 (30. September 1794).

Signature.

* In Vol. I, p. 157, reference was made to the auctions in the synagogue as a fact of folkloric interest. The Jew Bogrow (Memoirs, p. 541) judges it as follows:

"The most outrageous thing is that in the synagogues, even on high feast days, utilitarian and temporary duties are publicly auctioned off to private individuals during the service, with the synagogue attendants taking on the role of criers. In this way the synagogues become auction places with all the dirt that morally attaches to these premises."

Mind you, a Jew judges like that. The Orthodox Jewish religion is precisely a cult religion, i.e. the observance of external actions is the main thing, not inwardness and emotional life. D. H.

No 32. Of the condition of the competitions
Cahal assessment and experience of formation (F
actors) in Sache of the Stadt.

Sabbath, Dept. Bereshit 5555 (7 October 1794).

By representatives of the Kahal and in the presence of the former chiefs as well as the first-class citizens of the city, it has been decided to change the daily levies to cover the city expenses, namely by charging the prices on beef half a kopek per pound. The Kahal Authority is obliged to draw up precise instructions. At the same time it was decided to appoint an advocate to represent the Kahal in matters concerning our town and to receive a salary for his efforts.*).

No 33. Vonderation of Reise pess.

On Sunday, the 24th of Tishri (the 24th of Tishri was a Sabbath, the Shammash was mistaken), the permits were handed out to the Vilna Jews R. Chaim, son of R. M., and R. Abraham, son of R. Josef, for the journey to Vilna. The guarantor was R. Abraham, son of R. Mendel.

Nr. 34 fehlt in russic original.

Nr. 35. Bürgschaft.

My signature confirms, as a hundred other witnesses can also confirm, that I have taken the guarantee for the Vilna Jew Rabbi Chaim, son of R. Moses, and Rabbi Abraham, son of R. Joseph, that the travel permit issued to them will not harm anyone in the world.

No 36. Vonder the experience of the reservice.

On Friday of the new moon Marcheshvan 5555 (13 October 1794), Rabbi Michael, son of R. Raphael, was granted permission to travel from Vilna to Kashniky. Rabbi Mendel acted as guarantor.

* Explanation I, Vol. I, p. 10. D. H.

No 37. Vonthe Environmentof Quartalsaudities(
Factors).

Sabbath, Dept. Noach 5555 (24 October 1794).

The representatives of the Kahal have decided to give 8 Sloty each to the three quarterly supervisors at the police for the past time until today. The money is to be taken from the cash box into which the slaughter cattle fees flow.*).

No 38. Vonder nationof controleure controleurs to
the provided summent.

At the same meeting, controllers were elected for the purpose of auditing the basket tax:

The previous controllers Rabbi Elia, son of R. J., and Rabbi Mordecai, son of R. J.

The following inspectors have been appointed to inspect the sums which are with the trustees, Rabbi David and Cantor Rabbi Jacob: Rabbi Mose, son of R. Jochel, and Rabbi Mose, son of R. S., as well as the above-mentioned Rabbi Mordecai and Rabbi Pessach, son of Rab. J. The audit of the treasury can also be carried out in the absence of one or two of the above-mentioned controllers.

No. 39. Vorthe experienceoftherelability.

On Sunday, 2 Marcheshvan 5555 (15 Oct. 1794) the Jewish woman Rassah, daughter of R. Leib, Segal, wife of R. Meir, hatter, was issued a permit to travel to the small town of Mir.

Nr. 40 (= I. 3).

Intheyear1795.

Nr. 41 (= I. 4 a); 42 (= I. 4 b); 43 (= I. 5 a).

No. 44. Vonthe experienceoftheprovidementin Sach
esoftheKahalgenerationandthePan.

On the same day, in the assembly of the Kahal in An

* Salary for the officially functioning factors. D. H.

The question of the conduct of the trial against the local Catholic clergyman was discussed in the presence of the former heads. The following persons were elected for this matter: Rabbi Juda Leib, son of R. Jacob, Rabbi Elia, son of Rabbi Zewi, Rabbi Zewi Hirsch, son of R. Jacob.

R. and Rabbi Isaak Eisik, son-in-law of R. A. The legal proceedings against the Pan were left to the Kahalobrigkeit. The parties concerned are to end the dispute between the two parties by judicial means.

N r . 4 5 (= I . 6) ; 4 6 (= I . 7) ; 4 7 (= I . 8) ; 4 8 (= I . 9) ; 4 9
(= I . 1 0) ; 5 0 (= I . 1 1) ; 5 1 (= I . 1 2) ; 5 2 (= I . 1 3) ; 5 3
(= I . 1 4) ; 5 4 (= I . 1 5) ; 5 5 (= I . 1 7) .

I n t h e y e a r 1 7 9 6 .

N r . 5 6 (= I . 1 8) ; 5 7 (= I . 1 8) ; 5 8 (= I . 1 8) ; 5 9 (= I .
1 9) ; 6 0 (= I . 2 0) ; 6 1 (= I . 2 0) ; 6 2 (= I . 2 1) ; 6 3 (= I .
2 2) .

N r . 6 4 (= I . 2 3) . A s s e s s m e n t o f t h e B e t D i n i n S a c h i n
g o f t h e S t r e i t e b e t w e e n o b j e c t i o n s
A d v o c a t e s a n d R a b b i E .

In the matter of the title to the property in Troitzki Street, all buildings and yards of the companions of Rabbi Shalom, son of R. Samuel, Segal, and Rabbi Beil, son of R. Isaak Eisik:

The ownership of the aforementioned buildings with the courtyard and land on the area of 12 ashes belongs to Rabbi Isashar Beer, son of R. Isai. The ownership of the remaining parts of the buildings behind the courtyard is in the hands of Rabbi Eleazar, son of R. Efraim, according to the written decision of our Kahal dated Tuesday, 28th Siwan 5518 (8th June 1758), in which it is stated that this right was sold to his deceased father, Rabbi Efraim. This resolution is signed by seven signatures, among which is one of Rabbi Meir, son of R. Joseph. Our Kahal petitioned for an appeal against this document. The Kahal Advocates demanded that the said Rabbi Eleazar produce a certificate that the signatures are correct. The advocates found that there was a signature of Rabbi Meir,

son of R. I., and that among the other seven signatures were also the son-in-law of the sister of the aforementioned Meir, deceased Rabbi Abraham Abel, son of R. Hein, and Rabbi Nota, son of R. Baruch, son-in-law of the brother of the aforementioned Meir. The Advocates thus found that among the seven tubim of the town who signed the document, there were some who were relatives of the interested party. In this way, there were only six legitimate signatures on the document, which thus lost its legal force.

Rabbi Eleazar replied that the signature of Rabbi Meir, son of R. Joseph, could also belong to another Meir and not to the relative, as is assumed. Moreover, according to the customs existing at that time, the kinship ties among the seven tubim of the city did not play a role. Furthermore, he could testify that even if there were kinship ties among the elected seven Tubim, this circumstance had no influence on the decision of the Kahal, because all seven Tubim were equal legal representatives of the city.

Having taken note of this statement, we, the Bet Din, have decided that proof of the above must be provided. Until then, the right of ownership belongs to the Kahal. If the said Rabbi E. will one day prove that the resolution of the Kahal at that time was signed by legal seven Tubim of the town, the right of ownership will pass to him and the document in question or the document in question will be declared fully valid. The same applies if the said Rabbi E. provides confirmation of all the signatures and proves that the signature of Rabbi Meir, son of R. Joseph, belongs to another personage and not to the relative, or else that the customs of the time permitted kinship ties between the seven Tubim. In this case, the right of ownership will also pass to him. In the meantime, the Kahal can sell the document to a third party and the buyer can make use of all the rights of the same.*).

* That the Kahal was often enough word-breaking can be gathered from Bogrow's book (*Memoirs of a Jew*). Perhaps also in this case. In any case, all such timeliness makes an unpleasant impression. D. H.

We confirm all the above by our signature Tuesday, 6 Tammuz
5556 (2 July 1796).

City of Minsk. Signatures.

The right of ownership*) over property in question was estimated by experienced assessors at 11 chervonets, and 8 chervonets (24 roubles) were credited to Rabbi Isaschar Beer and 3 chervonets (9 roubles) to Eleazar in the backyard.

This was certified by the signatures.

Tuesday, the 6th of Tammuz 5556 (2 July 1796) of the city of Minsk.

N r . 6 5 (= I . 2 4) .

N r . 6 6 (= I . 2 5) . S t r e i t h e K a h a l w i t h t h e c h r i s t l i c a t i o n
o f t h e M a g i s t r a t .

Sabbath, Abbot Chukkat (5 July).

The Kahal authority has decided to elect Rabbi David, son of R. Eleazar, as assistant to the monthly chief rabbi of the Kahal. He is to be sent to the magistrate to follow the course of the dispute that has arisen between the Kahal and the Christian clergy concerning the collection of a sum of money from the Kahal according to a bill of exchange issued by the representatives of the Gelile (the district).

All expenses of the two elected shall be borne by the treasury of the Kahal.

N r . 6 7 (= I . 2 6) ; 6 8 (= I . 2 7) ; 6 9 (= I . 2 8) .

I n t h e y e a r 1 7 9 7 .

N r . 7 0 (= I . 2 9) .

N r . 7 1 (= I . 3 0) . O f t h e c o m m i s s i o n t o h a v e a p r i v a t i o n o f t
h e g e n e r a l g e t s i n P r i v a t g e b e h a v e s .

Sabbath, Dept. Ki tabo 5557 (26 August 1797) in City of Minsk.

representatives of the Kahal have decided to publish the
following in all
prayer houses next Monday:

* Meant is Chasaka. D. H.

From the first day of the Selichôt*) until the Day of Atonement, all the inhabitants of the city are forbidden to gather in any private house to perform prayers. All must pray only in the prayer house located in the courtyard of the synagogue. The cantors who perform the ceremony of blowing on the horn (tekiat shofar; in the synagogue on New Year's Day) are forbidden under the canonical cherem to perform the prayers or blowing in any private prayer house. Any prayer or blowing outside the courtyard of the synagogue is considered unlawful. Should this decision be transgressed by a householder or cantor or Baal Tekia (horn blower), he will be held responsible.

N r . 7 2 (= I . 3 1) ; 7 3 (= I . 3 2) ; 7 4 (= I . 3 3) ; 7 5 (= I . 3 4) .

N r . 7 6 (= I . 3 5) . V o n t h e p r o c e n t u a l s a m m e n t (S t e u e r) .

Sabbath, Dept. Wajjeze 5558 (31 October 1797).

The Kahal Authority and the General Assembly have decided to introduce the following percentage tax in the town: from cash capital 1½% and from immovable property ½%. The sum accumulated is to be used to meet the recruit service exemption of poor members of our community in the current year. A levy for the collection box will be imposed under the Cherem for the next period, on the pattern of the system used in the town of Shklov.

N r . 7 7 (= I . 3 6) .

N r . 7 8 (= I . 3 7) . V o n t h e p r o c e s s o f J u d i s c h e n H a n d w e r k e r b e i n M a g i s t r a t .

According to the resolution of the leaders of the city of the same day, the

* Selichôt are penitential prayers held in the morning before the beginning of the service, on days of penance. They begin on the last Sunday before the beginning of the new year and last until the Day of Atonement. But there are also Selichôt (penitential prayers) for the fasts, which will be discussed later.

The Kahal's representative to take from the treasury the sum for the establishment of a canteen in the magistrate's office. This canteen is to be open for the use of those magistrates who are now employed in the town hall with the affairs of the Jewish craftsmen.*).

N r . 7 9 (= I . 3 8) ; 8 0 (= I . 3 9) ; 8 1 (= I . 3 9) .

N r . 8 2 (= I . 4 0) . F o r t h e e x p e r i e n c e t o b u i l d a t o r s a n d t h e s t e l l e , w h i c h a s t h e d u c t o r o f t h e s y n a g o g e d i n t .

Concerning the right to build the gate between his house and the house of the widow of the deceased Rabbi Inda at the place of the free passage to the courtyard of the synagogue, a right which had been sold by the brotherhood of the undertakers of the dead to Rabbi Jacob, son of R. Salman, the Kahal authority unanimously decided to sanction this sale and to give it legal force. Concerning the question of free passage through this gate for all, a representative is to be elected who, together with the official persons of the said brotherhood, is to discuss all points. In this way this question shall be settled. In these discussions it should not be forgotten that the Kahal authorities only approved the sale on the condition that the holy brotherhood would allow them to erect a place of need in the courtyard of the synagogue, which belongs to the brotherhood, without any payment. If the brotherhood does not accept this point, the right of sale can be challenged without further ado.

All this is decided by the rulers of the city, supported by the general consent, without any objection on the Sabbath.**) Abt. Wajjischlach 5558 (21 November 1797).

N r . 8 3 (= I . 4 1) ; 8 4 (= I . 4 2) .

* A note in Vol. I, No. 37 speaks of a b e w i r t u n g of the judges; probably bribery! D. H.

** On S a b b a t b e c o m m i s s i o n ; later the decision was put on paper. D. H.

No 85 (= I. 43). Violation of the commission of the
cahal veration of the Vorstation Komarowka.

On the same day, the town's leaders decided that from today onwards,
no more leaders than just one of the elders would remain in the suburb of
Komarovka. The latter may be present at the reading of the five books of
Moses. All other wishes of the inhabitants of this suburb are to be
addressed to the shop steward of our town.

Nr. 86 (= I. 44); 87 (= I. 45); 88 (= I. 46); 89 (= I.
47);

Nr. 91 (= I. 49). Vonder Bürgschaft for a festge
ned Juden.

Monday, Dept. Bo 5558 (28 December 1797).

The heads of the town have decided to issue a guarantee for Rabbi
N. from Sluzk, who has a lawsuit here, so that he can go home. The
guarantors are as follows: Rabbi Inda Leib, son of R. Jacob, and another
whom he chooses as co-guarantor. This guarantee has the same value and
standing as if it were signed by the seven Tubim of the city.

Nr. 92 (= I. 52).

In the year 1798.

Nr. 93 (= I. 53); 94 (= I. 54); 95 (= I. 55); 96 (= I.
56); 97 (= I. 57).

Nr. 98 (= I I. 58). For the reliability and the
"Brüderschaft the procentlosen ands" (Gemilut Ch
asadim), to build a house on the hof the synagoge.

Thursday, 26 Siwan 5558 (20 May 1798).

The

city's leaders have decided to give the
"Brotherhood of Percentageless Bonds" the right to build a

house for himself in the courtyard of the synagogue, namely on the wall next to the tower. This house must be made of bricks and may not exceed six arshin in length and width. The height shall be subject to the opinion of the representatives. This house is to house all items belonging to the brotherhood. The number of windows and the size of the same shall also depend on the decision of the representatives. It is permitted to build a door and to store cupboards, boxes and all kinds of Brotherhood property in the room. It is forbidden to hold prayers in the room. It is also forbidden to lease or sell this house, because permission to use it has been given exclusively to the Brotherhood. The brotherhood may proceed immediately with the construction. This right has been given to the Fraternity as a gift under the laws in agreement with the members of the Kahal present and cannot be changed or revoked by another Kahal. On the contrary, each subsequent meeting must still affirm this right. All the above is established by us without any contradiction and in full power of the action of the Kahal, which is confirmed by the signatures.

N r . 9 9 (= I . 5 9) . T h e s e l b e a s s t r i f t *) . In the construction of the aforementioned room, the brotherhood will of the representatives, four windows were installed, two on the side of the prayer house of the undertakers of the dead and two on the side of the prayer house of the brotherhood of the shepherds. As a result, the conditions for the building permit have been violated. The city's leaders, however, want to retain the right for the brotherhood if it walls up two windows on the western side. Otherwise, the document loses its force.

The decision was communicated to the brotherhood as a warning of the consequences; however, the brotherhood took no notice of it. Therefore, the rulers of the city decided not to hand over the said document to the brotherhood and to withdraw the right to build the room.

* The "window question" runs like a tapeworm through the next minutes. It sheds light on morality in a ghetto that is in a state of moral decay. Cf. the section: The Jewish Problem. D. H

All the above was unanimously agreed in the Kahal Room without any objection. City of Minsk.

N r . 1 0 0 (= I . 6 0) ; 1 0 1 (= I . 6 1) ; 1 0 2 (= I . 5 0) ; 1 0 3 (= I . 5 0) .

N r . 1 0 4 (= I . 5 1) . A m e n t a t i o n b e t w e e n J a k o b K o p e l a n d t h e K a h a l .

Concerns the newly built stone shops. These shops are located on the high place near the stone house and the courtyard of Pan Trebert, on the same place where the house and the courtyard of the uncircumcised (Christian) Sapeszka used to be, which used to be under the administration of the deceased R. M., son of R. I.. On the basis of the documents and decrees of the Bet Din, on the 17th day of the past month Elul R. Kopel granted the son of the deceased a

"Ketáb" (bill of sale), in which it is stated that by order of the Bet Din the right of ownership of said new shops is granted to him, within the following limits: in length of ten ashes, reckoned from the end of the shops of Pan Trebert, southwards in the whole line of the shops of Z., son of S., to two ashes of the shops of the Russian Baikoff; in width, however, the said right amounts to the space beginning with the old stone house of Pan Trebert and extending eastwards to seven ashes at the corner of the street; this is the size of the space belonging to R. I. Kopel. I. Kopel. The rest of the space belongs to the Kahal. The right of the R. Kopel relates to everything in the aforementioned room, cellar and room. All this is stated in the ketab which the R. Kopel received from the Bet Din. Now that the property of the R. Kopel is in the possession of the

Z. H., the following change has been made in accordance with the law, with the agreement of the assembly of the town's rulers and the R. Kopel, who fulfilled a KinjanAgabSeder, the following change was made according to law and justice: The right of ownership to the two shops of Z. H. as well as a part of the right of the Kahal to all upper and lower rooms passes to the R. Kopel, his descendants and agents for ever. Likewise, the right to the empty space opposite the buildings of the Z. H. also passes to R. Kopel. H. passes to R. Kopel. In exchange, all the buildings of the Pane Trebert and Baikoff will fall to the Kahal for eternity, including the buildings which, according to the above Ketab, belong to the R. Kopel. As of today, each of the two

Parties the right to now do with their share, to sell, to rent, to rebuild, to destroy, for ever and ever. The R. Kopel and his descendants are now responsible for any protest made. The Kahal, on the other hand, has to answer for protests made against the share ceded to the R. Kopel shall be responsible for protests against the share ceded to the R. Kopel. All this is decreed by the Kahal leaders according to law and justice, for which a KinjanAgabSeder was fulfilled on the part of the R. Kopel, which we confirm.

Monday, 22 Elul 5558 (23 August 1798) at Minsk.

Signatures of two Shammashim.

Confirming that all this was done with my full consent, I sign it with my own hand.

Sunday, 28 Elul 5558 (29 August 1798) at Minsk.

Signed: R. Jakob Kopel, son of R. Meier.

N r . 1 0 5 (= I . 6 2) . F o r t h e e x p e r i e n c e o f t h e m i l i t i e s o
f t h e c o m p e t i t i o n a n d t h e c o n t r i b u t i o n o f t h e c o m p e
t i t i o n s
C a h a l a n g e s s .

Sabbath, Abbot. Vayjelech, 5th Tishri 5559 (4 September 1798).

By the assembly of the former heads and first citizens of the city it has been decided to carry out a new ballot. The following have been appointed to this ballot Rabbi Zewi Hirsch, son of R. Simcha, and Rabbi Isaak, son of R. Akiba without ballot. Another five persons were elected by ballot, three of them from the former heads, one from the former representative and two from the members of the General Assembly. The said five electors, at their discretion, appoint five persons for the benefit of the town to join the above two appointed representatives. The seven, therefore, shall have charge of all the affairs of the city; to them belongs the right to appoint themselves the leaders of the city, or again to elect other persons for the benefit of the city, at their discretion.

T h e y e a r 1 7 9 9 .

N r . 1 0 6 (= I . 6 3) ; 1 0 7 (= I . 6 5) ; 1 0 8 (= I . 6 6) ; 1 0 9 (= I .
6 7) .

N r . 1 1 0 (= I . 6 8) . A b s e c t i o n o f t h e D o c u m e n t , h
e r e a s e d t o R a b b i I s a a k A .

Thursday, 20 Nisan 5559 (14 April 1799).

In the Extraordinary Assembly it was decided that the head Rabbi Isaac be elected to the Assembly as chairman of the town leaders. The term of office is for the whole year, from today until the future holiday of Passover 5560 (1800). All this was decided unanimously, without objection from any side, at the meeting in the Kahal House. As a confirmation, this document is handed over to them by the Shammash and the town's representative.

N r . 1 1 1 (= I . 6 9) ; 1 1 2 (= I . 7 0) ; 1 1 3 (= I . 7 1) ; 1 1 4 (=
I . 7 2) ; 1 1 5 (= I . 7 3) ; 1 1 6 (= I . 7 4) ; 1 1 7 (= I . 7 5) ; 1 1 8
(= I . 7 6) ; 1 1 9 (= I . 7 7) ; 1 2 0 (= I . 7 8) ; 1 2 1 (= I . 7 9) ;
1 2 2 (= I . 8 0) ; 1 2 3 (= I . 8 1) ; 1 2 4 (= I . 8 2) ; 1 2 5 (= I .
8 3) .

N o 1 2 6 (= I . 8 4) . T h e r e p o r t a t i o n t o t h e m e m b e r s o f t h e m
a g i s t r a t e s .

Sabbath, Behar Sinai 5559 (14 May 1799).

The Kahalobrigkeit decided to pay the member of the local magistrate Arzimowitsch 20 rubles from the Kahal treasury as reimbursement of his expenses during the conduct of the case of Rabbi D., son of I. On the other hand, 5 rubles are to be paid to Yankushka and to the other members according to the discretion of Rabbi I., son of R. A.

N r . 1 2 7 (= I . 8 5) ; 1 2 8 (= I . 8 6) .

N r . 1 2 9 (= I . 6 4) . V o n d e n R e g e l n f o r G a s t g e b e r *) . On the
Monday before the new moon of the month of Siwan 5559 (23 May
1799) the following was proclaimed in all houses of prayer:

"Hear, all holy congregation, the gentlemen representatives of our city, together with the Grand Rabbi and the chairman of the Bet Din of our city, announce today that from today on no one may give religious banquets with eating cakes and drinking vodka at weddings or circumcisions. However, he may by all means give a feast

* Cf. note in vol. I, no. 64.

prepare a feast consisting of beef. Exceptions are made for the poor, who, in case of need, must apply to the Kahal for permission to have a feast consisting of cakes, honey cakes and vodka. Wealthy people are forbidden under the canonical Cherem to give honey cakes and vodka, but they must give a feast of meat dishes, observing all the rules concerning feasts and invitations to guests.

Under the canonical cherem, men and especially women are forbidden to enjoy vodka, honey cake, Warenja and other sweets during congratulatory visits on the occasion of the birth of a son.

The canonical ban further prohibits women from eating the above-mentioned sweets when giving birth to a daughter, not only during visits on a Sabbath, but also on all-days. Only the closest relatives are exempt from this prohibition of consumption. It is also forbidden to take the aforementioned sweets home.

The canonical Cherem forbids feasts during the whole week before and after circumcision, except for the feast given to the poor before the day of circumcision. Only the servers (feast masters) are allowed to take part in the latter.

It is forbidden to serve lunch to women on the day of circumcision, with the exception of the midwife, mother, mother-in-law and woman in labour, and the matchmaker.

The canonical Cherem forbids a special meal on the day the midwife leaves her position. This meal belongs to the day of circumcision.

Only relatives up to the third degree may be invited to the circumcision feast, namely relatives of the host and his wife. One may also invite the matchmakers, quaters, sandeks, three circumcisers, a town leader, a personage who pronounces the blessing over the cup, three servers, two neighbours of the host who live to his right and left. Furthermore, three neighbours who live opposite him, the neighbours from the shop, likewise the comrades in trade, the teacher of the children, the latter also the parents of his pupils (if he himself is the host). All these people who are invited to the banquet of circumcision may also come to the wedding feast. At the latter four

Servers participate as well as bridesmaids and bridesmaids' attendants.

The head of the town may invite all other co-heads to the banquet.

The official personalities of the holy brotherhood of the undertakers of the dead may also invite the elders of this brotherhood.

The bridegroom who arrives for the wedding from another town may invite to the banquet all the inhabitants of the house in which he is staying. Each of these invitees may be accompanied by their relatives, such as children, parents, parents-in-law, in a word, all those who live with the invitee in the flat or in the same house.

Included in this right are those who are considered participants in the ceremonies at the feast, e.g. the circumcisers, the sandeks, the servers, the member who says the prayer over the cup, finally also the representatives and the elders of the city.

From among the members of the congregation, the following may be invited to the banquets of circumcision and marriage: the Grand Rabbi in person, the cantor with the singers, two shammashim, two servants of the Kahal, and the school lout. It is permitted to invite also the preacher of the holy brotherhood of the undertakers. All other servants of the synagogue receive magaritch (tip). However, they are not allowed to attend the feast.

The official personalities of the holy brotherhood of the undertakers and the brotherhood of Shibeia Kernim may invite the cantor and the shammash of their brotherhoods to a banquet in case of marriage or circumcision.

Canonical Cherem forbids any resident of the city to celebrate the weddings outside the city without special and formal permission from the Kahal. Those who had already received permission to do so cannot go out until the Rahash is paid*).

The following can still be invited to the Chathan Mol and SchleierWarmes banquets: the landlord of the house where the groom lives and the cantor with the singers.

More than one feast before the wedding and one after the wedding must not be given.

* Rahash is a percentage determined by law from the dowry and wedding gifts paid to the rabbi, cantor and shammash. D. H.

A wedding may not have more than three musicians, except for the batchan and his boy.

The musicians are forbidden to eat more than three times at the weddings, except for lunch in the case of "covering".*).

Even those young people of both sexes whose parents have no right to attend the wedding may be invited to a wedding dinner.

It is forbidden to serve cakes at weddings, or honey cakes with vodka in their place.

Canonical cherem forbids dancing and feasting on Sabbaths before and after marriage, whether for men or women.

It is permitted to entertain the youth of both sexes on the Sabbath on which the bridegroom is solemnly called to the Torah (= lecture in the synagogue).

Whoever celebrates the marriage of a son or daughter outside our city is forbidden to invite any of the city's inhabitants to the banquet. The latter are also not allowed to give wedding gifts to the newlyweds.

Canonical Cherem forbids the school clerk to issue invitations to the banquet of circumcision or to the wedding feast according to a list which has not been signed by one of the municipal shammashim.

The school clerk is forbidden to invite anyone else who is not on the list.

Under the same Cherem, the host is also forbidden to invite anyone later (after the list has been completed and signed). If these regulations are circumvented, the culprit will be punished. In such a case, the person concerned will be punished severely and with great penalties, and no consideration will be given to his personal qualities and honours or to his family. No excuses and explanations can help him. The obedient, on the other hand, will be given everything pleasant and good. They will be blessed and have joy at their banquets, not only themselves but also their sons, daughters and grandchildren. Peace be upon Israel. Amen. God's will is almighty.

* Covering of the bride's head by the groom with the wreath and veil. D. H.

N r . 1 3 0 (= I . 6 4) . V o n d e s s e l b e r F e s t m a h l e s .

All relatives of the newborn, including cousins, all relatives of the host, as well as those of the master of ceremonies, may be invited to a banquet of circumcision, even if there are two hosts. The first-degree relatives are not subject to the law. They are invited without permission; except for the matchmaker and parents of the newlyweds before and after the wedding, quaters, servers, three circumcisers and the prayer-judge over the cup, five faithful friends and the melammedim of the host's children, two neighbours from each side and three from opposite. This rule also applies to the neighbours of the business shops. The tenant of the shop may be invited to the owner of the shop and vice versa. The same rule also applies to landlords and their tenants, a business friend, annual tenants and even the house barber and tailor, the heads of the town and officials. Official personalities of the brotherhoods of the undertakers of the dead and the shibea keruim may invite their elders who have certificates of kahal entitling them to the title of "kehilla kodesh" (holy congregation), relatives, parents, neighbours and the residents in the house where the host is staying.

All relatives including those of the second degree, parents, neighbours and generally all those who may be invited to a feast may be invited to a wedding feast, on the basis of the same rights as to a circumcision feast. In addition, ten faithful friends and girlfriends.

At a wedding or circumcision feast with the poor, where a collection is made, even those who do not belong to the rules mentioned may take part.

N r . 1 3 1 (= I . 8 7) .

I n t h e y e a r 1 8 0 0 .

N r . 1 3 2 (= I . 9 7) ; 1 3 3 (= I . 9 8) ; 1 3 4 (= I . 9 9) ; 1 3 5 (= I . 1 0 0 b i s 1 0 2) ; 1 3 6 (= I . 1 0 3) ; 1 3 7 (= I . 1 0 4) ; 1 3 8 (= I . 1 0 5) ; 1 3 9 (= I . 1 0 6) ; 1 4 0 (= I . 1 0 7) ; 1 4 1 (= I . 1 0 8) .

In the year 1801.

Nr. 142 (= I. 109); 143 (= I. 110); 144 (= II. 11);
145 (= I. 112); 146 (= I. 113); 147 (= I. 114); 148 (= I. 115); 149 (= I. 116); 150 (= I. 117); 151 (= I. 118);
152 (= I. 119); 153 (= I. 120); 154 (= I. 121).

No 155 (= I. 148). Of the measures that are complement and destruction of the hility of the general statutes

The first two years of the project, the first two years of the project, the first two years of the project, the first two years of the project, the first two years of the project, the first two years of the project.

The representatives of the city justified their violent action (Vol. I, 118, 148, 149) so that the enemies of our people would not become our judges, i.e. that Jews would be condemned by Christian judges in order to force the recalcitrant and to subordinate every son of Israel to Jewish law.*) With the general consent of the representatives and rulers, the administrators of the city, the Bet Din together with the great and famous Rabbi, it has been decided to compile all the following rules and points. All the undersigned have undertaken under the most solemn oath to carry out and protect what is indicated below. This has been devised by the wisest, namely:

a) If someone does not comply with this order despite three requests to appear in court, the Bet Din is obliged to serve him with a summons under the cherem by a municipal shammash. All the representatives of the town have agreed to this and have acknowledged all the cherems (under threat of orders happening) of the Shammash. The Shammash must say that he is coming with the Cherem on the orders of the Kahal and Bet Din. If one has acted against the Cherem, the Bet Din is obliged to enter this in a special book and to sign this entry. The Shammash is obliged to enter the same in the Kahal's record book. Then the Shammash takes over the further activity in this matter. He starts to ask the secret persecutor what to do with this man in his business. The Shammash

* Cf. vol. I, p. 39, explanation VII and note.

shall then carry out everything mentioned by this persecutor.*). If it is established by many votes of the Bet Din that the
If the person in question is a powerful man and has many connections with the local (Russian) authorities, so that he could possibly appear to the Kahal as a dangerous man, the matter must be discussed by the Bet Din in the presence of the monthly head. If this discussion should also prove insufficient, then other representatives besides the monthly head are called in, namely two leaders (Raschim) and other representatives (Tubim) who are named by the head. Everything that is then decided will be carried out by this rabbi.

b) If the disobedient person has not bowed within three days, all his property and all the places in the prayer houses will be designated as hefker (outlawed). This is decided by the Bet Din. Thereby all legal claims against the disobedient, which were based on any document, will be satisfied from his property in the absence of the owner and according to ordinary estimation. If anything remains, it shall belong to the Kahal. Oral claims in such cases shall be determined and satisfied at the discretion of the Kahal and Bet Din. In such and similar cases, the Shammashim shall always draw up a Kabbalat Seder (document). These documents are then confirmed by the Bet Din with a remark that gives the appearance that those documents were made with the will and acknowledgement of

* This information clearly shows how the secret persecutors proceed: the ruin of the persecuted is sought by unscrupulous use of all means: Slander, false testimony before the Bet Din and the Russian courts, reporting to the Russian police, ruthless collection of debts, denial of credit, arson and other effective measures. It must be remembered over and over again: the ghetto Jewry is a *c r i e v e d m a c h t*, a besieged fortress lying in the middle of enemy territory. Therefore, the strictest laws (Talmud, Baba Kamma, 117a and b) were necessary. They went so far that braggarts (traitors), even on a high festival day, had to be killed by law. Bogrow (p. 27) remarks:

"This law really exists in the Talmud. Incidentally, one cannot accuse the Talmudists of this harshness. In the difficult times for the Jews of the Middle Ages and the following centuries, when the slightest anonymous denunciation consigned thousands of innocent people to torture and death by fire,

of the owner would be made. *)

c) If the plaintiff has found three judges, they may examine the case, and the absence of the other judges in the council cannot serve as a reason for not accepting the case. Only in very special cases may they await the appearance of the other judges. The main concern here is that the cause (of Judaism and the congregation), God forbid, should suffer no harm.

Should the disobedient be threatened by the Cherem, it depends on the judge whether the Rabbi should be called in for consultation for this purpose. The representatives of the Kahal and all the other judges are obliged to confirm what these three judges have decided without contradiction or comment. Should the defendant turn to any judge who has not dealt with the matter, he shall reply that the Bet Din has without doubt decided the matter in accordance with the law, and never explain to the same that he himself, as a judge, was not involved in the discussion. The same answer must be given by each of the Shammashim to the defendant**).

d) If the plaintiff has filed a complaint with the non-Jewish court, he is requested under the Cherem to seek his rights with the Bet Din. It is noted that all expenses and costs incurred by him are collected by the Kahal and Bet Din. If he acts against the Cherem, all these levies are increased and he is also punished according to the law.

e) No Jew has the right to serve as a witness in favour of the disobedient if the disobedient has submitted his case to the gentile court. On the other hand, he is permitted and even recommended to testify in favour of the opponent of this disobedient person***).

you got used to thinking of show-offs as nothing more than great dogs."

Those who treat the Jewish problem strictly scientifically as a problem of cultural geography will share Bogrow's point of view. The whole tragedy of Jewry will be dealt with at the end of this volume. D. H.

* Deliberate falsification for the purpose of economic ruin. Still mild, compared to killing. D. H.

** Deliberate deception; any means is permitted. D. H.

*** Even deliberately false statements are not only permitted, but even a pious work. D. H.

f) A bill of exchange can be sued in a non-Jewish court. If, however, the defendant calls for the plaintiff to appear before the Bet Din in the same matter, the plaintiff must apply to the Bet Din, and the latter decides whether the matter is to be heard by the Bet Din or not. But if the plaintiff, on the recommendation of the Bet Din, brings his action before a non-Jewish court, the defendant's complaint to the Bet Din is of no avail.*).

g) If the disobedient person reports his submission to the Bet Din and asks to be released from the Cherem, he must first of all acknowledge all points of the Bet Din's decision and submit; only then will he be released from the Cherem. This form of release can only take place if the person concerned first makes a commitment to the Shammash for the whole of his life, in which he expresses that he will always submit to the decisions of the Bet Din.

If the matter is already in the hands of the secret persecutor, the persecution will be stopped, but only after consultation and disposition of the representatives of the Kahal and Bet Din.

h) The shammashim elect a secret persecutor every month by balloting from among the personalities already on the list. The elected representative must be a member of the committee and must only be elected on the basis of the law and the rule of law, with the application of measures as measuring measures in the instructions**). Fellers should be completing from the measure of the measure, no other measure to contribute***).

Nr. 156 (= I. 149). Measures of general verification and verification, land whether there is and is and is aning. Internation, the commissionally consistent to the wider specification.

a) The disobedient person shall lose all rights to a pledge or

* With this provision, creditors and debtors are at the mercy of the Kahal and Bet Din on Gnade and disgrace. D. H.

** So there are very specific secret instructions that are based on probably 1800 years of experience and may also have been passed down orally. It would be interesting nt to know them. D. H.

*** Thus, the supreme leadership of the congregation has a decidedly secretive character vis-à-vis the people. D. H.

a service in the Kahal and in all brotherhoods.

b) He is expelled from the Kahal and removed from all office in all brotherhoods for that year.

c) He is excluded from the General Assembly.

d) One does not call him to the Torah. He is no longer honoured by being included in any ceremony or activity in the synagogue or in private prayer houses (e.g. at the M i n j a n , i . e . participation in the ten men required for a religious act). And even more, one does not allow him to perform a prayer for another. One does not wait for him to perform the service, and one does not sell him the right to perform a religious act (mitzvah).

e) He must not be invited to any ceremony or banquet, and no one has the right to attend his banquet for any reason. The Cherem forbids the host and the one who invites to invite the disobedient.

f) No one may live with him or rent a shop from him. Only the contracts concluded by him before the imposition of the cherem remain in force. His wife is not admitted to the ablution in the mikva because he is under the curse.*). If he is a craftsman, the strictest cherem forbids giving him a contract.

g) Anyone who has entered into a marriage vow with him or has already made an engagement contract may withdraw from these contracts without incurring any penalty. He will also be exempt from any reimbursement of costs.

h) It is permitted (for the purpose of inciting and arming the fanatical mob against the disobedient) to publish that he has eaten trefa, that he does not fast, etc., and to corroborate these offences by witnesses.

All the above has been compiled, unanimously, by the representatives of the Bet Din, as well as by the illustrious Grand Rabbi. We, the undersigned, hereby confirm under solemn oath to adhere to the above obligations, to affirm them and to fulfil them honestly.

Tuesday, 2nd new moon Ijjar 5561 (2 April 1801). Fourteen signatures (vol. I, no. 149).

* Destruction of family life without mikva no married life! D. H.

I agree with, confirm and affirm all the points mentioned in these documents, with the remark, however, that they are accepted by me without oath.

Everything mentioned on the other side (i.e. above) and provided with the signatures of the Kahal and Bet Din and the Grand Rabbi has been recommended by the Original documents.

Nr. 157 (= I. 122); 158 (= I. 123); 159 (= I. 124); 160
(= I. 125); 161 (= I. 126); 162 (= I. 127).

No 163 (= I. 128). Verodnuaton of the Festmahle of Description.

Sabbath, Abbot Kedoshim, 12 Iyjar (13 April).

The representatives of the Kahal have decided that from now on no food, vodka and honey cakes are to be served at circumcision celebrations unless permission is granted by the seven rulers of the city. Without this permission, only a feast of meat dishes may be given.

Nr. 164 (= I. 129); 165 (= I. 130); 166 (= I. 131); 167
(= I. 132); 168 (= I. 133); 169 (= I. 134); 170 (= I.
135); 171 (= I. 136); 172 (= I. 137); 173 (= I. 138);
174 (= I. 139); 175 (= I. 140); 176 (= I. 141); 177 (= I. 142); 178 (= I. 146); 179 (= I. 147).

Nr. 180. Von desstruction of the Rabbi Abraham with the Ungehors and the Bet Din, laut Because to the Cahalobright.

Because the jeweller Rabbi A., son of R. M., has not obeyed the decisions of the Bet Din and Kahal, the representatives of the Kahal have decided to exclude him from the brotherhood of jewellers for all eternity and to order the elder of this brotherhood to delete him from the book of the brotherhood. This is done by decision of the whole assembly and on the basis of the laws and rules.*).

Nr. 181 (= I. 88); 182 (= I. 88); 183 (= I. 150).

* The man is economically and socially finished. He has probably got himself back into the game. The Kahal always needs money! D. H.

No 184. The audition of the new formation of the new formation aljudes.*)

According to the decision of the same day of the 10th Tebet (3 December), ten persons have been elected for the purpose of deliberating on the new questions that have arisen for the protection of the rights of all Jews. They must deliberate on all kinds of matters and pass resolutions about which only the mouth can speak and the heart can think. The decisions of these ten elected persons are to be considered equal to the decisions of the Extraordinary Assembly.

The local Grand Rabbi M. has been appointed chairman of this commission. Every time it seems necessary to call the General Assembly to discuss an important matter, the ten members must assemble together with the representatives of the Kahal. If one of the ten does not appear, he loses his vote. The minimum number of this Commission which must appear for deliberation as members of the Kahal has been fixed at five. Its decisions have the power and force of the whole Extraordinary Assembly.

The above resolution has been passed and is effective as of today. Passover 5562 (1802).

Signed by the Schammaschim of the city.

Nr. 185 (= I. 152); 186 (= I. 153); 187 (= I. 154); 188 (= I. 155); 189 (= I. 156); 190 (= I. 157); 191 (= I. 158); 192 (= I. 159); 193 (= I. 160); 194 (= I. 244); 195 (= I. 161).

In the year 1802.

Nr. 196 (= I. 162); 197 (= I. 163); 198 (= I. 164); 199 (= I. 165); 200 (= I. 166); 201 (= I. 167); 202 (= I. 168); 203 (= I. 169); 204 (= I. 170); 205 (= I. 171); 206 (= I. 172); 207 (= I. 173); 208 (= I. 174); 209 (= I. 175); 210 (= I. 176); 211 (= I. 177); 212 (= I. 181); 213 (= I. 178); 214 (= I. 179); 215 (= I. 180); 216 (= I. 184); 217 (= I. 185); 218 (= I. 186); 219 (= I. 182); 220 (= I. 183); 221 (= I. 187); 222 (= I. 188); 223 (=

* This is the Branntweinmonopol Vol. I, p. 280ff. On the spirits monopoly cf. the descriptions in Bogrow's Memoirs. D. H.

I. 189); 224 (= I. 190); 225 (= I. 191); 226 (= I. 192);
 227 (= I. 197); 228 (= I. 198); 229 (= I. 193); 230 (= I. 194); 231 (= I. 195); 232 (= I. 196); 233 (= I. 199);
 234 (= I. 200); 235 (= I. 201); 236 (= I. 202); 237 (= I. 203); 238 (= I. 204); 239 (= I. 205); 240 (= I. 206);
 241 (= I. 207); 242 (= I. 208); 243 (= I. 209); 244 (= I. 210); 245 (= I. 211); 246 (= I. 212).

Nr. 247. Von der Schulde des Kahal und der Individuationen

Members who have provided the obription of the formational development.

In 1802 (Acts 193 and 194).

After examination of all invoices by the *controllers*, the members of the Kahal have received *à conto* of the debt 131 roubles 60 kopecks. After the final compilation, the representatives of the Kahal are still to be paid the remainder of 60 roubles 30 kopecks, which sum they are also to receive. This has been confirmed by the signatures of four persons.

On Thursday, 13 Nisan 5562 (3 April 1802).

Nr. 248 (= I. 213); 249 (= I. 213); 250 (= I. 214); 251 (= I. 215); 252 (= I. 216); 253 (= I. 217); 254 (= I. 218); 255 (= I. 219); 256 (= I. 220); 257 (= I. 221); 258 (= I. 222); 259 (= I. 223); 260 (= I. 224); 261 (= I. 225); 262 (= I. 226); 263 (= I. 227); 264 (= I. 228); 265 (= I. 229); 266 (= I. 230); 267 (= I. 231); 268 (= I. 232); 269 (= I. 233); 270 (= I. 234); 271 (= I. 246); 272 (= I. 235); 273 (= I. 236); 274 (= I. 237); 275 (= I. 238); 276 (= I. 239); 277 (= I. 242); 278 (= I. 240); 279 (= I. 241); 280 (= I. 243); 281 (= I. 245); 282 (= I. 245); 283 (= I. 247); 284 (= I. 248); 285 (= I. 249); 286 (= I. 250); 287 (= I. 251); 288 (= I. 252); 289 (= I. 253); 290 (= I. 254); 291 (= I. 255); 292 (= I. 256); 293 (= I. 257); 294 (= I. 258); 295 (= I. 257); 296 (= I. 259); 297 (= I. 260).

No. 299 (= I. 261). Vowerkauf der Eightums empfohlen (Chasaka) and a plate.

In the assembly of all the heads, representatives and leaders of our

It was generally and unanimously decided in the Kahal House, in the presence of all, to grant Rabbi Isaak, son of N. Gershom, the right of ownership to a square near the hospital of the clergy of the Rekiten.*) at the end of Kaidansky Street, namely to the north of the house of R. Alexander, son of R. Zewi, Segal, including the undeveloped square of the local citizens, which now also belongs to the above-mentioned square, from the dug-up rampart levelled with the earth up to and including the entire area to the street opposite the inn of R. Abram, son of R. Isaak Eisik. The right to the entire aforementioned square in the length from the house of the aforementioned R. Shalom to the street opposite the tavern in the width from Kaidansky Street to the house of the aforementioned R. Alexander at the hospital as well as to the cottage on the same square has been sold by us to this R. Isaak, his successors and representatives, fully and completely, from the centre of the earth to the height of the sky without the slightest restriction. The money owed for this has already been paid by R. Isaak to the last half kopeck to the Kahal treasury. From today on, the rights to this area are fully transferred to him, his successors and representatives, and he as well as they can do with everything as they see fit, sell, rent, give away as they please**). All the more he, like his successor, is allowed to build new buildings there when ordered to do so by the authorities, such as demolishing, digging and repairing, erecting stone and wooden buildings. Even if the "Adone Haarez" (the authorities or current owners of the area) build on this place with any buildings of their own, we will forbid everyone in Israel, under the strictest penalty, to interfere in any way with the rights of R. Isaac or his successors, whether by renting, buying or any kind of machinations. We also forbid anyone to carry on any business there. Only the R. Isaak and his successors alone are entitled to operate and carry on a business on this property as they see fit.

It is made obligatory on all Kahals to represent these rights of R. Isaac in perpetuity. If, however, any person should ever oppose these rights, or any part of them, every Kahal is bound to stand for

* Cf. note *), vol. I, p. 202.

** "As with their property"! So it does not belong to the alleged owner, rather it merely secures him the right of first refusal and further below it is clearly shown switches off Jewish competition. Cf. Appendix: "The Jewish Problem" under Chasaka. D. H.

to stand up for them, to satisfy the protester with all his means and possibly to restore the rights of R. Isaak anew. All e K a h a l s a n d B e t D i n s m u s t h a v e h a v e s u p p o r t i n g h i m a t i o n a n d s u p p o r t i n g t h e s u b s o f I s r a e l*) ; they must persecute and coerce such a person wherever and whenever Jewish means of power make it possible, and collect from him all expenses and losses which are due to the

R. Isaac arise. But if a Kahal omits this, he is liable to the

R. Isaac as well as his successors with all his real income, whereby R. Isaac as well as his successor may fix the sum without oath, proof or voucher.**). Every Kahal and Bet Din is obliged to fulfil and protect all the above-mentioned rights of the R. I. to the iota. All this is unanimously agreed upon in the presence of all chiefs, representatives and leaders in the meeting room of the Kahal for which the Kahal does not need the confirmation of a "Kinjan". In affirmation we will sign.

Thursday, on the eve of the new moon Ab 5562 (17 July 1802) at Minsk.

This document is given to R. Isaac, son of R. Gershom. We, the Shammashim affirm with our signatures its rightful origin. This sale came about at the public sales which were published in the synagogues at the time, whereby no one was found who outbid the price or protested against the publication.

Sunday, 3 Ab 5562 (20 July 1802).

N r . 2 9 8 (= I . 2 6 2) ; 2 9 9 (= I . 2 6 1) ; 3 0 0 (= I . 2 6 3) ; 3 0 1
(= I . 2 6 4) ; 3 0 2 (= I . 2 6 5) ; 3 0 3 (= I . 2 6 6) ; 3 0 4 (= I .
2 6 7) ; 3 0 5 (= I . 2 6 8) ; 3 0 6 (= I . 2 6 9) ; 3 0 7 (= I . 2 7 0) ;
3 0 8 (= I . 2 7 2) ; 3 0 9 (= I . 2 7 2) ; 3 1 0 (= I . 2 7 3) ; 3 1 1 (=
I . 2 7 4) .

No 3 1 2 . V e r k a u f t h e E i g h t u m s r e c o m m e n d e d t o t h e
h a u s e o f P a n K .

Because the owners of the taverns came to the proceedings with the non-Jewish

* The purpose of eliminating Jewish competition cannot be made any clearer than this. D. H.

** Rabbi Isaac apparently had a pecuniary hold on the Kahal of the time or was himself a Kahal violator. D. H.

tenants do not have any funds, it is decided to sell the title to the stone shops of P. K. and to make the sum obtained from this available to the owners of the taverns.

N r . 3 1 3 (= I . 2 7 5) ; 3 1 4 (= I . 2 7 6) ; 3 1 5 (= I . 2 7 7) ; 3 1 6
(= I . 2 7 8) .

No 3 1 7 (= I . 2 7 9) . O f t h e c o m m i s s i o n o f t h e a c t i v i
t i e s i n t h e M i n s k e r G e m e n d e .

Tuesday, 24 Elul 5562 (9 September 1802), it was decided to accept into the Minsk community two people from the Sasla area, on condition that they pay the tax. In doing so, Rabbi I is to undertake to pay all state taxes for one of these people. For the second person, the taxes will be collected from the sums in the collection box for kosher beef. Recruits, mail and other taxes must be paid by the two themselves. All newly arising fees and the payment of the same will be made by the citizen I. for both persons. Should the kosher tax be abolished in the meantime, Rabbi I. undertakes to cover the state tax out of his own pocket for the second person as well. For the admission of these two to our community, Rabbi I. will pay a sum to be determined by the head of the month. After all these provisions have been settled, a document has been issued by the Kahal to the magistrate regarding the admission of the two persons to the community of our town.

No 3 1 8 . O f t h e r e s e r v i c e o f t h e S c h l a c h t R a b b i L . a n
d o f t h e r e s e r v i c e o f t h e S c h ä c h t e r R a b b i L .

A d v o c a t i o n i n S a c h e n f o r t h e S c h ä c h t e r S .

Sabbath, Dept. Nizzabim, 28 Elul 5562 (13 Sept. 1802).

By decision of the Kahal and the five members in the matter of the Rabbi I. L. was reinstated as a shepherd as of today, after joint consultation of all members and without objection, with the exception of Rabbi H. and Rabbi F., who were absent. In the matter of Rabbi S., who was deprived of his office as shepherd much earlier, two advocates were elected to settle the matter in court.

No 319. Von the discommination of the commission and the contribution of the community.

On the same day it was decided that for the purpose of paying off the loan taken out with Rabbi A. from Smilevich for the release of the arrestees, all synagogues and Bet Hamidrashs, congregations and private prayer houses pay the said A. 30 kopecks of silver from each scroll of the five books of Moses during the reading on holidays of the new year and the Day of Atonement. This decision was proclaimed in all the synagogues. Care is taken to remind everyone to pay the money designated by resolution at that time for the release of the arrestees.

Nr. 320. The Recommending of the Ceremonies Kiddush and Habdala.

By way of auction, this right is granted to Rabbi I, son of the R. A., for three years, beginning from the new year 5563 (15 Sept. 1803) until 5566 (12 Sept. 1806). This right was confirmed by a document expressing that only the said Rabbi I. may deliver the wine to the great synagogue for Kiddush and Habdala. Executed Thursday. 4. Tischri 5563 (18. Sept. 1802).

Note 321. Von the Selben Sache.

Rabbi I protested against the above decision because he had delivered the wine until today. Therefore, the Bet Din decided that this I. will be called to the Torah (reading) on the coming Day of Atonement, furthermore, he will honorarily carry a scroll of the Law on the holiday of Simchat Torah (joy of the Law) for life, and furthermore, he will always provide the light for the ceremony of Habdala (at the exit of the Sabbath). The Kahal approved this decision.

No 322. Von der Gebühr zur generation of public development.

Sabbath, abb. wajjelech 5562 (20 Sept. 1802).

From the coming month of Marcheshvan onwards, special collection boxes are to be set up in the synagogues, into which the

Schammaschim should collect money to cover the costs of cleaning the public conveniences.*). The elders of the Bet Hamidrash are to supervise these collections and have the right to appoint overseers in the prayer houses.

N r . 3 2 3 . V o n t h e D a r l e h n a n I . S .

15 roubles have been lent to I. S. from the Kahal treasury; five heads of the Kahal have decided to give this sum from their own funds, 3 roubles each. In return, the Kahal has pledged the ownership of the houses of R. I. and R. I. to the five.

N r . 3 2 4 . V o n d e r t h e c a h a l s c h u l d a n d M a g n a t e s S .

Monday, 5 Marcheschwan 5563 (19 Oct. 1802).

Because the magnate S. has already reminded several times of the debt of the Kahal, three chiefs have been appointed to enter into negotiation with S.. Should the latter insist on settling the matter, a loan is to be made from the treasury of the shepherd's tax.

N r . 3 2 5 (= I . 2 7 1) .

No 3 2 6 . V o n t h e m e a s u r e t h a t t h e m u s i c a n t s w i l l a r e t h e m a n a g e m e n t o f t h e p r o v i d e d r e g u l a t i o n s . S a b b a t h ,
Abbot Vayishlach, 16th Kislev 5563 (29 November 1802).

If the musicians continue to refuse to pay for the
If the Jews do not accept the rules under oath, they are forbidden to congratulate in the houses on the coming Hanukkah festival. Regarding this decision, the *Liberum veto* is to be observed. At the same time, Rabbi I is forbidden to officiate as a batchan (jester) at any wedding.

* No rich person can be found as a benefactor for such hygienic expenses. This is not the case with ritual acts (cf. II, pp. 140 and 321). D. H.

No 327. Vomed the Schächter S. with the experience of the allogenational Schächters.

If Rabbi S. accepts the rules of the shepherd's guild under oath and passes the examination, the cashier will pay him 10 Polish Sloty = 1 Ruble 51 Kop. weekly from the kahal treasury for the past time and for the following.

No 328. Vowerkauf the Eightums recommended to a plation.

Because the ownership right to the place on which Rabbi I built a house belongs to the Kahal, it has been decided to sell this right to his, the I's, successors and authorised representatives.

No 329. Vo the Recht, and the Wahlentation.

On the same day, it was decided to grant Rabbi I the perpetual right to participate in the elections. He enjoys the rights of all other assembly members without exception.

Nr. 330. Regelnded Kahal betrefor willigh gabs for genew Kranke.

1. The beginning of wisdom is the fear of God.

On the eve of every Sabbath and every holiday, the members of the holy brotherhood of the undertakers are obliged to provide four candles for each of the newly furnished rooms in the Hekdesch (hospital) for the performance of the religious ceremonies. Should any private person express the wish to bring these offerings, the brotherhood is obliged to inform the synagogue of this through the cantor M.

2. Upon completion of the renovation of the second house, the Brotherhood of the Undertakers of the Dead shall supply the specified number of candles for each room. The private individuals who make these offerings will be honoured by proclamation. The elders of the brotherhood "Bikkur Cholim" (visiting the sick) are obliged to visit the house of prayer at least on Monday and Thursday, and one of them must be present at the giving of the notes to the poor Jews for the houses of the rich on the eve of each Sabbath and holiday.

3. (missing in the original Russian).

4. During his office, the elder of the undertakers shall visit the poorhouse together with the shammash of this brotherhood on one of the three days mentioned. Should he find it necessary to give assistance to one of the sick, the elder of the treasury shall be obliged to pay him the desired sum with the issue of a receipt. The shammashim have been ordered to remind the elders of the brotherhood of their duty under threat of the canonical cherem.

5. The elders of the Brotherhood of the Visiting Sick are obliged to hand out to each sick person the money for medicines and for strengthening. This support is to be given to the sick, those giving birth and those in mourning during the first week.

6. During the inspection of the accounts of the Brotherhood of the Burial of the Dead, the elder of the Brotherhood of the Visiting Sick (Bikkur Cholim) is obliged to present all accounts to the inspector.

7. The brotherhoods of visitors to the sick in the city are allowed to collect money without permission. A second collection for one and the same sick person is only permitted after the monthly elder has been notified, but he appoints a special representative for this purpose.

8. In order to collect for the heating of the hospital for the poor, the elders have to carry special lists.

9. The shammash is obliged to visit the hospital every morning and every evening and to report any assistance needed by the sick to the elder.

10. The overseer of the hospital for the poor shall always ensure order in the hospital. All rooms are to be supplied with water; all dishonesty must be removed daily, whether by the warden or his representative.

11. This overseer has no right to leave without permission from the Brotherhood of the Visiting Sick or the Undertakers of the Dead.

12. This supervisor is obliged to admit anyone who reports to the hospital, even Baalé Din (litigants). A report must always be made to the elder with the exact date of admission, so that the guest does not stay longer than three days. With this

The registered person is allowed to collect charitable gifts for three days. After these three days he must leave the city without fail.

13. The inhabitants of the city are forbidden under the canonical cherem to give alms to anyone without the issued identity card, even to those who have remained in the city after three days.

14. Under the canonical Cherem, local residents are forbidden to take in beggars from outside. The foreign beggar must be admitted to the Hekdesch (hospital for the poor).

15. The overseer may not admit a sick person without the permission of the elder.

16. The bodies of deceased persons may also not be included in the "Hekdesh" by the overseer without the permission of the monthly elder.

17. The overseer is allowed to have a horse to drive the beggars away, for which he is paid 20 Polish groschen for seven versts each in summer and 30 in winter.

18. The overseer in the Hekdesh (hospital for the poor) is obliged to visit all the rooms before going to bed and to extinguish the candles everywhere, with the exception of the rooms with sick people or women in childbed. They are allowed to keep one burning candle each.

19. The warden is obliged to close all gates and doors.

20. If the prayer "Mi schebberech" is said for the sick person in one of the private prayer houses, the sick person must pay 18 groschen for the benefit of the hospital for the poor.

21. If one of the sick persons chooses to read the usual prayer of thanksgiving after recovery, he is obliged to pay 18 groschen in favour of the Hekdesch. The cantor is obliged to report to the Hekdesch at every prayer. Beggars do not pay dues. A special blessing is pronounced for those who pay excess fees.

22. The beggar who returns after three months' absence may no longer be admitted to the Hekdesh. A fortiori, he has no right to a carriage and lodging in any private house.

23. The distribution of meal vouchers may only take place in the Hekdeesh. These vouchers are not distributed to private residents. The exception is for the city beggars.

24. Meal vouchers are given out on the eve of Sabbaths and holidays until noon.

25. The local and foreign sugar traders are obliged to hand over 1 ¼ pounds of every 100 pounds of sugar sold to the Hekdesch. The Shammash supervises this levy. He is also obliged to supervise the import of butter, so that a levy is also made on this product to the poor.

26. Everyone who is called among the first six on holidays to the Torah at services in houses of prayer pays a penny for the benefit of the Hekdesh. Also, the same fee is paid by the last of those called. The cantors and the elders of the synagogue are obliged to report these persons to the Brotherhood of the Sick Visitors.

27. The women in childbed also pay 18 groschen for (the prayer) "Mischebberech" in favour of the Hekdesch.

28. A tax of ½ percent is payable on every dowry over 200 sloty (30 roubles) and also on all gifts. This fee must be paid before the wedding, and the synagogue servant has no right to put up the canopy without showing the receipt for this paid fee. Even weddings outside the city are not exempt from this fee.

29. Voluntary offerings may not be paid to the Shammash; they shall be paid directly to the Elder or to the Pinkes*) of the brotherhood.

30. The distribution of support given by the Fraternity may only be made by two members at a time.

31. The overseer of the Hekdesh is appointed by the brotherhood of the undertakers of the dead and is sworn in with the scroll of the law (Torah) in his hand before taking up his office.

32. The shammash of the brotherhood is forbidden under the canonical cherem to receive any gift for the benefit of the sick.

34. The shammashim of the brotherhood have no right to keep the funds with them. The income must be paid daily to the authorised representative of the brotherhood. They undertake to do so under their oath, the scroll of the law (Torah) in hand.

* Pinkes = the minute books. D. H.

35. Any property retained by the fraternity in case of misfortune at the funeral shall be locked by the Shammash in a case provided for this purpose and the key handed over to the authorised representative.

36. Every inhabitant of our town whom God permits to celebrate the religious coming of age (confirmation) of his son (at 13 years of age) shall pay 18 groschen (= 9 kopecks) at the first putting on of the prayer straps on the part of his son.

37. Anyone celebrating their son's or daughter's wedding outside the city shall pay from the gifts to the bridegroom $\frac{1}{2}$ percent and of the bride's gifts and dowry $\frac{1}{2}$ percent. All these rules have been decided by the Kahal and confirmed by signatures.

Sunday, 17 Kislev 5562 (30 November 1802), in the city of Minsk. (The above rules are copied from the Pinkes of the Brotherhood of the Visiting Sick. All in turn have continued to be confirmed by the Bet Din).

Not e 3 3 1 . V o l a t i o n o f c o m p e t i t i o n s w i t h t h e s t a t u r a l s t a t u r e s .

Sabbath, abb. vayesheb, 23rd Kislev 5563 (6 Dec. 1802).

The Kahal, the former heads and first-class citizens of the city have decided on a fee for the slaughtering of poultry to cover the state taxes, for the benefit of the members of the city Kahal, namely from the slaughtering of geese and turkeys 10 groschen per piece, from turkeys 6 groschen and from chickens and ducks 1 groschen each. One of the supervisors of kosher meat has been appointed as supervisor for these fees. Without this overseer and the payment of the fee, the shepherds have been forbidden under the canonical cherem to slaughter any of the birds mentioned. It is simultaneously proclaimed in all houses of prayer that any fowl slaughtered without payment of the fee shall be designated trefa (unclean). The only exception is in the case of slaughter for family holidays, circumcision or weddings. But even in these cases, a certificate must be presented by the shammash or the overseer.

No 332. The contributions of the Kahal are the responsibility, not their gets in person of theirity
To we alling the contributions.

At the same meeting, it was decided to appoint two more chiefs as assistants to carry out the town's business, who are to perform their duties on a monthly basis on an equal footing with the other chiefs. The following have been elected Rabbi M. and Rabbi I. B.

Nr. 33. Vondernence of a he b a m m e .

The daughter Genta of Rabbi W., wife of the singer R. I., has been appointed as midwife instead of Beli, under the condition that until the death of the latter she only exercises the office with her permission. After the death of B., G. fully assumes the rights of the former as the main midwife, and the Kahal may not appoint any other midwife apart from her and her assistant.

No 334. Regulation of the competition of the competition.

Compiled by the General Assembly on the eve of Hanukkah (3 December 1802).

1. No householder may slaughter poultry except in the house of the slaughterers.

2. No slaughterer may slaughter poultry without first paying the fees. The supervisor of these fees must be sworn that he always collects the fees before the slaughtering.

3. The overseer must swear that he will always collect the fee before the slaughter. He is to be elected by six voters.

4. In addition to the slaughtering fee, 10 groschen shall be levied on each turkey, as well as on each goose; 6 groschen shall be levied on turkeys, 1 groschen on ducks and chickens, and 3 groschen on lambs, all in addition to the slaughtering fee.

5. If anyone wishes to slaughter for the feast of the holy brotherhood of the undertakers of the dead (according to item 3 of file 181), he must first present a certificate to the representatives of the Great Collecting Box confirming the right to slaughter the poultry intended for the feast. In doing so, the number of pounds of the tax-exempt

meat by the number of birds to be slaughtered.

6. Of the fat brought into the city, the seller must hand over three groschen per pound to the supervisor; he may not sell the fat without a receipt for this tax. All owners of inns and tourist farms must immediately report the fat brought into the city.

7. Under the strictest canonical cherem, it is forbidden to slaughter anything without the presence of the overseer. The exception is slaughter for women in childbed. In this case, the slaughterer receives the fees himself and delivers them to the overseer.

8. The overseer shall enter the receipts for slaughtered poultry in a book every day and deliver the money collected to the authorised agent of the fees at least the day after.

9. If, after slaughtering, the poultry in question proves to be unsuitable for feeding Jews, the warden shall refund the fees.

10. The fees for the "Kapporet" may be collected by the slaughterers. In this case, they may also slaughter without the supervisor. However, they must pay the revenue immediately.

("Kapporet": The bloody cock sacrifice on the Day of Atonement).

11. Poultry slaughtered for the sick in the general hospitals shall be exempt from the fee, on the basis of a certificate issued by the supervisor of the hospital.

12. The above-mentioned income is used to cover the state levies, with the exception of one sixth, which is used for the salaries of the shepherds and to pay the other expenses according to point 17 of the previous Act. Furthermore, the overseer shall count out one sixth of the daily income that goes into the large box and place the sum in the small collection box. One fifth shall be used for per capita taxes and recruit fees in accordance with point 5 of the previous Act.

(The above items were not signed by anyone, they were written by Mr. W., son of H., in his own hand).

N r . 3 3 5 (= 1 . 2 8 0) .

No 336. Vornation of privation privation pers of privation
on persons.

Sabbath, new moon Tebet 5563 (13 Dec. 1802).

In order to settle the disputes between Rabbi L. and Rabbi I., three principals with the authority of judges have been appointed by the Kahal. They rule and administer like the seven tubim of the city.

No. 337. Von the selbes.

Regarding the disputes between jeweller L., his son P., Rabbi I. and Rabbi A., it can be seen from the indictment that they insulted each other. I. and A. had already been punished by the jewellers' guild with the loss of some rights, which were registered in the book of the brotherhood. Both parties turned to the Kahal authorities with the request to conduct the case and acquit the innocent. Therefore, the undersigned interrogated both parties and heard the witnesses. We have decided to compel the above-mentioned L. and his son P. to take an oath by the 10th of this month of Tebah that they have not made any denunciations about Rabbi I. and Rabbi A. to the local bishop and to other known persons. If they take the oath in the form indicated, Rabbi I. will be deprived of the right to membership of the congregation and Rabbi A. of the title of Morenu. The latter will only be called Chaber. As far as the exclusion of Rabbi I. and A. from the brotherhood is concerned, which according to the registration has already taken place, this has happened without the consent of the representatives and also without the knowledge of the local rabbi. With our decision today, this provision is declared null and void. The two may be readmitted to the brotherhood. We have determined the above according to our personal discretion, taking into account the *liberum veto*.

Monday, 2 Tebet 5563 (15 December 1803).

Signatures.

Nr. 338. The Eides for o b e n g e d Rabbi L. and son P.

I swear before the Bet Din, Kahal and before God in unison in thought and word that I will never say anything bad of

the aforementioned I. and A. to the officials or to the bishop and never denounced them in order to cause them harm and to gain advantages for myself. So help me God. According to this formula the two took the oath on Monday, 2 Tebet 5563 (15 Dec. 1802). City of Minsk. Elisha, son of R. S., Shammash and plenipotentiary of the city.

N r . 3 3 9 (= I . 2 8 1) ; 3 4 0 (= I . 2 8 2) ; 3 4 1 (= I . 2 8 3) .

No 3 4 2 . T h e P a c h t o f G e b u h r e s f o r
T h e c o m p e t i t i o n a n d s p e c i f i c a t i o n s a r e a c h i e v
e d i n t h e s p e c i f i c a t i o n s .

On the same date it was decided that if anyone did not comply with the terms of the tenants, seven elected proprietors of the public houses would be given the power to prosecute him with all penalties. They have the power of a General Assembly. On the 1st of Elul 5563.

On the same day, the withdrawal of funds for Christmas gifts for Russian civil servants was decided.

N r . 3 4 3 (= I . 2 8 5) .

I n t h e y e a r 1 8 0 3 .

No 3 4 4 . V o n d e r P a c h t d e r G e b ü h r e n f o r G
e f l ü g e l s c h ä c h t u n g .

The Kahal has decided to sell this lease to Rabbi N. N., son of R. W..

No 3 4 5 . T h e s e c r i f i c a t i o n o f t h e p a r a g r a
p h e s o f t h e p a r a g r a p h .

The lease is granted from the 1st of the month of Elul 5563 (1803) to the next Elul 5564 (1804).

The tenants are obliged to provide the shepherds. These must have the patent issued by the Grand Rabbi. All other tenants have no right to pursue the profession. The rent has already been paid for a long time, with the exception of 30 roubles. The latter must be paid immediately to the Gabbaim, in three instalments of

10 roubles each. The tenants or their keepers will be charged the following fees according to the assessment: from the chickens and ducks 1 ½ groschen each, from the geese and turkeys 4 groschen each, from the turkeys 7 groschen; a lamb costs 6 groschen. The tenants and overseers shall also receive three feathers each.*) from each wing of the slaughtered goose. Every Kahal and Bet Din is bound to prosecute and punish anyone who transgresses this ordinance of the tenants and overseers. Given with the signatures of all the representatives and rulers of the town on the 19th of Tebet 5563 (1 January 1803).

No 346. Vom Eide des Schächter.

On 22 Tebet 5563 (4 January 1803). Today I took an oath under the form of file 307. Signature: S. Sch.

No. 347. Assessment of the Document of the
Environment and Haus (Chasaka).

According to the decision of the assembly, the I., son of R. H., is given the right of ownership of the Kahal for a new house. This house stands at the end of Franciscan Street. The building with all rooms, cellars, etc. from the core of the globe to the height of the sky belongs to the said I. The same is confirmed to him as the ownership of the old house. He has long since paid the money. His right passes to his descendants and assignees. They may all do as they please with the property, and no one has the right to object. Given with signatures of the rulers of the town on Sabbath, 16th Kislev 5563 (29th Nov. 1802). Finally signed is the document on 11 Shebat 5563 (22 January 1803). (See file 328.)

No 348. The copient of a document, here given to R. I.

The above-named has been granted the right to be admitted to the General Assembly. He has equal rights with all other members. I. has already paid everything for this right.

Confirmed by the great Bet Din Chairman. 16
Kislev 5563 (29 Nov. 1802).

* At that time, the goose quill was prized as a writing pen. D. H.

Nr. 349. V o n d e r n e n c e o f t h e d e p u t i t i e s f o r t h e s a c h
i e s o f t h e g e n e r a l c o u n t r y .

(This is the spirits monopoly. Cf. vol. I, 280ff, vol.
II, 106, 184, 185, 335, 339, 340, 341, 343.)

On Sabbath, Abbot Shallach 5563 (24 January), it is decided that among the elected deputies for the governorate to travel to St. Petersburg, one from the city of Minsk shall be chosen without fail. Eight plenipotentiaries are to elect this Jew. Furthermore, the same plenipotentiaries shall elect two others as representatives of the assembly of the whole country and of our Minsk district, who shall be entitled to represent the whole district. Should the eight not come together immediately, four of them are also entitled to conduct the elections.

No 350. T h e c o m p e t i t i o n o f t h e c o m p e t i t i o n s t o c o m p
l e t e t h e v i e w , s p e c i a l f o r C h a s s i d e n *) .

Since there is little income from the fees, the shepherds are ordered to also shechet for the Hasids, who then have to pay the fees to the overseers. If the Hasid should slaughter himself instead of the aforementioned shechers, he must still pay the fees, namely 1 ½ kopeks per pound of meat. It should be noted that no shepherd may take any of the meat home, under penalty of expulsion from his trade.

No 351. T h e R e c o m m e n d e r s c h a f t B i k k u r C h o l i m
(K r a n k e n f ü r s o r g e) , w i t h t h e b u i l d i n g h o u s .

It is permitted to collect for the above-mentioned brotherhood (of caregivers of the sick) on Mondays and Thursdays in all houses of prayer in our city Amen.

* There is the same hatred among the sects of Jews as there is between them and non-Jews. Originally, of course, each sect had its own kosher slaughter. But in order to simplify the collection of taxes, the Russian government decreed that the kosher tax was to be paid by the entire Jewish community. So the hostile brothers had to work together. The Hasids have already been discussed in Vol. I, p. XIV. Cf. also the appendix on "The Jewish Problem". D. H.

No 352. Of the experience of two members for the contribution of the Land and presentation of the Minsker Kreises.

(See Acts 96, 106, 184, 185, 335, 339, 340, 341, 343, 349.)

Of the eight plenipotentiaries mentioned, two of our first-class citizens are appointed as representatives of the whole country, namely Rabbi I. and Rabbi Z. W., son of R. E. G. If a third is to be elected, Rabbi E. has been appointed. The aforementioned have also received the relevant powers of attorney from the magistrate.

Note 353. Von der nence of a deputy of the Stadt Minsk for Petersburg. (Vgl. Acte 352.)

Rabbi S. has been appointed to travel to the Residence as a deputy from our town out of three from the governorate. Should he be unwilling or should the General Assembly not recognise him, Rabbi E. H. from R. will represent him.

No 354. The contribution of the commission of the Schächter vom the geschächted Viehe hoben Gebühr.

For the upkeep of the synagogue of the brotherhood of the shepherds, the fees are determined today, namely 6 groschen for private individuals and 1 groschen for shepherds. The fee for small livestock is the above-mentioned sum per head, without distinction. The local shepherds have no right to exercise their office until the aforementioned fees have been paid.

No 355. From the experience of the controleur to the Provision of the Großer Worldation cass, of the world of the new elders for the selbe and of the new Judes to heard of the Stature.

By ballot, on Sabbath, Dept. Zo, 10 Nisan 5563 (21 March 1803), two auditors were elected to audit the aforementioned treasury. If the audit shows that there is still money due to them because the expenses exceed the income, the elders who are now elected shall bear the difference. Until the

The elders may not exercise their office to cover this difference. If they refuse to pay, the previous elders shall continue in office.

Rabbi A. L. has been elected to the number of heads of the city. The same happened with S. S.

No 356. The experience of the Wohnrecompnies and the addition of the Cahaldist.

On the 1st day of Passover 5563 (17th Nisan, 28th March 1803) the head A. L. was granted the right of residence in our town. He was also given the right to vote, on an equal footing with other members of the congregation. In addition, he is elected to the rank of the former tubim of our town. He pays 2 chervonets for this.

No 357. Von der Balloting the hilder Brüderschaft.

It is resolved that the balloting of the holy brotherhood (of the undertakers) shall not take place later than the following day of the elections to the Kahal, which is next Monday. Should the balloting not take place, the function of the Shammashim with the elders of this brotherhood shall cease for them. The Shammashim then elect by balloting one of the Gabbaim who have been, to act as Elder until the new balloting. The Gabbai elected in this way officiates throughout the next year 5564 (1804).

At the ballot, only three more elders are to be appointed after him. If a Minui (opponent) does not agree, a court settlement can take place, for which advocates are appointed by the Kahal.

No 358. Von the development of silbernedleasin the synagoge.

Rabbi S. from T. has donated two silver candlesticks to the Great Synagogue. The money for their production has been paid out by the elders of the Great Welfare Fund. Under the cherem is

It is forbidden for any of the brotherhoods to take the lampstands out of the synagogue. Still less does anyone have the right to sell or lend the candlesticks to anyone. The candlesticks must remain in the synagogue under the protection of the Municipal Shammashim and the Plenipotentiary, Rabbi I. They may also be kept in the house of these two. They may also be kept in the house of these two, and under the Cherem, the shul shul is obliged to bring these candlesticks to the synagogue for prayer every Sabbath. In doing so, the Shammash is forbidden to collect any votes on the matter.*).

Nr. 359. Von the copied do of the Rabbiner L. and P.

It concerns the granting of the right of residence to R. L. in our town. He and his descendants have thereby acquired all the rights of the previous inhabitants of the town, whether for the exercise of their profession or their business, or for official duties. R. L. is elevated to the rank of former tubim of our town. He has already paid the necessary sum to the Kahal for this purpose. Later Kahal members may not raise any objections to this decision. Given Sabbath after Passover 5563 (28 March 1803).

No 360. Vom Eightums recommended on a Laden of P. S.

The above property right (Chasaka) is sold to Rabbi M. on Sunday, two days after Passover 5563 (29 March 1803). It is a stone shop built by Pan S. close to the gate of Rabbi L.'s stone house. He owns this shop from the core of the globe to the height of heaven.

No 361. Von der Wehl des sechs Aufsehrough the Geb
ühred in the Koscherschächtung.

It has proved necessary to elect six supervisors for the fees of kosher slaughtering by ballot. After the balloting, the election of these six people is to be confirmed by the assembly,

* I.e. to plot against it in order to achieve a counter-decision. D. H.

so that they could exercise their office without protests or disputes. The six persons mentioned were confirmed as assessors until the Passover of the next year 5564 (17 March 1804).

No 362. Voter for the kahal members to commission and the members.

On the same day it is resolved to prohibit the members of the Kahal from holding any other office in any fraternity during the current year. Also, the members of the Kahal may not be related to each other.*)

Note 363. Von der nation of advocacy of the Kahal in Sachen age to the Brüderschaft.
Totenbestater.

Because the above-mentioned brotherhood has sued the Kahal before the Bet Din, two advocates, namely Chief Rabbi S. and Chief Rabbi S., have been appointed.

Nr. 364. The kahal and the audities of the commissions
Fleishgebuhre the vollmachth at the schenks contro
llies the policists controllies are complementing the
schenks.
dürfen.

The above right has been granted and confirmed by the General Assembly of the Kahal Administration together with the six supervisors of meat fees.

Nr. 365. Von der nence of Richter n.

It is resolved at the same time that not the electors, but the General Assembly at its discretion shall appoint the judges for the next year.

* Such provisions were likely to influence marriages. In the ghetto there were only child marriages without self-determination. The Kahal authorities, who ruled permanently by shifting the offices, had to be careful not to become related to each other through marriage. In that case, someone would have to leave. Accordingly, efforts were often made to recruit particularly clever and learned Talmud students from the poorer families as sons-in-law. In this way, inbreeding was counteracted at the same time. It is not without interest to recognise such connections, some of which were probably unintentional. D. H.

No. 366. To the equal study.

The names of the electors chosen by ballot on Passover 5563 (1803) for the next year.

Five names.

No 367. Of the above-mentioned voters, the following are members of the Kahal bisters 5564 (1804) has been ended.

Roschs (heads): Five names.

Tubim (heads): Four names.

Ikkarim (active members): Two names.

Sabaim (The Elders): Four names.

Lemaalot (candidates): Seven names.

Amendment of the members of the Kahal.

In the event of one of the Kahal members not accepting the office, the position will be filled by Rabbi S., who will then take office as chairman, head, and not as head.

Bemerkung betrefor the Sabaim.

If one of those elected does not wish to take office, Rabbi E. will take his place. The second position, which is not accepted, will then be taken by Rabbi S. All the above is resolved by us according to law and rule on the eve of Monday 19 Nisan 5563 (30 March 1803).

Four signatures.

Nr. 368. Von der Quelle to the decommending of the Staats. Monday, 19 Nisan 5563 (30 March 1803) it is resolved to raise the

sum of 2000 roubles to cover the state levies.

The representatives are authorised to borrow this sum. First and foremost are

to borrow 500 roubles from the overseer Rabbi E. from the funds of the percentage levy of our town.*). The remainder can be paid by the authorised representative to

* Shift! The percentage levy was supposed to be used in the "spirits monopoly case". Excellent example of the art of government of these true Sarten. D. H.

any place, also against interest*), may be procured. The above-mentioned 2,000 roubles are also to be raised through taxation of all inhabitants of the city, the form of which is still to be determined.

No 369. Vontheexternationoftheprocentability.

(See Acts 69, 106, 183, 184, 335, 339, 340, 341, 343, 352.)

All possible measures shall be taken for the collection of the arrears of these fees.

Nr. 370. VonderRichtereneration.

Six permanent judges were appointed on the same day for the whole of the next year until Passover 5564 (1804).

Nr. 371. VonderRichternenceinthe processoftheKahalwiththeBrüderschafttheTotenbestater.

The local Rabbi M. and Rabbi S. were elected.

No 372. VomerkaufttheEightumsrecommendedtoHaupttrabbiners.

The ownership of the wooden house on Siebkitzi Street, together with all buildings erected by him personally or by other previous owners, has been sold to the above. The squares from the centre of the earth to the height of the sky also belong to him according to the contract of sale with the landowner. This right has been sold to him for all eternity for 4 chervonets.**)

No 373. VontheGeschenksandObright.

The municipal overseers are authorised to distribute gifts to the authorities of the city. For this purpose, the sum of 50

* The Kahal oligarchs lend money to the Kahal at interest! D. H.

** The small amount is evidence that it is Chasaka. D.

Chervonetz stipulates. If the Kahal treasury does not have this amount, they shall procure the sum on their own account, on condition that the Kahal never demands any other dues from the money lenders*) with the exception of the weekly payment to the policemen of the city.

N r . 3 7 4 V o m F a s t e n .

On the eighth day of Passover (8 April 1803), a fast is imposed for the following Monday for all members of the congregation, with the exception of pregnant women, as well as nursing mothers and the sick, who are exempted on payment of special fees.**)

No 3 7 5 . V o n t h e e x p e r i e n c e o f t h e e x p e r i e n c e o f t h e e s i t u t i o n o f t h e e r e l e v o p m e n t .

Three members are to act as overseers of the morality of the inhabitants, namely two preachers***), Rabbi M. from S., and R. of the town of W. In this connection, it is to be proclaimed in all the houses of prayer that anyone who learns of any offence against morality on the part of a man or woman shall notify the said three.

No 3 7 6 . T h e c o n t r o l e u r e o f c o n t r o l e u r e s a n d t h e c o m m i s s i o n o f t h e d e c l u s i o n o f t h e c o m m u n i t y S t a t e s a b g a t e s .

According to the report of the supervisor of the slaughtering fees, the sum of 2000 roubles is missing to cover the state levy. It has been decided to appoint a controller in every hundred inhabitants.****) to appoint an inspector who, together with the Kahal inspectors, is to check the bill. The missing sum is divided according to the number of hundred units into eleven.

* A new example of the character of the Kahal administration. The oligarchs are free from any sense of community and idealism. D. H.

** On the use of the money, cf. no. 457. D. H.

*** These are real "rabbis", i.e. clergymen. The otherwise almost universally used term Rabbi means Reb = educated Talmudist. The word corresponds to the word Effendi in the Islamic world. D. H.

**** Division into hundreds and tens, completely military. The ghetto is a warring power! Minsk had eleven hundred-strong units. D. H.

parts in order to then make the apportionment on each head of the resident.

Nr. 377. Vondernence of obiger controleur.

On the same day, three inspectors were appointed from the members of the Kahal to inspect the accounts for the above-mentioned purpose. They are joined by the head of the month.

Nr. 378. Vonement of Schammash.

On the same day it was decided to pay three roubles as a gift to the Shammash of the brotherhood of undertakers on the occasion of the circumcision of his son.

No 379. Thework of the audits of the Fleischanges.

Of the six elected overseers, three have refused to exercise the offices. New ones have been appointed in their place, namely Rabbi Z., Rabbi N. and Rabbi S. take up the offices.

No 380. The commission of the obrication of the generalders.

On the same day it was decided to take for the above-mentioned purpose*) 120 roubles from the treasury of the small fees for cattle slaughtering. A receipt for this sum was signed by the six heads of the town.

No 381. Vonthe experience of the advocates to the procession of the Bet Din the Kahaland M.S.

In the matter of the dispute over a property right between the Kahal and Rabbi S., two advocates are appointed on the part of the Kahal to conduct the trial before the Bet Din, namely Rabbi I. and Rabbi E. Decided in the Kahal House, Sunday 22nd Nisan 5563 (5th April 1803).

* Unclear! Should it be No. 376 and a "replacement" for the non-existent tax money? D. H.

No 382. Von estruction of the Kahalgelegation of priva
t person.

On Sunday, Wajehi section, 5 April 1803.

In the matter of the defamation of the wife of clockmaker I. on the part of Rabbi S. K., it has been decided that Rabbi S. K. proclaims the following from the pulpit in all houses of prayer: I sinned against a daughter of Israel by slandering her.

If he does not do so, he has to read Psalms in the local Bet Ha midrash for four weeks.

No 383. Von der the experience of the Wohnrechan
ges in the St a dt.

Because the clockmaker Rabbi I. has no right of residence to this day, the head, Rabbi M., has been instructed to enter into negotiations with him in this matter. What he decides has the force of decision of the seven Tubim of the city. After agreement, the document is issued to Rabbi I..

No 384. Von the Bestrafung des S.

Should Rabbi S. not comply with the resolutions according to file 382, he is excluded from the Brotherhood of Watchmakers.

No 385. The commission of the competition of handwer
kers, and their communication and contribution and c
ontribution and contribution and contribution.

Vor station of the St ad te a to la d.

On the same day it was decided that the above-mentioned brotherhoods had no right to hold meetings without the presence of a head of the town (an old rule). The Grand Rabbi is to remind the brotherhoods of this regulation under threat of punishment.

No 386. The schächter S. Von Erleichters, which was
provided to the Schächter S.

Although the shepherd S. has resigned from the exercise of the office of shepherd, the post of overseer has nevertheless been left to him, and this over all the shepherds during the exercise of their

office. At the same time, he is granted the right to participate in the balloting of all brotherhoods, with the exception of the Shepherd's Brotherhood. This happened exceptionally. On this occasion, Rabbi S. undertook to take in all preachers*) who travel from abroad, for which the Kahal will pay him 4 Polish Sloty per week. Determined on 28 Nisan, Wednesday 5563 (8 April 1803). The salary of the S. will be paid according to the general rate.

Nr. 387. V o n d e r n e n c e o f A d v o c a t i o n i n S a c h e s K a h a
l g e n p r i v a t p e r s o n e .

On the same day, two advocates, Rabbi A. and Rabbi E., were appointed against Rabbi E. H. to conduct the disputes regarding the right of ownership.

No 388. V o n t h e V e r k a u f t h e E i g e n t u m s r e c o m m e n d e
d . Monday, 3. Ijjar 5563 (13. April 1903) is to Rabbi M. the Eigen
tumsrecht for the house he had already moved into on B.Straße.**)
has been sold. He is the legal owner. Furthermore, the right of ownership
over the adjoining terrain, which belongs to the Christian ... has been
transferred to him. Rabbi M. pays 4 roubles for it. The agreement is to
be announced in all prayer houses.

No 389. T h e f o r m o f t h e d o c u m e n t , s u p p o r t e d t o R a b b i M .
f o r t h e e n d o f t h e r e s e r v i c e o f t h e i n d i v i d u a l h o u s .

Without any objection, Rabbi M. was sold the title to his house at the meeting, with all rooms and courtyard buildings, at the same time as the adjoining property, over which he now exercises the right of stewardship. (*Adon haârez*). Further on about the house in which the Mumar (Jew who converted to Christianity) S.

* Right Rabbis! D. H.

** M. bought the house legally, but still has to purchase the Chasaka from the Kahal. D. H.

with all terrain and buildings.*). We sell the above rights to the aforementioned, to his descendants and agents definitely, for eternity, from the core of the globe to the height of the sky. For this right M. has already paid everything. From today onwards, he can do as he pleases on his property, demolish, build, without any protest from any side. Should anyone protest against this, he must be satisfied by the Kahal, and in such a way that the owner Rabbi M. suffers no disadvantage. Every succeeding Kahal and Bet Din is obliged to continue to recognise the above right.

Monday, 3 Ijjar 5563 (13 April 1803). Five signatures.

Nr. 390. V o n d e r n e n c e o f A d v o c a t i o n i n S a c h e n d e s K a
h a l w i t h J u d i n B.

On Tuesday, 4 Ijjar 5563 (14 April 1803) two advocates were appointed in the matter of the Jewess B., wife of the deceased Rabbi E., for the purpose of judicial settlement at the Bet Din. They have the power of the seven tubim of the city. However, they are not authorised to make a peaceful settlement with the woman.

N o 3 9 1 . V o n e s p e c i f i c a t i o n w i t h t h e s y n a g o g e .

The above-mentioned Mrs. B. filed a complaint against I. P., who had arrived from Polotzk and had the prayer in the synagogue broken off when her sons appeared in it to hold the prayer for their deceased father. It has been decided to punish the arriviste if the woman names the legal witnesses to corroborate her complaint.

N r . 3 9 2 . V o t e r a t i o n o f T a l m u d T o r a **).

Thursday, 6 Ijjar (16 April 1803) it is decided that also the foreign Melammedim pay taxes for the benefit of the Talmud Torah. Rabbi A. from M. is appointed as overseer for this matter, with the right to appoint other overseers.

* It is quite possible that this sale is connected with the desire to destroy the hated renegade economically. D. H.

** School for the poor. D. H.

No 393. The commission and that thebettlers should be
working on the armen hous.

It is to be announced in all prayer houses that none of the townspeople will give temporary accommodation to beggars arriving from out of town. They must live in the Hekdesh (hospital).

Nr. 394. VonerSteueraufFische.

It is resolved to impose a tax on fish, namely 8 groschen for pike and 5 groschen per pound for other fish, on condition that the magistrate and the police approve this sum. Three representatives have been appointed to deal with this matter.

No 395. VonderStrafe for Vewaltignation of Frau.

Because W., son of I. I., raped a woman, which he himself admitted, the Kahal punished him by tying him to a pillar in the courtyard of the synagogue.*) In addition, various other public punishments were imposed on him.

Nr. 396. The protest of Frau B. (Störungthe Gebete) with the obengenantan coming P. (Acte 390).

The Kahal has decided not to deal with this matter for the time being. However, if the Bet Din declares that the Kahal has the right to intervene in this matter, the representatives will be appointed the next day.

No 397. Of the commission and the declusion of
he

The first is the question of the use of the new technology in the
construction of the new building.

As a result of the shortfall of about Rs 1370 crore to cover the poll tax, a levy has been decided among the hundred.

* The occurrence of the medieval pillory in the ghettos of the 18th century is very interesting. It is also mentioned in the letter of a Hasidic rabbi which Horodetzky has printed. D. H.

Today, someone expressed the wish to lease the DreiGroschenGebühr and to make the above-mentioned sum available. This question was put to the Monthly Meeting. The latter decided to make the aforementioned allocation immediately and to ask the General Assembly about the request.

Sabbath, Abbot. Acharé mot and Kedoshim, 8. Ijjar 5563 (18. April 1803). Given in the Kahal House.

Nr. 398. Von dem Dekret des Bet Din weresults verwandtschaft
Bande undersand Minters
Cahal.

An old decision forbids family ties among the members of the Kahal. Now, various leaders of the city have claimed that it seems absolutely necessary that someone be appointed to the Kahal who is a relative of the head of the Kahal.*) As a result, disputes arose. After thorough deliberation, the motion was rejected and the old form of the Kahal was retained, subject to a decision by the Extraordinary Assembly. Monday, 10 Ijjar 5563 (20 April 1803).

Three signatures.

No. 399. Vom Wohnrecht in the Stadt Minsk.

Wednesday, 12 Ijjar 5563 (22 April 1803) the right of residence has been granted to the master watchmaker Rabbi I.. He has already paid the fee for it to the treasury.

Nr. 400. The commission of a predication and a development
of the commission which has a simple
mentation of the company.
Wohldevelopments.

Monday, 17 Ijjar 5563 (27 April 1803), it is resolved to pay to the preacher from M., as remuneration for the works he has written, 100 Sloty to pay off the Kahal's debt to him, on condition that he returns the Kahal's promissory note torn up. Furthermore, two persons are appointed for the purpose of collecting gifts for the

* No picture is obtained of the factual justification of the application. Cf. note to no. 326. D. H.

named preachers. Next, two Melammedim have been delegated to determine the number of prayer houses in the city. After receiving this report, the Kahal will determine weekly fees to be paid by these prayer houses for the charity fund (see Acts 197 and 203).

Nr. 401. VontheVerbotandtheWitweandtheSchneidersB.Privatbethesethoughofprivation.

The widow of the tailor Rabbi B. has been forbidden to open a private prayer house in her house. Her sons are forbidden to open prayer houses anywhere. The *liberum veto* is to be observed in this decision. Thursday, 20 Ijjar 5563 (30 April 1803).

No. 402. VonderFischsteuer(seeActe394).

The fish tax is 15 groschen per pound of fresh pike and no more than 10 groschen for white fish. This tax is to be proclaimed in all prayer houses, under threat of punishment of all who evade it.

No403. VonderVerbotthattheladershouldbesignedintheLadenresholderZwischenhandelwithlivements.

The traders sitting in the rows of shops who buy food from the people coming from the suburbs and then resell it at a higher price are strictly forbidden to continue doing so. The migrants are only allowed to sell their food directly to the consumers. This prohibition of intermediary trade applies within a five-mile radius around our city. Violators are to be punished.

Nr.404.Oftheprovidementofyoungbursches,thecompetitionoffliesinthefliesprovidesinthefliesprovideshn.

It is decided to announce this Friday in all the prayer houses that the young boys will not come into the meat sales rows

because they make a dangerous mess there. The butchers are not allowed to sell beef to these fellows under the strictest Cherem*). None of the wardens and inspectors are allowed to have any contact with these boys. All under threat of punishment.

Nr. 405. Von the Streit des Kahal mit H. with Eigen-
tums receive.

As a result of the invalidation of the contract on the right of possession (Chasaka), which was issued because of the signatures of seven Tubim, among whom two relatives were sitting, a dispute broke out between the Kahal and Rabbi M.. The Kahal has decided to settle this dispute peacefully and pay him 4 rubles compensation. Furthermore, the title to the house and the place, which his son now owns, passes to him and to his further descendants and legal successors for all eternity**).

Note 406. From the experience to building a new way
Frauen abte in the synagoge of the Baubröderschaft.

The building fraternity has been allowed to build over the lower department for women to build another upper one. For this purpose the supervision of three representatives of the brotherhood be appointed, who shall consult with three representatives of the Kahal on this construction and its final execution. These supervisors shall have the right to sell all places at their discretion.

Nr. 407. Von der nence of Ickardes Kahal. Sabbath, Dept.
Behar and Bechukkotai 5563 (2 May 1803).

The representatives of the Kahal decided to elevate Rabbi A. to the rank of a
Ikkar. For this he is to pay 3 chervonets.

* Note the distance between the offence and the threat of punishment. Drako's law e, on the other hand, were lenient! D. H.

** Defeat of the Kahal! D. H.

No 408. Von the Beending of the Streitication between Kahal and R. D. which becaused.

Monday, 2 Siwan 5563 (11 May 1803) it was decided by the Kahal to grant legal force and withdraw the lawsuit concerning the right of ownership (Chasaka) over the houses and the place of the R. D., which was bought by the two brothers Rabbi Z. H. and Rabbi H., against which the Kahal protested, to give legal force to the agreement and to withdraw the lawsuit. The right of possession is given to Rabbi D. for his successors and assigns. No Kahal may protest against this decision in the future.

No 409. Vo th Verkauf the Besitz rective of the Gebäude and the Platz des Christen B. S.

The right of ownership (Chasaka) over the buildings belonging to the Christian S. and the square on Wilnaer Street has been sold to Rabbi M. from S. No Kahal may protest against this right in the future, but has to recognise it specifically.

Tuesday, 3 Siwan 5563 (12 May 1803).

Nr. 410. Bittschrif the R. the reservice of the security and of the development of the geal development of the cahal gener stated to him.

The Grand Rabbi, Chairman of the Bet Din of our town, has approached the Kahal with the request to formally confirm to him, without objection, that he and his descendants are the owners of the house with all its appurtenant annexes. The documents also mention the Kahal's debt to him. His request is granted and the above document is handed over to him on condition that he has no right to alienate this house or the right of possession (Chasaka) over the same without the consent of the Kahal, and further that the above right is in consideration of the free dwelling to which he is entitled, and also for past and current services. Further, that the R., as well as his descendants, shall have no objection to this resolution. The issue of a new confirmation of the Kahal's old debts to the Rabbi was refused by the Kahal with reference to the old documents. When the Shammash

Rabbi L. communicated this decision to R., he did not accept it.*).

Nr. 411. of the stritution between Dr. B. and his Son
h ne A.

On the same day, it was decided that, in an emergency, the disputes arising between Dr. B. and his son should be settled in court. Therefore, the following heads were elected by the Kahal as advocates: I., R. H. and the monthly head Rabbi

L. These have the power of the seven tubim of the city in this matter.

Nr. 412. V onder laubnis and Schamm asch Rabbi L., and
d the Riga.

The Shammash L. was granted permission to travel to Riga for an indefinite period on Wednesday, 4 Siwan 5563 (13 May 1803). To confirm and affirm this permission, the note is signed by the Bet Din.

Thursday on the eve of Shebuot (Pentecost) 5563 (14.
May 1803). Signatures.

No. 413. V own cause of the Eightums recommended to the
Z. H. and the house of R. I. the Schamm asch of the Kahal.

Tuesday, 10 Siwan (19 May 1803).

The undersigned Shammashim bought from Z. H. the property right belonging to him to the house with all adjoining buildings and the square of Rabbi I., son of R. S. The aforementioned Rabbi H. sold this right to the Kahal voluntarily, even without Rabbi I.'s consent.

* This report gives a deep insight into the circumstances. Think: The chief judge and clergyman of the community has lent funds to the Kahal. This one fact alone must create a mudflow of influence, bias, dishonesty. And then this mess of clauses and shifts. Why the Grand Rabbi and Chief Justice demands a reaffirmation of his monetary claims on the Kahal is not apparent. In any case, the whole account makes an unpleasant impression. Sarten economy! Cf. also no.

453. D. H.

As of today, Rabbi H. himself has no right to dispose of the property without the permission of the Kahal. Of the sum obtained from this sale, 20 roubles are to be used for the release of prisoners. The remaining money is to be given to the Ch. brothers.*)

N r . 4 1 4 . V o n d e r n e n c e o f S c h a m m a s c h b e i n B e t D i n .

On the same day it was decided to appoint a new shammash at the Bet Din to take the place of the late Rabbi E. On the basis of a general vote, Rabbi M. was elected on condition that he pay 15 rubles of silver for it no later than next Thursday.**). Upon receipt of this sum, a document to this effect will be issued to him.

N o t e 4 1 5 . V o n t h e A m t s d o c u m e n t , t h e S c h a m m a s c h o f t h e B e t D i n a l s t a t e d .

The prerogative of appointing a shammash to the Bet Din belongs to the Extraordinary Assembly, and no Kahal has the right to appoint the judicial shammash. However, to facilitate the election, the custom has arisen that the judicial Shammashim are appointed by the Kahal. Consequently, we, the undersigned municipal shammashim and confidants, appoint Rabbi A. to the office of judicial shammash. He shall hold the office together with another person. We have already received the money for this right from him. According to the laws, we may not take this office from him***), or put another in his place. The said Rabbi M. undertakes to exercise his office according to the rules and laws. We, the municipal shammashim, are always on his side and support him at every opportunity. Because the third municipal shammash is away in Riga, we undertake to obtain the consent of the one who is not present for the election of Rabbi M. We confirm the above with our signatures. Thursday, 12 Siwan 5563 (21 May 1803).

* The whole thing remains unclear. D. H.

** Always and always pay money for conferring office! D. H.

*** That is until the new election. See below! D. H.

We have to note that if we continue to be elected to our office, Rabbi M. will also remain in it as court shammash together with his other comrades. B. and L. have signed the original.

No 416. The document of the document in the Kahal.

At the request of the Shammash, but without being obliged to do so, we have unanimously confirmed to Rabbi M. his office for the designated period in all points and recommended that the next Kahal also recognise the legality of the contract, which we confirm with our signatures.

No 417. Von der Gründung der neuen Handwerkerbrüderschaft.

The Kahal has decided that the master glaziers, carpenters and turners shall form a brotherhood which shall have the rights of all other brotherhoods. To form this organisation, two leaders have been elected together with the head of the month.

No 418. The commission of the Kahal and the Brüderschaft of the Juweliers to provide a ballot.

On the same day, the Kahal decided to compel the local Jewellers' Brotherhood to immediately undertake a ballot. For this purpose, the members Rabbi L. and Rabbi E. mentioned in the previous act were appointed with the right of the seven tubim of the city.

Note 419. The contribution of the "Plättenteiler" (Auster of Speisebons and the Armen).

Because the "Plättenteiler" Rabbi E. no longer wishes to exercise this office and demands the handing over of his funds or at least a part of them, Rabbi L., son of R. B., has been appointed for this activity in our town, according to the decision of the Kahal, with

on the condition that he pays the said E. 2 Chervonets; L. has agreed to this. His salary is fixed at 6 sloty per month, with a doubling and a bonus during holidays according to traditional customs and traditions. He may not ask for an increase in salary or extra reward. It goes without saying that the said Rabbi L. has no right to congratulate on the holidays of Hanukkah, Purim, New Year and the Day of Atonement, whether in synagogues or in private prayer houses.*)

Nr. 420. Vonder nation of person cess Assessme
nt of a distribution of the
Gerichtsschammaschim (Acts 414416).

It has been decided to draw up rules of service for the court shamashim and to oblige them to follow these rules of service by taking an oath. For this purpose, the judge Rabbi S. and two assessors from the side of the municipal leaders are appointed by ballot for the head of the month. All of these regulations have the same weight as if the seven Tubim of the city had established them.

Nr. 421. of the hough considuation of policist
s.

It is decided to give the policeman a gift worth about 15 roubles for his wedding, from the treasury of the shepherd's fees.**).

No 422. Vonder Preises for Kleinvieh.

In order to prevent an increase in prices, it has been proclaimed in all synagogues that no one may pay higher prices for meat from small cattle than for beef.

Nr. 423. Voneschank and senger.

The singer Rabbi A. has been sentenced to death as a result of the

* D. h. to beg. D. H.

** Bribery of an official from the kosher fund, which is supposed to be used to pay state taxes! D. H.

The head of the month was asked to give him another ruble. The head of the month has been asked to add another ruble.

No 424. Of the stritions between these conditions
Production of posament and developmentations which
are provided on the instruction of Judis competitions

sind.

Three elders of the above brotherhood who have unlawfully usurped the title of "Sabaim" and given rise to all kinds of disputes in the brotherhood.*) and gave rise to all kinds of disputes in the brotherhood, we have declared them guilty. These elders are forbidden to hold any office in the brotherhood from today. They may, however, participate in the balloting of the fraternity. However, should they be re-elected as electors by ballot, they must appoint other persons to hold office. They may be invited to the banquets of the Fraternity, but the Fraternity may not pass resolutions in their presence. Such resolutions passed at banquets shall be declared invalid.

Furthermore, three other Sabaim have been elected by ballot with closed envelopes to conduct all the business of the brotherhood. Should a dispute break out among the elders in any brotherhood, arbitration under the canonical Cherem may only be undertaken by the Kahal. Whoever acts contrary shall be expelled from the brotherhood for eternity, subject to the *liberum veto*. At the same time, the Brotherhood is forbidden to hold a meeting in the absence of the Monthly Head of the Kahal. This decision shall be entered in the Kahal Book with the signatures of all members. Refusal to sign will result in expulsion from the Brotherhood. The book shall be kept by the Grand Rabbi or by the Monthly Head of the Kahal.

Thursday, 19 Siwan 5563 (28 May 1803).

* Apparently they have been appointed by the Russian government on the basis of some complaint to it. This order is considered unlawful by the Kahal. D. H.

No 425. For the activities of the Bursche E. in the
posament of posamential and of the
the commission of the international providement.

The lad E. was to be admitted to the brotherhood of the posamenters only on the condition that no one would protest against it. However, protests and complaints were raised against this. It was accordingly decided that if the lad did not come to the obligations and rights of the brotherhood*), his cause would be fought out by two leaders of the town, two elders of the town and a rabbi. Everything will remain in force until the new balloting, and the said lad will enjoy all the rights of the brotherhood.

No 426. The Streitz between working of Pariczian and
the prediger**).

Sabbath, Abbot Behaalotcha (30 May 1803).

For the settlement of disputes between the preacher and the inhabitants of the town of P. of the Bobruisk district, two judges are to be appointed for each party jointly with three Kahal representatives. This commission has the rights of the seven tubim of the town.

No 427. The contribution of the Eightums recommended to Schneider I. for the implement of individual
uation and
the jenigh thenachbarn, the Christen I., ferner for the
eenering of I. in the reneration of Morenu.

On Monday, 23rd Siwan, Schneider I has been definitively sold the right of ownership (Chasaka) for his own house and for the house of his neighbour, Christian I, with all the buildings and the yard from the core of the globe to the height of the sky. He also receives the title of Morenu and pays 10 chervonetz for it. He also gives a feast to the Kahal.***)

* This probably means: if he is not accepted. The Kahal wants to impose an unwelcome person on the brethren. D. H.

** To the right rabbi. D. H.

*** Purchase of an honorary title with money, and on top of that, each Kahal member personally desires a banquet benefit. D. H.

No 428. Assessment of the Document, which are the Schneider I. for the title Morenu and for their Eightum assessmentations are provided.

In the usual manner, as in previous paragraphs, the document has been issued here on the granting of the title of Morenu and on recognition of his person as owner and proprietor of the place and house. Monday, 23rd Siwan 5563 (1st June 1803). The original is signed by the seven tubim of the city.

Note 429. Assessment of the Document, which are a documentation to the obengented Rabbi I. and the Eightums recommended to the Hause, howed the Christen I. Lisakewicz, the selections was completed.

In the same manner as in the previous paragraph, Rabbi I. has become the owner of L.'s house. Signed by the seven tubim of the town.

Monday, 23 Siwan 5563 (1 June 1803).

Nr. 430. Vondernencetopleation.

Thursday, 26th Siwan 5563 (4th June 1803) Rabbi K. was appointed to the position of the divider of our town. (See file 419.) On this occasion he was assigned to the ten batlanim according to the document issued to him.

Nr. 431. copies of the document.

In the usual manner, Rabbi I was appointed as a food distributor for ten years. He is to perform his duties honestly and not grant any favours to any beggar or the food distributor, but to distribute the food vouchers to the poor in good time and not to favour anyone. He receives 6 Polish Sloty per month, which sum is doubled on holidays, up to three Sloty for the week. During the whole period he is forbidden to ask the Kahal for an increase in his salary or for any gift. In addition, he becomes one of the ten batlanim of the town for his entire life, on condition that he also performs this office with zeal and in accordance with the law. For all these aforementioned rights, Rabbi I. has the

Fees already paid to the cashier. From today onwards, the Kahal will stand on the side of the aforementioned and protect him. However, if he commits any irregularity in the distribution of the meal vouchers, the Kahal will have the right to appoint another in his place. The document is signed by the Tubim of the city in accordance with the law.

Nr. 432. Von the consumption of 3 Tschervonet for the Arrestant.

On the same day, 3 chavonets were paid out of the kahal fund for the release of certain detainees and 1 chavonet was paid to Rabbi I., son of R. E..

No. 433. Von der Abrechnung with the Plättenter H. (see Acte 419).

Rabbi H., Plättenteiler, handed in the statement of account to the Kahal and has received payment for all the promissory notes.

Nr. 434. In Sachen the Altest of Brüderschaft the Posament.

The elders of the Brotherhood of the Posamenters shall acknowledge and sign (see file 424) the resolution of the Kahal until the new year 5564 (1804), otherwise they will be expelled from the Brotherhood. All other members of the brotherhood will also be expelled if they do not sign this resolution by the coming Sabbath. In response to the petition of the aforementioned elders for a new ballot, it was stated that this request would be granted as soon as all members of the brotherhood had signed this petition by Sabbath. Should the elders wish to have a court settlement with the brotherhood, it is up to them to apply to the Bet Din for this settlement.

No. 435. Von the Rechts of S. and I.

If the singer S. is engaged by any fraternity, he is forbidden to collect mild offerings in the houses. He is also not allowed to take part in any feast. This latter point was made under the

Liberum veto decided. The singer R. I. may go to collect alms if he is employed as a singer in the brotherhood Shibeá Kernim. He may not go collecting as a singer in the holy brotherhood of the undertakers of the dead. The latter is also subject to the *Liberum veto*.

No 436. VerkauftheEightumsrecommendedon
ourevelopment.

On Sabbath, Dept. Beschallach 5563 (6 June 1803), it is resolved to an
S. to sell all rights of the Kahal to the house and property of the said S. including place of the new market. For this S. is to pay 6 chervonets = 18 roubles.*).

437. VondernenceofAdvocatesintheSchneiderI.

The agreement with Schneider I. (file 42729) is to be announced in the synagogues. If anyone should object to it, Rabbi F. will act as advocate together with a monthly head against the protest.

438. ThebetroughofJuwelierR.A.

In the matter of the master jeweller R. A., who cheated, two heads of the brotherhood have been appointed. They possess the power of the seven tubim of the city.

No 439. OftheexperienceoftheWohnrecontributi
onandinstructionsfortheBatchanM.

Tuesday, 2 Tammuz 5563 (9 June 1803), the right of residence has been granted to Rabbi M., Batchan from the town of S., for the purpose of practising his profession in our town, on condition that he practises this profession together with Rabbi M., with whom he has already concluded the contract. The Batchan is forbidden to recommend a musician on any occasion, because only the inhabitants have the right to do so.

* The purchase, which is legal under Russian law, still has to be confirmed by the Kahal against Chasaka payment. D. H.

have the right to elect a musician to the choir. Rabbi M. has to pay two chervonets for this.

Nr. 440. The form of the Amts document, which Rabbi M. als a batchan be seled.

Unanimously, Rabbi M. was granted the right of residence in our town, on an equal footing with the other residents. M. has already paid the usual sum to the treasury for this. From today onwards, M. and his descendants have the eternal right to live in our town and to pursue any profession. In particular and as a matter of course he is permitted to practise the profession of a Batchan, but only in community with his comrade M., with whom he has concluded a contract in this respect. He is not to interfere in the affairs of the musicians and affiliates and to recommend musicians anywhere. All this is decided on the basis of the laws and municipal regulations.*). Every Bet Din shall take sides with M. in disputes. Given Tuesday, 2nd new moon, month of Tammuz 5563 (9 June 1803). The document is signed by the seven Tubim of the city.

No 441. Verkauf the Eightums recommended on objective projects.

All Kahal rights to the house, the buildings and the square, which are in the administration of Rabbi M., have been sold to Rabbi H.. He has already paid all the monies due for this.

Thursday, 3 Tammuz 5563 (10 June 1803).

No. 442. Von de straption of the Juwelier ment A. with the Betrug.

For his fraud in the trade by mixing silver with copper, Master Rabbi A. has been sentenced to pay 10 rubles into the Kahal's treasury and 1 ruble into that of his brotherhood. From today on he loses the title of Morenu and is only called Chaber (cf. nos. 438 and 445).

* The Jewish and Russian Laws. D. H.

Nr. 443. Von der hebung in the Rang Moren and.

Rabbi I. and the brother of Rabbi I. S. have been given the title of Morenu.

No. 444. The form of the document, here ased to Rabbi M., and the service of properation and plation.

Under the same conditions as in paragraph 441 and in the same form, this Act has been issued.

No. 445. Von the Bestrafung for Ungehorsam on the Macht of Kahal.

Against Rabbi A., jeweller, who did not recognise the power of the Kahal, two representatives have been delegated to the brotherhood of jewellers, who together with the brotherhood are to hold court against the said A.. All of them have the power of the seven tubim of the city.

Nr. 446. Von difference with the schniders.

Regarding the differences that have arisen between the tailors Rabbi I. and Rabbi H. in monetary and criminal matters, it has been decided to settle the monetary matter by a ruling of the Bet Din and to settle the criminal matter in the court of the local brotherhood of tailors jointly with the chairman of our Bet Din and two representatives of the city. The persons concerned have the power of the seven Tubim of the town.

No 447. Vom erkauf the Eight ums recommended to Rabbi Israel.

Rabbi I has been sold the title (Chasaka) to the buildings belonging to the post office, including the square and the stone and wooden buildings.

Nr. 448. Form of the document, which was provided to the R. Israel for the recommended by the Cahal.

By the assembly of the leaders and heads of the city, a

unanimously to R. Israel, son of R. Inda, the title to the post office on the Neuer Markt, namely: the title to all wooden and stone buildings belonging to the post office, as well as the square bordering on one side on Neue Straße and on the other side on the yard of Pan Kalikow. The front side of the post office faces the New Market and the rear side faces the fields behind the post office stables. The right to all this, also to Maaruphia, has been sold by us to the said R. I., for which he has paid the full sum. From today onwards, the R. I., his successors and assigns can fully enjoy this right, including Maaruphia, rebuild, rent, demolish and rebuild. This has been unanimously decided and decreed in the Kahal House by all the members according to the powers whereby the Kahal does not need a "Kinjan" and it is in perpetuity, for which we sign.

On Tuesday, 22 Tamuz 5563 (30 July 1803). City
of Minsk.

This document is signed by the seven legal tubim of the city.

No . 4 4 9 . V o n d e r B e s t r a f u n g w i t h B e l e i d i n g t h e S t a
d t o b e r h a u p t .

Because the glazier R. W. had insulted the headman M. before the Bet Din, Rabbi M. was released from the oath which he had to take in matters against the said W.. The items deposited by M. at the Bet Din to the value of about 7 roubles are to be returned to him immediately without the taking of an oath, only against payment of 2 roubles to the treasury of the Kahal. In addition, Rabbi W. is to make an apology to M. in the presence of the Bet Din.*).

* The case is very instructive for the legal conditions in the Minsk ghetto (or in all of them?). M. and W. are on trial before the Bet Din. During a court hearing W. behaves improperly. He is punished by the fact that he is damaged pecuniarily by having his case brought to an end. The Bet Din and Kahal are not concerned that the law be administered impartially, but that someone who is not to the liking of the rulers does not receive justice, even if he does not have a legitimate legal claim, but rather punishment. Such a handling of the administration of justice simply flies in the face of our sense of justice. D. H.

No 450. Von der nung the Richter in Sachen of the Bet
Din d u c a t i o n p r i v a t p e r s o n .

Because Rabbi M., son of R. I., has spoken offensively about the Bet Din, representatives of the Kahal have been appointed for the purpose of punishing him according to their discretion.

N r . 4 5 1 . I n S a c h e n a h e b r u c h .

Monday, 28 Tammuz 5563 (6 July 1803).

The daughter of the musician H. reported to the Kahal that she had become pregnant by the musician A.. Because this report was correct in the opinion of the Kahal, since the time of the birth corresponds completely to the information, the head of the month, Rabbi I, has been instructed to put this matter in order with the power of the seven Tubim of the city, and to do so by the first of the next month.

No 452. V o t h V e r k a u f t h e E i g h t u m s R e c o m m i s s i o n o f
t h e u n d e v e l o p m e n t o f t h e C h r i s t e n S .

The Kahal sells the right of ownership (Chasaka) over the property of Christian S., consisting of squares and buildings which he has recently built on Franciscan Street, to an unnamed person.*).

No 453. V o n t h e r e c o m p a n y o f t h e t i t e l M o r e n a n d o f t h
e b i t t e o f t h e R . (A c t e 4 1 0) .

Wednesday, 1 Menachem Ab 5563 (8 July 1803).

The Kahal decides to return the title of Morenu to Rabbi M.**). The Grand Rabbi is granted the right of ownership he demanded if he provides all documentation (for the correctness of his claims), without any concealment of the facts. Otherwise, his

* Makes a very bad impression. Cf. no. 474. D. H.

** The Sartans do not have our concept of honour. According to the Sartans, payment of money and humiliation can make up for foul behaviour and gross insults. The sentiment is not ours. D. H.

Please do not follow*).

No 454. The reservation of the reservation valuation which thenation of the reservation valuations
Angelegation in the Städtchen S. to zeight.

Monday, Dept. Waethchannan 5563 (13 July 1803).

The Kahal has forbidden the provost, Rabbi A., to be seen there during the investigation in S. **).

Nr. 455. Vom Eightumsrecht.

This right was sold to the musician, Rabbi L., over a wooden house on Th. Street, belonging to the Christian shoemaker G. (Chasaka). The above house and square now belong definitively to the L. Regarding the second half of the square and the construction of the windows, the Kahal authorised the head of the month with two other members to settle the matter with Rabbi L. The Kahal also authorised Rabbi L. to take over the construction of the windows.

In the complaint of Rabbi K. it was decided that the order to named E. would not be sent if the cantor paid a chervonetz**).

Nr. 456. Vom Verbot, the Rang Morenu an Verstorbe
r.

It is decided not to confer the title of Morenu on deceased persons who have not held it during their lifetime. Regarding the conferment of this title, the Kahal enjoys the right of *liberum veto*. In this regard, under the canonical cherem (ban), all shammashim and cantors have been obliged to exercise caution in all utterances because of this decree.

* Cf. No. 410. It is the judicial and spiritual head!!! Imagine: The Reich Ministry decides to grant the Reich Minister of Justice a request if he supplies all the documents "without any concealment of the facts". These are people without love of truth, without pride, without a noble mentality and without a sense of honour! D. H.

** No longer understandable. D. H.

No 457. Von the development of formal development.
pmentational development.

Together with the Grand Rabbi and the Bet Din, the Kahal has set the fasting period on the eve of the month of Elul for the entire governorate, with each fasting person still having to pay 3 groschen pidjon (relief). Anyone requesting exemption from the fast has to pay 18 kopecks of silver, 1 sloty and 6 groschen. Pregnant women, nursing mothers and the weak may be exempted from fasting on payment of 6 groschen. The income is intended to cover the cost of medicines for the poor.

No. 458. Von den Garküchen und Schenken.

Under the strictest Cherem it is to be proclaimed that from this day on no Jew shall keep a tavern with trefa or kosher food, with the serving of geese, fish, baked eggs, etc., nor shall he keep a tavern. If one of the Batchanim eats in any such tavern, he is subject to expulsion from the Batchan community for four weeks.

No. 459. Vom Wohnrecht in the Stadt Minsk.

The above right has been granted to the musician Rabbi S., son of R. I., on the basis of the same forms, rules and compilations of all rights established in earlier paragraphs of this Act.

Nr. 460. The form of a formation brief for Rabbi S.

We hope that the following endorsement will arouse the sympathy of all the brothers of Israel in all the towns and villages. We declare by this righteous and faithful appeal to commend the bearer of this, Rabbi S., to all. Not as a travelling beggar, but as a man who, according to his situation, thoroughly deserves to be supported. We know that the man in question has struggled bitterly from his youth to the present day. He moved to our town, behaved honestly and pursued his profession; even in his

Despite his weakness, he preferred to earn his living instead of going begging. Ill through misfortune, he got paralysis of the right hand, which caused him terrible pain. It goes without saying that he can no longer practise his trade under these circumstances. He sets out on a wandering journey to find a good doctor somewhere who will relieve his pain with God's help. In the name of righteousness, we take this opportunity to recommend that this man be helped by all possible means, especially by providing the means of transportation so that he will not have to depend on still wandering on foot with his feeble strength. We are convinced that all the children of Israel will render this help to the poor man, in the name of the God who will restore everything to them.

Signatures: Head of the City of Minsk.

Friday, eve of the Sabbath, 17th of the month Ab 5563 (24 July 1803).

No. 461. V o n d e r l a u b s a n d a v o l l m e n t .

Sabbath, Abbot Ekeb (25 July 1803), travel leave has been granted to the Plenipotentiary Rabbi F. to travel on his own business for four weeks.

N r . 4 6 2 . I n S a c h e n d i n g t h e K a h a l a g a i n s t t h e G r o ß r a b b i n e r . In the matter of the Grand Rabbi against the Kahal (Acts 410 and 453).

the following is resolved: The Kahal is obliged to give the Grand Rabbi to hand over the requested document, whereas the Grand Rabbi returns a document issued earlier. He shall at the same time give an account of the salary received for the whole time during which he acted as keeper of the box for foreign Jews.*).

No 463. V o n t h e E i g h t u m s r e c o m m e n d .

With the decision of the same day, the right of ownership (Chasaka) over the house of the Christian G. is sold to the musician Rabbi L.

* So that would be the end of this inglorious affair! Or so one might think, but unfortunately this is not the case. Cf. no. 474. D. H.

have been appointed. At the same time, two representatives and the head of the month were authorised to settle the matter with the guardian I. because of earlier rights to the above building.

N r . 4 6 4 . V o n d e s s e l b e n .

The same decision was made regarding the sale of rights to the property of two brothers, Rabbi S. and Rabbi N., sons of Rabbi I., for 7 rubles (Chasaka).

No 4 6 5 . V o n d e s t r a p t i o n o f a s c h n e i d e r w h i c h i s m a r k i n g .

The tailor Rabbi O. has taken an apunda (undergarment) from the tailor Rabbi L. by force. According to the decision of the Kahal, Rabbi O. has to pay a fine of 2 chervonetz. Otherwise he will be expelled from the brotherhood of tailors with the obligation to remain as a servant with this brotherhood for two years.

Thursday, Dept. Re'é 5563 (30 July 1803).

No 4 6 6 . V o n t h e e x p e r i e n c e o f t h e E i g h t u m s r e c o m m e n d e d a n d t h e I . b e c a u s e , a n d t h e i r m u s t s .

Because the glazier Rabbi I. does not want to keep his mother with him any longer, he has to bear the following penalty for this: He has to cede the ownership of one of his best shops (Trinopoli) to the glazier Rabbi E. under the condition that the latter takes in that mother and maintains her until the end of her life, so that she does not go begging in the city for the following. After receipt of the written obligation of E. to fulfil the above things, the document in question will be handed over to him at the aforementioned shop.*)

Thursday, 23 Ab 5563 (30 July 1803).

* This ruthless interference in private life is a telling example of the iron discipline of the ghetto and the coercion exerted on its members. Cf. in the section: The Jewish Problem, the remarks on ghetto discipline. D. H.

Nr. 467. Von the process with the specials.

Because the Christian tenants often attack and beat up Jews on the street, the Kahal is authorised to appoint representatives to conduct the case against these tenants in court. The costs for this are covered from the cash of the shechita fees.*). Two members are appointed to further conduct the case: Rabbi E. and Rabbi I.

Nr. 468. Von der nence of a prediger.

Rabbi E. from K. is appointed as the preacher of our town. He is also entrusted with the supervision of the course of all business in the town. In summer he must preach in the large synagogue every Sabbath. Every second Sabbath in the Bet Ha midrash. For this he is appointed a salary 1 ruble a week from the kahal treasury, out of the fees of the shachur. In addition, he receives a permanent supplement in the form of levies from private individuals. He receives double the salary three times a year on the three special holidays. He also receives an official residence.

No 469. Von den Gehältern der Schächter.

Sunday, Abbot Schoftim (2 August 1803), it is decided not to pay more than 5 roubles salary to all butchers together.

Note 470. Von der Verbot, Fenster and the present to
f the fremd plate.

It is resolved to prohibit the tailor Rabbi L. from opening windows on the side of the house according to the property belonging to the musician Rabbi

out otherwise he
will
be deprived of
L. to break
the

"Chasaka" (right of possession).

No. 471. The copies of a implement of the copies.

This paragraph is a copy of the document issued to the brothers R. S. and R. N., sons of Rabbi I., for the right of ownership (Chasaka). The form of the

* State taxes should be paid from this fund! D. H.

The composition and application of the law is the same as in previous paragraphs, except that it concerns a house near the Yurievsky Monastery.

No 472. Von der Bestrafung für Prügelei.

Because Rabbi I the tailor beat up Rabbi I the tailor, he has been sentenced to pay two chervonetz. In case of disobedience he will be expelled from the brotherhood. However, if he brings a full six roubles to the head of the month, the head of the month has the right to waive part of this sum at his discretion.*)

Monday, 27 Ab 5563 (3 Aug. 1803).

No 473. Von der experience of controleurs to the case of competitions.

Two inspectors have been appointed who, together with the head of the month, are to carry out the audit of the cash register for the inspection fees. The audit of the accounts is to be completed by today.

No. 474. The procession between the Kahal and the Bruder Schibea Keruim in Sachend.

Großrabbiner

s. (See file 410, 453, 462).

On the same date. The brotherhood of Shibea Keruim has together with Rabbi H., sued the Kahal before the Bet Din for the surrender of the title to a house and a square to the Grand Rabbi. The Kahal has decided not to hand over the document in question to the Grand Rabbi until the dispute with the said brotherhood has ended, even in the event that the Grand Rabbi hands over to Shammash B. the first document issued on the previous Passover, the copy of the same and the receipt of the salary. B. also has no right to comply with the Grand Rabbi's wishes until the dispute is resolved.

* Such an amalgamation of a gift of money and judicial punishment touches us peculiarly, but corresponds to the sartorial psyche, to which the chivalric concept of honour is alien. D. H.

No. 475. V o n d e r Z a h l u n g d e r S c h u l d a n d d e r H a u p t I. On Monday, 4 Elul 5563 (10 August 1803), it was resolved, to pay the head, Rabbi I, the difference in his favour, the has resulted from the surplus of expenditure over income, namely from the sum of the chasaka fees. It should be noted here that Rabbi I is to return the "Chasaka" to the Kahal, which refers to the house of Christian S. (file 452).

No 476. R e g u l a t i o n o f c o m p e t i t i o n a n d c o n t r i b u t i o n s .

On Monday of the same date (10 August) it was decided to establish rules concerning the holding of banquets at the meetings. No honey cakes or vodka should be served.*). In order to establish the rules, two heads and two representatives have been appointed jointly with Rabbi S. With the exception of first-degree relatives, no one has the right to enjoy anything at congratulations on the birth of a boy.

No 477. V o n d e r A b b e r u f u n d i n g d e r R . L . a n d d e r S t ä d t c h e n K . a n d M i n s k .

Thursday, 17 Elul 5563 (13 August 1803).

The decision reads: To Rabbi L., son of the Grand Rabbi S. in K., Minsk Governorate, a "Pekuda" (order) is to be addressed to come here in matters concerning the inhabitants of N..

No 478. V o m S c h u t z e a n d f o r d e r H e i l i g k e i t d e r S a b b a t t a g e .

On the same day it was decided to discuss measures to protect the sanctification of the Sabbath. Particular consideration is to be given to protection and rules for the handling of the bar business, which desecrates the Sabbath the most. This office has been entrusted to the Bet Din, consisting of the elected two heads, two Tubim and the Chief Rabbi A.. The latter will have to convene meetings on this matter.

* In Vol. I this prohibition has been dealt with repeatedly. D. H.

No 479. Vom present for the bevollmeasuredvertresto the Stadt Minsk to their representat Petersburg in the sac hes of aljudents of the general Landes*).

Sabbath, Dept. Ki teze 15th (August 1803).

Because the Plenipotentiary I. has ordered a suit for his journey to Petersburg, the necessity of which has been recognised by the Kahal, it has been decided to reimburse him the sum of 50 roubles spent on it.**).

No 480. Von der formation between tration of the states of the copters.

On Sabbath, 15 August, the earlier decision was renewed, according to which the Kahal decreed to collect the arrears of the poll tax from the Sotnicks (leaders of the Hundreds), which they must then collect again from the Hundreds concerned.

No. 481. Von the Festmahles.

On the same day, it was decided to give the Kahal the right to set all the rules for banquets that take place at circumcisions.

No 482. Destruction of the contribution of the Totenbestater.

Sabbath, Tishri 5564 (12 September 1803).

Because at the General Assembly of the members of the Holy Morticians it was decided to punish Rabbi G. for his insolence and blasphemy against the said brotherhood, the rulers of the city have decided not to confirm this decree, but to increase the punishment and to exclude the said G. for all eternity from all brotherhoods, observing the *Liberum veto*. Furthermore, the wishes of all who request a copy of this decision are to be complied with.

* Still the spirits monopoly! D. H.

** An intimate little idyll! D. H.

N r . 4 8 3 . V o n d e r B r ü d e r s c h a f t d e P s a l m e n l e s e r .

On the eve of the Feast of Tabernacles, Monday 5564 (21 IX 1803), it is resolved by the Kahal to determine the statutes of the Brotherhood of Psalm Readers, on condition that the teachers belonging to the Brotherhood do not accept any other offices, as well as that no family relations may exist between the acting members of the Brotherhood.

N o t e 4 8 4 . V o n t h e U n i t y o f T a l m u d T o r a ,
B a t l a n i m a n d P s a l m e n l e s s w i t h t h e i r i n t e r n a t i o n a l s a n
d t h e S c h i b e a K e r u i m .

Fourth day of the Feast of Tabernacles 5564 (24 September 1803).

Because the local brotherhood Shibea Keruim has for a long time always been engaged in good works and has contributed much to the education of poor children in the Talmud Torah school, but has for a number of years been in poor pecuniary circumstances, it has been decided to support this brotherhood by making all batlanim and psalm readers subordinate with their income to the brotherhood Shibea Keruim from today (see file 419 and 430). All income from the distribution of meal vouchers, collection of books, shepherd's fees, etc. shall be transferred to the said brotherhood as of today. It must ensure that these fees are regularly collected and paid. The Brotherhood shall also supervise the distribution of the meal vouchers. From this income it must pay the salaries to the Batlanim and maintain the teachers for the Talmud Torah. Only the children of the poorest of the town may be admitted to this school. The Brotherhood is also responsible for supplying the books. The Batlanim, on the other hand, also have to fulfil their duties in the local synagogue. Four members of the Kahal, elected by ballotage, are to supervise the activities of the Batlanim. The number of these is to be set at at least ten.

On the same day, it was decided that at all banquets, collections would be made in separate tins for the benefit of the Holy Land of Israel. The Gabbai of these fees for the Holy Land of Israel shall send sealed boxes to all feasts.

No 485. Von the Environment of Lehres I.

Because Rabbi E. H., the chairman of the local Bet Din, who has been appointed to the Rosh Yeshiba, the main teacher of the high school of our town, intends to resign from this office, his brother-in-law, H. R. M., is proposed in his place. Asked whether he agreed with this appointment, R. E. declared that he would be happy to hand over the post to his brother-in-law at the end of his term of office.

No 486. The world of persons who have been ended that the calters synagogy is in the winter nation and such.

Five persons are to be elected in order to see to it that the great synagogue has a considerable number of worshippers even during the winter. The said five persons have been given the power of the seven tubim of the city*).

No 487. The Best rapion fore levelopment of a ca h
al member.

Because Rabbi M. dared to insult the honour of the Kahal by insulting Rosh Rabbi I on the evening of the past festival of Simchat Torah.**), five representatives have been appointed, endowed with the power of the seven tubim of the city to punish M. or to settle the matter in peace.

No. 488. Von the selbes.

After factual examination of the status of the complaint of I. against M., it has been decided to remove I. from the General Assembly, but Rabbi M. from the holy brotherhood and his son H. from the rank of Morenu as of today. Should they all pay a fine of 6 chervonetz, the expulsion will be reversed.***). However, the head has the right to reduce the above penalty to 2 chervonets.

* It is regrettable that nothing is said about the means of forcing people to go to church . D. H.

** This is the notorious spiritual leader (no. 474), who is also condemned according to no. 488 . Cf. also 490 D. H.

*** The old thing with money every honour is repaired, and all is forgotten. D. H.

Nr. 489. Von der Strafe auf die Fischsteuer. Because Rabbi A., despite the cherem, sells the fish at a higher price than the If a person who has sold his property is allowed to do so, he shall announce this in all prayer houses. and to forbid him to buy fish from the above-named. This prohibition also applies to his wife and son-in-law, until they have all taken an oath not to sell fish in the future at a higher price than the assessment.

Nr. 490. Noch einmal from the Strafe in Sachen der Großrabbiner I.

The Kahal has decided to postpone the payment of 4 chervonets of I, son of R. M., and his sons until tomorrow in accordance with the determination of the representatives. If the payment is not made tomorrow, the title of Morenu will be revoked.*). This order has been made with due regard to the *liberum veto*. The expulsion of the said M. from the sacred brotherhood must be entered in the book of the said brotherhood. Copies of this entry are to be given to anyone on request.

Nr. 491. Von the Schächtern.

Wednesday, Abbot. Lech lechâ (14 October 1803).

All butchers are obliged to present their knives for examination tomorrow, in such a way that the examiners shall not know to which of the butchers the knife presented belongs.

No. 492. Von den Garküchen.

Because the owners of the cookshops wish to take legal action against the Kahal at the Bet Din because of the prohibition to keep cookshops, two representatives are appointed in this matter: Rabbi A. and Rabbi A.

Nr. 493. Von the Talmud Tora and of a Geschenk for the Sammler.

On the same day it is resolved that for the benefit of the Talmud Torah all the inhabitants of the city shall ask annually for the following levies

* So one waited in the hope of receiving money. D. H.

The higher estates have 20 Polish groschen, the middle estates 10 groschen and the lower estates 6 and 3 groschen per head. It is permitted to pay more at will. The above is to be announced in all prayer houses. Foreign Melammedim have to pay one percent of their general income in each half year. The collector shall receive a wedding gift of 3 roubles.

No 494. The Streitfall between the Kahal and the Brüder
shibea Keruim with the Verkauf des
Because that the reserved to the reabbiner.

Sabbat, Abt. Lech lechâ 5564 (17 Oct. 1803).

Because the Brotherhood of Shibea Keruim protested against the handing over of the right of ownership to the Grand Rabbi and the document in question has in the meantime been damaged in the hands of the Shammash, it was decided to appoint two members by ballotage together with the head of the month and to instruct the Brotherhood of Shibea Keruim to also appoint some members for their part for the purpose of examining and discussing this matter.

Nr. 495. Assessment of the Dreigroschement
of the Bet Din.

On the same date, it was decided to issue a summons to the six elected collectors of the three-dollar fee to report to the Bet Din, with the following content: Because the persons concerned are completely independent administrators of the fees, they are also responsible for all irregularities. According to complaints received from various quarters, all kinds of irregularities have occurred in the performance of their subordinates' duties. They have arbitrarily violated rules and laws, and the supervisors have not paid attention to this throughout the year. Therefore, all losses incurred by the Kahal and the city must be borne by all of them.

No 496. The conservice of the cahal and of the seture of
M.

On the same day, it was decided to appoint two advocates, namely Rabbi M. and Rabbi A., to whom the month of

main joins. These three have been instructed to arrange all documents concerning the property rights of the Kahal regarding the property of the deceased M. and to initiate a court hearing at the Bet Din against the heirs. At the same time, the local Bet Din is to be notified not to initiate a hearing with the aforementioned heirs before these documents have been compiled and arranged.

No 497. VerkauftheBesitzrecommendedtothe
EightumoftheChristenandK.

It is decided to sell by auction the right of possession (Chasaka) on the property of the Christian from K., a house in Franziskanerstraße.*)

No 498. Thecahalandthecommissionsofthecommu-
nicationsbeingandcommissionallers.

Of the same date. Two advocates have been appointed in the matter of the cellars which are under the shops of the S., and to which the Kahal is laying claim. Should the opponents wish to settle the matter in peace, their wishes are to be complied with.

No.499. Fortheexperienceoftheauditientpresent
ationandpresentationofthereserviceoftherespect
ionoftheaudities

Dreigroschengebühr.

The decision to convene an extraordinary meeting next Monday has the same date. The purpose of this meeting is to decide whether or not the threepenny fee should be leased. The Shammashim must announce the purpose of this meeting to everyone.

Note500. ThereserviceofabovelmanagementoftheSt
adtMinskandtheReiseandPetersburg**).

(Acts 69, 106, 183, 184, 335, 339, 340, 341, 343, 352, 369, 479.)

Monday, 15 Marcheschwan 5565 (19 Oct. 1803).

By resolution of the Kahal and the Extraordinary Assembly, it is ordered that Rabbi J., Plenipotentiary on the part of our Sovereign

* In the synagogue. Cf. note p. 32. D. H.

** The spirits monopoly again. D. H.

nements to pay him 20 chervonets for the journey to Petersburg, to cover the bill for the suit already made and to settle the other bill for the suit he will order at the residence. Furthermore, he is to be paid a further 20 chervonetz from his salary. The above 20 chervonetz are to be taken from the sums of the percentage fees of our town. It should be noted that Rabbi I no longer has to make demands for new clothes.

No 5 0 1 . V o m V e r p a c h t e n d e r K o s c h e r g e b ü h r .

(Cf. No. 879.)

The kosher fee of our city is to be leased for the purpose of Collection of funds to satisfy the state levies. These are the fee of 3 groschen per pound of kosher meat, the fee for poultry slaughtering, which was established for the purpose of collecting the head fees, and the small fee levied on the entrails of large and small cattle. They are to be leased on condition that the tenant covers all outstanding debts for the second half of the year in the amount of 2500 roubles. In order to determine the date of the lease and the rules as well as the instructions for the tenant, 20 representatives are to be elected, from which again seven are to be elected by ballot. In addition, there are two from the craftsmen's estates, who elect them themselves. These nine, together with the remaining members of the Kahal, work out all points under the oath of the best fulfilment of duty in favour of the Kahal and the general interests. Everything they decide is like the decision of the Extraordinary Assembly. When all the points have been determined, the surrender of the lease under these conditions shall be proclaimed in all the houses of prayer. The tenant in question shall receive the document, accompanied by all the sureties and bonds.

The names of those elected.

No 5 0 2 . T h e c o n t r i b u t i o n o f m e m b e r s t o t h e c o m m i s s i o n w i t h t h e g a r c h e s .

Monday, Dept. Waera 16th Marcheshvan 5564 (20 October 1803).

Three members with the power of the seven tubim of the city are in the cause of the cookshops. These three are to jointly

form a council with the Bet Din. If possible, the council should find a way out of this matter.

No 503. Von distribution to the reparting of the business of competition and production.

We, the undersigned representatives, have compiled 23 points as lease conditions. We note that these points are not yet final. If the tenant should present us with new and better ones, we reserve the right to make changes.

Thursday, 18 Marcheschwan 5553 (22 October 1803).

Signatures.

Nr. 504. Von the Environment of just the member of the Hundertschaft the Environment of the competities of the corbsters and the coppetions.

Tuesday, 1 Kislev 5553 (14 Nov. 1803) eleven representatives were elected from all the estates of the city of Minsk. The aforementioned persons are to determine the rules of procedure concerning the overseers, butchers and treasurers. They have the right to review, discuss, increase or decrease the city's expenses at their discretion. They can also come up with new cases concerning the apportionment of the state tax for the second half of the year. Tomorrow, the eleven members will open their meetings to discuss how to collect the arrears of the poll tax.

No 506. The magistratation of the magistratation and the ereportation of the magistratation in Sachen Dreigroschengebühr.

The Jewish community has to declare to the municipal magistrate what income is available, apart from the shawl fees, for the purpose of covering the state levies. This is done by order of the Minsk State Chamber of 10 October No. 5952.

Nr. 506. The Antworthe Kahaldarauf.

In response to the magistrate's enquiry, the Minsk Jewish community informs through its members that from the Jewish customs and manners

The ritual slaughtering of various livestock and poultry brings in about 760 roubles, and the steam bath brings in about 300 roubles, which is used for the upkeep of the school. The lease of various places in the town brings in 20 roubles a year for the Jewish community, which money is used for the maintenance and renovation of the school and to pay the school teachers, bass players, the cantor, for lights, etc.**) About further income of about 50 roubles, which comes from the candle fee during the Jewish holidays and from all kinds of proclamations in the synagogues, which are used for heating the prayer houses, the kahal chamber, for payment to the magistrate for steam bath and care for the poor, we do not give any clarification and account.**).

No 507. V o n d e r G e b ü h r z u r g d e c o s s t i o n o f t h e R e i s e n a c
h P e t e r s b u r g** *).

Sabbath, 4th Kislev 5564 (2 Nov. 1803).

Because many landlords have not yet paid the percentage fees for the trip to Petersburg, they are hereby requested to pay the outstanding amounts by next week. In order to ensure this, the Grand Rabbi H., the chairman of the Bet Din of the town of W., was appointed to proceed jointly with the three people elected for this purpose last year. Anyone who has not yet paid his share is requested to appear before the aforementioned and promise under oath to pay. If he is wealthy and does not want to take the oath, he can be released from his levy with a payment of 50 Chervonets.***). The sum collected in this way need not be paid earlier.

* And all this is paid for with 20 roubles a year!!! D. H.

** One can imagine how unpleasant the order must have been for the Kahal. No one knows whether the information is true. The income from "All kinds of proclamations in the synagogues" include the income from the Chasaka and Maaruphia auctions. It is clear that the Kahal refuses to provide information about t h i s . The faces of the Russian citizens, the monks, the authorities would have been seen if these ingenious measures had been uncovered! D. H.

*** The spirits monopoly again. D. H.

**** Typical Kahal bungling and preferential treatment of the rich. The Kahal oligarchs mainly make sure that they themselves do not suffer. D. H.

treasury be paid to the
is
higher than
the amount paid by
all the
districts of our governorate.

No 508. The contribution of the bevolment to the commission of the revision.

On the same day and by the same assembly, representatives, namely six, shall be appointed to speak on the matter of the forthcoming revision.*) on the matter of the forthcoming revision. If, at their discretion, funds are required for this matter, they shall have the right to take the sum from the fees.

Nr. 509. Von the Anleihe Zahlung the Kopfsteuer.

Decision of the Kahal of the head levy from the Sabbath, Dept. Wajjeze 5564 (14 Nov. 1803).

As there is a shortfall of around 1800 roubles for payment for the September half-year, it has been decided that the representatives will borrow 500 roubles from Rabbi S. The remaining 1300 roubles are to be borrowed with interest from someone else. The remaining 1300 roubles are to be borrowed with interest from someone else. The repayment of this debt is to be covered by the municipal revenue available to the plenipotentiaries.

No 510. From the Anlight to the consumption of the Steuer. And the selb the day.

Because according to the resolution it was already decided on 19 Nisan 5563 (13 March 1803 File 368) that Rabbi S., son of R. G., should pay the plenipotentiaries about 500 roubles from the percentage fee, it has now been decided that this sum will be paid immediately by S. to the plenipotentiaries.

Nr. 511. Von the Recht, and the Wahlenteil. This right has been granted to Rabbi I. The amount to be paid for this He has already paid the sum to the cashier.

* By the Russian Government. D. H.

No 512. Of the auditions which are in the process of the
commission of Judices in the procession between
Christians and Jews.

Concerning the expenses incurred by the head M. in the amount of 2
roubles in order to acquire the right*) to provide Jewish witnesses in
municipal courts in negotiations between Jews and Christians, it is resolved
that this amount shall be charged to the Kahal Fund.

Nr. 513. Vorthestritions and musicians.

In order to settle the disputes among the musicians, the elected
representatives, equipped with the power of the seven tubim of the city,
have been given the task of restoring order among them, but an
organisation of the musicians into a society is necessary.***) of the musicians
into a society***) into a society, but to leave the individual companies as
before. The formation of these companies shall be permitted at their
discretion. A report of this shall be made to all chiefs.

Wednesday, Abbot Vaycheb, 22nd Kislev 5564 (25 Nov. 1803).

Note 514. Vomer both the musicians at Chan
uckafeste (Lichterfeste) in the houses grat
ulia.

Given Sabbath, abbot. Vayjeb, 25th Kislev 5564 (28 November
1803).

* The rubles were apparently used to buy the admission of Jewish witnesses in
order to win the case. D. H.

**To a guild or brotherhood with a fixed statute. D. H.

*** Bogrow (Memoirs of a Jew, Vol. II, p. 335) gives the following explanation
regarding the musicians: "Penniless orphans, who were educated at the expense of the
Talmud Torah Society (brotherhood), form a choir of singers, who, among other things,
take part in the funerals of rich Jews. They must walk at the head of the procession and
exclaim in unison in a singing tone: "Justice goes before you!". Of course, this honour is
bestowed on the rich. Likewise, these Talmudtoras must go to rich women in childbed to
sing the evening prayer, by which both the woman in childbed and the newborn are to
be protected from the influence of evil spirits." Magic belief! D. H.

Nr. 515. Vom process of the Kahal with the Brüders c
haft Schibea Keruim.

Monday, 27 Kislev 5564 (30 November 1803).

The Brotherhood of Shibea Keruim sent a summons to the Kahal to appear before the Bet Din, stating that the Kahal has no right to allocate property rights other than by public auction. The Brotherhood wishes the Kahal to give explanations in court about the very large sum he owes the Brotherhood. After the Kahal has given the explanation before the Bet Din about the sum owed to the Brotherhood, the Brotherhood intends to acquire the above property rights against this debt. Should the Kahal not comply with this wish, the Shamma Shim will announce everywhere that the private individuals who have purchased the property rights directly from the Kahal will lose their money and their rights. All persons may only purchase the rights at public auctions, whereby the brotherhood will always pay something above the highest bids.*).

No 516. The conduction of the commissions for the new
year.

It is decided to allocate the lease for poultry pens in the current year by public auction. The sum raised is to be used for Christmas expenses.**).

Nr. 517. Vom Wohnrecht.

The same has been granted to Rabbi M. and his descendants.

No. 518. Vom the Gehalt and Leiter der Jeschiba (
Talmudschule).

The weekly salary for the head of the yeshiba is 8 sloty (1.20 roubles) with the proviso that the Kahal provides the source to cover

* The case is clear. The Kahal cannot pay his debt. Instead of compensating the brotherhood with Chasaka property rights, he secretly sells them to private individuals instead of offering them at auction. Kahal morality! D. H.

** For bribing the authorities with Christmas gifts. D. H.

of this display can be found*). Until then, the said rabbi and head of the yeshiba has no right to payment of this salary.

Note 519. Vondernence of the controleure and the present of the reports of the bevollments.

Three controllers have been elected by ballot.

Nr. 520. Of the communications.

Three people have been elected to manage the charity income.

Note 521. from the communication of the commission.

Rabbi I., son of R. G., has been elevated to this rank.

No 522. Vonder Rechte, and the Wahlentstaked.

This right was given to Rabbi F. on the Sabbath, section Wajjigasch, 9 Tebet (12 December 1803). As a former head, he was endowed with the rights of an ikkar.

No 523. The form of the document, here ased to Rabbi I.
For the pachities of the communications
Geflügelschächtung.

This right was given to Rabbi I or his authorised representatives on 1 Elul 5564 (1804) for one year. Rabbi I or his authorised representatives are to appoint two shechitards, one of whom will shechit and one of whom will inspect. However, these shepherds must have the permission of the Kahal, as well as the patent of the Grand Rabbi. Rabbi I has to pay the salaries to those out of his own pocket. The shechita fee for poultry is according to the tax per head: for a turkey 7 groschen, for a turkey 4 groschen, for a goose 4 groschen, for a duck and a chicken 1 ½ groschen, for small lambs 7 groschen. To the revenue

* Kahalgewurstel! D. H.

of the tenant also includes three quarters of the feathers from the wings of each goose.*). In addition, all the income that the kosher shepherds have received up to now belongs to him. The rabbi, cantor and shammashim of our town are exempt from paying the fee. No one other than the aforementioned shepherds has the right to slaughter any animal. If anyone dares to act against this, the animal he has slaughtered shall be regarded as a

"Nebela" (carrion) and "Trefa"; moreover, these tenants are prosecuted with the most severe punishments. All future Kahale should assist the tenant and always recognise his rights. During the time of the "Kapporet" sacrifice on the Day of Atonement, the tenant is allowed to ask for help for the poultry shepherds from the large livestock shepherds without paying compensation. The slaughterers may also slaughter in the houses during the "Kapporet". They must hand over the money collected for this to the tenant. For the lease the tenant pays 210 roubles. Of this, 180 have already been received, and he is to pay the rest to the elder of the Talmud Torah in three instalments. The Kahal assumes the obligation to support the tenant and to grant him all facilities.

The above has been decided with a full complement of members in the Kahal Chamber according to law and custom.

Tuesday, 19 Tebet 5564 (23 Dec. 1803).

No 5 2 4 . T h e f o r m o f t h e d o c u m e n t , h e r e g i v e d t o R a b b i
M . a n d h i s S o h n H . A n d t h e S t ä d t c h e n U .
b e t r e f f s W o h n r e c h t s .

Everything said in this paragraph corresponds to the form of the preceding acts dealing with cases of residential law.

Given 22 Tebet (25 December 1803) in the city of Minsk.

No 5 2 5 . V o n d e r S c h ä c h t e r p r ü f u n g .

Three newly elected shepherds for large livestock have been examined. The form of the examination is the same as described in files 293, 294, 295.

* Goose quills for writing. D. H.

No 526. The control of the wells who were the
Dreigroschengest that would be provided.
ed.

Each of the eleven hundred towns in our city has appointed an elector. The eleven together have to devise statutes to regulate the threepenny fee. They have the right to remove the inspector and supervisor if they do not like him. The eleven electors shall also establish order with regard to the poll fee in the future. If more than three scrutineers appear for the examination, the eleven have the right to send one or more home, despite having passed the examination. The eleven electors shall retain their power no longer than until the
15. of the next shebat.

No 527. From the experience of Member States
of the proportional statementations
Abgabe.*)

Five persons, three from the former chiefs and two members of the Kahal, are elected for the purpose of collecting the arrears of the above-mentioned fee. Should anyone refuse to pay the outstanding sums, new persons shall be elected from among the former chiefs for secret prosecution to punish him.

In the year 1804.

Nr. 528. From the wales.

In accordance with the general rule, on the eve of Tuesday, Dept. Bo (5 January 1804), no further members have been appointed to the four already elected by each hundred. If, however, the town should have more than 70 electors, the Hundreds shall nevertheless subsequently elect. At this meeting the Grand Rabbi and the Bet Din presided, who together decided to attach special importance to the oath for the voters; even those who do not pronounce the formula aloud, but silently follow the words, are subject to the same binding obligation. Those who act against this oath will be severely punished. [This innovation, of which

* The spirits monopoly again The funds of the intemperate tax are not received. D. H.

refers only to the outward form of the Kahal administration, of which the Jews do not think much anyway]. As a result, the voters are especially inculcated to act according to this obligation and in the interest of the city. Finally: All cherems, oaths, oral and written promises, tikkuat kaph (promises by handshake) etc. that have been in question in this regard until today lose their force. They are like broken pots. The only binding oath is the above-mentioned one before the elections.

No 529. Von einer Anallie für die Competitions für die Wahlen.

On the same day, the following were taken from the slaughtering fee*) 25 roubles were taken. However, because there is no kopeck in the cash box, this sum must be borrowed against a promissory note. If the debt is not repaid by the next Adar, the Kahal will not receive any further sums from this treasury.**).

Note 530. Von der Rechte, und der Wahlentscheid.

Tuesday, Abbot Jithro 5564 (19 January 1804), the above right was granted to Rabbi R.. He has been elevated to the rank of former Ikkar for the whole year. The confirmation of the Grand Rabbi and the payment of 3 chervonetz to the treasury are still missing.

Note 531. Von der Abtritt der Schulklöpper.

On Sabbath, Abbot Jithro (23 January 1804), the school clerk resigned from his office. It was decided to appoint another.

Nr. 532. Vom Eigentum empfohlen der Hof des Pan R. Tuesday, Abbot Mishpatim (26 January 1804).

This right is held by Rabbi H. for all buildings in Franziskanerstraße. He has already paid the sum in full, for which he has a receipt.

* The money should be used to pay the state taxes! D. H.

** Another glimpse of kahalwurstelei! D. H.

No 533. Von der n e n c e o f t h e n e w S c h u l k l ö p p e r .

Sabbath, Dept. Mishpatim (30 January 1804).

Rabbi N., from today to twelve years, was elected as the school lout, as the second R. L.. They are to share in their service until the end of their lives. After the death of Rabbi L., M. will remain the only school clerk. He will then pay 30 rubles to the treasury.*). He will also benefit from all the income connected with this office. In the exercise of the office, R. N. shall be credited with two years as one, and after the death of R. L. R. N. shall serve a further twelve years. Should N. die earlier than L., the Kahal will reimburse his descendants the 30 rubles paid.

No 534. V o r t h e r e c o m m e n d i n g a n d f o r e g a r d i n g i n t h e r e g u l a t i o n o f t u b .

On the same day Rabbi I., son of R. N., was elected for one year in view of the elections in the rank of the former Tub against payment of 3 chervonetz.

No 535. V o n d e s t r a p t i o n o f a s c h ä c h t e r .

The Rabbi I. S. loses the right to act as kosher shepherd, and the shepherds are forbidden to slaughter large or small livestock on his orders.

No 536. V o n d e r l a t i o n o f t h e d i s c o n t r i b u t i o n o f o u r c a n t o r s .

On Sabbath, Dept. Ki tissa 5564 (13 February 1804).

The tenure of our cantor, Rabbi I., will soon end. After consultation, he was confirmed in his office for another ten years. He is to enjoy all the rights expressed in the previous contract, which, with very few exceptions, the signatures given in general agreement confirm. At the end of the meeting, the head, Rabbi G., stepped forward and declared that as representative he would

* Everyone has to pay a sum of money when taking over an office. This is probably a kind of deposit, which was sometimes refunded, as is envisaged here. D. H.

of the Brotherhood of Shibea Keruim to summon the Assembly before the Bet Din, in the following words: Because the Brotherhood of Shibea Keruim acts as the main administrator of the Bet Hamidrash, the General Assembly has no right to appoint the cantor without it. The brotherhood protests against this and summons to court.

N r . 5 3 7 . V o n d e r D r e i g r o s c h e n g e b ü h r .

On the same Sabbath it was resolved to confirm the resolutions previously passed in the threepenny fee (1 ½ kopecks). The resolution of Wednesday, Dept. Wa ere (File 526), according to which eleven electors were appointed, has been amended to the effect that the same shall retain these rights until Easter next.

N r . 5 3 8 . I n S a c h e n t o f t h e C a n t o r . (see no.

536).

Monday, Abbot Ki tissa (15 February 1804).

Pending consideration of the previous contract of Cantor Rabbi I, he is not yet further elected to his office by the seven tubim of the town.

N o 5 3 9 . V o n t h e r e c o m m i s s i o n s t o c o n s u m p t a t e t h e w o
r l d .

On the same day, this right was granted to the tailor I. against payment of 5 Tschervonetz. The perpetual right of balloting was also granted to I. H.. At the same time he was elected as former tub for one year.

N o t e 5 4 0 . V o t h e W o h n r e c h a n g i n t h e S t a d t M i n s k a n d f r
o m t h e t a i l a t i o n s .

The above rights have been granted to Rabbi B.. In return he must give a banquet to the Kahalobrity.

N o t e 5 4 1 . V o n t h e R e c o m m e n d i n g t o t h e B a l l o t i a l a n d E x
p e r i e n c e i n t h e r e g i o n o f I c k a r .

On the same day, Rabbi S., son of R. L., was honoured with the rank of former Ikkar and was called up for balloting.

N r . 5 4 2 . V o n d e s s e l b e n .

Rabbi M. has been elected with the rank of a former Tub for one year by ballot.

N r . 5 4 3 . T h e s e l b e r o f b a l l o t i n g h a s b e e n
granted to Rabbi A.

N r . 5 4 4 . V o n d e s s e l b e n .

According to the decision of the Kahal of Tuesday of Passover (16 March 1804), the perpetual right to ballot with the rank of Ikkar has been granted to Rabbi I for two years.

N o . 5 4 5 . V o n t h e t i l g u i n o f t h e S c h u l d e s o f t h e G r o ß e
n W o h l f a h r t s k a s e a n d t h e a l t e s s .

Thursday, Passover 5564 (17 March 1804).

Because the Great Welfare Fund owes money to the elders, the shammashim have no right to call new elections until the previous elders have received their money from the fund. Three controllers have been appointed to check the accounts, together with a shammash. The debt acknowledged by these auditors shall be paid up to the last kopek.

N o t e 5 4 6 . V o m E i g h t u m s r e c o m m e n d e d t o t h e P a n S c h .

The above right over the cellars of the Pan Sh. has been sold to Rabbi M.. It concerns a stone cellar behind the building of the aforementioned Pan Sh. Rabbi M. has long since paid the sum to the Kahal for this.

N r . 5 4 7 . V o m F u n d v o n W o d k a u f t h e H o f e d S y n a g
o g e*).

Eve of Friday, Abbot Passover 5564 (18 March 1804).

Because the Kahal thinks that the court matter about the finding of vodka will be connected with expenses, so all in this

* Apparently quite a sleazy racket that was discovered and now costs a lot of bribes.
D. H.

The Kahal shall confirm this decision to pay the expenses. The coming Kahal shall confirm this decision to pay the expenses. If he refuses, advocates shall be appointed at the Bet Din.

No 548. V o n d e r n e n c e o f t h e a u d i t i e s o f t h e S c h ä c h
t g e b ü h r e n .

Three members have been appointed as supervisors. They are empowered to oversee all the affairs of this charge. The elected ones have been given the power of the Kahal. They can do as they please throughout the year.

Passover 5565 (1804).

No 549. V o n d e r n e n c e o f t h e s t a n d r i c h t e r .

Until the next Passover 5565, permanent judges have been appointed, six in number. Whoever of the aforementioned teaches the children as a teacher cannot officiate as a judge.

N r . 5 5 0 . V o n t h e n e w B a l l o t i n g .

It is resolved that there shall be no ties of kinship among the members of the Kahal and that in balloting all points and rules shall be observed as in former times. No arbitrariness is permitted. At the same time, the head of the city has been forbidden to accept any office in the brotherhood.

N r . 5 5 1 . T o t h e g u i d e n S t u n d ! P a s s a h 5 5 6 4 (1 8 0 4) .

On the same holidays of the next year.

Raschim (Heads): Four names.

Tubim (leader): Three names.

Ikkarim (Active Members): Three names.

Gabbaim (The Elders of the Great Welfare Fund): Four names. Lemaalot (Candidates): Four names.

We have considered and signed everything.

Passover 5564 (18 March 1804).

Five signatures.

N r . 5 5 2 . F r o m t h e w a h l e s .

Because Rabbi I has not accepted the office of Head, it has been decided that the General Assembly will compel Rabbi I to accept. In this case he will not be allowed to decline.

N r . 5 5 3 . V o m F a l l W o d k a .

Friday Sabbath 5564 (18 March 1804).

The new Kahal is to take charge of this embarrassing matter. All expenses must be placed at his disposal for this purpose. The Kahal should appoint two of its members for this purpose and enter into negotiations. The source to cover the expenses (i.e. bribes!) must also be established. Everything was decided without any opposition in the Kahal House. (Cf. No. 547).

N o 5 5 4 . V o n d e r a t i o n o f a f r e s t a n d a r r e s t a n t i n t h e C o
m m u n i t y .

A detainer from the lands of the Roman Emperor (from Austria) came and asked to be accepted into the community. It was decided to petition the Bet Din to accept him.

N o 5 5 5 . V o n d e r Z a h l u n g d e r K o p f s t e u e r .

The kosher meat fees are not sufficient to cover the head tax for the current half year*). It was decided to distribute the sum among the Hundertschaften and to collect it by levy. Each Hundertschaft is to create an organisation for this purpose (file 526).

N o 5 5 6 . T h e E n v i r o n m e n t o f t h e c o s t r u c t i o n s o f t h e c
o s t r u c t i o n a l c o m m u n i c a t i o n s .

Four members are to be elected by ballot in order, together with the six already in office, to pay these fees.

* The head tax is levied by the Russian government. Kahalwurstelei! D. H.

to administer. The Extraordinary Assembly shall give them the right to establish new rules, if necessary, for the protection of this administration, and shall order them to stand dutifully for the cause. They may appoint other officials, butchers, butchers and overseers. They may punish and suspend from office. There must be no family ties between these members. The shammashim must obey them.

No 557. Von der competition of the competition.

On Thursday, 1 Ijar 5564 (31 March 1804).

Rabbi M. S. was again granted the right of balloting in the holy brotherhood. His offence has been forgiven and he has been readmitted to the congregation.*).

Nr. 558. Von Privatbethäusern.

It is to be proclaimed in all synagogues that no one has the right to establish a prayer chamber in his house except with the permission of three members of the Kahal, whose names shall be mentioned. These members shall organise the collection box service.

Nr. 559. Vom Streit des Kahal with the Handwerkern.

The Kahal decides: to condemn three hundred teams of craftsmen for their unpleasant disputes and complaints, so that order is established and the guilty are punished. Up to 50 roubles are to be taken for this purpose from the treasury of the slaughtering fees, apart from the 25 roubles already levied.**).

Nr. 560. Von der städtischen Schreibern.

Rabbi V., as the town clerk, has a document in which it is expressed that he himself can appoint his successors, which must be confirmed by the Bet Din and Kahal without further ado. V.

* Unclear case. D. H.

** The purpose is not entirely clear. Are they legal costs? D. H.

has exercised his right and appointed Rabbi M. in his place. This has been recognised by the Grand Rabbi and Bet Din.

No 561. V o n d e r B e s t r a f u n g f o r E h e b r u c h a n d f o r B
e l e i d i n g t h e K a h a l .

Rabbi S. presented himself as an adulterer with a married woman and emphasised that his father had still helped him by allowing him to travel out of town accompanied by the woman*). It is decided to publish this matter in all synagogues.

As for his brother's offence against the Kahal, he is obliged to go to all the synagogues and publicly read the following words in the pulpit: I have sinned against the Kahal. Mrs. H. has transgressed against the Cherem, which shall also be published. If she pays 4 chervonetz**) and Rabbi S. takes an oath not to act against the Kahal again, the matter will be settled amicably.

Thursday, 8 Ijjar 5564 (7 April 1804).

No 562. D e s t r a p t i o n f o r E h e b r u c h .

Because the sister of the turner A. was convicted of the sin of adultery, she is to be tied to the pillar of the synagogue.***) on Friday evening and Sabbath morning, at which time all Jews go into the house of prayer.

Friday, 16 Ijjar 5564 (15 April 1804).

No 563. T h e A m o u n t o f O b r i c a t i o n G r a t u l a t i o n .

Monday, Dept. Bemidbar, 26 Ijjar 5564 (25 April 1804).

In order to go congratulating, 178 roubles are to be taken from the coffers to cover the expenses. This will be covered by the fees.****).

* According to our feeling, Rabbi S. should not have named his father, but n had to bear the guilt alone. A Sarte, of course, thinks differently.

** The Sarte has completely different views from ours! He lacks our sense of honour ff. D. H.

*** The stake of shame again. Cf. no. 395. D. H.

**** Sheep fees are

used to cover state taxes, they are used for bribes! D. H.

Nr. 564. Destruction of Drechsler A. and Deletion of another person.

It is decided to no longer admit the turner A. to the balloting of the brotherhood.

At the same time, Rabbi S. is elevated to the rank of Morenu. He also receives 1 rouble as a wedding gift.

Note 565. Von der nence of the deputities and the result of the general land*).

Three members of the former heads have been sent as plenipotentiaries to the assembly of all governorates in the small town of Ilia (?). They represent our governorate.

Nr. 566. The building of a new women's synagogue. A new women's department is to be built on the site of the old one in the Synagogue to be built.

Sabbath, abb. Behaalotcha 5564 (12 May 1804).

Nr. 567. Vom Rechtsverkauf und Eigentum.

Monday, 18 Siwan 5564 (16 May 1804).

The above right has been sold to Rabbi E.. It concerns the square and the house with all ancillary buildings of Rabbi E., which he now administers.**). This right has definitely been sold to him.

Note 568. A document, here ased to Rabbi E. in the section of the Eu operation.

There is nothing new in this paragraph or in the transcript. The file speaks of the rights in the known forms and rules of this property right of Rabbi E.

Given on 18 Siwan 5564 (16 May 1804). Signed by the seven tubim of the city.

* The spirits monopoly again! D. H.

** Apparently Chasaka, no real purchase. D. H.

N r . 5 6 9 . V o n t h e V e r s a m m l i n g o f D e p u t i e s i n S a c h
e n d e r J u d e n d e s a n d g a n z e n L a n d e .

Thursday, Abbot Schlach lechâ (19 May 1804).

Because Rabbi E. and Rabbi W. are travelling to Königsberg, others must be appointed as plenipotentiaries to the Congress in Ilia in their place. They may represent our governorate in all matters at the congress.

N r . 5 7 0 . V o n d e n J u d i s c h e n S a c h e n d e s g a n z e n L a n d e s . It is resolved that instead of the aforementioned Rabbi E. and S. the Representing the cause of all Jews of our country in our city in Rabbi M. and M. as well as the aforementioned Jacob von Akte 565*) are now authorised to take care of all business in this regard, to conduct all outward correspondence, etc.

N o 5 7 1 . V o m e r k a u f t h e E i g h t u m s r e c o m m e n d (C h a s a k
a) a n d v i e r h ä u s e r .

Wednesday, 4 Tammuz 5564 (1 June 1804).

The above-mentioned right has been sold to Rabbi Dr. S. and this has become final.

N o . 5 7 2 . A s s e s s m e n t o f t h e D o c u m e n t a n d R a b b i n e r D r . S
.

This paragraph is just as much an act of the same kind as others, written in the same terms, without exception.

Given 4. Tammuz 5564 (1 June 1804).

The same is signed by the seven tubim of the city.

N o 5 7 3 . D e s t r a p t i o n f o r E h e b r u c h .

It is continuously spread at the court that Rabbi S. from L. has illicit relations with various women, especially with the wife of D., daughter of Rabbi E., who has been living with D. for six weeks.

* Jacob does not appear in protocol 665. D. H.

but has been pregnant for three months. During the interrogation, D. admitted that she had often been used by S. as a maid in his house. She also admitted that she had got involved with the carter on a journey. Another maid reported that she had been touched indecently by S., but had resisted. Both women confirmed the statements with different evidence. The S. is to be punished by announcing his offences in detail and loudly in all the prayer houses of our town.*).

Thursday, 12 Tammuz 5564 (9 June 1804).

No 574. Von the selbes.

On the same date, the aforementioned S. was expelled from the General Assembly forever as punishment for his immoral offences. He loses his right to call himself head. The decision was made under the *Liberum veto*.

No 575. Vonea Hochzeitsgehenk.

I. K. receives a wedding gift of 3 roubles of silver.

No 576. Von the provision of a contribution of the Eightums report and Läden.

Rabbi S. was given preference in the sale of the title to two new shops. He was also granted a lower price for them, namely 1 or 2 chervonets less than the other bids.**).

No. 577. Assessment of Muscant A.

If the musicians of our town do not want to give the musician Rabbi A. a comrade from their midst, the A. is permitted to look for a professional comrade from outside and have him come, on condition that the latter has acquired the right of residence.

* Such dirt is not often found in the ghetto. Early marriage has a favourable effect in this direction. D. H.

** The low total proves the presence of Chasaka. D. H.

Nr. 578. Bestraffung widerstandachal because

Because the cimbalist Rabbi I performed as a batchan at weddings without permission and continues to do so despite the Kahal's ban, he has now been deprived of the right to perform as a musician in our city. No one is allowed to invite the aforementioned to a wedding. The Jewish community will no longer use him as a musician. Let him play with the Christians. Every head is obliged to inform the wedding celebrants of the above.

No 579. Von der Prüfung der Schächter.

According to the contract, the lessee of the fees from the poultry slaughter Rabbi I. had to provide only those shechitards for the examination that were acceptable to the Kahal, according to the entry in the Kahal's book of 9 Tammuz 5562 (file 293). It is said: Rabbi I. can name three examiners at his discretion, among whom no shepherd may be. These three are to carry out the examination together with the rabbi from the small town of W.. If the rabbi from W. does not feel like dealing with the matter, the local rabbi will take his place.*) will take his place. In the event of the latter's refusal, the three aforementioned members alone may conduct the examination. After the examination, the local rabbi is obliged to issue the shepherd his patent.

Nr. 580. Theadvations for the sachie of the juvides of the general Landes**).

The one and a half percent levy decided last year must now be collected in our city with all possible energy. The document in question points out the following in particular: No means and ways are to be spared in order to collect the outstanding debts. Three members have been elected, to whom the inhabitants must pay not only the debts of the previous year, but also the new taxes. In addition, supervisors, chiefs and inspectors have been chosen for the aforementioned fees.

* Consider the difference: Rabbi Reb Effendi = Educated. Rabbi = amtl icher Geistlicher. D. H.

** The spirits monopoly again. D. H.

Those who pay the same amount of tax as in the previous year shall be exempt from the oath for the current year. Furthermore, two secret prosecutors shall be appointed weekly by ballot from the previous heads to carry out the coercive measures against the defaulters.*).

No 581. Of the procession between the kahal and private person.

On the same day, the Kahal decided to initiate proceedings against Rabbi M. for all claims made against him. The advocates, four in number, have been appointed, but three of them can also legally represent the case. The advocates will also proceed against various other persons.

No 582. Von the development of the weights
chammash in the Frauensynagoge.

Thursday, Abbot Pinchas, 19 Tammuz (16 June).

The decision reads: Mrs. Sch. no longer has the right to hold the office of shammash in any women's synagogue from today. Her sons can, of course, perform similar services. The oldest women from the synagogue were advised to provide a new voluntary shammash.

Nr. 583. Von the Renovation of Synagoge.

A levy is ordered for the purpose of renovating the synagogue. For this purpose, four members are appointed to organise this levy.

Nr. 584. Vom Wohnrecht.

Rabbi H. from Gorodka has received the right of residence in our town. The text of the document is in file 586.

* One cannot help feeling that the mismanagement of the Kahal administration had created an insurmountable indifference, even resistance. In spite of all the curses, secret persecutions, oaths and other harassments, it seems that in the period from December 1802 to June 1804 the taxes were for the most part not paid. The whip of the torment of the soul no longer worked. Regarding the significance of the oath, cf. vol. I, p. 34. D. H.

Nr. 585. Vow new Frauesynagoge.

On the same day four members were elected for the purpose of negotiating with architects whether it is possible to erect a new synagogue on the site of the old one, and whether the new building would not be to the detriment of the large synagogue. If it is believed that this will not endanger the large synagogue, the monthly head will call an extraordinary meeting for the purpose of selling seats in the new synagogue.*). Construction will not begin until this matter has been settled.

Nr. 586. The add document of the musician Rabbi H. and document of Gorodka on housing in our city. (Cf r. 584.)

The above right was unanimously granted to R. H. from Gorodka. Rabbi H. can practice his profession in and outside our city, on an equal footing with other musicians. His descendants and authorized representatives have the same right. Every Kahal and lawful Bet Din must take his party. Resolved in the Kahal House according to law and municipal ordinance. We, rulers and representatives of our town, sign.

Tuesday, 2 Ab 5564 (28 June 1804).

The signatures of seven Tubim.

No 587. Vow erkauf the Eightums recommending the caution of a Christian.

Mrs. S. was sold the right of ownership (Chasaka) of the square belonging to the Christian E. at the High Market, where he now builds stone shops, which is reported in detail in the Kahal Book.

No 588. Add document of the document of the Witwe Sarage (Nr. 587).

The detailed document refers mainly to a lengthy description of the square and the neighbours in relation to the surrounding squares and buildings. It would be of interest to mention here that on the annual holidays Mrs. S. received 1 sloty special

* This will probably finance the new building. D.H.

tax has to be paid. Should Christians also sell in the shops*), the S. is to be exempted from this special tax during that time. Furthermore, for a special reason, this place with the shops was given directly to Fr. S. without holding a public auction. However, it was in the interest of the matter and was the duty of the Kahal to favour Br. S. because she had already paid a very large sum for it**).

Given 3. from 5564 (29 June 1804).

The original was signed by seven legal tubers of the city.

No 589. Von the Verbot, Sammelbüchsin the Frau ensynagoge.

As of today, it is forbidden to place more than twelve collection boxes in the women's synagogues. Nine of them belong to various brotherhoods, two to the women's synagogues and the last one is intended for poor women in childbed. No midwife is allowed to collect or administer this box. A private woman must administer this box and collect with it. Apart from these twelve collection boxes, no collections or alms may be permitted or requested in the women's synagogues. Furthermore, it is forbidden to collect in the houses without special written permission from the Kahal. Naturally, the display of collection plates also falls under this prohibition. The head of the month can hold violators strictly responsible in every possible way. This decision must be announced in all synagogues and prayer houses tomorrow on the Sabbath.

Nr. 590. Von der Fischtaxe.

It is decided to publish the fish tax. A pound of pike may not be more expensive than 1 ½ Sloty (7 ½ Kopecks) and other fish may not be more expensive than 12 Groschen = 6 Kopecks a pound. No one has the right to buy fish from migrant traders for the purpose of resale. The immigrant may only resell his fish to self-consumers and in small quantities.***).

* Well the rightful owners according to Russian law! D. H.

** The same song over and over again: Paying money buys you out of legal provisions. D. H.

*** Prohibition of intermediary trade due to increase in price of goods. D. H.

Of course, traders may trade fish with each other for personal gain.

No 591. The responsibility for the internation of the Kahal.

From now on and for the future, the Kahal officers are obliged to prepare a statement of all receipts, fees, income, etc. to the Kahal at the end of each month. The receipts must be entered in the Kahal book. Each monthly head is responsible for ensuring that everything is done accurately and correctly during his monthly office. Each new monthly head, on entering his office or administration, shall ascertain whether his predecessor has entered everything in the book. The Kahal, for his part, may not dispose of the fees until they have been entered.

No 592. V o m e n t u m s r e c o m m e n d e d o n a f r o m p l a t i o n
b e t w e e n e n e r s .

The servant of the Kahal*), Rabbi I, requested the right of ownership over a place that is between two owners. He is to prove that he has the right to it on the basis of documents. If he does so, he also receives confirmation. The passage and the erection of windows on this place**) will then be granted to him. If he does not bring any proof, the right to this place will be sold elsewhere.

No 593. O f t h e i n v e s t m e n t a n d s u p p l i c a t i o n o f t h e K a h a l .
Thursday, 11 Ab 5564 (7 July 1804).

The six members elected to administer the threepenny fee shall also administer the fee on small livestock. The money received from these fees must always be in the custody of these six members. These have the right to control the income and expenditure at all times.

This *probably refers to the Schammasch. D. H.

** Unclear. (Cf. perhaps 598, 601.) D. H.

N o t e 5 9 4 . V o n d e s t r a p t i o n f o r a p r o g r a m i n t h e S y n a
g o g e .

Sabbath, Dept. Waetchannan, 13th Ab (9 July 1804).

Because Rabbi S. publicly beat up Rabbi E. in the synagogue, it has been decided that he will pay a fine of 3 chervonets. The payment is to be secured with his seat, which Rabbi E. holds in the synagogue. If Rabbi S. pays 2 sherwonetz immediately, he is exempt from further payments.*). Otherwise, E. will declare the entire sum as a debt to the Kahal's treasury at S.'s expense.

N r . 5 9 5 . U n d e r t h e S a b b a t g e s e t s i n t h e S c h e n k .

On the same date a publication is resolved in all the houses of prayer, that all the owners of the taverns shall celebrate on the Sabbath by Refrain from selling drinks. All supplies must be brought in the evening before of the Sabbath be leased to Christians for fees.**). Furthermore, the Jews are not to interfere in liquor business if possible. Any violator will be severely punished.

N o 5 9 6 . V o t h R e c h t , a n d t h e W a h l e n t a t i o n .

On the same day the Kahal decided to sell to Rabbi I the above-mentioned right. (Cf. No. 592.)

N r . 5 9 7 . V o m E i g h t u m s r e c h t .

Monday, Dept. Ekeb (12 July).

Because the right of ownership to a place of the (Jewish) brotherhood of tailors belongs to the Kahal, the head, Rabbi H., is authorised to

* The whole worthlessness of the Kahal administration is shown in this decision. So only s a r t e n can think and bargain. D. H.

** The case is really interesting. You are not allowed to work on the Sabbath, but you don't want to give up your income either. So what do they do? They leased the liquor bar to a Christian for the Sabbath. Presumably the Christian was to have a share of the profits, otherwise the door would be opened to waste and embezzlement. D. H.

powerful to settle the matter with the owners, giving Rabbi H. the power of the seven tubim of the city. The aforementioned settled the matter, and for 4 rubles.*).

No 598. V o r t h e r e c o m m e n d a t i o n o f a p l a t i o n .

Sabbath, Dept. Ekeb 5564 (17 July 1804) it is decided to litigate with the holy brotherhood of the undertakers of the dead about the right of ownership (Chasaka) to the place. At the moment the hatter Rabbi W. from W. and hatter Rabbi H. are building there on the place where there was a free passage. As advocates are appointed: Rabbi H. and the head of the month Rabbi I.

N r . 5 9 9 . T h e s y n a g o g e f o u n d e d W o d k a .

On the same day, it was decided to settle the vodka issue. Four members were appointed to determine various expenses. (Cf. No. 557.)

N r . 6 0 0 . V o n d e s s e l b e n .

Thursday, Dept. Re'é, 25 Ab (21 July).

Because the vodka affair causes great expenses (bribes!), the Kahal, together with the former heads, has decided to now claim the capital, which is intended for the purposes of the whole country, from the plenipotentiaries.

N o 6 0 1 . V o m V e r k a u f t h e E i g h t u m s r e c o m m e n d e d .

Because the square on which Rabbi K. is building the house is joined by another square that used to serve as a passageway, this newly added square is to be sold to K..

* So: The brotherhood of tailors has probably come into possession of a piece of land through legal purchase from some Christians, but the Kahal is forcing them to purchase the Chasaka on top of that. That it is a question of Chasaka is shown by the small sum involved. D. H.

No 602. Vom Rechte to take part in the elections. Rabbi I is granted the right to vote in the elections in perpetuity, on the condition that he would contact officer B. about the vodka. matter serves the Kahal well*) (Cf. 602).

No 603. Vonden Abrechange the Großen Wohltätigeskase.

The elders of this treasury have been instructed to draw up an account by this day. They have replied that they will make the best account according to their books and present it to the Kahal after the holidays.**).

No 604. Vonder Butter.

Anyone who does not pay the butter tax levied for the benefit of the Brotherhood of the Sick.**) does not pay the butter tax levied for the benefit of the Brotherhood of the Sick, namely one pound of 20 pounds, his butter shall be called trefa. The elders shall proclaim this in all the houses of prayer, so that no one buys the butter from such a man.***).

No. 605. Of a feast prepared for the Kahal. Rabbi N. has been exempted from the obligation to give a feast to the Kahal .

The right to become

member of

Assembly remains for him. Against this decision the head of Rabbi H. protested and demanded that the matter be settled in court.

* A heavenly Kahalidyll. I. takes the bribe of the Russian official B. and thus buys himself a great right and great possibilities of influence. Money is just trumps. Cf. 672 D. H.

** What happened in reality shows N.: 606, 611, 626, 627, 677. D. H.

*** Bikkur Cholim (cf. p. 72).

**** The case shows the importance of the belief in magic for the ghetto Jews. Good butter is made taboo i.e. untouchable, inedible by a declaration = enchantment by a saying. The Zauberglaube is the basis of the ghetto, i.e. a large part of the ground legislation regulations that make ghetto discipline possible is a product of the belief in magic. D. H.

No 606. Von der Abrechnung der Großen Wohltätigeskase.

The elders of this fund are requested to submit the accounts immediately. If this is not done by noon tomorrow, all their documents and registers will lose their confidence. The answer was that the elders wished to take this case to court.

No 607. The admissions of the Juden des of the generalandes*).

The Kahal, together with the former heads, has decided to suspend the collection of the said fees in our city until it becomes known from the Shitomir and other governorates whether the matter has already been settled there and the necessary sums have been paid to Petersburg. After receiving this news, the collection of the tax is to be pursued most vigorously.**).

No. 608. Gehaltsage to the prediger.

The preacher, Rabbi E., from Ka. receives an allowance of 1 Sloty 15 Kopecks per week. He receives this sum from the cash box of the shul fees.***).

No 609. Vom Verkauf der Eightums recommended.

The Rabbi E. is to be sold the title (Chasaka) to a house with all the buildings and places he has bought on B.Street for him and his descendants or assignees. In doing so, the Kahal assumes responsibility for any protest against it. The document is signed by the seven tubim of the town****).

* The spirits monopoly again. D. H.

** So they are waiting to see if the other governorates pay. Should they pay, then it should also happen in Minsk. The process is reminiscent of the Italian proverb: *Paga lentamente, forse pagi niente*.

*** Which shall only serve for the payment of the state tax. D. H.

**** The advantage that the Chasaka brings to the buyer is most beautifully revealed in this protocol. E. buys a piece of land according to Russian law. By paying the chasaka he secures the complete support of the entire Kahal as soon as someone wants to force him out of the property, i.e. if he is to be "forced to sell" by "economic measures" of any kind. The Chasaka is a version premium and at the same time a back-up. D. H.

No 610. V o n d e r n a t i o n o f t h e B e t D i n f o r g e n e r a l p r o j e c t
s.

The judges receive collection boxes in which the money for the court orders is to be collected. The box and the keys to it are in the custody of the Grand Rabbi.

N o r . 6 1 1 . V o n t h e A b r e c h n i n g i n t h e G r o ß e n
W o h l t ä t t i g e s k a s s .

Because the elders of the Great Benevolent Fund have not issued a statement of accounts despite various reminders, and have also passed over the demand to appear in court with silence, the decision is that all documents relating to this statement of accounts are denied their value as trust documents. The elders of the next year are not allowed to pay any money on the basis of these accounts.*).

N o 6 1 2 . T h e c o m m i s s i o n o f t h e c o m p e t i t i o n a n d i m
p l e m e n t a t i o n .

To Rabbi B. is to be sold the above title over a house that Rabbi B. from G. sold to him earlier. This is the house under which the ground already belongs to Rabbi B.**). For these rights B. has to pay 4 chervonetz and give a feast to the Kahal.

N o 6 1 3 . V o n t h e V e r k a u f t h e E i g h t u m s r e c o m m e n d e d .

On the same day, the tailor R. Ezekiel, son of R. Jakob, was sold by Kahal resolution the title to his house, which is located on Trbizkistraße, at the corner between the houses of R. Meier Rüdner and R. Chaim, son of R. A., as well as the right to all the land and buildings belonging to it.

* Just imagine the situation! The state gas company in, let's say, Hamburg refuses to give the Senate an account and the Senate declares that the documents from last year, which would have to be used for the account, are not credible! Dear reader, do you now realise what "s a r t e s" are? D. H.

** The separation of the ground and the house is interesting. D. H.

lands, in accordance with the agreement between him and R. Elia, son of R. Jekutiel. All the aforementioned rights have been sold to him, R. Ezekiel, by the Kahal for ever. Ezekiel, by the Kahal for ever to him and his descendants and assigns from the centre of the earth to the height of heaven. In this document the responsibility for this sale is not mentioned.*) for this sale is not mentioned. Two Shammashim have signed.

N r . 6 1 4 . V o n d e s s e l b e n .

On the same day R. Elia, son of R. Jekutiel, the title to his wooden house at the above-mentioned corner of the street (file 613) was sold by Kahal resolution, together with all the buildings belonging to it and the square, in accordance with the agreement between him and R. H., and that definitively from the interior of the earth to the height of the sky. Nothing is mentioned about the responsibility*) of the Kahal for this document. It is signed by two Shammashim.

N r . 6 1 5 . V o n d e s s e l b e n .

On the same day, the colleagues, the tailors R. Jakob, son of the R. Shalom, and R. Sew (Wolf), son of R. Inda Leib, the title to the house, the field and yard, which is now built on the rampart, has been sold by Kahal resolution. The right to all this, from the interior of the earth to the height of the sky, has been sold to the aforementioned colleagues. Nothing is mentioned about the responsibility*) for this. Two Shammashim have signed.

N r . 6 1 6 . V o n d e s s e l b e n .

On Monday, 24 Marcheshvan 5565 (17 October 1804), by Kahal resolution, R. Isaak, son of R. Zewi, and his son, R. Elia, the title to the new wooden house they had built on the Wall was sold.**), namely within the same limits and to the same extent as it was sold to their colleagues, the tailors R. Wolf and R. Jakob. Furthermore, the right to all the buildings belonging to it and the unused land.

* D. i.e. the guarantee confirmation of the Kahal. D. H.

** After construction, payment of insurance premium (Chasaka). D. H.

The Kahal's rights to the land are as follows: "The land of R. Isaak, son of R. Meier, which is about two ashes long, and from the side of the house of R. Isaak, son of R. Meier, which has just been built, also two ashes as far as the house of the said R. Isaak and his son. All the above mentioned rights are sold to them by the Kahal for ever and ever, about which in the document nothing of responsibility*) is mentioned. Two Shammashim have signed.

N r . 6 1 7 . V o n d e s s e l b e n .

On Tuesday 25 Marcheshwan 5565 (18 October 1804), according to the Kahal resolution, the R. Dow Ber, son of R. Sundel, the title to his own wooden house**) on Siebitkistraße has been sold. This house borders on one side on the house of R. Baruch, son of R. Benjamin, and on the other side on the house of R. Elia, son of R. Kopel, with the front facing the street and the back facing the river. All rights to the aforementioned property are vested in him, the R. Dow Ber, his descendants and assignees in perpetuity and from the bowels of the earth to the heights of heaven have been sold. The document states that the Kahal is liable for the sale of this property with all city revenues*). Two Shammashim have signed.

No 6 1 8 . T h e a p p l i c a t i o n s f o r t h e r e c o m m i n i t i o n s o f
t h e j u v e n i l e s o f t h e w h o l e c o u n t r y (A c t e 6 0) ** *).

For the collection of the fees in our town and to cover the expenses in matters of the Jews of the whole country, the following persons are appointed today as in the previous year: the Grand Rabbi H., chairman of the Bet Din in B., then Rabbi E., the preacher of our town, Rabbi M., preacher of the local holy brotherhood, and the head Rabbi M. All shall turn to these persons and pay the fees according to the resolutions passed by the Extraordinary Assembly on 16 Tammuz 5565 (1805). If one pays voluntarily for the current year the sum equal to that of the previous year, he shall be exempt from the oath. If someone pays according to the register, he is also exempted from the oath.

* Guarantee of the Kahal. D. H.

** Chasaka for your own house. D. H.

*** Spirits monopoly! D. H.

Oaths exempt. All those who do not wish to pay according to the previous year's assessment must take an oath and at the same time throw the sum of the fees into the box with their own hand. A monthly head has been appointed today to supervise the constant observance of all these rules. The chiefs will exercise this office in turn. In addition, a secret prosecutor will be appointed weekly by ballot from among the former heads, who will vigorously pursue the defaulters and inflict all possible measures on them.

Thursday, 5 Kislev 5565 (27 October 1804).

Nr. 619. V o n d e P s a l m e n l e s s .

Three elders have been elected from the local Psalm readers. All income from the psalm readers is to be given to the elders, who then distribute the sum among all the psalm readers at their discretion. No psalm reader may collect with a box, only the elders or those appointed by them may do so. It is also up to the elders to determine the salaries for the psalm readers. If one of the psalm readers disobeys, he may be expelled from the brotherhood for all eternity.

Nr. 620. V o n t h e s e l b e n S a c h e .

The Psalm reader Rabbi E. is accepted into the brotherhood.

Nr. 621. D e s t r a p t i o n f o r E n t h e i l i g i n o f t h e S a b b a t .

Rabbi I probably desecrated the Sabbath, because at night the Christians have built with him. It is resolved to build him for eternity to be excluded from the elections. Upon return of this right, the *Liberum veto* must be observed*).

No 622. V o m E i g h t u m s r e c h t .

On the above-mentioned date, by Kahal decree, the R. Jacob, son of R. Saul, the title to an undeveloped place and a small house between his house and the house of R. Zewi Hirsch,

* Great complication of reinstatement as unanimity is required.

D. H.

son of R. Shalom, Segal, was sold. For this he has to pay to the Kahal treasury*). But if by decree of the Bet Din this right is granted to R. Moses, son of R. Jacob, the Kahal has nothing to take from R. Jacob and to be his advocate against R. Moses. If the court order leaves these rights to the Kahal, they shall pass to the said R. Jacob from the bowels of the earth to the heights of heaven for the said sum for ever and ever, for which he shall be given a legal document.

No 6 2 3 . V o n d e r B r ü d e r s c h a f t h e F e l d s c h e r .

Sabbath, 21st Kislev 5565 (12 November 1804).

Last week, representatives were elected to bring order to this fraternity. According to the ordinance, the rules of rank are abolished in the fraternity and representatives are to be determined by ballot. Today, two members want to annul this balloting. The Kahal orders the balloting and the two recalcitrants are to be removed from the brotherhood.

No 6 2 4 . V o m E i g h t u m s r e c h t .

Sabbath, Abbot Vayyigash on the 6th of Tebet 5565 (26 November 1804). By Kahal decision, the representative R. Moses, son of R. Jakob,

the title to the small house and the square between the houses of R. Jacob son of R. Saul and R. Zewi Hirsch son of R. Shalom, Segal, has been transferred to him, for which he will not protest against the title of R. Zewi Hirsch to his own house, which has long since been sold.

No 6 2 5 . T h e c o m m i s s i o n o f a c a h a l m e t h a t i s c o n s i d e
d .

Sabbath, abbot. Vayyigash, 6th Tebet 5565 (26 November 1804).

Until the next ballot, Easter, it is decided not to invite Rabbi I to the meeting of the Kahal and not to allow him to sign any document.

* No sum is mentioned and a small space is left blank.

No 626. VontheunconductionoftheeldersoftheGroß
enWohldationkase.

Because the aforementioned elders do not fulfil their duties and especially do not pay their salaries, they are ordered to do so until the next Sabbath, otherwise they will lose their offices and be replaced by the Shammash until the new ballot.

No 627. Vondertheexperienceofthecompetition
ofthecahal.

Eve of Sunday, Abbot Shebat (4 December).

Rabbi E., elder of the Great Charity Fund, dared to insult the Kahal with indecent words. The local honest judges drew him to punishment to be imposed by the Kahal. The Kahal decided to strip him of the rank of elder for all eternity.

No 628. VondernenceofHebammen.

By decree of the Kahal, midwives are to be appointed by secret ballot. Two women have been elected for life under the same conditions as the previous midwives. They hold office together with the two older midwives. Mrs. R. and the second daughter of Rabbi U. were elected.

No 629. Undersuchwiththecommissionoftheme
mbersoftheKahalandofthemembers.

Rabbi E.*) has filed a complaint against the Kahal for his expulsion from the same. The Bet Din has decided to initiate an investigation to hear exactly E.'s evidence to the contrary. If it turns out that E.'s offences are true, the Kahal's punishment will stand. Two witnesses have testified that E. is indeed guilty, which is why the Kahal punished E. by expelling him and denying him the right to vote, observing the

* This may be the elder of the Great Welfare Fund: no.
627. D. H.

Liberum veto of the General Assembly. No Assembly may invite the said E. or entrust him with any official activity.
- under the *liberum veto*.

N r . 6 3 0 . V o n d e r n e n c e o f a h e b a m m e .

Monday, Abbot Shemot 5565 (5 December 1804), the third midwife of our town L. is appointed for life. She exercises her office with the two already appointed. Should the latter raise a protest against this, it shall be left to them to settle the matter by legal process. If the Bet Din decides in her favour, she shall nevertheless remain in office.*) In an adverse case, the Bet Din decides what is to be done in the matter.

N o t e 6 3 1 . V o n t h e S e l b e n S a c h e .

Rabbi L.'s sister-in-law, the midwife of our town, is obliged to pay into the treasury 12 chervonetz for this right.**). If, God forbid, she should die earlier than ten years from today, her descendants will get back as many chervonetz as the number of years too early she died.

N o . 6 3 2 . V o n t h e s e l b e s .

The midwife Rissa is to pay 25 roubles for the right to exercise the office.

N o 6 3 3 . V o m V e r k a u f t h e E i g h t u m s r e c o m m e n d e d .

The feldscher, Rabbi T., and his comrades were sold the right of ownership to his house with space at the end of R. Street behind the rampart at a price of 4 rubles.***).

N r . 6 3 4 . V o m W o h n r e c h t .

On the same date, Sabbath, Abbot Shemot (10 December 1804), the right of residence in our town was granted to Rabbi B. from W. in the usual manner at the price of five chervonetz.

* So open opposition to the supreme court and the principle of the sanctity of the judge. Why? This is shown by No. 631. Mrs. L. is sister-in-law of the Kahal oligarchen Rabbi L. D. H.

** The usual deposit amount. D. H.

*** For his own house, T. has to buy the Chasaka backing from the Kahal. D. H.

No. 635. Vonden Hebammen.

Each of the midwives who have now been elected must pay to the Kahal fund the sum that has long been determined. This is to be announced in all prayer houses.

Note 636. Vom Eigentumsrecht . Sabbath, Dept. Beschallach 5565 (31 December 1804).

Rabbi E. has to pay no less than 4 chervonets for the right of ownership to the house he now occupies, with all the buildings, to the kahal fund. Because of this decision, Rabbi D. did not want to pay the aforementioned sum.*)

In the year 1805.

No 637. To the world development of the Bet Din.

Today, on the eve of the Sabbath, 18th Shebat 5565 (6th January 1805) the Bet Din has sent to the Magnate**) Sch. for the second time under the Cherem to appear in matters against Rabbi E. H. in the Bet Din. The said Rabbi Sh. remained disobedient and did not appear.***)

Note 638. The addition of the commission of the commissions which has opened the cahal, and which has been ended by the Schammashiment and implementation of the commission.

The office of this office is established.

On Monday, 28 Shebat 5565 (16 January 1805) the Shotrê benê Israel (by this name the heads of the tithes are called), who are known to lead themselves extraordinarily well and to live in a God-fearing manner, appeared before us. They offered the Torah scroll and presented remarkable statutes. In order to protect them from all harm, we have decided to approve the statutes for the sake of a good cause. In this way, the present and future members of these

* Unclear. D. H.

**Magnate probably means: rich, influential, powerful. D. H.

*** Unclear case. D. H.

Brotherhood shall act and conduct themselves well according to these statutes. However, they shall also obey the Kahal. They are obliged to immediately obey any invitation from the head of the month. Should any of the members disobey, they are to be handed over to the court. In a word, they shall always live according to the law and the ordinances of the Kahal. Only on this condition are the statutes of the brotherhood recognised. By order of the Kahal, we, Shammashim and confidants of the city, sign this document on the above date. Signatures.

(Transcribed verbatim from the book.)

N r . 6 3 9 . T h e S a c h e b e t w e e n K a h a l a n d a J u d i n . In order to
settle
the

matter of the wife of Singer I,
three persons have been named
who

with the six
Representatives of the Threepenny Fee Settle the Dispute
shall. They have the power of the seven tubim of the city.
Sabbath, abb. Teruma 5565 (21 January 1805).

N r . 6 4 0 . V o n e m e n t o f a h o u g h c o n t r i b u t i o n .

Rabbi I. has been granted the right of ownership over a stone shop of
Pan K. on P.Street. This as a gift for his wedding.

N r . 6 4 1 . V o n e a p r o c e s s o f p r i v a t p e r s o n s .

Tuesday, Dept. Ki tissa (31 January).

Because Schneider R., according to the report of the merchant from Kr.,
does not act according to the decision of the Bet Din, two judges have been
appointed to investigate and punish the culprit and a third from the side of
R. If R. does not obey the regulations of the judge, he will lose the right to
participate in the elections and the election as overseer of the Threepenny
Tax.

N r . 6 4 2 . V o m W o h n r e c h t .

Against payment of five chervonetz, the right of residence is granted to the
rabbi.

D. from U. has been awarded. The head of the month has the right to

give him a

Chervonets. If, however, the aforementioned does not pay by the coming Sabbath, he will lose the right of residence in our city and will be forced to pay by a secret persecutor.*) (Cf. No. 662.)

No 643. Von estruction between privat persons.

On the evening of the same day, a meeting took place for the purpose of discussing the matter between Rabbi R. and the aforementioned merchant from Kr. Because R. did not follow the decision, he was excluded (cf. 641).

Nr. 644. Von the U n g e h o r s a n d B e t D i n . Rabbi G., son of R.

A., in spite of the cherem, has agreed to the decision of the Kahal did not comply. After the threat of being expelled from the to be expelled, he has agreed to obey, and all rights are to be restored to him.

Tuesday, Adar 5565 (31 January 1805).

Nr. 645. V o m E i g h t u m s r e c h t .

The posamenter Rabbi I. has been sold the title to the house located on his farm. He has long since paid the sum.

No. 646. V o n t h e s e l b e s .

To the house mentioned in file 645, the post-modernist I. has asked to enclose another place. The General Assembly granted him the right and issued this right under general rules and laws. Rabbi I. has paid everything to the cashier. He is the sole owner of this property (Chasaka) from today.

Thursday, 15. 1. Adar 5565 (2. February 1805). Seven signatures. B., Schammasch. vouches for an exact copy of the original.

* Imagine the situation: Someone does not pay a small sum, and immediately a persecutor is let loose with slander, false testimonies, etc.! Kahalidyll! D. H.

No 647. Von the Recommending of the Recommended.

The Kahal forgave the tailor Rabbi R. (cf. 641) his offences and reinstated him to his former rights. He is to pay 3 rubles to the Kahal treasury. However, R. did not pay the sum, and therefore the latter decision became null and void. He remains excluded.

No. 648. The straiten between the schneider and the change ment.

Regarding the dispute between Rabbi R. and the well-known merchant: If R. carries out the decision of the elected, his rights will be returned to him (No. 641).

No. 649. Von the selbes.

The following Friday, Rabbi R. acknowledged the decision and fully obeyed. His offence was forgotten and he remains in his rights and offices.

Nr. 650. Vom Asyl for wander prediger.

Friday, Dept. Ki tissa 5565 (3 Feb. 1805).

One of the houses of prayer has decided to set up a room where wandering preachers are to receive accommodation and lunch for three days free of charge. The representatives of the town have undertaken to pay 5 Polish Sloty per week for this purpose.

Nr. 651. Vom Eight ums recht.

Sabbath, Abbot Ki tissa (14 February 1805) the title to a house with buildings and passageway has been sold to Schneider Rabbi A..

Note 652. Von der the experience of the experience and person.

On the same day, Rabbi A. was granted the perpetual right to attend the meetings. He has already paid the sum to be paid for this.

Nr. 653. The result in the Rang Moren and.

The rank of Morenu was given to Rabbi A. From today onwards he can take this name and use it on every occasion according to the custom of Israel.*).

Nr. 654. V o n d e m W a h l r e c h t .

Thursday, 22. 1. Adar, Abt. Ki tissa (9. February) this right has been granted to Rabbi H.**).

No 655. V o n t h e a m e n t b e t w e e n t h e c a h a l a n d p r i v a t p e r s o n b e t r e f o r m e n t u m .

On the same day, the Kahal satisfied the claims of Rabbi E. (file 568). In return for his concession and in order to satisfy Rabbi M., the Kahal granted Rabbi E. a new title to the house and buildings together with space between his house and the buildings of R. M., which currently belong to the Christian A. E. (Chasaka).

No 656. V o r b o t t o t h e B a d e r , a f r o u n d o f s c h l e c t i v e r a t i o n .

Rabbi M., the bather, became engaged to a woman who does not have an impeccable reputation. It has been decided that he will break off the engagement. If he does marry, the shammash is ordered to proclaim in all the prayer houses that his wife is a lecher and that he is no better as her protector.***)

Nr. 657. V o m E i g h t u m s r e c h t .

By order of Kahal, on the above-mentioned day, the right of ownership (Chasakah) of the house and place and yard already legally vested in R. Israil, son of R. Abraham, the right of ownership (Chasaka) of the house and the place and yard, which already legally belong to him.****) was sold from the interior of the earth to the height of heaven.

* R. A. must have been very well-funded! Cf. file 652. D.H.

** Here the Shammash has deliberately written "Ki tissa" instead of Abt. "Wajjakhel" ben. D. H.

D. H.

**** Under Russian law. D. H.

N r . 6 5 8 . V o m E i g h t u m s r e c h t .

Sabbath, Abbot Wajjakhel (11 February).

Kahal Decision: Since the title over the place on Kaidanski Street where the late R. Abram, son of R. Israel, built a new house, which had been given to R. Susse, son of R. Israel, and his son, R. Israel, as an inheritance, now belongs to the Kahal, the Kahal today cedes this right to R. Susse and his son definitively from the bowels of the earth to the heights of heaven. This cession is conditional upon his and his son's undertaking that the heirs of the deceased R. Abram will not make any claims to the title over the place, such as the house and building of the tailor R. Abraham, son of R. Isai, Segal, i.e. all claims which should be made by them whenever must be settled by the aforesaid R. Susse and his son, for which he is liable with the above-mentioned house. R. Susse and his son must provide a secure deposit for this.

N r . 6 5 9 . V o n d e r h e b u n d i n t h e R a n g M o r e n a n d .

Rabbi I has been elevated to the rank of Morenu with all the attendant rights.

N r . 6 6 0 . V o m E i g h t u m s r e c h t .

The brotherhood of moneylenders has been granted permission to build their house up to the wall of the synagogue. Some town representatives have objected to this decision and the matter has been referred to the court for a final ruling.

N r . 6 6 1 . V o m E i g h t u m s r e c h t .

13 February, Abbot Pekudé, a dispute over property rights between the descendants of Rabbi L. and S. has been settled.

N o 6 6 2 . V o m W o h n r e c h t i n t h e S t a d t M i n s k .

The second warning has been sent to Rabbi D. from U.. If he does not pay 5 chervonets immediately, his right of residence will later cost 8 chervonets. The above under the *liberum veto*. The aforementioned also did not pay attention to this decision (cf. no. 642).

No 663. Annoment of the Brüderschaft Mishmorim
(Wächter).

On the eve of Thursday, Abbot Pekudé (16 February), the Brotherhood of Mishmorim was recognised by the Kahal, and entered in the Book of Brotherhoods.

No. 664. Bestraption of a verification. Because Rabbi N. has brazenly put a document on the property of the owner. right tore and his son Rabbi K. as a fee collector did not If the latter observes the decisions of the Bet Din, he must undertake to recognise the Kahal and Bet Din decision in the matter, otherwise the secret persecutor will be sent after him, who will find ways and means of forcing him to apply the strictest measures.

Nr. 665. Vonder Pacht and von deschenks.

Sabbath, Dept. Wajjikra 5565 (25 February 1805).

Because the rich of our town want to make an agreement with the local owners of taverns about the leasing of gifts*), five members are elected to put this matter in order and settle the matter.

Nr. 666. Vom Wahlrecht.

This right has been granted to Rabbi I.

Nr. 667. Vom Eigentumsrecht.

This right was sold to two brothers-in-law of Rabbi H. for 5 sherwonetz, with the right on the part of the head of the month to let him off one sherwonetz. Should the property and the inheritance belong to the descendants, the orphans of shoemaker G., they (the brothers-in-law) pay only 2 sherwonetz.

* Cf. Bogrow's memoirs, furthermore the question of the spirits monopoly in Volume I, and the notes there, p. 216 and 218. H.

No 668. The add document,
here added to the schawers of the Rabbins H., C. G. and I. S.

Nothing is said in these paragraphs that is different from what was said in the previous paragraphs about documents of title.

Given on the new moon of Nisan 5565 (19 March 1805). City of Minsk.

Signatures.

Nr. 669. Vom Eightsrecht.

In the above-mentioned, on the preceding page detailed*) Decision of Monday of the past Abbot Pekudé, according to which the right of ownership of the Kahal to the buildings and the place of R. Moses, son of R. Aaron, on Wilenski Street are transferred to R. Samuel, son of R. Aaron, namely for the rights of the orphans of his brother R. Leib to the place on which the shepherds R. Ruwim and R. Isai have now established themselves, it is decreed to inform R. Moses that if he transfers these rights to R. Samuel, son of R. Aaron, he is entitled to the rights of the orphans of his brother R. Leib to the place on which the shepherds R. Ruwim and R. Isai have now established themselves. Moses that if he will pay for these rights to R. Samuel 3 chervonets for these rights, R. Samuel must accept them, and the rights will pass to R. Moses. However, since R. Moses did not agree to this, the rights remained with the orphans of R. Leib.

Since R. Samuel appeared before the leaders of the city today with a request for the handing over of a written document concerning the rights to the name of his son Ruwim,**), the leaders decided to issue this document, but to give it to this son, Ruwim.

R. Ruwim until the R. Samuel has undertaken in writing that the orphans of his brother's body will never protest against the right to the place and buildings of the said R. Ruwim and R. Isai, and that they will not make any claim in this respect either to the Kahal or to R. Ruwim or R. Isai, neither they nor their successors or assigns ever.

* Missing. D. H.

** Here, half a line has been crossed out in the middle of the document and written in the margin on the right-hand side: from the word "R. Ruwim" to "Führern" it has been

written down incorrectly. Therefore these words are crossed out, which I sign. Baruch,
son of R. Z., Shammash.

In the obligation of R. Samuel there must be the condition that if ever the successors of the orphans should make any claim on the Kahal, R. Ruwim and R. Isai or their successors, R. Samuel is obliged to stand in with his property so that the title to the place and buildings of R. Ruwim and R. Isai may remain in all peace.

Tuesday, 3 Nisan 5565 (21 March 1805).

N r . 6 7 0 . V o n t h e s e l b e n S a c h e .

Tuesday, 3 Nisan 5565 (21 March 1805).

A document has been issued concerning the ownership of the houses and the square on Wilenski Street belonging to R. Moses, son of R. Aaron. The right, which until now belonged to the Kahal, is transferred from today to R. Ruwim, the son of R. Samuel, from the interior of the earth to the height of the sky without the slightest restriction, whereby R. Ruwim also has the right to demand compensation from R. Moses for the earlier exercise of these rights. Moses for earlier exercise of these rights; in return, the power of the Kahal is transferred to him. The Kahal assumes no responsibility for this sale.*) Protests and claims against this have to be fought by the R. Ruwim to be fought out. This document is written and signed on the basis of the laws and rules of the Kahal members in agreement with the Kahal decree in the premises of the Kahal.

No 6 7 1 . B ü r g s c h a f t f r o m t h e V e r k a u f l a u t h e A k t e 6 6 9 . I, the eldest in the name of the descendants of my deceased A. L., the undersigned, had signed an agreement with the Kahal. according to which I take full responsibility that the descendants of my deceased brother will never lay claim to the right of ownership of the place on which the shechards Rabbi R. and E. have now built. Not only the aforementioned, but also their descendants renounce, because from today on I take over to satisfy all claims on all sides, so that the only right of ownership belongs to the aforementioned Rabbi R. and his descendants.

Tuesday, 3 Nisan 5565 (21 March 1806). Rabbi A.

* So reinsurance is explicitly rejected. D. H.

N r . 6 7 2 . V o n e a f a l s c h e d o c u m e n t .

Thursday, 5 Nisan 5565 (23 March 1805).

It is hereby established that file 602 (Vodka matter) on the perpetual right of participation in elections has been issued to R. I. has not been issued correctly. The document in question has also been issued incorrectly and relates to claims in matters concerning the whole of society. It should be corrected that the above right was granted to the said Rabbi I. only against payment of 6 chervonetz.*)

N o 6 7 3 . V o m E i g h t u m s r e c h t .

The same has been given to two brothers-in-law and comrades-in-arms, Rabbi S. and E. The property relates to their own places and buildings, for which they have paid everything to the cashier.**)

N o . 6 7 4 . V o n t h e s e l b e s .

Monday, 9 Nisan 5565 (27 March 1805).

It is decided to end the dispute with Rabbi I and to give him the perpetual right to participate in the elections. From today, therefore, he enjoys this right (cf. 672).

N r . 6 7 5 . V o m W a h l r e c h t .

On the same day we ended the matter with Rabbi N. and granted him the perpetual right to participate in the elections without any objection from any side. The said N. has paid everything; he enjoys his rights from today (cf. 605).

N r . 6 7 6 . V o m E i g h t u m s r e c h t .

Thursday, 12 Nisan 5565 (13 March 1805).

Rabbi I., son of I. S., has been granted the right of ownership to the space under the balcony by the stone shutters of Pan T., the entire length in front of the shutters now owned by the merchant B.. He has paid everything for this right.***)

* Unclear. After 674, the Kahal completely retreated. It seems to be a matter of dirty dealings.

** Land acquired under Russian law is also still to be paid for at the Kahal n. D. H.

*** It is not clear what advantage I. has from the "biscuit". D. H.

No 677. Von der Abrechnung der Ältesten der Großen Wohlfahrtskass.

Because in the annual accounts (cf. no. 603) of the elders of the Great Welfare Fund, the expenses exceed the income by 120 roubles, a closer examination was carried out and it was found that 46 roubles were spent on things that did not concern the town at all. They must therefore be paid out of the elders' pockets. The future elders may not take office until the new ones have given them a promissory note for 46 roubles, due on the future Feast of Tabernacles 5565. If the latter have no assets, the future Kahal must seek security elsewhere. If the elders do not like this arrangement, it is up to them to file a complaint with the Bet Din.

No 678. Von der Erfahrung der Tub.
Rabbi I has been given the title Tub for one year.

No. 679. Von der Zulage und Prediger.

On the same date, Rabbi P., who receives a weekly salary of 15 kopecks, had his salary doubled during the holiday.

Note 680. The contribution of the commissions and the commission of measurements and measurementations

Sterkung der Jüdischen Geste.

On Passover 5565 (3 April 1805) judges were appointed by ballot with a term of office of one year until Passover 5566 (1806). In addition, five persons have been elected from among the members, and all of them have to find measures to strengthen the law. All those elected have the power of the Extraordinary Assembly. Those elected have the right to fully examine all laws and to make changes according to their discretion and conviction. Anything they undertake will be recognised. Should any judge of the Appointed not wish to undertake this duty, he shall forfeit his office, and another shall be elected in his place. They shall also exercise supervision over the judges. The date by which they must complete their work is the 18th of Iyjar.

If the work is not completed by this date, an Extraordinary Assembly shall be convened by the Monthly Head for the purpose of electing a new Commission. In the meantime, the Kahal has no power. Its decisions have no legal force.*).

No . 6 8 1 . V o n d e r n e n c e o f t h e e l t e s t o t h e G r o ß e n W o h l
f a h r t s k a s s .

The election of the Elders of the Great Welfare Fund for the next year shall not be made by the electors, but by the members of the Kahal.**) jointly with the five above-mentioned persons elected to strengthen the laws.

No 6 8 2 . V o n d e r n e n c e o f t h e a u d i t i e s o f t h e D r e i g r o
s c h e n g .

On the same day, the supervisors of the threepenny fee were appointed. Only four are to be elected. They shall have the power of the six of the previous year, without any exception.

N r . 6 8 3 . V o n W a h l e n .

At the good hour. The voters for 5565 (1805).

Five persons are on Easter 5565 (4 April 1805) to A u f s e h e r n
T h e D r e i g r o s c h e n g e s a r e appointed. Four names. By these electors
have been chosen for the nine supervisors.

Judge: Six names.

The six have been appointed judges of our town. The clerk has also been
elected.

N r . 6 8 4 . V o n d e r h e b u n d i n t h e R a n g M o r e n a n d .

Rabbi N., son of R. I., has been elevated to this rank on condition that
he pay 4 rubles to the Kahal's treasury.

* An interesting decision. Despite all the banning curses, discipline is loosening. The temporary dethronement of the Kahal by the appointed commission is striking. The Kahal was in a sense a r u s s i c authority, appointed to administer the community. This is certainly dethroned without asking the Russian government ! D. H.

** Probably as a punishment for the bad accounting. (Cf. no. 603.) D. H.

No 685. Von der höh ung in the region of the Gewesen Haupt.

Rabbi A. has been elevated to this rank. He enjoys the rights of all other chiefs of our city. For this honour he is to make a payment to the treasury at his own discretion.*)

Nr. 686. Vondem Wahlrecht.

Rabbi I., son of R. M., has been granted the perpetual right to vote in the elections.

Nr. 687, 688, 689. Von theselben.

Nr. 690. Vondernence in the regulation of tubim.

This right has been granted to Rabbi I.

Nr. 691. Von the silber nepocal for synagoge.

Rabbi I took silver from the local synagogue for the purpose of making a cup and did not hear from him for a long time. He returned neither the cup nor the silver. It has therefore been decided to deprive him of the title of Morenu for this act. Any member of the Kahal can ban him from attending the meeting.

Nr. 692. Leaders have been appointed

to the group until 5566 (1806).

Raschim (heads): Four names.

Tubim (leader): Four names.

Ikkarim (Active members): Three

names. Candidates: Seven names.

If one of the elected heads does not want to accept the office, Rabbi M. takes his place.

Judge (unsalaried): Six names.

* For the sartorial psyche, such a conception of giving thanks for an honour through a gift of money is exceedingly characteristic. For them, "honour" is "public flattery of vanity". Our concept of honour is something quite different. D. H.

The above is confirmed by the signatures of the electors on the holiday of Passover this year 5565 (15 April 1805). Five names.

No. 693. The Environment of the Elects of the Großen Wohlfahrtskass (vgl. Nr. 603 u. 681).

Six elders were elected for the Great Benevolent Fund on Passover 5565 (5 April 1805). Six names.

No 694. Von des chäftes der Großen Wohltätigekass.

Because of the missing sum of 46 roubles (cf. No. 687) in the treasury, it was decided to take it from the treasury of the Shepherds' Brotherhood against a receipt from the Kahal. However, the receipt may neither be handed over nor shown to the elders of the welfare fund.*)

No 695. Von der nence of the new elects for the Große Wohlfahrtskass.

Thursday, the 3rd free day of Passover (6 April), four elders were elected for the treasury, because those appointed yesterday did not accept their offices. Four names.

Note 696. Von der nence of the funded development.
On the same day, Rabbi D. was elected as an elder for the treasury.

Note 697. Von der description of the Bet Din betrefere
d by the Ausher of the Schächtgebühren.

Here it is confirmed by the Bet Din that the four appointed overseers (File 683) shall have the power of the six previous ones.

Nr. 698. Von the Duch sich the Tora Rollen.

The preacher and three representatives of the city, endowed with the power of the seven tubim, have to go through the scrolls of the five books of Moses.

* Apparently this is to force them to pay. D. H.

see. The aforementioned shall, at their discretion, find the source of the expenditure. If anything is to be proclaimed in this matter, the Shammashim shall take this proclamation upon themselves.

No 699. V o n d e r B e g l ü c k w ü n s c h u n g t h e O b r i g k i t .

Monday, 23 Nisan 5565 (10 April 1805). For the congratulation of the authorities, a sum is to be determined, which the plenipotentiaries of the treasury of the shechita fees*) against receipt of the Kahal.

N o t e 7 0 0 . T h e c o n d i t i o n o f a c a h a l m i n i t u a t i o n .

Because Rabbi H. insulted the head, Rabbi G., during the session in the Kahal house, the person in question must read the Psalms in the Bet Hamidrash for three days as punishment and is deprived of the title Morenu for this time.

N o 7 0 1 . T h e s t r e a t i o n b e t w e e n p r i v a t p e r s o n s a n d t h e E i d e .

Rabbi E. G. is to take the oath in his case against Rabbi G.. The formula for this is given by three judges. Since E.'s testimony is tangled up in contradictions, the formula for the oath is to be taken on the first Monday of the three fasts in the large synagogue, with the Torah scroll in his hand and wearing the tallit. His wife should be present and confirm the oath with the word Amen.

Wednesday, 25 Nisan 5565 (12 April 1805).

N o 7 0 2 . T h e r e s e r v i c e o f t h e c o m p e t i t i o n o f t h e c o m p e t i t i o n s .

Wednesday, 25 Nisan 5565 (12 April 1805).

By secret

ballot, Rabbi M. been elected
 as supervisor of shechita levy and the threepenny
levy.

* So from the treasury designated for state taxes by the Russian government the

bribes are taken. D. H.

Nr. 703. Vom Eide in Schächteranged Amtes.

Thursday, 26 Nisan 5565 (13 April 1805).

It has been decided by the Kahal and the overseers of the Dreigroschengebühr that all the shepherds and assessors should repeat their oath.

Note 704. Bestraffung für Ungehorsamkeit
Totenbes.

The investigation proved that the tailor Rabbi I was guilty of insolent remarks and personal insults against the decisions of the Bet Din and the brotherhood of the holy undertakers of the dead. He added to this offence by buying the stolen goods. He is thus excluded from the brotherhood for all eternity.

Nr. 705. Von der Verurteilung der Synagogenmitglieder
wegen der Verurteilung der Synagogenmitglieder.

The schoolboy N. insulted the honour of the head of the month by not greeting him and by insolent remarks, and furthermore did not invite him to the lecture of the prayer in the synagogue and did not take him into account at the circumcision of his son. Even to the banquet he did not invite him. Therefore he is deprived of the office for a month with the only exception that he should knock at the houses and call the people aloud to prayer.*)

No. 706. Vom Schulklöpper.

Because Rabbi L., Schulklöpper, does not fulfil his duties, he must make amends and ask for forgiveness. Only under these circumstances can he be forgiven.

No 707. Vow der beiden Cantors.

No wandering cantor may be admitted to the local houses of worship for the purpose of performing the service.

* I.e. the unpleasant duty is left to him as a punishment, but all income is barred. D. H.

Nr. 708. Von der Verstärkung des Bet Din.

In order to strengthen and protect the laws, it has been decided by the Kahal to elect a secret persecutor by balloting to prosecute anyone who acts against the laws and disobeys the Bet Din or Kahal. The latter shall have the right to pursue the culprit until he is forced to obey. The secret persecutor is appointed weekly.

Nr. 709. Von der where advocated by the Bet Din.

In matters against Rabbi D., who is before the Bet Din as a result of disputes over property rights, two advocates are to be named: a head of month and a representative of the city appointed by ballot.

Nr. 710. Von der Ladung the Bet Din and die
Brüderschaft the Toten bestated with the synagoge.

Because the holy brotherhood, in order to build the synagogue, increased their property rights, even to a part of the synagogue courtyard, this brotherhood received a summons before the Bet Din of the Kahal.

Note 711. Von the Selben Sache.

The General Assembly decided to grant the Holy Brotherhood the building of the synagogue on the condition that it undertakes the renovation of the Kahal meeting hall. Some members protested against this decision.

Nr. 712. Von den statuten of the Bet Din.

Five electors have been appointed for the purpose of compiling the bylaws (file 680). This work is to be completed by the middle of next month Siwan.

No 713. The admissions in the security of the formation of
Wodka.

Monday, Abbot Naso (15 May).

Because large sums of money are needed to run the process, so are

two members have been appointed to do their utmost in this matter. Half of the expenses will be borne by the Brotherhood of Morticians, the other half by the Kahal. The two members of the commission have the right of Extraordinary Assembly. However, they are first to take legal action against Rabbi S. at the Bet Din. If they win the case, they will receive half of the expenses from the sums of the percentage levy.*).

N r . 7 1 4 . V o m E i g h t u m s r e c h t .

The property right is sold to Schneider Rabbi I., namely over warehouses that the said Rabbi I. has built on Schloßstraße. He has already paid everything for it. The Shammashim of the town have signed the document and handed it over to him.

Wednesday, 1st day of Siwan 5565 (17 May 1805). Seven signatures.

N o 7 1 5 . V o n t h e A n n u l l i a t i o n o f t h e P s a l m e n b r ü d e r s c h a f t .

Because the Brotherhood of Psalm Readers has expelled Rabbi P. from their midst, the Kahal has determined that the decision of the Brotherhood be annulled. The said P. remains a member of the brotherhood. He is obliged to ask for forgiveness from the assembly convened for this purpose. This will atone for his offence. P. shall immediately make this petition to the elders. If he is not forgiven by the fraternity, the Kahal shall order the fraternity to continue to retain P. until new elections are held. Even if the balloting should not elect the P., he will still be considered by the Kahal as a Psalm reader and member of the brotherhood. The above is recorded in the Book of the Fraternity.

N r . 7 1 6 . V o n d e n P r i v a t b e t h ä u s e r s (M i n j a n i m) a n d T o r a R o l l e n .

It is to be announced in all local prayer houses on the coming Monday that from today onwards no prayer house may be opened without the permission of the Kahal. At the same time, it is ordered under the Cherem that all prayer

* It is the vodka shift (nos. 557, 599, 600), but the matter of Rabbi S. is incomprehensible. D. H.

houses that own scrolls of the five books of Moses belonging to the synagogue must return them to the synagogue without delay.*).

Note 717. Vow erbothevercaution of speises in the Schenken a Juden.

From today onwards, all those who own taverns are forbidden to sell fish coming from abroad to the local Jews, with the exception of the markets, where this prohibition is lifted. It is forbidden to keep boiled eggs in the taverns. All this shall be proclaimed aloud under the Cherem in all the houses of prayer.

No 718. Vor chending the rolles of formoses.

Sabbath, Dept. 18th Siwan (3 June 1805).

A correction is to be made in reviewing all Torah scrolls belonging to the Kahal or private individuals located in the synagogue. A payment is to be made for this work. If the private individuals do not make the payment, it is to be paid for under the "EzGahaim" from the Kahal treasury. However, the roll in question then becomes the property of the Kahal. If the corrector does not find an error in the roll belonging to a private person, it remains the property of that private person and the work of the corrector is paid for by the Kahal.

Note 719. Von Bestiments of the security in the publicling of the formation of the Moses.

From today onwards, the cantors and shammashim Mi sheb berech**) are permitted to read on the Sabbath. On the days of the Sabbath and holidays of the new year, as well as the Day of Atonement, only the rabbis and preachers may read this blessing, as well as those who make Aliyah***). On ordinary Sabbaths, from the seventh Aliyah

* It must be noticeable that the prohibition against having private prayer rooms, i.e. simply praying at home, is repeated over and over again. One simply did not obey. Perhaps the ban is also directed against the Hasidic sect.

D. H.

** Vol. I p. 44. Public blessing on occasion of the circumcision ceremony.

*** Vol. II p. 26.

to the last, it is forbidden for the head of the month to read Mi shebberech. It is forbidden to read the Mi shebberech except for the persons mentioned. The cantor and shammash are permitted to read the mi shebberech of the purchaser of the aliyah for the guest, as well as for the hotel owner where the guest is staying.

No 720. Vochzeitgeschenk für den Enkel des Rabbiners.

As a wedding gift for the Rabbi's grandson, 3 chervonets have been designated.

Nr. 721. from the Lader Chassides in the Reih of Fleischläden.

The last of the newly built shops on the side of the river is to be given to the Hasids for the purpose of selling and distributing the meat from the cattle, which is slaughtered with thinly ground knives.

Nr. 722. Vom building the synagoge of the broderschaft der Totenbestatter.

Various local and foreign people protested against the arbitrary widening of the space during the construction of the synagoge. It was decided that the monthly head should call a meeting, to which, however, the members of the said brotherhood should not be invited. The meeting should only consist of members who do not belong to the brotherhood. However, because the head of the month, G., is a member of the holy brotherhood, the Bet Din has called a meeting for tomorrow at which the next head, Rabbi M., is to be elected. He will then convene the meeting. As a result, Head G. has declared that he will induce the brotherhood not to continue with the building, so that the calling of a meeting would be superfluous. Despite this promise by Rabbi G., the construction was not stopped the following day. As a result, the Shammashim at the second Haupte immediately ordered the convocation of the assembly. The Grand Rabbi is to chair this meeting. The decision of this assembly alone is authoritative for this matter.

No 7 2 3 . V o n d e l e i d i n g t h e K a h a l .

The maid of R. M. reported that the shepherd M. had insulted the members of the Kahal. The person in question denied it. As a result, he is to take an oath in the synagogue next Thursday with the scroll in his hand. Otherwise, he will lose the right to slaughter cattle and forfeit the right to sell the meat for all time. The good understanding with him can only be restored if he asks every offended member for forgiveness.

No 7 2 4 . V o r t h e r e s e r v i c e o f t h e s e t i t i o n s a n d t h e m e m b e r s o f t h e m a n a g e m e n t .

The title of Morenu has been returned to Rabbi M., son of R. I.. He continues to have the right to participate in the ballotings of the General Assembly.

Nr. 7 2 5 . V o n e m b e r o f t h e s y n a g o g e
b e c a u s e o f t h e c o n t r i b u t i o n o f t h e S y n a g o g e n h o f .

In this matter, the General Assembly of the members who do not belong to the aforementioned Brotherhood has been convened. This meeting was held on Wednesday, 22 Siwan (7 June). The Brotherhood requested that the voting be done in sealed envelopes. The shammashim and confidants of the town have collected views on the matter in sealed envelopes. Eleven members have been appointed to go through the slips and process the material. The above commission is to be guided only by the contents of the slips. If, in the opinion of this Commission, the judgement should prove too severe for the Fraternity, it has the right to convene a new meeting. The decisions of this commission shall also have legal force if not all eleven but only seven members are present. The decision reads: The entire site of the synagogue courtyard, which the brotherhood has used for the construction of the synagogue, remains the property of this brotherhood for all eternity. In exchange, however, the brotherhood shall completely renovate the meeting hall of the Kahal. Furthermore, it shall endeavour to have the Brotherhood of Percentageless Loans remove its room from the

Synagogue courtyard removed to create more space. If these two points are accepted and settled, the place in question will remain the property of the brotherhood. Should one of these points not be accepted, the matter would be returned to the court.

No. 726. Von the selbes.

Sabbath, Dept. Korach, 25 Siwan 5565 (10 June 1805).

Both parties have named two representatives each for this matter. These four are joined by three representatives of the city and the head of the month, the latter without voting rights. What this commission decides becomes inviolable. Rabbi I. may not be elected to this council on the part of the holy brotherhood and Rabbi E. may not be appointed on the part of the other party.*)

Nr. 727. Von der labilität of a musician, als a batchan**
).

Many residents of the town have expressed the wish that the musician Rabbi I be given the right to act as batchan at the weddings. The Kahal has complied with the request and granted permission, which was previously withdrawn from him.***) He can perform the two offices at the wedding according to the host's wish, i.e. the office of batchan and that of musician. However, if another batchan is invited to the wedding, Rabbi I may only play as a musician. These acts have been signed by the shammashim and confidants of the town.

No. 728. Von den Garküchen für Juden.

It is to be proclaimed Monday, 4. Tammuz 5565 (19 June 1805) in all synagogues and prayer houses that none of the town kitchens (kosher) are to be used on

* Apparently two black sheep for the Kahal. D. H.

** Jester, bajazzo, clown who can be found at every Jewish orchestra. His duty is to entertain the honourable audience at the weddings by grimaces, jokes, leaps, improvisations, but sometimes also by sleight of hand and other tricks. Among these jokers one sometimes meets men who are learned in Jewish terms. These parody sayings of the Talmud to the amusement of the audience (Bogrow, Memoirs Vol. I p. 249). D. H.

*** Cf. nos. 578, 734 and 770. D. H.

Jews may sell beef, fish and boiled eggs. No one has the right to sell the aforementioned food, including kosher eggs, to local or immigrant Jews.

No 729. Vow n e s t h e c o m m i s s i o n o f t h e b u s i n e s s t o t h e
a r r e s t a n t s .

Two advocates, Rabbi M. and I., have been appointed against Rabbi M., son of A. S.. They are instructed to prosecute the said Rabbi M. for embezzlement of the fees intended for the arrestant's lot purchase.

No 730. T h e m e a s u r e o f m e a s u r e s a n d m e a s u r e s o
f t h e J u d i s c h e n G e r i c h t e a n d G e s t z e .

Our judicial power shall be strengthened. Anyone who does not submit to the decision of the Bet Din after the third summons will receive a summons for the last time under the Cherem. After this summons, the summoned person, regardless of his status and power, will be entered in the book. Such a person is further forced by the secret persecutor with all possible measures.

N o t e 7 3 1 . l a b i l i t y t o b e t t e l n .

Rabbi A., son of R. E., has been allowed to beg weekly.*)

No 732. V o w e r b o t h t h e m u s i c a n t s o n t h e s t r e e t s a n d p
l e a t i o n s .

Sabbath, 9th Tammuz 5566 (24 June 1805).

Musicians are forbidden to play anywhere in public on the street or in a square. They only have the right to play in the houses where a celebration is taking place, in the courtyard of the synagogue, or in the courtyard or hallway of the house where the celebration is taking place.

* The need and poverty in the ghettos is often enough indescribable. The number of poor people who live by begging is therefore large. The establishment of privileged beggars is reminiscent of medieval conditions and of the Orient today. D. H.

No 733. The commission of a Juden for
Beliding the beilling of the Schöffeng.

The wood turner A. insulted the assessor of the court of lay assessors. *) It is decided that he, together with two of his acquaintances, will visit the assessor at home and make amends. In addition, he will pay a fine of 2 Chervonets. If he does not do this within one month, he will lose his title of Morenu for all time. The head of the month can reduce the fine by 1 chervonetz.

No 734. Von der straption of a batchan where the ca
hal development.

The head of the month reported to the Kahal that the musician Rabbi I, who was already mentioned in file 727, told that he had to spend 10 chervonetz for the right of a batchan, whereas he had only paid 3 chervonetz. It was decided that the other Batchanim would return the money to him and that he would be expelled from the brotherhood. **)

Nr. 735. Von der Strafe.

Sabbath, Abbot Pinchas, 16th Tammuz 5565 (1 July 1805).

If the turner A. does not pay his fine by Tuesday, the decision of the Kahal will be executed according to file 733.

Nr. 736. Von der straf the selben.

Because the turner A. insulted Dr. S. ***), he is expelled for eternity from the General Assembly and loses the title of Morenu, subject to the *Liberum veto*.

* It is apparently a case of insulting a Russian (No. 736). The case is therefore very unpleasant for the Kahal. Hence the " e u r o p e a " atonement through personal visitation. In addition, there is the sartorial atonement with two chers wonetz and withdrawal of the "morenu". Cf. 562 and 564. D. H.

** It is striking that the Kahal is suddenly so sensitive. He seems to feel that the payment of money for the conferral of office is not entirely fair. The payment of money seems in part to be, as it were, an entrance fee into the guild. D. H.

*** The offended Russian assessor. D. H.

No 737. The beggars and the advication of a working

It is proclaimed in all prayer houses that beggars are not allowed to beg without the express permission of the overseers. The head of the house is forbidden under the Cherem to give any alms to beggars who are without a permit. No householder may give lodging to the beggar. They may only live in the hekdesch (hospital). No one is allowed to give rooms to the migrants either.

No 738. Von der strapion for a peration.

Because the tailor Rabbi L., son of F., committed an offence and was surprised by two witnesses, the Kahal decided to exclude him for all eternity from the brotherhood of tailors and to enter this case in the book of the brotherhood. The Kahal will not enter into any negotiation with him over this matter. If the judges of the brotherhood do not want to make this entry, then the Shammashim of the city shall make this entry under the same conditions.

No 739. Von der Erlaubnis and the Prediger der
The brotherhood is entitled to join the brotherhood. The preacher of this brotherhood, Rabbi M., is granted the right, to go collecting with the can on Monday and Thursday, in all the houses and Bet Hamidrashim. The preacher can use the money collected to feed himself. He can also send a representative if he does not want to carry out this collection himself.*).

Note 740. Von der present of the recommitities of the
e Großen Wohldationkass.

The elders of this fund are obliged to give an account every month. Four tubim are appointed for control.

* The salaries of the rabbis were low, and poverty was also great among some of them. (Cf. No. 747.) D. H.

No 7 4 1 . V o n t h e b u i l d i n g o f t h e s y n a g o g e o f t h e h i
l i d e r b r ü d e r s c h a f t .

Two advocates are appointed to file a suit against this brotherhood. The head of the month, Rabbi M., is still assigned to them. Because of the sale of the seats in the synagogue of this brotherhood, the Shammashim are forbidden to inform the city about it until next week. If the judicial settlement does not take place by next Wednesday, the Shammashim are allowed to make propaganda on Wednesday because of the seats. If the delay is on the side of the brotherhood, the shammashim are not yet allowed to sell the seats.

No 7 4 2 . T h e c o m m i s s i o n a n d t h e h e b a m e t o p r o v i d e
t h e i r m a n u s e .

The midwife R. T. is obliged to grant her husband, Rabbi A., 4 Polish Sloty as monthly support. She must commit herself to this and to punctual payment in writing. The husband must be informed that this sum will be paid by his wife.

No 7 4 3 . V o r V e r b o t , t h e A m t o f H e b a m m e a n .

Under the Cherem it is to be proclaimed in all prayer houses that Mrs. M., widow of the deceased Rabbi I., has no right to exercise the office of a midwife. No pregnant woman may appoint her to give birth.

N r . 7 4 4 . V o n d e r i n S a c h e n E i g h t u m s r e c o m m e n d e d t
h e S c h a m m a s c h i m e t h e V o l l m a c h t .

The shammashim and shop stewards of our city have been given authority to officiate in matters of property rights and to summon people to court. No head of the month may act against them. The shammashim, however, have the right to finish things that have been started. It has been decided that from today onwards, one eighth of the sum paid shall belong to the Shammashim for this right. Each head must pay a part to the Shammashim after receiving the money. Everything has been decided according to law and justice.

Ten signatures.

Nr. 745. Vom Eider Privatperson vor the Bet Din.

In matters between Rabbi's I. and M., the latter should take an oath. It is decided today that this oath should be strengthened. The person concerned must take this oath on the day of Haasinu (July 15) and not later than the coming 3rd Ab 5565 (July 17, 1805) before prayer in his tallit (prayer shawl) together with tefillin (the prayer straps) and shroud with the scroll of the law in his hand.

Wednesday, 26 Tammuz 5565 (12 July 1805).

No 746. The conduction of the general development
of the Chasaka.

These funds shall be deposited and kept by both Shammashim. The latter have no right to spend any of it except by special decree.

Note 747. Exemplimentation of Acte 739.

On the previous Sabbath, the preacher of the Brotherhood of Shepherds, Rabbi M., was granted the right to collect offerings for his benefit in all prayer houses on Mondays and Thursdays. Because this collection does not correspond to his dignity, it was subsequently decided to pay Rabbi M. 2 Polish Sloty per week from the slaughter fees.

No 748. From the audits of the contribution of the bro
te and the measure, which were warmers
the competitions are competed.

Sabbath, Ab 5565 (15 July 1805).

It shall be announced in all prayer houses that the Grand Rabbi has decided to supervise the sale of food. No bread or flour containing worms of any kind may be sold. No one may sell the above foodstuffs without the written permission of the overseers. For their efforts, the supervisors will receive 8 groschen per week from each baker and merchant.

Nr. 749. Vom Eigenthumsrecht.

This is a withdrawal of the protest concerning E.'s right of ownership to his place in B. Street. The Kahal has withdrawn his protest and left the said E. in his rights.*)

Wednesday, 12 Ab 5565 (26 July 1805).

Nr. 750. Von der Bestrafung mit Ungehorsamkeit der Kahal.

The city representatives summoned Rabbi M. as a result of his wife's complaint. However, he did not come. The second summons was also unsuccessful. As a result, he was excluded from the holy brotherhood for all eternity and removed from the building of the synagogue until he makes an apology. If he makes an apology to each member individually, his offence will be forgiven and he will be restored to his offices.

Nr. 751. Von der Ungehorsamkeit der Kahal und der Privatperson.

Because Rabbi I. insulted the family of R. M., he was summoned before the court to answer for his actions. He did not comply with three summonses. He is therefore expelled from the brotherhood of Shibe'a Keruim until he has repented. The case was conducted on the basis of the legal complaint and the testimonies of the witnesses. At the end he was told that he would be punished if he did not appear. He disregarded this threat.**)

No 752. Vom Eigenthumsrecht.

This right is sold to E. H. for a house together with the buildings of the blacksmith I. on B. Straße. The file is equal to that of many others. He has already paid the sum due for this.

Note 753. In der Synagoge der heiligen Bruderschaft.

The Kahal is to impound the fraternity's house until it has renovated the Kahal's meeting hall. (See file 725). Sabbath,

* Once again, an open defeat of the Kahal Authority. D. H.

** Clear sign of the failure of Kahal discipline as a result of internal rot, not least in the leading circles. D. H.

Abbot Waethchannan 5565 (29 July 1805).

No. 754. Von the selbes.

On the same day it is decided to announce in all prayer houses that the seats in the synagogue may only be sold by public refusal. No one may sell or buy these seats by any other means.

Nr. 755. Vom Eigentumsrecht.

The right of ownership over the house, the buildings and the square, which he now administers, is given as a gift to Rabbi Sch., a member of the tithe. For the same right on another place he has to pay 24 Polish Sloty. The above properties are located on the Shatskatskaya Sloboda near Minsk, two versts away.

No 756. Von der supplication from the Gemeindevorstand.

Rabbi E. was expelled in observance of the *Liberum veto*. The Grand Rabbi can grant him his protection in such cases. Therefore, the Grand Rabbi demanded mitigation of the decision. He mainly opposes the *liberum veto*. In his view, at least three members must raise the *liberum veto*.

Nr. 757. Vom Wahlrecht.

Tuesday, Abbot Ekeb (1 August), the perpetual right to vote has been granted to Rabbi I. from B.

No. 758. Von the selbes.

The same right is granted to Rabbi D.

Nr. 759. Vom Geschenk an den Rabbiner.

Sabbath, Dept. Ekeb 5565 (5 August 1805).

Grand Rabbi

was paid 4 roubles

for expenses at the Feast of the

Circumcision.

Nr. 760. Von der nennung der Auditoren der Bat Chanin

On the same day, Rabbi's L. and S. were appointed as overseers of the

appointed the local Batchanim. They have the right to supervise all activities of the Batchanim, to remove unworthy persons and to appoint others. These two supervisors are presided over by N.

N. shall be appointed. All decisions of the two must be confirmed by the said N. N. without fail.

N r . 7 6 1 . V o n a p r o c e s s o f p r i v a t p e r s o n s .

Rabbi B. sold his grandson Rabbi F. two places in the Bet Ha midrash of the men's section and for the large synagogue in the upper women's section. His wife protested against this sale. She and her son A. have a document that revokes F.'s rights. However, it has been established through various circumstances that this document is supposed to be forged or does not exist at all. Mrs R. is requested to present this document to the judges. However, as she did not do so, the protest is declared null and void. Should she later appear and wish to show the document, the Bet Din will no longer pay any attention to it. The agreement of Rabbi B. therefore has the force of law, and no one can further protest against it, which is solemnly confirmed for the Kahal by the Shammashim and confidants of the city with their signatures. Monday, 25 Ab 5565 (7 August 1805). The copy of this provision is also handed to Rabbi E. and his daughter F. (?)

N o . 7 6 2 . V o n t h e s e l b e n S a c h e . (?)

Should the Head M. refuse to convene the meeting of the Kahal in the time of his office in this matter, he shall forfeit his right and the same shall pass to Rabbi M., who shall immediately convene the Kahal. Should the matter be heard by the Bet Din, Rabbi M. and M. with the right of the seven tubim of the city to represent this matter before the Bet Din.

N o t e 7 6 3 . V o m E i g h t u m s r e c h t .

Wednesday, 9 August.

The carter E. and his brother-in-law have built on a site and claim*) the right of ownership. The head of this month, two

* V e r l a n g e n t h e Chasaka. This depiction strongly indicates the backlash associated with the Chasaka. By paying a small sum, one secures the support of the Kahal and safeguards oneself against competitors of Jewish origin. D. H.

Representatives and a shamash conferred to determine how much they should pay for this right.

N r . 7 6 4 . V o n d e s s e l b e n .

The two property right seekers have to pay 6 roubles, for which they were given a document.

N o 7 6 5 . V o n d e s t r a p t i o n o f p r i v a t p e r s o n .

Because Rabbi I. insulted Rabbi H., the Kahal deprived him of his place in the synagogue of the holy brotherhood in the women's section as punishment. In addition, Rabbi H. has the right to sue the insulter in a non-Jewish court.*).

N o t e 7 6 6 . O f t h e s c r i f t s a n d d o c u m e n t s o f t h e K a h a l , w h i c h a r e b e i n g p r i v a t p e r s o n e s , a n d o f t h e c o n t r i b u t i o n o f t h e s e l v e r s .

Because Rabbi H. declared that he had acquired various documents belonging to the Kahal in exchange for payment, and that he had also received a few rubles from the Kahal, in total 22 rubles, Rabbi H. received the right of ownership to the house and the square in the old Fr. street in exchange. After examining the sum of 22 rubles, the Kahal decided to demand another 3 rubles from H. for the above right.

N r . 7 6 7 . V o n t h e s e l b e s .

Tuesday, Dept. Ki teze 5565 (22 August 1805), it has been decided that for the purpose of examining the submitted bills, papers and documents of Rabbi H., two representatives are to be appointed by the head of the month.

N o 7 6 8 . V o n d e s t r u c t i o n o f m u s i c a n t s f o r p r o g r a m m e n t a t i o n .

By decision of the Kahal, the musicians who beat up a comrade, Rabbi I., are to be expelled from the

* Where he will be powerfully put in by Jewish witnesses. G e l d s t r a f e is the only severe punishment, and further, the injury of vanity. D. H.

community of musicians have been punished, but mainly for not recognising the good will of the Kahal to settle the matter in peace. At the same time, Rabbi I referred the matter to the non-Jewish court.*). By this offence he is also expelled from the guild of musicians by the Kahal. None of the inhabitants may now ask the said musicians to marry. They are also no longer allowed to hold the office of a batchan.

Nr. 769. Von the Musicians.

On the same Monday, all local musicians are prohibited from collecting on the following Hanukkah festival. The above with the application of the *Liberum veto*.

Nr. 770. Von the Musicians.

The musician Rabbi I has been restored the right to play and act as batchan**).

Nr. 771. Von Unordnungen in the Synagoge.

Because some visitors to the synagogue of the holy brotherhood have made noise and offended the head of the month, this brotherhood has been given the power to settle such matters for the future at its own discretion. However, the representatives of this brotherhood have no right to make settlements without the consent of the Kahal. Any decision of the Brotherhood must be approved by the Kahal.

Nr. 772. Bestrafung with Ungehorsams.

As a result of disobedience, Rabbi E. has long been excluded from the assembly (file 756). It is intended to withdraw this decision on condition that, if three members oppose it

* The old song. The Kahal uses the Russian courts as soon as it is to his advantage, the private citizen must not turn to those when the Kahal harms him. D. H.

** A delightful kahalidyll! No. 578. Mr. I is ejected. No. 727. Mr. I. is received into grace. No. 737. Mr. I. is again ejected for insulting the Kahal. Mr. I. is beaten up by the comrades. No. 770. In order to annoy the other musicians, Mr. I. is readmitted. D. H.

protest, the earlier decision remains in force. However, the *liberum veto* of the individual shall apply in this matter.*)

No 773. Von the selves.

Rabbi E. filed a complaint against this decision. The Bet Din confirmed the Kahal's decision. Rabbi E.'s expulsion remains in full force.

No 774. By the Kleider for the Armen.

On 23 October 1805 it was decided that each of the local inhabitants would give 18 Polish (apparently ½ kopek) for the clothes of the poor. Whoever gives more will also receive more blessings from heaven. Special persons are appointed to collect these gifts.

No 775. Vonderlighting of privat persons.

The judicial settlement between Rabbi Sh. and Rabbi S. may not be concluded by the Bet Din in any other way than with the participation of the two representatives of the Kahal. For this purpose, Rabbis N. and M. have been appointed with the right of seven tubim.

Nr. 776. Von Abrechnungen of the Kahal.

Today, the invoices owed by the Kahal to the Rabbi are audited for the current year, for the months in which he managed the business as head. His bills were correct and property rights were issued to him in payment. This document has the following content:

Through the Council of Representatives and Leaders it is decided to give the Rabbi

H. to sell property rights, firstly to his newly built house on the old Fr.street, further to a house with buildings and yard of Christian O. For both of these rights Rabbi H. has already paid everything to the Kahal. This right belongs to him, his successors and assignees. In case of any protest, the satisfaction of the protesters will be taken over by the Kahal himself. This decision was

* The Grand Rabbi wants to help E., but fails, as we see in file 773.

passed by all members of the Kahal without any objection. The leaders and representatives of the city signed the document.

N r . 7 7 . V o n t h e M u s i c a n t s .

After the return of the head of the month, Rabbi M., it was decided that the decision concerning the musicians, namely the ban on waiting for the residents of the city on Hanukkah, would come into force. No other matters will be dealt with until this decision has been taken (see file 514).

Wednesday, 13 Kislev (22 November 1805).

N o 7 7 8 . T h e p r o c e s s i o n b e t w e e n t h e c a h a l a n d t h e h i g h
i n g p r o d u c t i o n o f s y n a g o g e n b a u e s .

According to file 725, it is decided that the brotherhood will be forced to demolish its house because of the space in the courtyard of the great synagogue of the Brotherhood of Percentageless Loans. In the event of a case against the holy brotherhood, a complaint will be filed. Today the following persons have been appointed by the congregation: Rabbi S. and, on the part of the brotherhood, Rabbis M. and E. Three more members of the Kahal are to be consulted. The holy brotherhood also has to appoint two persons. It shall be left to these elected persons to settle the dispute, either peacefully or by judicial means. For this purpose they shall be given the power of the General Assembly. Further, the right of ownership of the house of the Holy Brotherhood has been transferred by the Kahal to the Brotherhood of Percentageless Loans. This matter may be settled between the two brotherhoods. If the court should decide it, the righteous judges shall be appointed for that purpose by the assembly. This dispute shall in any case be settled, peaceably or judicially, not later than next Thursday. Should the matter not be settled by next Thursday, the present Assembly resolves to confiscate the house of the Holy Brotherhood or to convert it into a Kahal house, and the latter shall become the property of the Brotherhood of Percentageless Loans.

Nr. 779. From the world of a might to the Reise and Peters
burg. *)

Rabbi M. was elected, together with the others, as a deputy of our governorate to travel in the affairs of Israel to the Tsar's residence (his fame shall be increased). His purpose is to represent well the affairs of the Israelite people.

Note 780. Verbot an Kantoren, Sängern und anderen di
rents of the Gement, and Chanukkah fest Geschenke for
s.

Sunday, 24 Kislev 5566 (3 December 1806).

On Hanukkah, only those who have been collecting gifts for a long time are allowed to do so. All cantors and singers of the Bet Hamidrash, as well as the cantors and singers of the holy brotherhood, are forbidden to collect gifts for themselves.

Nr. 781. Von the Musicians.

It is to be announced in all prayer houses that the heads of the houses are not allowed to give drinks to musicians who visit the houses on the Hanukkah festival (end of December) under the Cherem. The same prohibition against collecting gifts has been issued to musicians under the Cherem.

No 782. Vom Eigentumsrecht.

The title to the house and other buildings of Christian I. on P. Street has been sold to the head Rabbi M.. The document has been issued to the buyer. Sabbath, Tebet 5566 (1805).

Nr. 783. Von the Mitteln, armen Talmud Tora Schülern K
leider.

The Brotherhood of Talmud Torah is very concerned about providing clothes for the poor sons of Israel who want to learn. A tax is to be levied, and from each new garment, whether for men, women or children, the purchaser pays 1/6

* Still the spirits monopoly. D. H.

Kopecks of one sloty each of the value. Each tailor or furrier shall have a collection box. After completion of the dress, the tailor or furrier shall present the box to the orderer. Under canonical cherem, these masters are forbidden to appropriate this alms. The same applies to the tailors who have arrived. The mending of a dress is free from the levy. Fox coats and caps bought outside the city must be levied immediately upon arrival for the benefit of the good cause. An overseer receives the money for this. If a tallit (prayer shawl) is purchased, the same levy must be paid. The overseers of these levies are to be appointed from the Talmud Torah brotherhood. They undertake to supervise the income of the above levies in turn, and to use the sums received to make clothes for poor pupils.*). With regard to these overseers, it is also decided that everyone who sends his son to the Cheder (primary schools) for the first time pays 18 groschen for the aforementioned purpose. The elders of the brotherhood go personally to the rich parents and ask for larger gifts. The Melammedim (elementary teachers) are obliged under the Cherem to report all new pupils. All these points have been unanimously approved by the representatives of our town. There is only one exception for the members of the Brotherhood of Percentageless Loans, because they have already committed themselves to pay the levies from the treasury of their Brotherhood. Their garments are therefore exempt from tax, but the garments of their wives and children are subject to the levy. The decision shall be entered in the book of the brotherhood of the Talmud Torah, with the clear and distinct remark that every dress up to the value of 2 rubles is exempt from this charge.

Eve of the 6th Tebet 5566 (Friday, 15 December 1805).

The Bet Din is to confirm this ruling.

The signatures of the city's representatives and leaders.

* It is really interesting to see what measures the Kahal resorts to in order to obtain funds in this case for the proletariat, whose favour he always tries to keep. In the process, however, the methods become more and more intricate, the danger of embezzlement and demoralisation greater and greater, the curses more and more frequent, sharper and ineffective, the whole situation more and more muddled and hopeless. Wherever sartans rule, these conditions occur; they are lawfully connected with the sartan character. D. H.

Note 784. The audition of a strange Jew in the Mi
nsker Gemende.

Sabbath, 20 Tebet 5566 (29 December 1805).

An Austrian Jew was sent to the local prison because he was not registered in the community according to the law. It was decided to find a way to free him from prison and to incorporate him into our community by adding him to the local community list, even against the law, which does not permit such an incorporation in this case. The local judges should examine the matter carefully; then they will certainly find indications to make this affiliation of our brother possible. For this help in a difficult situation, the Austrian would have to pay 10 Chervonetz, if the affiliation were to take place.*)

Note 785. Vom Ankauf von Roggen für die Weltentw
icklung.

The representative in the affairs of all the Jews of the country shall give a sum from the treasury for the purpose of purchasing rye. This rye shall be kept with him to be sold on later to the poor at the same price (without surcharge).**) to be sold on to the poor.

No 786. Von Geschenken und Obriht.

From the treasury of the shechita fees, the confidants shall give as much as is necessary to make gifts to the authorities.***)

In the year 1806.

No 787. The costs of the community of the members to the
Schöffn.

The artisans turned to the administration of the elections to the Court of Aldermen to also provide candidates from their midst.

* Quite an interesting case. G e n d e s t z means with the help of bribes from unscrupulous officials. But the unfortunate person has to pay, apparently quite a lot, perhaps to cover the bribery expenses. D. H.

** There was a threat of famine. Cf. 878. Welfare for the proletariat appears ung. The revenue from the spirits tax is used. D. H.

*** As is so often the case! The very revenue that is supposed to be used to pay government taxes is used to bribe officials! D. H.

It has been decided to allocate funds from the sums of the slaughtering fees to be used for the cause. Two members have been appointed for this purpose.*)

Wednesday, 3 Shebat 5566 (10 January 1806).

No 788. For the experience of the budingschafty
Mischna, in the Synagoges with the rifle. The above
brotherhood has the right to collect on Mondays and Thursdays in all
prayer houses and Bet Hamidrashim with the rifle,
also at the cemetery, as well as on the eve of the New Year and the
Day of Atonement from today until eternity. The income shall be used to
purchase books and repair the bindings of the books in the library. This
resolution shall be entered in the book of the Fraternity on an honorary
basis.

Note 789. In the Buchderschaft Mischna is follow
ed and suched.

Since the representatives of the Mishneh Brotherhood of our city have taken in hand the worthy cause of spreading the science of Israel by purchasing various books and by protecting the old ones through repairs, for which purpose they also have to bear not inconsiderable costs, they have been granted the right to conduct a collection of tins in all synagogues and houses of learning in the men's and women's sections, in the cemetery, on all holidays, as well as on the eve of the New Year and the Day of Atonement. The money collected in this way belongs to the Brotherhood for all eternity. Every future Kahal and Bet Din is obliged to support the representatives of the Brotherhood by his power, without exception. The present Bet Din undertakes to carry this resolution into effect by all possible means. The above was unanimously decided by the representatives and leaders of our city in the presence of all members in the Kahal House, based on the most accurate and just laws.

* It is not clear why such elections cost money. Since it is a question of jurors in the Russian courts, the suspicion is that it is the usual bribes. D. H.

Note 790. The advice of the Kahal because,
here as to the higher "burderschaft" the proc
entlosed darles".

Sabbath, 20 Shebat 5566 (27 January 1806).

The local "Brotherhood of Percentage-Free Loans" has also been permitted to collect money with cans on Mondays and Thursdays in all prayer houses, synagogues and Bet Hamidraschim in the men's and women's sections. The brotherhood has long since paid the usual amount to the treasury for this purpose. This decision of all members of the Kahal Chamber is valid for all eternity, and no one has anything to say against it.

Signed by the shammashim and confidants of the city.

No 791. Von the commission of the monation of the com
mission and the commission of the commission.

Rabbi N. has resigned as head of the month and handed over to his successor Rabbi M.. The Kahal agrees.

Thursday, 9 Adar 5566 (13 February 1806).

Nr. 792. Vom Wohnrecht.

Rabbi M received the right of residence in our town. He has already paid everything for this.

Friday, 10 Adar (14 February 1806).

Signature of the Schammasch.

Nr. 793. Von derhebung in the Rang Morenu. The son of Rabbi R. has been elevated to the rank of Morenu. Sabbath, Dept. Tezawwe 5566 (15 February 1806).

Nr. 794. Vom Wahlrecht.

This right has been granted to Rabbi E. for all eternity.

No. 795. The Disce of the Großrabbiner R.

The Grand Rabbi R., the chairman of the Bet Din of our city, has reported to the Kahal that the term of his service is nearing its end.

As a result, the Bet Din must convene an Extraordinary Assembly (cf. 797).
Sabbath, Dept. Ki tissa (22 February 1806).

No 796. Von der strapion with the internatio n of the
vater.

Because Rabbi S. insulted his father's honour and has many other bad deeds on his conscience, it was decided to exclude him from the congregation and to strip him of the rank of Morenu, leaving him only in the rank of Chaber. However, the cancellation of the rank of Morenu has been postponed until the future Sabbath, until which day he has the right to petition the Kahal about it.

Nr. 797. Ending the Distribution of the R.
(File 795).

Because our Grand Rabbi, the famous teacher of the laws of Israel, son of the great and famous Rabbi L., has ended his term of service in these days and reports that the money owed to him would have to be paid by the treasury, he expressed the wish to continue to exercise his office if the said money and expenses cannot be paid to him according to documents, the correctness of which had been checked and confirmed. According to the decision of the representatives and the Extraordinary Assembly, the Grand Rabbi, famous teacher and Morenu, is to remain in his office as Chairman of the Bet Din of our town for another 10 years. He enjoys the same rights as before. Likewise, as before, he shall retain all previous income. In future his salary is to be paid to him punctually at the rate of 3 roubles a week, but double on holidays. As a creditor of the Kahal, he shall not claim any percentage during the whole ten years. Everything was decided unanimously by the Extraordinary Assembly according to the law and signed by the Shammashim and confidants of the city.*) 24 Adar 5566 (2 March 1806).

* Impossible conditions according to the non-speciesist view! Think of it: a temporary employee lends money to an authority, and because the authority cannot pay the debt, he has to be employed again. If the whole situation is already quite alarming in itself, it takes on a completely different face when one recalls the events that show Nos. 410, 453, 462 and 474. At that time, the Grand Rabbi had already called upon the Kahal

Nr. 798. Von der Auction der Auditionen und
der Treue.

The fees from the out-of-town traders leased by the Grand Rabbi, Chairman of the Bet Din, are not sufficient to cover his salary, so it was decided to sell this lease by auction and to give the salary to the Grand Rabbi weekly from the treasury against receipt.

Nr. 799. Vom Eigenthum.

Sabbath, Dept. Wajjikra 5566 (10 March 1806).

The title to a windmill with a yard and house, as well as other buildings and a square, belonging to the German D., was sold to the head of the month Rabbi S. (Chasaka). The document was signed by the members of the Kahal.

No 800. Von der Bestrafung der Frecheit gegen
den Kahal und den Trunkenheit.

Because Rabbi I offended the head of G., and also appeared in the morning in the Bet Hamidrash in a drunken state and performed his duty there, he is excluded from the congregation for all eternity, with the application of the *Liberum veto*.

No 801. Von der Wahl zum Reglement der
K. K.

This award is given to S. on the Sabbath, Abbot Wajjikra 5566 (10 March 1806). He has already paid everything for it. *)

pressure, the Kahal has given him a downright insulting vote of no confidence. Seen from this point of view, this account, with its adulation and the very obvious pressure exerted by the Grand Rabbi, takes on a special significance. One only has to repeat: it is Sartre, Sartre, Sartre. There is no *forting* in this. The Sartre character is a consequence of certain landscape influences. A people under such influence becomes irredeemably Sartre. D. H.

* A condition for which one has to pay! In decaying times, when people (non-species) become sartoid, the decorating begins with orders and the title of commerce councillor under payment of money for a charitable or other public purpose. Sartoid faculties even award the Dr. h. c. after monetary donations to plutocrats. In times of decay, the concept of honour suffers a loss and an approximation to the Sart character occurs. D. H.

Nr. 802. Vontheselbes.

Quite the same thing refers to Rabbi L.

Nr. 803. Vontheselbes.

Rabbi I has been granted universal suffrage.

No 804. Von der heubild in der region of a tub.

Rabbi S. has been elevated to this rank for two years, for which he paid everything.

No 805. Vontheselbes.

Rabbi I has been elevated to the same rank for one year.

Nr. 806. Vontheselbes.

Universal suffrage has been granted to Rabbi H.

No 807. The commission in the regulation of the community.

Sabbath, on the holiday of Passover 5566 (24 March 1806), the rank of former Tub was conferred on Rabbi I.

No 808. Vothe Wahl recommending the resultion of a general Ickar.

On the same date, the above rights are granted to Rabbi I for two years.

Nr. 809. Vontheselben Sache.

The same rank is conferred on Rabbi M.

No 810. Von the new Fleischgebühr.

To levy new meat fees from small livestock, on Monday, the 3rd day of Passover 5566 (26 March 1806), the authorities of the Fee

for livestock slaughtering is permitted.*) The same authority is also given full power to determine the rules at its own discretion, to appoint confidants, shepherds and overseers. If it appears necessary that these persons in office have to take an oath, they must obey.

N r . 8 1 1 . V o n d e r n e n c e o f t h e s t r i c t i o n s .

On the same date, various judges were elected for one year. The seven in question were in office until Passover 5567 (1807).

N o 8 1 2 . T h e n a m e s o f t h e c o s c h e r f l e
i s c o m p l e m e n t s .

Six people are appointed. Six names.

N r . 8 1 3 . F r o m t h e w a h l e s .

At the happy hour. The list of our city's leaders and representatives appointed by the voters for the next year:

Raschim (heads). Three names.

Tubim (leaders). Three names.

Ikkarim (active members). Three
names. Lemaalot (candidates). Ten
names.

Gabbaim (Elders of the Charity Fund). Five names.

Everything happened in accordance with all-round consideration on
Tuesday, Passover 5566 (27 March 1806).

The names of the voters. Five.

Unpledged judges. Six names.

N r . 8 1 4 . O f t h e d i s t r i b u t i o n o f n e w m e m b e r s o f t h e K a h a l
a n d o f t h e m e m b e r i n g o f m e m b e r s
t h e a n d e r e .

The electors held office this year as follows. They appointed Rabbi I
as head of the Kahal, with the proviso that

* There is probably an encroachment here, since the Russian government had to determine the amount of the levies. D. H.

there is a possibility for him to exercise this office.*) Otherwise, Rabbi A takes his place. Rabbi I is then appointed Tub in place of Rabbi A. Whether Rabbi I. can hold the position of head will be decided by the Bet Din. Rabbi A. has agreed to this.

No 815. Protest against the election.

On the same day, Rabbi A. sent a letter to the Bet Din protesting against the election of Rabbi I. as head of the Kahal. The voters had made the wrong choice, since he had been Tub of the Kahal for only one year.

No 816. Vote taken on the matter by the Bet Din. On the same

day, the Kahal protested before the just judges, of which the following was resolved. The present heads and Representatives of the city are appointed by ballot, which was made by the voters. The list of candidates is compiled by them and signed according to custom. In this list it is expressed that if one is appointed head, this appointment is valid by law. Otherwise, one of the tubim takes the place of the other,

Rabbi A. accepted his position as head. However, because Rabbi I. only held the rank of Tub for one year, this was used as a reason to protest against his appointment as head. In the meantime, however, Rabbi I. did not want to make the matter dependent only on the law. The result was that the local representatives and leaders decided to include Rabbi I in the had been heads of the Kahal. Furthermore, Rabbi's A. and I., mentioned later, exchanged their offices among themselves. This exchange was recognised by the Kahal, and the Shammashim made a request to the Bet Din. It is decided by the Bet Din that both the said decrees of the Kahal have full force for the time being. The protest is declared null and void. If anyone wished to protest further, the matter would have to be settled by a court order.

Tuesday, Passover 5566 (27 March 1806).

Four signatures. Transcribed from the original by B.

* Obviously, the matter is not entirely kosher; this is shown by nos. 815 and 816.

N r . 8 1 7 . N o t e o f a s t r i c t i v e r .

According to general usage, only six permanent judges are to be elected. Because one of them is travelling to take the office of a Melammed, Rabbi A. is appointed in his place today. The head D. protested against this decision and summoned the Kahal before the Bet Din.

N r . 8 1 8 . V o m W a h l r e c h t .

The perpetual suffrage and the rank of having been an ikkar was conferred on Rabbi B. for one year.

N o 8 1 9 . V o n d e r B e g l ü c k w ü n s c h u n g t h e O b r i g k i t .

For this purpose, 60 sherwonetz were granted, which are to be taken from the shepherd's treasury against receipt of the five members of the Kahal.*) against receipts from the five members of the Kahal.

Sunday, Dept. Tasrîa 5566 (1 April 1806).

N r . 8 2 0 . V o m s t ä n d i g e n R i c h t e r .

Thursday, 5 April.

Because Judge S. did not travel, the Kahal decided to let Rabbi S., who had been appointed in his place, continue to function as a permanent judge with the other six.**.) The head Rabbi D. protested against this and demanded that the Kahal appear before the court.

N r . 8 2 1 . V o n t h e W a h l r e c o n t r i b u t i o n a n d t h e r e s u l t i o
n o f I c k a r .

The perpetual suffrage has been granted to Rabbi S. and his brother Rabbi S.; moreover, they have been elected to the rank of had been Ikkarim for one year.

* The old song! The slaughter tax, which is intended to pay state taxes, is used for bribery purposes. So Brafmann is right. D. H.

** Unauthorised shifting. D. H.

Nr. 822. Vondernence of these ch persons to provid
e regulation in the se conduction of the war developm
ent.

Sabbath, Dept. Tasrîa 2. Ijjar 5566 (7 April 1806).

Because the resellers raise the prices of food, six people are elected with the power of the seven tubim of the city. These have to decide the order or rules to bring the resellers into an organisation.*) For this purpose they may raise from the treasury the sums for expenditure. The deliberations shall take place under the chairmanship of the head of the month. All members are to attend. Three already have the power of the seven tubim and the other members who do not appear lose their right to vote.**)

No 823. Vom provided to comple the hord of synagoge by S
onnenanagement.

Sabbath, 2 Ijjar 5566 (7 April 1806).

It is forbidden to gather for morning prayer***) to assemble in the courtyard of the synagogue. One must choose another place for this purpose. This prayer may be recited anywhere. On the other hand, the

* An interesting thing. In the Orient, everything is organised in guilds, even thieves and people who give false testimony in court. The strict organisation in brotherhoods was probably already brought by the Jews from the Orient, even though it has increased in Europe. D. H.

** Quite indicative of the Kahal conditions! The order is: All members have to come. But we know that not all of them come, so: three (six!) are already quorate. D. H.

*** For the morning prayer, the Jews put on the tefillin (prayer straps). These are square leather boxes that contain sacred words written on parchment inside. The leather from which these boxes are made, the threads with which they are sewn together, the straps with which they are tied to the forehead and left arm, and finally the parchment on which the sacred words are written, are carefully treated and mixed with strange customs. The weighty Talmud authority "Rabbenu Tam" could not quite agree with his colleagues in the way the tefillin were prepared and ordered the boxes to be made somewhat differently. Pious Hasids who do not want to offend Tam speak half of the words written on the tefillin according to the way of his opponents, the

The reading of the five books of Moses must not be started anywhere before sunrise. All those praying before sunrise must follow this regulation. Otherwise they will be punished and dishonoured.

No 8 2 4 . V o m W i t e r v e r k a u f (s . A c t e 8 2 2) .

Because the retailers are raising prices, it has been decided to set a monthly rate for food at the discretion of the Kahal. *) The prices determined today are valid until the first of the next month Siwan.

No 8 2 5 . V o n t h e e x p e r i e n c e o f M e m b e r S t a t e s t
o t h e c o m m i s s i o n o f t h e V o l k s t a t i o n .

In order to compile the census lists correctly and in the interests of the people of Israel**), 20 persons have been appointed with the power of the Extraordinary Assembly. All members are always to be invited to the meeting of this Assembly. Should only ten appear, they shall only constitute a quorum together with the Kahal. This decision has the power of the Extraordinary Assembly. The following were elected: Twenty names.

but the other half according to his way. The Jews jokingly say of these Hasids that they pray with underlay. According to the Talmud, Yahweh also puts on the tefillin every morning, but on the parchment of the tefillin are not written prayers, but a compliment to his chosen people: "Where else in the world is such a chosen people as my Israel?

At pathetic points in their prayers, the Jews are wont to jump up a little, in order to express through this gesture their desire to come closer to God. In the recital of his sins, every Jew must beat his fist against his breast for every sin he names. At the end of the prayer he spouts what is to the Gentiles who do not know the One God. (Bogrow, Vol. II, p. 105ff.) D. H.

* Presumption of the Kahal. The Russian government has to determine. D. H.

** A new sea serpent begins. The Russian government had ordered a census in view of the tax collection. The Jewish community, as we will see later, is therefore trying to deport all strangers. The costs, which are constantly emphasised, are the result partly of the employment of special Russian officials for the census, partly probably "gifts" to the officials.

A correct insight is provided by Bogrow, Vol. I, p. 3, note: "The Hebrew communities consisted for the most part of a proletariat that was not

No 826. The service of the members, and regulation
for the competition of the experienced competitors.

Handel transactions are commissional.

Members are to be appointed by the Extraordinary Assembly (Act 798) in order to bring order into the matter of the levies and fees to be borne by out-of-town traders. Today, seven members have been appointed for this purpose. They are to create rules to achieve the implementation and collection of these levies.

No 827. Von the construction of the Kahal with the construction of the synagogue. *)

The representatives and the Extraordinary Assembly of our city have decided to recommend to the Kahal to end the matter with the holy brotherhood, be it by peaceful or judicial means. An Extraordinary Assembly shall grant the Kahal the power to do so. **)

Nr. 828. Von der Volkszählung.

Jointly with 20 members appointed to take the census, the Kahal has decided that the Shammashim shall take the lists of the inhabitants in the city and deliver them to the Kahal. For this effort they are to be compensated by the Kahal treasury.

Nr. 829. Vom Eigentumsrecht.

Tuesday, Dept. Bemidbar 5566 (1 May 1806).

The right of ownership to the house of Christian K. (carpenter) has been granted to Rabbi I.

was not only unable to raise the head and other taxes, but also eked out its entire existence at the expense of the community. This forced the congregations to reduce the number of their members in the revision lists by all kinds of fraud, by
z. For example, the new births were only reported shortly before the audit. Of course, such manipulations swallowed up a vast amount of money because of the "gifts" to the authorities. D. H.

* So this tapeworm process is still not done! He makes an unpleasant impression. D. H.

** How this is meant is shown by no. 831. D. H.

N r . 8 3 0 . V o n t h e s e l b e s .

Thursday, 27. Ijjar 5566 (3. May 1806) is to the head Rabbi I. the property right to a house, the place and the buildings of the carpenter K. has been sold. Everything that the aforementioned carpenter owns,*) has been sold to Rabbi I. by the Kahal, and the document relating thereto, with the remark that he may not resell this right to Rabbi I,**) has been handed over.

N o r . 8 3 1 . o f t h e r e c o m m u n i c a t i o n o f t h e c a h a l w
i t h t h e h i l l i n g b u r d e r s c h a f t .

Since the Extraordinary Assembly has authorised the Kahal to settle this dispute with the Brotherhood, four chiefs have been appointed by the Kahal for this purpose. If any of them should be unable to attend, the three will summon one of the chiefs of the city in his place.

N o 8 3 2 . V o m E i g h t u m s r e c h t .

Rabbi E. has been sold the title to the house and buildings of his son-in-law Rabbi M. The document to this effect is to be handed over to him. The relevant document is to be handed over to him. He has already paid for it.

N r . 8 3 3 . T h e f o r m o f t h e d o c u m e n t a n d R a b b i E . , w i t h t h e
u n d e r s c r i p t i o n o f t h e c a h a l v e r s .

The same formula and description is chosen in this document as in previous cases.

N o 8 3 4 . V o n d e s t r a p t i o n o f a s c h ä c h t e r .

Because the Hasidic shepherd Rabbi E. has acted insolently against the Grand Rabbi, Chairman of the Bet Din, and has publicly insulted him, his permission to shechet for the Hasids has been withdrawn. The confidants have to inform all the shechitards that Rabbi E. no longer has the right to practise his profession.

Sabbath, Dept. Naso 5566 (12 May 1806).

* This sounds like Chasaka and Maaruphia. D. H.

** Unclear. D. H.

No. 835. Von the selbes.

Because the Hasidic Jews have asked to keep Rabbi E. as their shepherd until his successor is hired, they are granted four weeks to do so. After the expiry of these four weeks, the Hasids no longer have the right to retain Rabbi E. The two parties undertake by signature to comply with this, otherwise the animals slaughtered by Rabbi E. will be called trefa.*)

No. 836. Von the new Gebührauf Fleisch.

New fees for meat had to be determined, and it has been decided to charge half a penny each for calves and sheep and $\frac{3}{4}$ kopeck per pound for lambs. Lambs that are not older than three months are exempt from the fee. The butchers may only sell the meat according to the tax. The buyers must have it weighed in the presence of the shop stewards and pay the fees. Half of these fees are used to cover the Kahal expenses.**.) The six elected members have the right to increase the fees if necessary, just as they have the right to increase the salaries of the shepherds and overseers up to 3 sloty per week.

No 837. Von der pachtion of the businesss which are have been ed by supprovidements.

It is decided that the leasing of these fees will be done through a public auction.

No 838. Vow er the edevelopment and the discontribution of the government.

Jointly with the six elected, the Kahal has decided that all the shechters, shop stewards and overseers shall have their

* Interesting legal view, which is quite remote from us and is strongly mixed with magic beliefs. According to our perception, the meat should either be fit for use or not fit for use. If the personal misconduct of the slaughterer makes the meat unclean, he should be dismissed immediately; but the above provision smells strongly of vindictiveness and therefore has an embarrassing effect. D. H.

** The old song! Abuse of official power and deception of the Russian government. D. H.

renew the oath, based on the same formula as before. The same applies to the Hasids. The deadline for this is next Thursday.

N r . 8 3 9 . V o m E i g h t u m s r e c h t .

Two leaders have been appointed who, together with the head of the month, have to end the dispute with Rabbi E. and his son over the ownership of a square and buildings.

N o t e 8 4 0 . T h e e x p e r i e n c e o f a l l e v a l u a t i o n s f r o m t h e
S t a t e M i n s k w i l l b e a s e d o n t h e p r o p e r a t i o n o f t h e p r
o p e r a t i o n .

Sabbath, Dept. Naso 5566 (19 May 1806).

It is announced in all prayer houses that all those who do not belong to our congregation and those who live away from home must leave. They will not be included in our census lists.

N r . 8 4 1 . V o m W a h l r e c h t .

The perpetual suffrage is granted to Rabbi L. on condition that he pays 3 chervonetz for it. In addition, he is elevated to the rank of former Ikkar for one year.

N o 8 4 2 . V o n d e r B e s t r a f u n g f o r V e r l e u m d u n g .

Because Rabbi I made insulting remarks about the daughter of Kahan (descendant of the Aaronids), he must pay a fine of 4 chervonetz. In case of refusal, he is to be forced to pay by all means.

N o 8 4 3 . V o n t h e G e b ü h r z u n s t e n d e r w o r k s o f J e r u s a l e m

Every inhabitant of the city is obliged to pay not less than 6 groschen annually for the benefit of the inhabitants of Jerusalem. This sum is to be paid in two instalments, the first on the eve of the new year and the second on the fast day of Eskir. Whoever gives more will also receive in return from heaven. Regarding this fee, all the rules that exist in Vilnius are to be applied.

Nr. 844. Von Fleischpreisen.

The meat prices were compared with those of the large cattle. Large cattle are to be charged 3 groschen and small cattle the same fee, which was decided on Monday Abbot Naso (file 835).

No 845. The supportions in the se cond uction of the Volks z ä h l u n g.

The confidants are authorised to take 60 roubles from the treasury of the Shammashim for the costs of the census. This sum is to be kept with the Shammashim and administered by them.*)

Nr. 846. Vom E i g t u m s r e c h t.

Tuesday, Abbot Behaalotcha, 17 Siwan 5566 (22 May 1806).

Rabbi D. has been sold the above-mentioned right to the house and adjoining buildings on B. Street, belonging to Pan R., for 4 rubles.

No 847. Von the experience of the pro per a tion
and the pro per a tion of the sum me, which is con
s i d e n t i f i e d f o r t h e p r o p e r a t i o n o f t h e p r o p e r a
t i o n.

Wednesday, Abbot Behaalotcha, 18th Siwan (23 May 1806).

Rabbi E. is appointed as confidant. He alone has the right to decide on this expenditure.

Nr. 848. Von der Volksz ä h l u n g.

Because the costs of the census are so high that they cannot be determined, it has been decided that every householder who provides information about the persons of his family and inhabitants in his house shall pay one rouble. The members of the commission for the census are permitted, at their discretion, to make reductions or to increase these fees among the wealthy - all for the benefit of the city and for the good of the census.

* From the shechita fund, which is supposed to cover the state tax! D. H.

No 849. V o n d e r p a c h i n g t h e b u s i n e s s w h i c h a r e s u p p o r t i n g t r a n d e l e v e l o p m e n t s .

Thursday, Abbot Behaalotcha (24 May).

It was decided to lease the fees to Rabbi S. for one year for 57 roubles. The sum is to be used for Rabbi M.'s salary. Should Rabbi M. increase the price, the decree allows the lease to be given to the former, Rabbi S., for the amount of the increase.

No 850. V o n d e r W a h l d e r h ä u p t e r i n S a c h e n d e r V o l k s z ä h l u n g .

Four chiefs are appointed to administer the affairs of the census with the power of the seven tubim of the city. They are sworn in. Three of them also have the same power as all four. If one of them refuses to take the oath, the two remaining ones, together with Rabbi S., who is to be sworn in, are to take over the administration of the census. The census lists must be signed by all eleven members of the Kahal.

N r . 8 5 1 . V o m S c h ä c h t e r d e r C h a s s i d e n .

The Hasidic shepherd, who has been given four weeks' notice,*) may only slaughter in the room in which the city's officials allow him to do so, under the supervision of the tax collectors. Otherwise he is deprived of this activity. He may also only slaughter the cattle in certain places, and in general he shall observe the rules exactly.

No 852. V o n t h e G e h a l t s z u l a g e f o r s t ä d t i s c h e n S c h ä c h t e r .

As of today, each of the three shepherds will receive a weekly salary of 10 Sloty. At the same time they are to be sworn in

* The case is not entirely clear. Obviously it is a matter of case nos. 834 and 835. Has the butcher E. been readmitted into grace, or what does it mean: the four-week period was left to the butcher. In the former case, there would be a new example of the fact that insolent public insults against dignitaries were not taken so seriously after all. Perhaps E. paid money, and with money every honour is repaired. D. H.

that they will observe all the rules of the Threepenny Fee in all respects. This oath is to be taken for a period of three years. Should they hold office for longer, the oath shall be valid until the date on which they notify the authorities of the end of their office or resignation. Until they have taken the oath, they are not entitled to the allowance.

No 853. V o n d e r V o l k s z ä h l u n g .

In order to deal with the census matter, individual representatives are to be appointed who are to devote themselves solely to this matter. So that they can neglect their profession and devote themselves entirely to the matter, it has been decided to set 200 roubles as a salary for two persons who are to deal only with the matters of the census. The 20 people elected must take part in the decision.

No. 854. V o n t h e s e l b e s .

Two shammashim are employed in the matter of the census. They must undertake to devote themselves only to the census and to see it through to the end; in return they will be paid 200 roubles.

No 855. V o m p r o v i d e d t o t h e S c h ä c h t e r , a n d t h e n o t h e r J u d i s c h e s .

It is forbidden for the shepherds to turn to non-Jewish courts in any disputes.*) Otherwise, they lose confidence in matters of kosher meat. The shepherds would then be prohibited from slaughtering any livestock.

N r . 856. V o m W o h n a n d W a h l r e c h t .

Rabbi N. from K. and his descendants have been granted the right of residence. In addition, he has received the perpetual right to participate in the elections. For this he pays 10 sherwonetz. The head of the month can reduce this sum by 2 chervonets.**)

* But the Kahal does it often enough to harm opponents. D. H.

** That is, if he pays quickly! D. H.

Nr. 857. Von auswärtigen Prediges and Kantoren.

Sabbath, 4 Tammuz 5566 (9 June 1806).

From today onwards, out-of-town preachers are allowed to preach in our

Synagogues and Bet Hamidrashim, but only with the permission of the monthly head. Likewise, no cantor may perform public prayers in local prayer houses without the permission of the head.

Nr. 858. Vom Eigentumsrecht.

The successors of Rabbi R. have shown us the document on the ownership of the property of Christian E. on I. Street, which belongs to R. *) This document is signed by seven Tubim of the town. However, the signatures of the representatives at the time are unknown. Because this matter may lead to the raising of a protest, it has been decided to declare explicitly that one may not protest against this document. It was duly issued and could not be invalidated.

Nr. 859. Vom Wohn and Wahlrecht.

The two rights were granted to Rabbi H. on the Sabbath, Abt. Korach 5566 (19 June 1806), against payment of 10 chervonetz. The monthly principal can reduce this sum to 8 chervonetz.

Nr. 860. Von der Volkszählung.

Because the census is a very difficult and lengthy matter and the deadline is short, the Kahalobrity has chosen Rabbi M. and another person and commissioned them to devote themselves daily and with precision to the matter of the census. For their efforts, Rabbi M. is to be paid 3 chervonetz per week and the other person 2 chervonetz. The head of the month has the right to add 1 rouble to the latter, i.e. to set him a weekly salary of 7 rubles. **)

* Ideally! It's Chasaka. D. H.

** 1 chervonetz = 3 roubles, so 2 chervonetz and 1 rouble = 7 roubles. D. H.

You are to be paid this sum accurately and punctually every week. However, they are not allowed to take more than 200 roubles to finish the job. The Kahal has added an assistant to the aforementioned Rabbi M. with a salary of 67 rubles. The two are to take an oath in the form prescribed by the Kahal. The heads Rabbi D. and Rabbi I. are also assigned to the two. Any particular question may not be dealt with by two, but only jointly with the newly elected heads. All these representatives shall confirm with their signature and without delay that they will do everything for the census.

N r . 8 6 1 . V o m F a s t e n w i t h a l l o w i n g t h e G e l d s p e n d e .

On the same day, a fast is imposed on the whole community. Every inhabitant according to the number of his family can buy himself free. The wealthy heads of household pay 6 groschen, middle-aged heads of household 3 groschen and the poor not less than one groschen.*)

N o 8 6 2 . V o m E i g h t u m s r e c h t .

On Tuesday, Abbot Chukkat 5566 (12 June 1806), the Kahal sold Rabbi L., Shammash, the title over the cobbler's house on N. Street. Rabbi L. has already paid everything for this.

N o 8 6 3 . V o m T o d e d s c h u l k l ö p p e r s .

Tuesday, Dept. Chukkat 5566 (12 June 1806).

As a result of the death of Rabbi L., it is decided that the school clerk will pay 30 roubles to his descendants to cover the debts. He is also obliged to pay the widow 25 kopeks a week. According to the contract, the aforementioned H. becomes the only school bailiff in the town.**)

* A new example of how the whip of the torment of the soul is swung to fill empty coffers . D. H.

** The Kahal owes R. L. 30 rubles (No. 871). The new schoolteacher must pay this to get the office! Kahalidyll! D. H.

No 864. The pacht of the governments of the audities.

Wednesday, Dept. Chukkat 5566 (13 June 1806).

These fees have been leased to Rabbi S. for 62 chervonets per year. The lessee is obliged to pay 3 rubles weekly to the town's confidant and the rest before each holiday, with an invoice. He takes over the lease from today until the 9th of Tammuz 5567 (1807). To control and secure these fees Rabbi's S. and E. are chosen as overseers. At the auction there were many who bid more, but because Rabbi S. undertook to hand over the entire benefit of the lease to the charity fund for the poor, he was given preference.

No. 865. Von the selbes.

If an immigrant refuses to pay the fees, the Kahal shall warn him that these fees must be paid and that without payment his goods will be designated as contraband. The tenant can take action against him by any means.

No 866. Von der nence of the al tests for the case of the commission of the states.

On the same day, seven members were appointed to the fund for the release of detainees. They are to elect a confidant from among them.

Nr. 867. Von der Volkszählung.

It is resolved on Sabbath, Dept. Chukkat 5566 (16 July 1806), that no foreigners shall be entered in the census lists. Exempted are the householders of our town or those who are married to a Minsk woman. All these exceptions obligate the persons concerned to pay the state levies until the next census. Local residents who register their parents after the census are obliged to pay all state levies for them, although these levies are covered by existing secondary levies. All registered persons must ensure payment of the state levies through all their assets.

Against this decision, some people have demanded the head Rabbi H. before the Bet Din.

No. 868. Vontheselbes.

Monday, Abbot Pinchas 5566 (18 June 1806).

All representatives who are presently here must take the oath according to the specified formula. Only after taking the oath may they enter the room where the census meeting is being held. Those who are away will take the oath upon their return. Those who refuse lose the right to attend the meetings of the Kahal. It is decided that Rabbi M. will also take the oath and that he will continue his work in the census until the end. The salary of 3 chervonetz per week will be paid to him from the first of the next month until the end of the census.

Nr. 869. Vontheselbes.

The formula of the oath to be taken by the Kahal members with the laying on of hands on the scroll of the law: We swore before God and the Bet Din not to act against the oath under any circumstances, and we undertake to act with all diligence in matters of the census. During the meetings and negotiations we have no right to be represented by anyone. Should the census file be signed, we will abide by the truth and not put our signatures to any illegally issued document, nor shift any responsibility from ourselves to the others. If any one of us has to sign anything, we shall all sign it. God shall help us. Let His name be honoured. According to this formula, the seven previously mentioned swore, on Monday, 14th Tammuz 5566 (18th June 1806). Rabbi's M. and I. swore after their return from the journey.

Nr. 870. TheformeloftherabbiM. andthesupporttothe generalrolle.

He swore according to the same formula as the seven preceding ones, only two points were added: that he had also sworn up to now by

had not taken money from anyone*) and that he always wanted to consult a representative in questionable matters.

14 Tammuz 5566 (18 June 1806).

N r . 8 7 1 . V o n d e r S c h u l d e s K a h a l .

We confirm today that the sum determined by Rabbi I. for his office as a school liaison officer has been paid to us. The Kahal's debt to Rabbi L. has thus been repaid and the debt obligation given to him at the time has been cancelled. We have received the sums owed to us by the Kahal and confirm this with our signatures.**).

Monday, 14 Tammuz 5566 (18 June 1806).

Signature: I., daughter of Rabbi L., widow of the deceased and named R. L. The document was still co-signed by E., the Shammash and confidant of the Kahal.

N o 8 7 2 . D e s t r a p t i o n f o r E h e b r u c h .

Because Rabbi F., son of R. I., committed dirty deeds and got involved with several women, among whom were also married ones, and his deeds are proven, he is expelled from all brotherhoods. In addition, he must undergo a penance.

N r . 8 7 3 . E i d f o r m e l f o r s t ä d t i s c h e s G r o ß v i e h s c h ä c h t e r .

The shepherds swore to exercise their office honestly for three years, without deception, neither of the confidants nor of the overseers or tenants, according to the same formula that has already been described in an earlier section.

* Imagine the situation: The senator or minister would have to swear to us that he has never accepted money from anyone! Now you know, dear reader, how sartorial morals and mentality are. D. H.

** Here one gets a clear insight into the question of why new entrants to an office have to pay money (No. 863). The new school clerk has to pay the debt of the Kahal to his predecessor in order to retain the office. D. H.

No 874. The selbe Eidformel for Geflügelschächter.

Nr. 875. The Eidformel for sues.

Also according to the earlier patterns.

Nr. 876. The Eidformel for the Schriffter of the Gebühres des Sammelkasten.

Also according to previously available patterns.

Nr. 877. From the page of a fan.

Because the butcher R. M. committed egregious offences in the sale of kosher meat, he is, by unanimous decision, forbidden to deal in kosher meat as of today. If he happens to be in a shop during the sale, it may even be assumed that the meat for sale belongs to him and it shall be excluded from sale.*) Everything in his hands is trefa. This decision shall be proclaimed aloud in all houses of prayer. On account of the withdrawal of this resolution, every Kahal member has the *liberum veto*. No shepherd is allowed to shepherd any livestock on his behalf. In a word, Rabbi M. is no longer a butcher from today. He cannot be trusted in this profession.

Nr. 878. Von ment regulations and the development

(cf. no. 785).

We stand before an abyss. Great worries have to be overcome. Nowhere to buy rye, be it at the highest price, no bread. The Kahal is made particularly aware of this situation in the city. The children of Israel must be saved from hunger. The first thing to be done is for the charity fund to provide 100 chervonets. The wealthy and compassionate people must also help and give sums. They should come to the shop stewards who will buy rye, flour and bread and distribute this food to the children.

* By this measure all vendors are to be forced to chase the R. M. out of their shops. D. H.

the hungry have to do. These are Rabbis E., N. and S. The purchase and the determination of the price is to be discussed and carried out by the three together with the Kahal. If there are any capital losses on the matter, these must be borne by the municipal treasury. This decision for the improvement of the bad situation is provisionally fixed for a quarter of a year. God grant that after this period no further funds will be necessary to help us. Should there be anything left of the sum after the final settlement, it will be distributed among the sacrificers. The above-mentioned 100 Tscherwonetz will be debited to the treasury of the shechita fees.*) will be debited.

N o t e 8 7 9 . E x a m p l e m e n t a t i o n A c t e 5 0 1 . The butcher Rabbi M. is prohibited from dealing in kosher meat. The *liberum veto* must be observed. Should the case arise that the M.'s rights are returned, all members of the Kahal must appear at the meeting and be informed in advance of the offence committed by the person concerned. The absent members also have influence on the decision, so that only the full presence of the Kahal makes a quorum and has power.

N o 8 8 0 . V o n d e h a l t s a n d s t a d t i s c h e c t i v e s .

Each of the three town shepherds receives 1 sloty and 10 groschen from the shechita fee each week for breakfast, in addition to his legal salary.

N r . 8 8 1 . V o n t h e W a h l r e c t s .

The perpetual suffrage has been granted to Rabbi D., son of R. S..

N o 8 8 2 . V o n t h e s e l b e s .

The above right has been granted to Rabbi I.

* As always! The money intended for state taxes is used for other purposes. D. H.

No 883. Von theselbes.

The perpetual suffrage is conferred on Rabbi I. In addition, he has received the rank of former Ikkar for one year.

No 884. Vonder scription in the Volkszählerliste. It has been decided that in the census list of our city Rabbi I., although he lives in the town of B..*) His brother, Schächter S., vouches for him. As far as the payment is concerned, it is left to the discretion of the elected persons concerned. Head I has lodged a protest against this decision.

No 885. Vonder Schließthe Bethaused the Schneider.

The prayer house of the tailors located in the house of Rabbi S. was closed and the order to do so was communicated to the elders of the brotherhood of the tailors.

Nr. 886. By the Dienstrechts.

Rabbi A. received the title of Ikkar for one year.

No 887. Vom Verkaufthe Eightumsrecommended.

Rabbi S. is granted the right of ownership over the house and the square on P. Street belonging to Rabbi M.. Rabbi S. receives the right definitively.**)

No 888. Vom StreitdesKahalwiththehilider Brüderschaft.

Three chiefs were elected in the matter of the dispute, and to end this matter with the holy brotherhood, concerning all the claims of the Kahal and the brotherhood of the Percentageless

* Illegal trafficking, of course against payment of money. The Kahal also allows himself to be b stabbed. Unpopular people are treated differently cf. 889. D. H.

** Rabbi M. (No. 877, 879, 887) is to be ruined. The chasaka on his own house will be withdrawn from him and thus the signal given that the Jewish mob may pounce on him with the complete support of Rabbi S., who as the new owner of the chasaka will want to manoeuvre M. out. So it will be done! D. H.

Loan.*)

Sabbath, Dept. Re'é (28 July 1806).

No 889. V o n d e r S a c h e d V o l k s z ä h l u n g .

Because Rabbi's D. and I. sued the Kahal for admission to the census and furthermore Rabbi D. denounced the Kahal,**) it was decided under the *Liberum veto not* to include these two in the census under any circumstances.***)

Monday, Abbot Schoftim (29 July 1806).

No 890. V o m V e r k a u f t h e E i g h t u m s r e c o m m e n d e d .

On the same day, all rights to the house, the square and the outbuildings belonging to the Christian L. were definitively sold to Rabbi L.

Nr. 891. V o r t h e B e t D i n a n d o f t h e B i t t s c h r i f t o a
p r i v a t p e r s o n .

The copy from the original with the signatures.

It concerns the money intended for Mrs. G. from R., which is in the hands of the elders of the local Bikkur Cholim brotherhood. Today the son of this woman, Rabbi M. from R., appeared and explained that he was unable to support his family due to the current bad situation. He asked that something be paid to him from his mother's money. We have decided that the elders of the brotherhood shall pay 30 roubles from his mother's funds, 10 of which are to be handed over immediately and 20 after receiving the consent of his wife, who is at present in S. This decision is to be made by the Bet Din. This decision is to be confirmed by the Bet Din and the Shammashim. It would also suffice if he brings a certificate from the Bet Din that he is living on good terms with his wife.

We sign as the head of the city. Seven signatures.

Tuesday, 28 Ab 5566 (31 July 1806).

* Probably still the synagogue building (no. 725). D. H.

** Despite all the banning curses! It seems he has uncovered unauthorised
D. manipulation.
H.

*** Thus they became outlawed, right and defenceless! D. H.

N r . 8 9 2 . R a n g e r h ö h u n g .

I., son of R. K., was elevated to the rank of a former tub for one year. Sabbath, Dept. Ki teze, 9 Elul 5566 (11 August 1806).

N r . 8 9 3 . V o m the electoral law . Rabbi S. has been granted the right to vote.

No 8 9 4 . V o n d e r S c h l i e ß t h e B e t h a u s e d t h e S c h n e i d e r b r ü d e r s c h a f t .

The Kahal has decided to close the prayer house of the brotherhood of tailors, under the Cherem. None of the cantors and psalm readers have the right to perform their prayers there. The chiefs Rabbi M. and I. have been entrusted with the execution of this decision. They can do anything they like in the matter. They are free to spend as they see fit.

N r . 8 9 5 . V o m B r o t a n k a u f .

21 Elul 5566 (23 August 1806).

Under the Cherem of the Bet Din and Grand Rabbi, it has been decided to publish in all prayer houses that the purchase of bread at the ends of the city is*) is completely forbidden. Only bread to cover the most urgent needs may be bought at the bazaars. Furthermore, each inhabitant may buy one measure of rye and one measure of wheat per week. The bakers may not bake more than one barrel a week. Everyone may buy as much wheat as he wants.**). It should be noted that bubliki may not be baked until the next 1st Marcheshvan.

No 8 9 6 . V o n d e G e b e t h ä u s e r n .

No prayer house may be opened until the 1st of Marcheshvan, with the exception of the house of Rabbi I., furthermore Rabbi E., who is in R.

* Should mean from farmers outside the city, on the outskirts. D. H.

** Wheat could only be bought by the rich; they therefore secure themselves from hardship by this provision. D. H.

as well as the prayer house of Rabbi S. and the Hasids. The necessary money must still be paid by the Malbisch Arnim brotherhood (who clothe the naked) for the right to open.

Nr. 897. Environment.

On 2 Tischri 5567 (2 September 1806) Rabbi L. was elevated to the rank of Morenu. For this purpose he still has to obtain the approval of the Grand Rabbi.

No 898. Vo the Gehalt of a städtischen Predigers.

Because the brotherhood of tailors does not pay their preacher a salary, he is to receive 8 rubles from the town treasury.

No 899. Von der Strapation of a fleischer.

20 Tischri 5567 (20 September 1806).

The Kahal obrity has learned that Rabbi D. from P. and his sons sold kosher meat together with non-kosher meat. The aforementioned lose the trust of all Jews. Should they now have any livestock for kosher shecheting, the shechers may neither shechet nor inspect the livestock.

Nr. 900. For the Fleischer.

For the same reason as in the previous paragraph, Rabbi I and his companion have been punished. They no longer have the right to be butchers.

Nr. 901. Von der Privatclage.

In the disputes between Rabbi I. and Mrs. R. W. from N., two mediators and members of the Bet Din are appointed, with the power of the seven Tubim of the city.

Nr. 902. Von der Volkszählung.

From today until the end of the census Rabbi M. and G. are to be admitted as officials, for which they will receive 77 roubles salary, in equal shares. They are to carry out the census for this salary until the end.

No. 903. Von the selbes.

The persons compiling the lists are not entitled to charge more than 50 kopecks per day in expenses.

Nr. 904. By the Richters.

Because the number of judges is now insufficient, another permanent judge, Rabbi I, is appointed and must hold office until Passover 5567 (1807).

Nr. 905. In Sa chen the Fleischer D. and the Söhne.

Butcher D. with his sons has committed a misdemeanour, as already told in file 899. A court has been appointed to investigate this matter. This court will decide on the matter.

No 906. Description of the anagement. Thursday, March 14 (October 4).

They have allowed the D. to continue selling kosher meat, but
only
on condition
that

he is punished for
his offence by the head of the month at his discretion.

No 907. Destiment of the contribution of frogs for
the armes.

Due to the constant rise in the price of rye and bread, Rabbi Z. is instructed to release a certain amount of money from the fund of the percentage-free loans for the purpose of buying and selling rye. All this for the support of the poor. If a loss should arise from this transaction, it is to be covered from the treasury of the shechita fees.

Nr. 908. The Eidformel for the Chassidenschächte
r. As in previous cases.

Nr. 909. Von der Wohnung for the Großrabbiner.

Sabbat, Abbot. Lech lechà 5567 (13 October 1806).
The brotherhood of Shibeä Keruim is entitled to the percentageless bond of
200

Tscherwonetz was granted, for which the fraternity had the flat for the

The Kahal pays 10 chervonetz a year as rent for the Grand Rabbi. The Kahal pays the brotherhood 10 chervonetz annually as rent for the Grand Rabbi. This decision is valid for ten years. After this period, the Kahal is free to either repay the above-mentioned 200 chervonetz to the Brotherhood of Shibea Keruim and to leave the rooms of the Grand Rabbi and the Bet Din, or the contract continues.

No 910. Vonder Belohning the Bechauer and the Sc
hächter.

Of the sums of the three-gross fees, 50 Polish Sloty each are to be paid to two inspectors and the same sum is to be paid as remuneration to the shepherd I.

Nr. 911. Vonder Wohnung for the Großrabbiner.

Because the Grand Rabbi is looking for accommodation and wishes to buy a house in which a room will be reserved for the Bet Din, the Kahal decides: If the Grand Rabbi copies all the writings and documents in his possession.*) and delivers the copies to the Kahal, he will be allowed to buy a house. The treasury then pays him 200 chervonetz to pay off the sum owed. In addition, he receives another 10 chervonets per year as a rent subsidy. Until the above conditions are fulfilled, the right of the brotherhood of Shibea Keruim granted to him remains in force (see file 909).

Nr. 912. Von the synagoge wodka. **)

New representatives have been elected to pursue this matter. They are to make an effort to end the matter in favour of the Kahal

* A matter that touches us strangely. The spiritual and judicial head has to copy documents for the Kahal, so that the latter allows him to buy a house! He probably receives a one-time payment of 200 chervonets and an annual payment of 10 chervonets for the transcription. Instead of clear financial management with cash at the ready, this Kahal mismanagement involves back and forth sho ben. In addition, the Kahal's debt to him reappears (cf. no. 943).

** The old slider thing! D. H.

to lead. The costs shall be borne by the Schächtgebühren*) shall provide for the costs.

No. 913. Von the selbes.

The appeal of the B. magistrate against the former tenant Pan K.**) has already reached the first department in the Minsk governorate. Three chiefs, Rabbi I., E. and A., have been elected, who are to present themselves in the aforementioned department and represent the Kahal well. The costs will be covered by the shechita fee. *)

No. 914. Von the selbes.

If anyone should protest against the above (file 913), the three appointees are authorised to enter into court with him as well.

No 915. Bitted by the Monatshauptest to provide him
from the Dist.

The head Rabbi M. asks to relieve him of his office for the month of Kislev. He suggests a colleague in his place. The Kahal does not agree and asks him either to perform his duties himself or to renounce them completely. In the latter case, his successor is appointed by the Kahal.

No 916. Von der present of the company and the
case.

Two tubim and one ikkar are appointed as controllers to check the accounts and the cash. All accounts are first settled by the representative of the Shammashim. The shammash Rabbi B. was appointed as this person.

Nr. 917. Vom Wahlrecht.

The perpetual right to participate in the elections has been granted to M.. He has been elevated to the rank of a former Ikkar for one year and pays 2 chervonets for this.

* Which, as is well known, is intended for state taxes. D. H.

** Unclear. D. H.

No. 918. Von theselbes.

The same right as above has been granted to Rabbi's M. and I.

No 919. Vom Verkaufthe Eightums recommended.

Rabbi L. has been sold the title to a square together with buildings on B.Street belonging to Pan A. He already paid everything for this document.

Nr. 920. Vom Wahlrecht.

Rabbi M., already named in file 917, has already paid a lot of money for his two-year elevation to the rank of former Ikkar.

Nor. 921. of the Eightums recommend.

The title over a house bought by Pan I. and the space on S.Street has been granted to Rabbi I.. He has already paid the fee for this*). As of today he is the sole owner of the said square.

Nr. 922. Vom Wahlrecht.

Rabbi I has been granted the right to vote and has been elevated to the rank of a former Tub for one year.

In theyear 1807.

No. 923. Von hescheids.

In divorce cases, the following rules are established for the protection of the law. No person shall have the right to divorce his wife except in accordance with the following order:

The petition in question must be addressed to the Grand Rabbi or to the representative (mesadder) named by him. The witnesses for the divorce shall always be appointed by the Grand Rabbi. Outside of this order, no one may deal with divorce matters under strictest cherem. The transgressors of these regulations

* After the legal purchase, the Chasaka. D. H.

offend against the cherem and will no longer be able to be called as witnesses on any occasion. The divorce is then invalid. The spiritual as well as the material obligations of the husband towards the wife remain in force, and the husband cannot enter into a new marriage. This rule is the same for everyone under the cherem, for the local as well as for the migrant. In a word, the witnesses may only be those concerned, and the whole divorce depends on them. They shall only ever be named by order of the mesader. If, on the other hand, someone sins not only in deed but also in word, this must be reported to the Grand Rabbi. The only exception is the divorce that the wife receives from a Kohen (descendant of Aron). The return of the wife to the husband requires deep consideration according to the law. The above rules come into force for one year from today. With God's help, we sign these acts.

Wednesday, 26 Shebat 5567 (23 January 1807). Signatures.

All the above has been confirmed by seven Tubim of the city at the meeting of the Kahal Chamber. The document is signed by the confidant and the Shammash. Correct in the original on the eve of Wednesday, 26 Shebat (23 January 1807). Rabbi I.

No. 924. Vom Verkauf the Eightums recommended.

Monday, 8. 1. Adar 5567 (4. February 1807) the title over a stone house with all floors and outbuildings, belonging to Pan M., is sold to Head I. I., for which this document is handed over to him.

Signature of the seven tubim of the city.

No. 925. Von Entlass of the Schreiber for the Dr
eigroschen Gebühr.

Because Rabbi I does not fulfil his duties, does not act according to the laws and does not obey the six representatives, he is removed from office. He can be reinstated if the new assembly so decides.

No. 926. Von the selbes.

A new person may only be appointed to this office of scribe with the consent of the six representatives and the Kahal. Until the new scribe is appointed, the secretaryship remains in the hands of the elder of the shop stewards.

No. 927. Von d ess ure of a factors.

On the same day it is decided that one of the lowest supervisors of the basket tax shall stand at the door and watch all who go to the shops of the old market and to T. Street.*).

No 928. Vom Tage sthe Schächter.

Every poultry slaughterer shall perform his daily duties in accordance with the regulations, otherwise he shall lose his office.

Nr. 929. Vom Wahlrecht.

The perpetual suffrage was granted to N. on the 1st day of Adar (27 Feb. 1807). He paid the full amount for it.

Nr. 930. Vom Wahlrecht.

The same right is granted to Rabbi L. on the Sabbath, Abbot Vayyikra 5567 (9.

March 1807), was awarded.

Note 931. Von the Selben Sache.

The perpetual right to participate in the elections has been granted to Rabbi E. against payment of 6 rubles. The head has the right to reduce this sum.

No. 932. Vom Eigentumsrecht.

Monday, Abbot Schemini 5567 (18 March 1807).

The ownership rights over the houses and buildings together with the square on T. Street have been sold to Rabbi L.

* This looks very much like secret persecution and espionage. D. H.

N r . 9 3 3 . V o m W a h l r e c h t .

Eternal suffrage has been granted to Rabbi's S. and A.

N r . 9 3 4 . V o n d e r h e b u n d i n t h e R a n g M o r e n a n d .

Sabbath, Passover (13 April 1807) the newly married Rabbi W. was raised to the rank of Morenu.

N r . 9 3 5 . V o n e s c h e n k a n d c a n t o r .

20 roubles are granted to be paid to Cantor I to have an official dress made of atlas, on condition that it be ready in the last days before Passover.

N o 9 3 6 . V o n d e h a l t s c o m m i s s i o n o f t h e a l t e r s o f t h e m a n a g e m e n t s o f t h e S c h ä c h t g e b ü h r e n .

As a result of the inflation, the elders are also suffering from the shepherd's fees and cannot make ends meet with their salaries. It is decided to introduce a fee of 20 groschen, which sum is to be distributed among all the elders, but on condition that the steward pays the Kahal 30 chervonetz against a receipt on the following Monday. If this sum is not paid in time, the elders will not be able to enjoy the new fees either.*)

N r . 9 3 7 . T h e e x p e r i e n c e o f p e r s o n e s t h a t a r e c o m p e t e d t o t h e c a h a l .

Four persons have been appointed to the rank of a former head.

N o . 9 3 8 . T h e c o n t r i b u t i o n i n t h e r e g u l a t i o n o f a t u b .

The title Tub on two years have received Rabbi's A. and I.

* Heavenly Kahalidyll! The Kahal uses the fee increase, which is for salary enhancement, to fill his own coffers. Namely, the Kahal is satisfied first. D. H.

N r . 9 3 9 . V o m W a h l r e c h t .

Passover, 13 April 1807, the right to vote has been conferred on three members on condition that they give a feast to the Kahal in return. Three others have also been endowed with the perpetual right, without any condition. At the same time, Rabbi E. was honoured with the title Tub.

N r . 9 4 0 . V o n d e r A b r e c h n i n g w i t h S c h a m m a s c h i m .

The Shammashim shall make their settlement for the purpose of settling the salaries. A promissory note is signed and handed over by the Kahal to cover the salaries. In order to carry out the settlement, the head of the month undertakes to summon all the representatives. However, if only two appear, they shall have the power of the seven tubim jointly with him. They will also sign the promissory note.

N o . 9 4 1 . V o n t h e c o s t s o f t h e V o l k s z ä h l u n g .

A sum of 100 chervonets is needed to settle the census.

On Sabbath, Abbot Emor, 8th Ijjar 5567 (7th May 1807), it was decided by the Kahal together with ten representatives from the commission of members elected at that time, to take this sum from the treasury of the shechita fees.*) Should this large sum not be available, the shop stewards are authorised to borrow it from the treasury of the threepenny fee, against a promissory note. They are obliged to repay the amount in instalments. After receiving the 100 chervonetz, the Kahal is obliged to make a new ballot. The Kahal also undertakes to complete the census. If these 100 chervonetz are not paid out, the kahal members remain in office for another year.**)

* Which is to serve for the state levies. D. H.

** One can assume that the situation is as follows: The Kahal members have advanced the money. If the money is not paid back to them, they will remain in office for one more year, which is quite illegal. D. H.

N r . 9 4 2 . V o n d e r h e b u n g i n t h e R a n g M o r e n u . This rank is given to Rabbi L. on Wednesday, Abbot Behar 5567 (8 May 1807) was awarded.

No . 9 4 3 a . *) V o n t h e G e h a l t a g e f o r t h e V e r a
u e s m ä n n e r .

After examination of the representatives and leaders of our town, it has been established that the weekly salary of the shop stewards of the collection box fee is not high enough to support the family at the present rate of inflation. It is resolved to pay to each of the two representatives 30 roubles from the kahal fund, besides their salary. They will receive this sum from the same source from which their salaries are covered. At the same time a part of the slaughtering fees shall belong to them (Act 936), for which purpose the butchers shall pay 10 kopecks instead of 7 ½ kopecks.**) The difference is to be divided into five parts. Three parts shall go in favour of the three butchers of the large cattle and two parts in favour of the said confidants. Each of them shall receive 4 groschen per head. Everything is decided, unanimously by all the members of the Kahal in the Kahal House. By order of the Kahal, this document is signed by the Shammash.

Sabbath, 26 Tammuz 5567 (20 July 1807).

No 9 4 3 b . A s s e s s m e n t o f t h e G e l d e r t o t h e R a b b i n e f o r w o r
k .

Monday, 4 Elul 5567 (25 August 1807).

Because the flat now occupied by the rabbi is so pitifully small that it is not possible to live in it, it has been decided to pay the rabbi 4000 Polish Sloty as compensation for the debt of the Kahal to the rabbi, in return for which he gives the Kahal the right of ownership to the said house.***) All documents held by the rabbi must either be handed over to the kahal or torn up. The rabbi must use the money of 4000 Sloty for the purchase of a new house to serve as his home.

* 943 in the original Russian double! D. H.

** Arbitrary designation of the Kahal. D. H.

*** Constant shifts, tangled relationships instead of clear and simple procedures. This constantly creates conflict (cf. 909, 911). D. H.

No. 944. Vom Verkaufthe Eightums recommended.
Sabbath, Dept. Ki tabo 5567 (6 September 1807).

The property right over two stone houses of Pan T. is sold to Rabbi Z. W. for 30 chervonets. He is to pay this money to Rabbi I. for expenses in the matter of clockmaker I. As of today, the Kahal appoints Rabbi I. as custodian of this sum, which is to be used exclusively for the aforementioned purpose. Against payment of the amount, Rabbi W. is handed the formal document.

No. 945. Von theselbes.

If Mrs. B., the daughter of Rabbi M., widow of Rabbi S., pays 15 chervonetz, which sum is determined as a tax for the place on the High Market.*), then her son I. is raised to the Tubim for one year and receives voting rights. The second son receives electoral rights with the elevation to the rank of ikkar for two years.**).

No. 946. The contribution of the members in the commission of the cahalglability.

Three members have been appointed for the above cause. They will be paid a salary for their efforts. For expenses in this matter, 30 roubles are to be taken from the coffers.

Nr. 947. Vorschrift betrefor Gelder, the Witwe B.

Tuesday, 4 Tischri 5568 (24 September 1807).

Of the sum of 12 chervonets to be paid by Mrs B., it has been decided to pay 6 roubles to the head of the month Rabbi M. and the rest to Rabbi I. as remuneration for their efforts in the census.

* D. h. Chasaka. D. H.

** Chess, chess, chess! Eternal money shortages and debts as a consequence of the Sart character. D. H.

Nr. 948. The form of the Kahal bestiment, here ased to Rabbi E., Vertrauensmann in Sachen des gance Landes.

The 4000 Sloty, which the Grand Rabbi receives, is to be handed over from the fund of the percentage-free loans by the trusted man Rabbi E.. Should the said Rabbi E. refuse to give the sum, a complaint will be filed against him with the Bet Din.

No. 949. The service of the audities of the bettlers and straits.

On Sabbath, 8th day of the Feasts of Tabernacles 5568 (19 Oct. 1807) Rabbi D. will take over the position of overseer over the issuing of food vouchers to the beggars and over the needs of the arrestees as successor to the deceased overseer.

No 950. The service of the construction of the constructions.

Thursday, 27 Tischri 5568 (17 October 1807) Rabbi I is appointed as overseer of the above-mentioned charge in place of the deceased Rabbi I by the Kahal, jointly with six confidants. He will fulfil all the obligations of the deceased and draw his salary.

No. 951. Von der Sache with the Juden B. and in their söhnes.

Sunday, Abbot Bereshit (20 October 1807).

To the earlier decision*) is added as a new one that their third son, Rabbi I, is admitted to the elections for eternity and raised to the rank of the former Ikkar.

Nr. 952. Vom Wahlrecht.

On the same date, perpetual suffrage has been conferred on Rabbi E.

* Cf. nos. 944 and 945.

No 953. V o n d e r n e n c e o f t h e s u p p o r t t o t h e a r m e n h a u
s a n d t h e s t r a t e s .

On the same day Rabbi D. was appointed overseer of the poorhouse. He must also exercise the office of overseer over the local arrestees, at the request of the elders of the brotherhood of the redemption of the arrestees. He receives the same salary as the deceased (No. 949).

No 954. V e r k a u f t h e r e b u d i n g s w h i c h t h e r a b b i n e r s h i
p .

All the old buildings that formerly belonged to the Grand Rabbi have today been sold to the Shibeá Keruim brotherhood. The aforementioned buildings become the property of the aforementioned brotherhood as of today against payment of 30 chervonetz.*).

N r . 9 5 5 . V o m W a h l r e c h t .

The perpetual suffrage has been granted to I. L.. The head of the month is to agree with him on the payment to be made for this.

No. 956. V o n d e h a l t s b e w i l l i g n .

Rabbi I's weekly salary of 50 kopecks of silver is to be taken from the shul fee fund.**).

No 957. V o n d e h a l t s a b r e c o m m e n d i n g w i t h t
h e S c h a m m a s c h .

As stated earlier, three controllers have been appointed to check the accounts and make payments. If one of them does not appear, the remaining two have the power of all three at the meeting.

N r . 9 5 8 . V o n d e n B a t c h a n i m (S p a ß m a c h e r n) .

From today on, Rabbi S. is forbidden to act as a batchan if there is another batchan in the city. If he transgresses this prohibition, an announcement will be made in all the prayer houses that he will not be permitted to

* Cf. 909, 911, 943b. D. H.

** Is actually supposed to serve for state levies! D. H.

may invite the Batchan M. from S. as a musician at weddings. At the same time it has been decided that the Batchan M. from S. has to give half of his income to the Batchan M. from our town.

No 959. Vertrag between the Kahal and the Großrabbiner.*)

According to my invoices, which have been checked by the controllers, the Kahal owes me, the undersigned R., 14,300 Polish Sloty 8 Groschen (= 2145 Rubles 4 Kopecks silver). This sum was with the Kahal without any percentage during my term of office. Today I received *à conto* of this debt 4,000 Sloty = 600 Rubles in cash and receipted for it. There remain in my favour 10,300 sloty and 8 groschen, apart from other claims I might have on the Kahal and the General Assembly, because all my rights according to the rabbinical contract are not reduced by this *à conto* payment. I waive the right to a flat, so that from today onwards the Kahal and the Assembly are obliged to pay me 200 Sloty or 30 Rubles according to the contract concluded today instead of the flat. On the other hand, I undertake to provide the Kahal and the Bet Din with a decent room, together with heating and adjoining rooms for those seeking justice, without any remuneration. As of today, I no longer have any right to the house I have occupied until now, together with the cellar and ancillary buildings, and I relinquish it completely until the next first Shebat. For the house and the buildings, as well as for the right of residence, I have received cash payments from the Kahal and from the brotherhood Shibea Keruim. Should it not be possible for me to leave the house on the aforementioned date, I will pay the Brotherhood Shibea Keruim 1 chervonetz rent per week. From today I and my descendants give full receipt to the Kahal and the General Assembly for any claims concerning my salary or remuneration for sermons and other income from the fees. The only exception is the claim expressed in the document of the said controllers. Furthermore, I, the undersigned, and my descendants, have no claim on the Kahal for any bills,

* Thus the embarrassing matter has been happily ended. Cf. nos. 909, 911, 943b, 954. D. H.

which have already been checked by the inspectors. At the same time I hand over all the documents and contracts of the Kahal concerning the flats etc. which are with me, so that if one of them should be found anywhere, it has no validity. I have expressed all the above voluntarily and of my own accord, in accordance with Jewish and non-Jewish laws, with the destruction of all modaot (claims of guilt), which I confirm with my signature.

Sunday, 7 Marcheschwan 5568 (27 October 1807).

We, the municipal shammashim and confidants, hereby confirm that the above document was signed by our Grand Rabbi with his own hand, in compliance with the Kabbalat Kinyan in our presence. We explained to him before signing that if he did not like anything in this document and refused to sign, the matter would be referred to the court.*) After this explanation, the Rabbi signed immediately. He settled the kinyan. We hereby certify the Kinyan.

B. Schammasch and shop steward I. L.

N r . 9 6 0 . V o n d e r a t i o n b e t w e e n t h e K a h a l a n d t h e S c h a m m a s c h i m .

After the invoices had been correctly drawn up and checked by inspectors and the Kahal, the latter issued us a promissory note as payment for our claims for salary, recruits and head fees etc. up to the present day.**). In possession of such an IOU, we have received a receipt from the Kahal for monies received for the above-mentioned fees.

Tuesday, 9 Macheshwa 5568 (29 October 1807).

N o 9 6 1 . V o n t h e R e g e l n o f t h e C o r b s t e u r e , w h i c h i s c o n s i d e n t i f i e d f o r t h e R e c o m m e n d .

1. Every enterprise, whether it is trading in manufactures , foodstuffs, grain or livestock, etc., is charged half a percent.

* Sounds strangely like rape. The whole tone is so unpretentious.

D.

H. ** One has the impression that the Shammashim out of their own pockets are paying the money

have laid out. So, with the IOU, they have the Kahal in their pocket on whom they can put a pressure. D. H.

fees in favour of the city. From the trade in coffee, spices, sugar $\frac{1}{4}$ percent.

2. Every trade contract between local and foreign traders is charged with three percent by both sides, if the trade takes place in cash; only with $\frac{1}{2}$ percent, if the goods are exchanged.*).

3. Every foreign merchant who gives his goods to a local agent on commission pays $\frac{1}{4}$ percent. These charges are levied by the commission agent at the expense of his supplier. If the local commission agent buys the goods for his principal, he also pays $\frac{1}{4}$ percent at his expense if the goods are carried on his cart, and $\frac{1}{2}$ percent if the goods are carried by foreign carters.

4. From every purchase or sales contract for goods that are not intended for the city at all, the out-of-town merchant pays $\frac{1}{2}$ percent in favour of the city.

5. Every foreign trader who exchanges his goods here for local goods pays $\frac{3}{4}$ percent of the imported goods. The foreign trader pays $\frac{1}{2}$ percent of the goods imported here, regardless of whether they are destined for the city of Minsk or other places. On the other hand, he is only charged $\frac{1}{4}$ percent if he only receives the sums according to the invoice.

6. If the foreign merchant gives the goods to the local merchant on commission and the local merchant takes responsibility for their sale, this agreement is free of charge. However, if the goods appear on the market on his responsibility, the foreign merchant pays a $\frac{1}{4}$ percent fee. If the goods are delivered by the foreign merchant in the vicinity of the city, in the zone up to three miles (21 versts) and the local merchants travel there for the purpose of purchase, the foreign merchant pays $\frac{1}{2}$ percent.

7. If two foreigners conclude a contract between themselves for the delivery of goods that are not intended for our town, they pay $\frac{1}{3}$ percent in favour of the fees of the collection box.**).

* Interesting is the evidence that at that time there was still the primitive exchange traffic. D. H.

** In a well-run organisation of any kind, regulations must also be enforceable, otherwise they are not only ineffective but harmful because they demoralise. Some of the above provisions are unworkable and therefore only create conflict. D. H.

No. 962. Of the Gabs which will be ased in term tati
on.

Tuesday, 28 Kislev (17 December 1807).

Eight members are to be appointed by ballot, namely from the following estates: one from the merchant class, two shopkeepers, two tavern owners, two ship owners and one craftsman. These eight, together with the four Kahal chiefs, are to determine new levies at their discretion in order to alleviate the hardship.

In the year 1808.

No. 963. Vom Eightumsrecht.

Wednesday, 14 Ijjar 5568 (29 April 1808).

To Rabbi Sh., son of R. F., in S. has been sold the title to the buildings and places he bought from Pan S. on W. Street. The Kahal has accepted all responsibility for any protests*).

Nr. 964. Von Privatbethäuser

n. Sabbath, Dept. Behar Bechukkotai 5567 (9 May
1808).

Rabbi M. has been forbidden, from today onwards, to have a private prayer house (under the *liberum veto*). If he contravenes this decision, his wife is forbidden to stay with him.**). All other prayer houses will be closed by the police so that no prayer house (minyan) will exist in the future without the special consent of the Kahal.

No 965. Von der strafthe Dienersdeh iligher Brüdersc
haft.

Rabbi M. is to be removed from his position as a servant of the holy brotherhood as of today, with the recommendation to the brotherhood not to give him any more assignments and not to pay him any more salary. He

* Reinsurance with the Kahal. D. H.

** Imagine that! A more gruesome enslavement is hard to imagine! And the immoral side of interfering with sacred family life! D. H.

shall at the same time be expelled from the Fraternity. If this right is to be restored to him, the decision shall be made under the *liberum veto*.

N r . 9 6 6 . V o n t h e d e v e l o p m e n t o f h o u g h t m a n a g e
m e n t s .

A fee is collected from all weddings or when marriage documents are issued for the benefit of the town clerk. If the wedding does not take place here, the clerk is obliged not to allow the women to travel with them until they have paid these fees. All marriages which had taken place since the 18th of the previous Ijjar shall pay these fees in addition to all others. If the parents of the newlyweds or the newlyweds themselves have not paid these fees, the women will not be admitted to the mikva.*).

N o 9 6 7 . T h e b o o t a n d w o r k i n g l e v e r s t o c o m m i s s i o n w i t
h t h e r e a b b i n e s a n d r i c a t i o n s
a n d t h e s t a t e .

No visiting teacher has the right to participate in the Bet Din in our city without the permission of the Kahal, or to speak out on any issue.

N r . 9 6 8 . V o n d e r f r e i n g P l a t z n e b e t H a m i d r a s c h .

Because the local brotherhood of Shibeá Keruim does not build on the empty space in front of the Bet Hamidrash, where there used to be shops, it was decided that the said brotherhood is obliged to erect a decent building. In return, they will receive the right of ownership.

N o t e 9 6 9 . T h e E n v i r o n m e n t o f a " M o r e
H a r a â " (r e l i g i o n s t a t e d s a c h v e r s t ä n d i g e r) .

Wednesday, 28 Ijjar 5568 (13 May 1808) was the famous Rabbi L., chairman of the Bet Din in the town of Kr., to the More Haraâ.

* Again this rape of personal freedom, which seems outrageous to us. D. H.

appointed. He now has the decision on what is permitted and what is forbidden. He receives 3 roubles of silver as a weekly salary. Should he refuse to accept this office, the famous Rabbi S. from Ru will take his place. This appointment does not diminish the rights of our chairman of the Bet Din. He in the first place will receive his salary as for the future.*).

N r . 9 7 0 . V o n M a c h e n s c h a f t e s b e t w e e n .

Voters shall not accept anything from any person and under any circumstances to commit irregularities in the elections**). Violators shall be expelled for all eternity from all fraternities of the Kahal and the General Assembly. This under the *Liberum veto*.

N r . 9 7 1 . V o m E i g h t u m s r e c h t .

Tuesday, 26 Siwan 5568 (9 June 1808).

The title to the houses, courtyards, buildings and squares on E. Street has been sold to Rabbi L., Shammash and trusted representative of our town. The payment for this has been received in full by the Kahal. The Kahal takes responsibility for any protest.

N o . 9 7 2 . V o n t h e s e l b e s .

The title to the distillery has been sold to Mrs. S., daughter of Rabbi U. and her son Rabbi I. The distillery is located at the end of B. Street. It is located at the end of B. Street and belonged to Pan G. This right has been made subject to the settlement currently pending before the court. If necessary, the Kahal will have to pay 12 chervonetz to E. E. in this matter.

N o . 9 7 3 . V o n t h e s e l b e s .

Wednesday, Abt. Ballak 5568 (24 June 1808) the above right has been handed over to Rabbi M. over houses and buildings of Christian B.. The said M. has paid everything to the treasury.

* Salary payment is the main thing for these people. D. H.

** Presumably, "gifts" gave rise to this reminder, which seems self-evident to us.
D. H.

From the years 1809 to 1867.

No 974. Distribution of a private Bethaus.*)

The famous Mrs. B., daughter of Rabbi M., has erected a small building (Binjan) for prayers and study under the name "Klaus" (Klause). "There the mother rejoices over her excellent children. Her sons are also determined to bring joy to the Lord." For this beautiful deed we give our deep thanks in the name of God. May your work have every blessing. The aforementioned "Klaus" is intended for the performance of prayers on all days, Sabbaths, holidays, the New Year and the Feast of Atonement, on an equal footing with other Bet Hamidrashim. Never and under no circumstances may this clause change its purpose. No person has the right to sell it, lease it or take mortgages on it. This also applies to Mrs.

B. and their sons. No one has the right to appoint the cantor for the Klaus without the consent of the Kahal, in order to reduce the income of the Rabbi, the cantor and the Shammashim of our town. No one has the right to sell the seats in the Klaus. Only a place of honour may be given there. Collection boxes may be placed here. If for any reason prayer is discontinued in all other prayer houses, it shall also be discontinued in the Klaus. On the basis of the above rules and conditions, the rulers of our town hand over the Klaus to general use. Every coming Kahal, every congregation, as well as every Bet Din is obliged to let these rights continue. A document to this effect was given to Mrs. B.. Unfortunately, the original has been lost and therefore the present letter has been delivered to Mrs B. Ms B. has acknowledged all of the above with her signature. Signature.

* Mrs. B. has already purchased honours for her sons according to nos. 945 and 951. Now this foundation follows. Two things should be noted: The Kahal rages against private prayer houses with curses, but, as we have seen, he also makes exceptions against payment. Secondly, however, this foundation reminds us that religious fanaticism based on magic beliefs is to be found precisely among the Jewish women in the ghetto. The rabbis rely on them just as much as the clergy of other religions. D. H.

No 975. Von the development of states.

Thursday, 11 Ijar 5569 (15 April 1809).

Rabbi S., son of R. G., was exempted from paying all state taxes. Rabbi A., who stood surety for S., is also exempted from this surety.*).

No 976. Of the new because of the competition of general competition.

The poultry slaughterers shall repeat their oath. The following has been added to the previous rules:

1. Each of the three is obliged in turn to keep the books in which the exact quantity of the slaughtered poultry and their owners are entered. Without this entry, no slaughtering may be carried out.

2. However, the shepherds must not let this cause any delay.

3. If a bird is brought into the house of the shepherd for a sick person or for a woman in childbed, he shall immediately slaughter it without any delay. If one of the shepherds is prevented from doing so for any reason, he must immediately go in person to his comrades and ask them to slaughter it immediately.

No. 977. Vom Eider Geflügel schäcter.

With the oath mentioned in file 874, the poultry shepherds have undertaken to exercise their office in accordance with the previous provisions, except for one point. This is the first point, because it contains the opposite of all the others. At the same time, we have not accepted any obligation regarding the supervision mentioned in the aforementioned oath, and this is because we have long since been released from this obligation. Tuesday, 23rd Siwan 5569 (25th May 1809). For three years we have sworn**).

Three signatures.

* Unclear. D. H.

** That is how long the employment in service runs. D. H.

Nr. 978. Von der Bürgschaft der Zahlung der Staats
abability.

I, the undersigned I, accept the obligation to pay all state dues for Rabbi Sh. In September half, not later than the first of the next Marcheshvan 5 rubles. I pay the same sum for the half of March during the next winter, as well as the recruit fee in due time. I pay all these fees out of my means and in due time. They can be collected by me with any force and power.

24. Elula 5571 (4 September 1811).

Signature.

Nr. 979. The Eidformel of the Chassidenschächter.

In this paragraph the same oath formula is pronounced and sworn as was brought earlier.

On 19 Siwan 5577 (22 May 1817), E. H. took this oath.

No. 980. Vom Eide der Schächter.

The same oath as in file 979 and in previous ones was taken on
Monday, 16.

Kislev 5578 (12 November 1817), Rabbi S. afforded.

Nr. 981. The Eidformel for Rabbi S., Vertrauensmann for
Kleinvieh and Geflügel.

The above-named took the oath on 18 Ijjar 5578 (22 April 1818), as mentioned earlier.

No. 982. Von der neuen Gebühr für Schlachtvieh.

Friday, 22 Shebat 5584 (10 January 1824).

Because the Brotherhood of Butchers collects the fees from the
The Kahal confirms this decision of the Brotherhood. The appointed new trustee of the fees shall share them as stated above. The appointed new trustee of the fees shall divide them as stated above. One half for the Great Welfare Fund, the other for the Welfare Fund of the Brotherhood of the Shepherds. This fee is 15 kopecks per head of large livestock and 2 ½ kopecks for small livestock.

No 983. The edformelfortheemploymentofthecommissionswhowereinthe commissionswhowereinthe communicationsworkinthecommunity.

I swear before God, without any ulterior motives or deceit, to exercise my office as tax collector for the Jews living in the villages with complete honesty. As with the tongue, so in the heart I undertake to fulfil the obligations resting upon me. All monies collected are to be paid to the Kahal treasury. All monies collected by me must be immediately entered accurately and correctly in my book under the same date and with the name of the payer. I may not use the monies collected or obligations for myself or for any third party, except those to cover expenses necessary in the matter. On my return from my official journey, I must immediately pay the monies and obligations to the last kopeck to the Kahal's ombudsman. My accounts must be honest and accurate. God help me. Sunday, 25 Siwan 5584 (13 January 1824). Rabbi H.

No. 984. Vonderationofthecompetitionsofthe Synagoge.

Due to a lack of funds for the maintenance and renovation of the great synagogue, it has been decided to create a new source of income. Anyone who, in order to make candles, buys melted or non-melted tallow, shall pay for the benefit of the great synagogue 6 groschen 3 kopecks from each pud of tallow bought from Jews or Christians. He may not begin to make the candles until this fee has been paid.*).

Thursday, 22 Ijjar 5584 (8 May 1824).

No 985. Verkunduningofthesession.

The above (No. 984) has been officially proclaimed by the Bet Din in all synagogues, and at the same time the warning has been issued that anyone violating it is subject to severe punishment.

* A new proof of the Kahal's resourcefulness in making money liquid through taxation. D. H.

But whoever fulfils this resolution, blessed be he.

Nr. 986. Vom Mitglied Recommend.

Rabbi S. has been granted the right to be a member of the General Assembly.

No. 987. Von the selbes.

Rabbi A. was accepted as an equal member of the congregation.

Nr. 988. Von the Lotteries.

It is forbidden to raffle any thing, small or large, or any object without written permission from the Kahal. This will be proclaimed in all prayer houses. All who take part in it will be punished*).

No 989. The Streitz with the Heiligen
Brüderschaft and a privat person which the build bade.

The confidants of the Holy Brotherhood sent a summons to Rabbi I through the secret persecutor stating that he was not allowed to build the steam bath. If he wants to get a decision on this before the Bet Din, all parties should ask the Kahal to call in external judges in this matter.**).

No. 990. Antworthe Rabbi I. and the Heilige B
rüderschaft.

The brotherhood shall show their rights. If I convince myself that no one else may or should build a steam bath, I shall not

* It remains unclear whether participation in lotteries, meaning Russian lotteries, will be banned or whether the Kahal will open up a new source of income. D. H.

** For the first time a hint of how the "secret persecutor" works by secretly influencing the court. It is not entirely clear why foreign judges are to decide; perhaps this is to increase the court costs for the persecuted to the point of prohibitively high. In any case, one has the feeling that great impurity is afoot. D. H.

build. I request the Brotherhood to convene the legitimate Bet Din, also from outside judges. I also agree to come to an understanding with the brotherhood in such a way that my steam bath will not bring harm to the brotherhood.*).

N r . 9 9 1 . V o n t h e s e l b e s .

The same statement as in the previous paragraph was made by Rabbi I personally during the meeting of the Holy Brotherhood in the Chamber.

N o t e 9 9 2 . V o r V e r b o t t o b u i l d a m p f b a d i n t h e S t a d t .

Wednesday, new moon, 2nd day of Elula 5584 (August 13, 1824), it has been decided by the General Assembly that no one in the world shall have a right to build a steam bath in our city. Only the Holy Brotherhood has this right. The above was entered in the book of the Brotherhood.**)

N r . 9 9 3 . V o n d e r h e b u n d i n t h e R a n g M o r e n a n d .

Rabbi M. has been given this rank. On all occasions and customs of Israel he shall be invited as: Moreine Garaw Rabbi M.

N r . 9 9 4 . V o t h e S c h u t z e d r i c h t e r a n d t h e m a c h t o f t h e
B e t D i n . ***)

Monday, 22 Nisan 5585 (13 March 1825).

Unfortunately, it has been established that there are various slanders against our Bet Din. So that the Law of Israel is not weakened and the glory of the Torah does not suffer, which in this case would lead to a state of lawlessness, we have

* Sympathetic impression! D. H.

**When you read No. 1050, you start to worry. D. H.

*** One has the impression that the moral standing of the Bet Din had suffered quite a bit. Why else take such power! D. H.

we resolved to establish the following regulations for the people: The offence of anyone who insults the power and honour of the Bet Din shall be recorded in the Kahal Book from this day forward and so preserved, for the remembrance of all future Kahals and for the disgrace of the offending party, as well as for the protection of our court. We recognise in our city the Ab Bet Din (Chairman of the Bet Din) as the supreme power of Israel. Consequently, we have chosen the famous Rabbi I as Ab Bet Din. He is distinguished by his erudition and justice. We have entrusted him with all the duties of the chairman of the Bet Din. As chairman of the Bet Din, he must attend every meeting at his own discretion and will and administer the Bet Din. He is also the first to sign all resolutions. We command all the Shammashim of the Bet Din to obey the said Chairman in all his commands. If anyone wishes the said Rabbi I to attend in person at the hearing of a matter, Rabbi I is obliged to comply with that wish. In other matters of the Bet Din he is given full freedom. We confirm this to Rabbi I. by handing over this document, which bears our signatures.

Three signatures.

No. 995. V o n t h e s e l b e s .

The same aforementioned document was reconfirmed on Wednesday, 3 Iyar 5588 (18 April 1825), with the addition that Rabbi I enjoys revenue from all Bet Din decisions; according to the customs of the people of Israel he is equal to the chairman of the Bet Din.

No. 996. V o n t h e s e l b e s .

We, the undersigned members of the Bet Din, together with the Rabbi and with the Mah (= More Haraâ, see above file 969) of our town, confirm what has been said in the two preceding paragraphs.

Friday, 25 Ijjar 5588 (1 May 1825).

Signatures.

No. 997. Vontheexperienceofcontroleurestothe
presentofthecantor.

Three members were appointed as controllers for the purpose of checking the accounts of Cantor Rabbi I. The aforementioned are to check whether Rabbi I. still has anything to claim.

Tuesday, 29 Tischri 5586 (29 September 1825).

No. 998. Vontheselbes.

We, the undersigned, have decided to settle the matter of the bill with Rabbi I, cantor of our town. He is free to accept our decision peacefully or to file a complaint against it.

From the documents presented we see that according to the promissory note he has a claim of 75 chervonets against the Kahal. Furthermore, the Great Welfare Fund owes him 25 chervonets. Furthermore, the said I. demands a salary for 20 years at 2 chervonetz for the year, as well as the salary from the Great Welfare Fund since 1 Adar 5584. We want to settle all these claims peacefully by issuing a promissory note for Rabbi I. and his descendants in the amount of 90 chervonetz. Until this debt is paid off*) Rabbi I still remains cantor and enjoys, for the purpose of satisfying the above debt, all the income to which he is entitled according to the documents. It should be noted that he will not receive any salary, neither from the Kahal nor from the Great Welfare Fund, nor from any brotherhood.**)

Apart from the above-mentioned sum, Rabbi I has no further claims to make. The Kahal, for his part, will also not make any claims on Rabbi I and his descendants.

Friday, 2 March Swan 5568 (2 October 1825).

Signatures.

No. 999. The Recommendation of the All general Versa
ment.

Rabbi I. F. has been admitted to the Assembly as an equal with the other members.

Sabbath, 23 Kislev 5586 (21 November 1825).

* The old song. If you can't pay a debt, you leave the creditor in office. D. H.

** He obtains sporteln there. D. H.

N r . 1 0 0 0 . V o n t h e s e l b e s .

The same admission is granted to Rabbi I.

N r . 1 0 0 1 . V o m W a h l r e c h t .

The right to vote has been granted to Rabbi M. for all eternity. Sunday, 2nd day of the new moon Tebet 5586 (29 Nov. 1825).

N r . 1 0 0 2 . V o n t h e s e l b e s .

Granted to Rabbi E.

N r . 1 0 0 3 . V o n t h e s e l b e s .

Awarded to Rabbi I.

N r . 1 0 0 4 . V o n t h e s e l b e s .

Issued to Z. W.

N r . 1 0 0 5 . V o m W a h l r e c h t e .

Sunday, 15 Tebet 5586 (13 December 1825).

The right to vote with the elevation to the former heads was granted to the rich and famous Rabbi M. from A..

N r . 1 0 0 6 . V o n t h e s e l b e s .

The same rights were granted to A. A.

N r . 1 0 0 7 . V o n t h e s e l b e n S a c h e .

Quite the same rights were granted to Rabbi S.

N o . 1 0 0 8 . V o n t h e s e l b e s .

Perpetual suffrage with elevation to the rank of Tub has been conferred on Rabbi M.

N r . 1 0 0 9 . V o n t h e s e l b e s .

Perpetual suffrage has been granted to Rabbi I.

N r . 1 0 1 0 . V o m W o h n r e c h t .

Tuesday, 17 Tebet 5586 (2 January 1826), the right of residence in our town has been granted to the musician Rabbi I.. He is allowed to practise his profession like the other musicians of our town. In addition, he and his descendants have the right to pursue all other professions.*), whereas he must also pay the taxes and fees on an equal footing with the inhabitants of the town. He has already made the payment for this. The Kahal and Bet Din now stand for him until eternity.

N r . 1 0 1 1 . t h e E i d f o r m e l f o r t h e V e r w a l t h e R e c
h n u n g b u c h f r o m t h e K o s c h e r f l e i s h g e b ü h r .

Wednesday, 24 Shebat 5586 (20 January 1826).

I swear before God, the Kahal and the six members without fraud and ulterior motives, on the tongue as well as in the heart, that I will exercise my office as accounting officer correctly and with full zeal. Accurate entries will be made by me and the income will be paid immediately to the shop stewards. I will perform all my duties conscientiously, honestly and accurately. So help me God. I sign M.

N r . 1 0 1 2 . T h e E i d f o r m e l f o r t h e w a g e o f t h e s e l b e
r .

See the administrator's oath executed above.

24 Shebat 5586 (20 January 1826).

N o t e 1 0 1 3 . T h e E i d f o r m e l f o r t h e V e r t r a u e s l e a s o f
t h e G e f l ü g e l s c h a r c h .

See file 981 and previous.

N r . 1 0 1 4 . T h e E i d f o r m e l f o r t h e r e c o m m i n i t i o n o f t h e
c o s t r u c t i o n s o f t h e K o s c h e r f l e i s h e s .

The same formula as all the previous ones.

* A finding that indicates that, at least in part, the choice of occupation was not free. D. H.

No 1015. The representation of the dampfbade of the
Heiligen Bruderschaft to the fore international.

Rabbi I., son of R. I., owner of the steam bath of the Holy Brotherhood, acted against the law and committed a bad deed by ousting the former owner of the steam bath, Rabbi H., from the same and for this reason caused him great harm. He almost ruined him completely by doing so. Moreover, it is completely inappropriate for him to be the sole owner of all the steam baths in the town. We have therefore decided to remove him from the steam baths of the Holy Brotherhood and to deprive him of the legal document in question. Rabbi H., who remained without means for a long time, was given this steam bath on lease, for six years, with the obligation to take upon himself all repairs. I. is punished, namely the sum of 50 chervonetz is confiscated, which he is to receive from the brotherhood. This decision was made on Tuesday, 5 Adar of the 2nd 5586 (3 March 1826).

No 1016. The Destruction of the I.

The aforementioned I was removed from the steam bath and expelled from the brotherhood, and the sum of 50 chervonets that he was to receive was confiscated. He committed an inhuman act by taking the bread away from his fellow man and ruining him*). He abused his power to the highest degree by oppressing the weaker. We stand up at the Bet Din that Rabbi I. is severely punished for his deed and for the time being loses all his rights. 7 Adar 5586 (4 March 1826).

The signatures of the Bet Din and the R. and Mah.

Nr. 1017. Von the selves.

Today Rabbi's M. and H., who were named in the above file, appeared and Rabbi I. voluntarily waived his right to**) to the steam

* It is interesting to see the compassion that animates the Kahal as soon as it is a person who pleases the Kahal. In contrast, opponents are mercilessly destroyed by secret persecutors, slander in the synagogue, false witnesses in court, etc. Not to mention the exploitation and strangulation of Christian family n with the help of Chasaka and Maaruphia. D. H.

** I. makes a sympathetic impression again. D. H.

bad of the Holy Brotherhood in favour of Rabbi H. For the coming Sunday he wants to have the bath cleaned; then Rabbi H. can receive it. The file is signed by him. In addition, the Bet Din and the Grand Rabbi have signed.

Nr. 1018. Von derhebung in the Rang Morenu. Rabbi M. has been elevated to the rank of Morenu.

No 1019. Von the Schenkung of the Rechtes and the Beewohners of the T. Straße to build a bethause.

Sunday, 14 Ijjar 5586 (9 May 1826).

Today, permission has been granted to the residents of T. Street, to build a house of prayer (minyan), with the right that this house of prayer belongs to them for all eternity until the imminent appearance of the Messiah.

Nr. 1020. Von the selbes.

Apart from the aforementioned, no one has the right to build another prayer house on T. Street. No Kahal or Bet Din in the world has permission to do so.

Nr. 1021. a bserification of the document being on T. Straße.

Because it is too inconvenient for the residents of the end of town, especially in the bad season, to go to the small temple for prayer, they have been opening private prayer houses in neighbouring houses for some time. However, opportunities for this were not always available, so the residents of T. Street raised funds from their own pockets to build a prayer house in this street. God helped them to fulfil this wish. The prayer house has been built. At the same time, the Talmud Torah is housed there. Everything is set up brilliantly and in the best order to promote prayer and scholarship. We, the representatives of the town, fully acknowledge the good will of these people and wish that our God grant them every blessing. We gladly confirm to them the right to own this house of prayer and to use it for all the religious purposes of Israel.

on condition that each of them does not neglect nor diminish his previous contributions for the benefit of the Great Synagogue.*) When appointing a sandek (circumcision sponsor), the law of the city must be observed. In the event of the closure of all prayer houses in the city, this prayer house must then also join. The owners of this house of prayer are obliged to pay one pud of candle wax (surely candle wax?) annually to the representatives of the Great Welfare Fund, in two instalments. Before Passover and before the Feast of Tabernacles, half a pud each. The places in the house are to be sold according to the opinion and discretion of the owners. The proceeds from this shall be used to cover expenses. No society or private individual shall have the right to erect any more prayer houses on this road, and no Kahal or Bet Din shall, by virtue of this ordinance, issue permission for such construction. All this is recorded in the Kahal Book. This decree cannot be changed or overturned by anyone until the Messiah appears. May God send him soon into our days.

We representatives of the town sign.
Sunday, 44th Ijjar 5586 (9 May 1826).

No 1022. V o n d e r U m l a g e d t h e S c h a n k w i r t e .

The innkeepers cannot pay their debt to Pan K. They report this to the Kahal. They report the above to the Kahal, noting that according to the decision of the previous assembly and the Bet Din, this debt is to be paid from the Kahal's treasury. In addition, they had the stone house at their disposal, which would also serve to pay off the debt. Today they can neither pay the debt to Pan K. nor regte the stone house from bankruptcy, because in the latter case they would have to pay 70 rubles in cash. That is why they have been making noise. The Bet Din is eager to help the people in their critical situation, and is determining a levy for the whole town, under the obligation that the signatories of this document will have to pay 150 roubles to pay off the debt. Today the signatories of the above document appeared before the chiefs and representatives of the town, complaining and lamenting, wishing that the resolution would be fulfilled. The resolution reads: The document

* Kahal revenue must not suffer. D. H.

The signatory innkeepers are to collect the 150 roubles among themselves and pay the sum to Schammasch E.. From this sum, 70 rubles will be paid for the expenses of the bankruptcy, and the house will be sold. The proceeds from the sale will also be paid to the said Rabbi E. Then the settlement of accounts will be made. According to the decision of the Kahal, the deficit will be covered by the levy.*)

N r . 1 0 2 3 . V o n d e r n e n c e o f a g e t h e R a b b i n e r .

Tuesday, 27 Nisan 5587 (12 April 1827).

Many of the better and illustrious members of our town have remarked that our Mah (see 269 above) finds it very difficult to attend to all religious matters, and that it is very burdensome for our town preacher, owing to his feeble health, to deliver the sermon every Sabbath. The opinion that Rabbi M., whose name was already famous in our town in his childhood, appears to be perfectly worthy of carrying out the aforementioned activities, appears to be all the more justified, as he now, as an old man, does not possess any great means of subsistence. Justice demands that full attention be paid to this man. For this reason we decide to accept the aforementioned Rabbi M. as an assistant to the local Mah (see 969 above) and preacher. He thus has the right to make all decisions in religious matters and to stand in for the preacher on the Sabbath, whether in the great synagogue or in the great Bet Hamidrash. For this he receives 1 ruble of silver a week. This salary will be paid punctually and without delay every week. This will facilitate the service of Rabbi M. and the preacher. Therefore, their salary is also to be reduced by 25 kopecks per week.**)

Signature of the seven tubim of the city.

N r . 1 0 2 4 . V o m B a u d e s t h e D a m p f b a d e s .

Sabbath, Dept. 9. Tammuz 5588 (1 July 1828).

The Great Welfare Fund demands large sums and has no

* This really seems to be a complete bankruptcy of the Kahal economy.

D.

H. ** Both must pay for the assistance themselves. D. H.

Sources. The funds intended for the healing of the poor suffer particularly under these circumstances. In order to repair the hospital, the construction of a steam bath was allowed. The income from this bath was to be used to treat the sick. The Elder of the Brotherhood of the Healing of the Sick decided to have the steam bath built, for which many honourable citizens had already offered voluntary gifts. The Holy Brotherhood protested against this construction.*) As a result, an extraordinary meeting was held, which decided to grant the right to build the steam bath. However, there should be no mikva in the new steam bath.**.) should be in the new steam bath. This exists only in the steam bath of the Holy Brotherhood. The Holy Brotherhood has this right on the basis of earlier decisions and prohibitions by the Grand Rabbi. It was also decided that after the construction of the new steam bath, the Brotherhood of the Undertakers of the Dead would be obliged to continue to pay one third of the burial fees for the benefit of the Brotherhood for the Healing of the Sick, as in the past, now and for all eternity.

No 1025. The ad valuations of forwarding handlers.

Because the fees collected from out-of-town merchants and accruing to the Welfare Fund have been leased to the Sickness Fund by the elders for a period of two years, this lease is confirmed by us as of today, and permission is granted to it for this period for the protection of all rights. All out-of-town merchants are obliged to pay the fee. At the same time, all measures established by wise decree for the protection of these fees shall remain in force. Every Kahal and Bet Din shall stand jointly with the tenants for the right in this matter. According to the decree of the representatives and rulers of the city.

25. Tammuz 5588 (25 June 1828). City of Minsk. Signature:
B., Shammash and the city's ombudsman.

No 1026. From the representative of a s c h ä c h t e r . Rabbi D., a shepherd from the T. area, a confidant on the part of the

* Of course, this one causes a lot of trouble, just like before (no. 989ff.).

D.

H. ** Ritual women's bath. D. H.

Kahal for the dues, embezzled certain sums, which was reported by the residents there. He received much more from those than he paid to the cashier. Rabbi D. was removed from his office and his knives were delivered to the kahal chamber.

Friday, 22 Marcheschwan 5588 (18 October 1828).

N r . 1 0 2 7 . V o n t h e E n v i r o n m e n t o f a S c h ä c h t e r . Rabbi H. G. is appointed as a shepherd in our town for the shecheting of the

Large and small livestock and poultry appointed. He shall serve honestly and comply with the ordinances of the Kahal. He will receive a salary of 14 sloty per week to maintain his mother and sisters and their husbands. If he does not maintain these persons honestly, the said money will be paid to his mother and she will then manage the whole house. By order of the Kahal representatives, B. has signed, Shammash and shop steward of the city of Minsk.

N r . 1 0 2 8 . V o n t h e s e l b e s .

Thursday, 5 Tebet 5589 (29 November 1828).

Shepherd Rabbi D. was removed from his service. Today the representatives of the city have entrusted the final settlement to Rabbi A.. Rabbi A. can decide the matter himself or hand it over to the Bet Din, in a word, it all depends on him.

N o 1 0 2 9 . V o n t h e E n v i r o n m e n t o f t h e S c h ä c h t g e b ü h r e n f o r t h e V o r s t ä d t e .

Rabbi I. is appointed as a confidant of the shechita fees in the suburbs of T. and G.. He will fulfil his office honestly and punctually and pay the income daily to the Kahal's treasury. He will receive a salary of 6 Sloty and 20 Groschen.

Monday, 8 Shebat 5589 (31 December 1828).

N r . 1 0 3 0 . V o n t h e E n v i r o n m e n t o f S c h ä c h t e r i n K .

Rabbi I. is appointed shepherd in K. and another shepherd is appointed to help him. Apart from I., no-one is allowed to smoke in K., otherwise everything is trefa. The inhabitants of K. pay I. from each large animal 20

Groschen, from small livestock 5 Groschen. Of poultry as before. They pay the aforementioned price to I., except for a part that belongs to the second local butcher. In addition to the salary paid to I. by the inhabitants of K., he receives 2 Sloty per week from the Kahal treasury. He undertakes to perform his duties in accordance with the Kahal ordinances and to watch over the income of the fees.

8 Shebat 5589 (31 December). Three signatures.

No 1031. work of a ment management of a lly management
ents.

Rabbi M. has been appointed for this purpose and is also responsible for supervising all expenses. He keeps a special book for this purpose. He is obliged to fulfil his office honestly and conscientiously and receives a salary of 9 Polish Sloty per week. The representatives of the town have signed.

Thursday, 1 Adar.

No 1032. Assessment of the Document, which
his constituted to add document of the Gebeth
ause and the R. Straße
here ased.

The original has been entered in the residents' book of R. Street and signed by the leaders of the town. Same as file 1021, only the street is different. Otherwise the same text.

No 1033. Eid formelfortrauesleas of the
Coscher fleishgebuhres.

See file 1013 and the previous ones.

No 1034. Von the Gehaltage for the Schächter an Feiertages.

On examining the salaries we have convinced ourselves that they do not correspond to the many-sided efforts and the hard work of these people, so that we decide to pay the shepherds 20 groschen per head of cattle on the holidays, namely during the New Year's week and the whole months of Tishri and Nisan as well as during the week before Shebuot (Feast of Weeks = Pentecost).

to pay customary fees. This custom has always and for a long time been followed and shall also now be reintroduced, which we hereby confirm.

N r . 1 0 3 5 . V o m W o h n r e c h t .

18 Ijjar (9 May 1829) the right of residence in our town has been granted to Rabbi E., son of R. I. Batchan. As of today, he and his descendants have equal rights with other residents of our town, and they can pursue their professions without any difficulties.

The signatures.

No. 1 0 3 6 . V o n d e r G l a s e r S a m u e l e r t h e V e r z e i h
u n g .

On 26 Ijjar 5589 (17 May 1829) Rabbi S. was forgiven his offence. He was again recognised as a member of the brotherhood, equally entitled with other members. The decision was made by the Kahal Chamber with the signature of Shammash B.

N r . 1 0 3 7 . T h e b u i l d i n g o f a n e w b e t h a u s e o n W . S t r a ß e .

Two residents of this street have been appointed as the supervisory board for the construction of the new prayer house on R. Street according to the decision of 10 Siwan 5587. They have been entrusted with the sale of the places and the supervision of all matters. The document has received the confirmation of the righteous Bet Din today. Today we further confirm this document as representatives and overseers of the town. The aforementioned have the right to act as supervisors and no private person may interfere or do anything against them.

Monday, 21 Siwan 5589 (10 June 1829).

No 1 0 3 8 . V o n d e r P a c h t d e S c h ä c h t g e b ü h r e n f o r V i e h u
n d G e f l ü g e l .

In order to lease out these fees, the rich of the city have been approached with the request to participate in the auction and if possible

to offer high prices. They do not need to be considered tenants themselves, but can give their right to the Kahal or anyone else. This was announced in all the prayer houses. Unfortunately, the community and the first citizens did not give this security to give the right to further persons. The lease, therefore, remains in the hands of the rich of the city, whether it brings profit or loss. We acknowledge this splendid deed of the rich and are grateful to them for it*). We protect these people in all their rights and confirm theses by our signatures.

9th Tammuz 5589 (28 June 1829). Three signatures.

Note 1039. Assessment of the Document, which has specifications with the Schammashim and the Schammashim.

The first of these is the "Vertrauensmänner der Stadthe Station" has been established.

The above (see file 1038) was further confirmed with most binding thanks to the rich tenants of the said levy. All fees from the meat sheds must be paid honestly by all, for which the shechers and butchers as well as the supervisors of these fees are held responsible. It was further urged upon the tenants to continue to allow some old people the right not to pay dues. Should the tenants express the wish to have the Bet Din clarify some points of the contract, they have the right to submit a petition to the Bet Din in this regard. Should the Kahal fail to appear before the Bet Din in response to the summons in this matter, the tenants may abide by their terms, although this circumstance would not be in accordance with the previous rules and customs. However, if any private person should sue the tenants because of the new rules, they must appear before the Bet Din. The obligation to deliver 80 pounds of meat weekly free to the hospital remains without further ado. We add to this decision that from today onwards the tenants will only be obliged to make this free delivery.

* It seems that for once the Kahal oligarchs really did make a sacrifice for the general public. D. H.

need to be provided for two months*). Should they wish to cease further free delivery, the matter must be settled by the Bet Din. Apart from the exceptions mentioned above, no one has to protest against the rules of the contract.

Monday, 12 Tammuz 5589 (1 July 1829).

Six signatures of Shammashim.

N r . 1 0 4 0 . V o n d e r n e n c e o f t h e s t a n d r i c h t e r .

Thursday, 19 Siwan 5590 (29 May 1830).

Rabbi S. is appointed permanent judge of our town. He must attend all meetings of the judges and act righteously. He is obliged to appear in time for the deliberations.

N o t e 1 0 4 1 . V o n d e r n e n c e o f a n e w S c h a m m a s c h .

Sabbath, Abbot. Shoftim, 4 Elul 5591 (1 August 1831).

As a result of the passing of Rabbi B., Shammash, his brothers M. and I. asked to be allowed to hold this post because, according to his father's documents, the right to remain Shammash was left to the family if they always shared the income between them. This was acknowledged with the remark that the two were responsible for the post. The document was signed by I. L., the shammash and shop steward of the town.

N o 1 0 4 2 . T h e e m p l o y m e n t o f t h e N e w G e m e n d e v e l o p m e n t , w h i c h c o n s t i t u t e d t h r o u g h t h e m e m b e r s o f t h e N e w G e m e n d e v e l o p m e n t .
t h e r e a l c a h a l s t a t e s .

Three former members of the Kahal were given the right on Monday, 23 Nisan 5592 (11 April 1832) to exercise the power of the whole Kahal and the eleven former minujim (heads). They take all decisions on the basis of the majority of votes and may punish the guilty. We are late in signing this document until Friday, 2 Marcheshvan 5592 (15 October 1832).

Signature I. L., Schammasch.

* This restriction is suspect; it greatly reduces the tenants' obligations. D. H.

Nr. 1043. The Bet Din of the new Kahal there competition of the health.

In this paragraph, the decision to give power to the three aforementioned members of the Kahal has been confirmed by the Bet Din.

Signature I. P., Chairman of the Bet Din, and S. W., Clerk.

No 1044. The consumption of Mah (= More Haraâ, see above No. 969).

Until the final appointment to the office of Mah, which is to be filled by a great and famous man, the son of the late Rabbi M. is provisionally appointed to this office with a salary of 16 Sloty. The aforementioned will later remain assessor of the famous man to be elected in the future. The salary will then be determined for both of them. Furthermore, we determine that half of the income from the divorce cases belongs to the widow of the deceased Mah.

Monday, 5 Marcheswan 5593 (17 October 1832).

Nr. 1045. Von the selbes.

On Friday, 22nd Kislev 5593 (2nd December 1832), it was decided that until a great and famous man is elected to the post of More Haraâ (see above No. 969), three persons shall deal with the questions of this office: Rabbi's S., B. and M., without salary. The salary of the deceased Mah will be paid to his widow from today. The ban on Rabbi S. from exercising the office of Mah was issued by the Bet Din, but was lifted by the General Assembly, so that he can work with the two others.

No 1046. Assessment of the activities between the handworker brüderschneider and agent of the brüderschaft, which are a new order of the brüderschaft.

The first time the government has been involved in this project, it has been a great success.

The elders and minujim (leaders) of the brotherhood of tailors under the name of Poalê Zèdek (honest masters) presented us with the book and documents which showed that they have existed for a long time and have been working righteously in our city, including

have built a synagogue and contribute much to the demand of tailoring, science and the children of Israel.*). At the same time they have submitted that some of the bachelors have left and formed a new alliance in which they work against the brotherhood. As a result, various bad rumours are circulating about the Brotherhood, from which its reputation and fame are suffering. Moreover, this covenant has acquired a scroll of the five books of Moses, and since they do not have a house of prayer, they go from house to house with it, which is contrary to good morals and offensive. After examining all these disputes, the plan has arisen to put an end to this matter, and we want to expel those who have left the brotherhood altogether and declare their covenant null and void, but before doing so, send a warning to these fellows and order them to submit again to the rules and customs of the old brotherhood. These people are forbidden to hold their meetings and to read the Torah (five books of Moses) in any houses. The inhabitants are forbidden to provide them with rooms for their meetings. All violators will be prosecuted and punished. All other and immigrant workers and journeymen shall only belong to and obey the brotherhood of tailors. Every Kahal and Bet Din shall be on the side of the Brotherhood of the Poalê Zèdek only. All the above shall continue for eternity until the appearance of the Messiah. We sign this with lead pen. In the meantime, some workers from the membership of these brothers reported that some Poalê Zèdek masters were not paying their wages. It was decided that in such cases the workers should immediately report to the executive committee of the brotherhood who, after checking the correctness of this report, should force the master concerned to pay everything. If necessary, payment shall be made from the treasury of the Brotherhood. The master in question shall be penalised. The workers may not receive more than 10 Sloty from the treasury. If the claim is for a higher sum, the treasury shall pay 10 Sloty and the officials shall help the worker to get the rest through the courts. All the above has been decided by the heads and representatives, the Mah and the Rabbi of our town and confirmed by their signatures.

Tuesday, 17 Menachem Ab 5601 (5 August 1841).

* It is striking that all this should have escaped the notice of the Kahal. D. H.

A n h a n g

Nr. 1047. Von the Opfersumment of Wilnaer Juden, and the in Palestinabefinding,
the Judische Wishenschaft. *)

You always have God before you, with God's help. Desire is the birth of truth and truth comes from heaven. For God does exist, our desire brings forth the fruits. People of our country have appeared with us, God preserve them, honest and God-fearing ones, who with all their hearts have given of their possessions for the good and honour of the Almighty, for their relatives and friends who are devoted to science and Torah in Palestine. They have chosen from among themselves the honest and excellent Rabbi Sh. H.**) and conveyed to him 800 chervonetz. The aforementioned shall administer this sum and increase it by trading or lending at interest, by purchasing interest-bearing houses and lands, etc., and transfer the income to Palestine. He is to facilitate his work by consultations in this matter with the great enlightened Rabbi K., Vilna Mah (see above 969) God save him, or with Rabbi

M. S., who is now going to the Land of Israel. Any further sum that H. receives is to be used for the same purpose. Should H. intend to take up residence anywhere in the Holy Land, he shall also establish there a Bet Hamidrash for the performance of prayer and religious study under the name of Lichshat Hashonim (chamber of learners). For this purpose, he shall be entitled to appropriate the capital, on condition that in this Bet Hamidrash the relatives and friends of the donors***) are to be accommodated. The aforementioned donors reported all this to us with further details,

* The willingness to make sacrifices for the Jewish religious people is one of the most praiseworthy qualities of the Jews, who are not lacking in virtues among their people. D. H.

** Halevi, cf. below. D. H.

*** Who live and research in Palestine. See above. D. H.

that the said Rabbi Sch. H. had already taken an oath to them,*) to use the monies received only for the purposes of charity. The donors, for their part, have undertaken, as long as Sch.

H. lives, to leave him in this office. No one has the right to demand any account from the aforementioned in this matter, either here or in the Holy Land. Furthermore, they have left it to him to appoint a plenipotentiary in Palestine at his discretion. In doing so, H. may exempt this plenipotentiary from taking an oath. No authorities may interfere in the activities of this representative. The two of them will act as unlimited administrators of this sacred property, honestly and conscientiously. Whoever of them uses the capital or the interest elsewhere than for the legitimate purpose is a vile scoundrel and traitor to the sanctity of heaven, etc. Because we, the undersigned elders, are aware of the honest will of the donors, who intentionally distribute their gifts discreetly so as not to go public, as well as of the full trust they place in the aforementioned H., we are prepared to issue an appeal through this document to all the children of Israel, a learned great rabbi to all the lawful authorities in the Holy Land**), to support the presenter of this document, the plenipotentiary of Rabbi H., in all his undertakings, to grant him the right of residence and freedom of action in this matter, and mainly to do all good for the relatives and friends of the donors, to give him the requested information about the said relatives***), to assist him in the investment of the capital stock in worthy hands or in ventures that are going well, so that he may obtain good income and good interest and support the right needy and scholars. We, the undersigned elders, first request the Grand Rabbi of the city of Constantinople for the above-mentioned assistance. Should the aforementioned sh. copy

* Even in the case of assurances of holy men and high clergymen, the oath must be taken. In our country, a promise is sufficient, and in an emergency, a word of honour. In most cases, the faithful fulfilment of duty is tacitly accepted as *selbstverständlichkeit*. Sarten! D. H.

** This obviously refers to the Kahale of Jewish communities in Palestine.
D. H.

*** Those living in Palestine. D. H.

of this document in the Kahal Book of the City of Constantinople, this wish shall be granted to him. All the above we officially confirm by our signatures according to law and power.

Friday, 15 Siwan 5571 (26 May 1811). City of Vilna.

Three signatures.

We, the undersigned, were presented with this document, furthermore two witnesses appeared and confirmed according to the laws that the three signatures were from the three great men, the elders of the Welfare Fund. God help them. We confirm the above and ask all to give the aforementioned Sh. and learned Rabbi Sh.

H. to his purpose. The document is issued in proper form according to the law and no one in the world may protest against it. Everything that is done by the said Halevi*) shall be done with the consent of the higher rabbis. He who acts in accordance with this document may live quietly. His leaf of life is always green, and he remains happy.

Three signatures (which according to the note were completely illegible).

With God's help.

We, the undersigned chiefs and administrators of the Holy Land (it grows, flourishes and prospers), who reside in Constantinople, have taken note of the aforementioned document and beseech the Almighty that everything be done according to the contents of the same. Rabbi Sch., as head and administrator of the sum of 800 chervonetz, will administer the sum at his discretion and with the help of the authorities concerned for the benefit of the relatives and friends of the donors until the appearance of the Messiah. The aforementioned shall use this sum and all monies subsequently coming to him only for the aforementioned purpose in interest. He is only appointed chief and steward by the donors and has to fulfil all points of the mentioned rules. God shall help him and bless his work. Neither he nor any other of those involved in it has the right to give even a farthing of it to other purposes. The income is to be used only for the benefit of those learning the law.

Confirmed by our signatures. Middle of the month From 5571 (1811).

* Only here is the name Halevi mentioned. D. H.

Note 1048. Destruction of the development
of the totter bestater.

In memory of the case that has never met a holy brotherhood! Rabbi I., called Bs., who came from Mitau, married here and later his son I. drowned in the river of our town. The local brotherhood of the holy undertakers found the body and buried it properly. His father appeared to pay the funeral expenses and behaved terribly. He scolded and insulted the brotherhood in an outrageous manner. As a punishment for his behaviour, the saint shall not be given a funeral stone.*) No mortuary stone shall be set for the holy deceased. No one has the right to read Kiddush for his son. No one may place a stone on his grave without the permission of the brotherhood.**) All this was decided on Sunday evening Ab 5571 (9 June 1811) in the town of Wilki, Kowno governorate.

* Everyone who has died an unnatural death, except suicides, are declared saints .

** This protocol as well as No. 1050 give reason to point out the worst conditions which the Sartic Kahal economy had brought about in the ghettos. No. 1050 shows that these were not local but widespread grievances. The closest relations existed between the Kahal and the Holy Brotherhood despite many disputes. Bogrow gives the following account of the disgusting conditions in his book "Memoirs of a Jew" (St. Petersburg 1881) (p. 5354):

"Once someone has died, the haggling over his funeral begins immediately. Here the arbitrariness of the Jewish Kahal reveals itself in its most outrageous form. If the deceased had the misfortune to belong to those hated by the Kahal, the last kopek was extorted from the survivors for the burial. It was not uncommon for the corpse of the Kahal enemy to be treated in an almost blasphemous manner, despite the advance payment of the funeral costs."

Of course, it is impossible to say what the situation is here, but the fact that because of the father's misconduct, if he was to be condemned at all, he was punished in such a harsh manner, condemning the innocent son for all eternity, proves a fanaticism and a way of thinking which, in our opinion, is only possible in criminals. Concerning the significance of the absence of a funeral stone with an inscription, see Vol. I, p. XII. Placing small stones on a grave was also a pious custom. One can imagine the hatred that was bred in the ghetto against the Kahal economy. But with brutal force, with economic and moral ruin by secret persecutors, slanderers, false court witnesses on the one hand, and by the ordeal of religious torment of the soul on the other, the unfortunates were cut down. D. H.

No. 1049. The mead change that has completed the
Unschuldverlor.

The truth speaks for itself. Therefore, in memory of the case that our brothers, children of Israel, do not justly slander their daughter, it may be entered in this book; that the seven-year-old R., daughter of Rabbi I., lost her innocence by chance.*) So that the matter may be known for the future, this has been entered in the book.

Monday, Passover 6509 (29 March 1849). Town of Wilki.

Signature of the chairman of the local Bet Din.**)

No. 1050. Klager der 41 Einwohner der Stadt Wil
nabouthehightrudingoftheTotenbestater. With
God's help!

From all sides we hear complaints and lamentations about the high Funeral fees, which are arbitrarily and forcibly extorted from the mourners by the local brotherhood of undertakers. Without any consideration, neither for the state of the mourners, in a rational and soulful sense, nor for pecuniary circumstances, they act rigorously. The Habaim (elders) have forced the mourners to pay excessive funeral expenses, recording in the book that they voluntarily pay these expenses. There have been cases where wealthy people have been ruined by paying these expenses. We have noted that the great and famous preacher and rabbi L. had earlier spoken out against the outrageous

* The matter sounds strange, but is perhaps highly tragic. Polish and Russian noblemen committed the most brutal acts of violence against Jewish girls as well as peasant girls. The hatred of the ghetto Jews towards them is explicable. D. H.

** The following protocols, dating from 1863, are completely out of the ordinary. They are intended to prove that despite the official dissolution of Kahal and Bet Din, both continued to exist in secret. We already know that this was the case even in Galicia in the 1970s (Vol. I, p. XXXVIII). Franzos is an equally conscientious and impeccable witness. Moreover, the Orthodox Jews must have a Kahal and BetDin organisation, this is simply required by the nature of their religious rules and views. Whoever denies this fact proves his lunar nature and, on top of that, forgets the meaning of the law of holy necessity. D. H.

The rabbi in question fought with the Habaim (elders) against their unlawful conduct. The rabbi in question fought with the Habaim (elders) against their unlawful way of acting. These sins could prevent the appearance of the Messiah. He justified this view, referring to great authorities. In his work*) *KobedHachachamim* (Honour of the Sages), he said I said as follows: Great rabbis and luminaries of the world, presidents of the Bet Din and yeshivot (houses of learning) of all four countries of the world (increase their fame) together with the authorities and representatives of individual countries have already discussed and condemned this unworthy custom, which has been proclaimed in all synagogues. According to Jewish law, one may only charge the usual fees for burial, never more. The poor or the destitute are buried for free, as custom dictates for other ritual acts such as circumcision, etc. These resolutions of 5443 (1683), however, did not become established everywhere, because the old customs were too deeply ingrained and inveterate, in spite of the greatness of the custom. The provision of the four countries of the month of Marcheshvan 5458 (1697) reads: A monstrous custom and shameful usage has taken possession of the brotherhoods, which charge arbitrary fees for burial. The honour of the people of Israel suffers immensely. The bodies are not buried until the mourners have made payments that almost ruin them. During a fair the description of the monstrous bad custom, from which the hair stands on end, was proclaimed in all the synagogues under the Cherem and entered in the Pinkas (the archives). For the future we have issued a legal order not to collect any payment for burial, even from a rich person not more than 150 sloty. This ban shall have the same rights as all others. The descendants of the dead shall have the right to recover from the robbers the excess of the fees by judicial means. In addition, the guilty shall pay 100 chervonetz fine for each offence.

This decision was further reinforced in 5443 (1783) and placed under the Cherem. The members of the Kahal are threatened with a fine of 50 chervonets, payable out of their own pockets, if they fail to remedy the conditions in the brotherhood of the undertakers of the dead in

* Note: these are a l t e grievances. In 1863 it was just as bad and perhaps worse. D. H.

are able to. It was stated that the richest would not have to pay more than 150 sloty. Constant consultations on this matter should take place in the Bet Din, and the brotherhood of undertakers should always be observed in this regard. The famous rabbi has made the entry in the book to this effect. The following towns have made a great noise and protest against this bad custom: Brody, Berdichev, Minsk and Bialystok. We thank them for also wanting to do what is necessary in this matter. Therefore, we further forbid the Habbaim to demand too high sums for burial. The tax is: Of the corpses of younger people, for whom the parents pay, not more than 10 roubles per head, even from the richest of the town. For other corpses, not more than 150 sloty shall be charged. In any case, all expenses can be covered within these limits. This decision must not be deviated from.

We have formed a firm alliance to demand this law. None of us undersigned may act against it.

Wednesday, 3. freier Passahtey 1863. City of Vilna. Three signatures. Further 36 signatures.

N r . 1 0 5 1 . D e s c r i p t i o n o f t h e S l o v s k a e r B e t D i n v o
l v e r m e n t o f r e s e r v i c e s .

Yankel Moschowicz has rented quarters with Rabbi I for 12 weeks until Passover. On 21 June the landlord closed the door and did not allow the tenant to continue living. Our decision was that, according to the estimate of the three assessors, the tenant should pay the landlord by 21 June, for three months until Easter. Thereupon the tenant gave *à conto* to the landlord 1 rouble and the rest will also be paid to him. Decided on 11 September 1867 in Slovka.

Signatures of the two disputants and the lawyer Levitoff.

N r . 1 0 5 2 . D e s c r i p t i o n o f t h e K o w n o e r B e t D i n i n h e a r
d .

The dispute between Rabbi S. and his tenant, the carpenter T. The landlord demands about 16 roubles from the tenant. The tenant has to testify under oath that the landlord undertook to clean the flat of vermin, otherwise the rent of 13 roubles is to be paid. In the end he is to pay only 7 roubles 50

kopecks.*)

18 October 1867, Kowno. Signature of the two disputants and the Kowno lawyer.

N r . 1 0 5 3 . D e s c r i p t i o n o f t h e W i l n a e r B e t D i n i s t r
u c t i o n w i t h t h e J u d e n .

The subject of the dispute is 29 roubles. David Lessr is to pay it for food taken out. D. Moschowicz as supplier swears that the measurements and weights of the food delivered were always correct and full.

16 October 1867. Signature of the two disputants (translation into Russian by lawyer Sl.).

N r . 1 0 5 4 . T h e f r i e d l i c a t i o n o f t h e W i l n a e r B e t D i n o v e r
a w o r k .

According to the request of the landlord N. and tenant Io. for a peaceful settlement of their dispute, it was decided: I. is to live with N. until St. George 1868. For the six months up to Michaelmas 1867 the landlord has already received 25 roubles. For the second half-year he still has to pay 25 roubles. After the fulfilment of these obligations both have nothing to reproach each other for; every dispute is settled. The tenant shall make the payment even if he declares on Michaelmas that he does not wish to stay and leaves the flat.

Thursday, 11 May 1867. Signature of the two disputants and the court clerk B.

N r . 1 0 5 5 . A s s e s s m e n t o f t h e W i l n a e r B e t D i n a n J u d e n ,
t h a t t h e i r g r o u p o f t h e p r o v i d e m e n t i s n o t f o l l o w i n
g
t h e l e a s t e d .

It is hereby certified that U. I. has summoned the Yossel Oschoritz before the Bet Din. All costs and losses due to non-appearance shall be borne by

I. The plaintiff wanted to end the dispute peacefully with his opponent, which is also confirmed to him by the court.

Wednesday, 29 January 1869. City of
Vilnius. Three signatures.

This translation agrees with the original. 29 January 1869. R.
Klaschko.

* Must have been what the flat looked like! D. H.

I. G. Bo g r o w : M e m o i r e n a J u d e n

St. Petersburg 1880

Zow many personal names appear in the protocols. The rabbis Zewi Hirsch, Leib Meir, Abraham and others seem almost like old acquaintances. Nevertheless, they are as dead as the ancient Egyptian deities, while Zeus and Hera, Ares and Aphrodite are alive. It is difficult to get a picture of the conditions in Minsk. Franzos

does describe scenes from the Galician ghettos

,but the conditions there were already different from what the protocols show us. Bogrow's book, *Memoirs of a Jew*, is a brilliant help here.

Bogrow, a Russian Jew, describes his life, which began in the ghetto. He never mentions a year, but one can nevertheless determine approximately which period it is.

His book was published in 1880 in St. Petersburg in a German translation. The Russian edition already knows "The Book of the Kahal", so it must have been written between 1870 and 1880. He was 40 years old when he wrote the book. Accordingly, he must have been born between 1830 and 1840. Knowing the approximate time is important; for he lived for about 1020 years still in the official Kahal period. Involuntarily, one wonders what his position is on the question: Did Kahal and BetDin still exist after the official abolition as Brafmann claims or not?

Bogrow is no friend of Brafmann. He complains (Vol. II, p. 441) that his critics have confused his memoirs with the "infamous book of the Kahal". His position on Brafmann is understandable. Bogrow, like Franzos, only wanted to eliminate the culturally hostile excesses of ghetto Jewry, i.e. to transform it into Reform Jewry. Brafmann, on the other hand, as well as Dr Fromer (1905), believed that it would be a blessing for humanity and the Jews themselves to disappear, to go underground. Against such spirits, however, even Reform Jews feel ardent hatred. Bogrow's indignation is therefore understandable. But it will be all the more interesting to compare his views with those of Brafmann.

There is yet another aspect that makes the study of Bogrow's

Book worth reading. If you want to understand Judaism in our country, you have to know Ghetto Judaism. In his memoirs, B. gives a vivid description of the ghetto of his time. It is a matter of "truth and poetry", but he describes t y p e s , types of people, conditions and events that are true, even if he may not have lived through them all personally. The period of development he depicts is characterised by the fact that the Jews were beginning to free themselves from the ghetto. Like Franzos, he is a fighter against the ghetto, which had sunk into medieval magic. But he loves his people and does not think of harming them. Nevertheless, he courageously puts his finger in the wounds. Any spitefulness is far from him. For this very reason, however, one can have confidence in him. In the following, we will use his story to highlight the points that are important for our desire to find the right attitude towards Brafmann's Kahal book. Let us begin with the preface:

"I am already 40 years old. My life is not full of those romantic adventures that run hot and cold over the reader. On the contrary, it is very simple and modest. And yet, if I possessed the gift of a good narrator, it could arouse participation, if not in everyone, at least in the Jewish reading public. As a drop of water reveals a whole world full of life to the armed eye of the naturalist, so the narrow path along which I have traversed the heyday of my eventful life contains the most remarkable pages of the public, religious and economic life of the Jews in the last four decades, with its direct and indirect influences on the existence of each individual Jew. If I succeeded in putting into words all that I have seen and experienced in the course of the years, my fellow believers would clearly recognise the peculiar Alp which rested so heavily on the spirit of our people, the Alp under whose paralysing pressure the tortured breast was not even able to bring itself relief by a cry. But I repeat: I consider this attempt of mine to be the first, perhaps very weak step on the path of self-knowledge, which is to lead the Jews towards a new life corresponding to the rational nature of man."

Chapter I My Father and His Protector brings a wealth of interesting information.

"I have noted above that I have already passed the age of forty. But the conscientiousness of the narrator does not allow me, in the absence of proving facts, to assert this with certainty. Since the dark times of the Middle Ages, the Jews have been accustomed to regard life as a torture, but death as a deliverer of the body from maltreatment and of the soul from sin. Birth was by no means considered such a joyous event in order to preserve its memory. The death and burial of a family member was seen as a much greater happiness. This is the explanation for the strange circumstance that the Jews do not celebrate birthdays but funeral days, albeit in the saddest way. And it is true: what is there to rejoice about that a new sufferer has come into the world? The only source for the determination of my age is my passport; but as far as I know, it is just as unreliable as the signal in it, a product of the imagination of the magistrate's secretary. I can remember a whole period of my life in which the magistrate's secretary described my eyes as being the colour of beer, a somewhat strange characteristic which owed its origin to the conscientious official's fondness for beer. It was only after the death of this humorous gentleman that my eyes were referred to as simply

"brown", and this, I have reason to believe, only because the new secretary took a particular liking to the brown colour of his horses. My age, according to the birth certificate, was soon a standing one, soon, depending on the circumstances, subject to phenomena similar to the ebb and flow of the tide. Until I was entered in the census lists, I had not yet been born, but existed, so to speak, without any right. I remained registered as an infant for a long time. When, according to my mother's calculations, I had reached my fifteenth year and my parents began to seriously consider that it was high time for me to marry, I suddenly turned eighteen.

However, my coming of age did not last longer than half a year after my marriage, because it was now necessary for the family members who had come of age to fulfil their conscription obligation*). Necessity forced me to take a step back in my life and I was 16 years old again. In

* The most terrible scourge for the Jews at that time was the obligation to enlist. Children were also taken as recruits and sent to the most distant governorates until they reached the age of majority and entered the service,

I stayed at this age for about two years. During this time, our large family split into several small ones, and the spectre of recruitment left us again for a few years. The love of my parents made me take a new and final leap, and I became 22 years old all at once. A few more years and my Srulik will be unfit for military service! my mother exclaimed joyfully, holding me close to her heart, and I shared her joy completely. When my father married my mother, he was a widower; he had divorced his first wife. In his tenderest childhood he had been left a fatherless and motherless orphan, both parents having died of cholera almost in one day. It was said that my grandmother had not died of cholera, but of a broken heart out of love for her husband; but since love, even in the moral sense, is not accepted among the Jews of old, especially by the sect of Hasidim (love is a purely physical excitement and therefore shameful, unworthy of Kabbalism), cholera was blamed. My father was taken in and brought up by a rich, childless uncle."

where they were either fed by colonists and peasants or educated in the Canton schools. These poor children suffered terribly from the treatment of drunken soldiers who had charge of them in the Cantonist schools, and crude caretakers with whom they were on a par with domestic cattle. Many of these deplorable children perished from the cold on the way, died of harsh treatment, illness, or ended up forgotten in some corner. Many were baptised, either voluntarily or by force. Jewish soldiers were seldom allowed to serve at the front; they were placed in the music choir, in the tailor's workshop, used for chancery duty or attached to officers as servants. It is therefore very natural that the Jews tried to exempt themselves from conscription at all costs. The mothers mutilated their own children to make them unfit for military service. The wealthy bought deputies or entered the merchant class for the sole purpose of exempting themselves and their families from military service; large bourgeois families split into several smaller ones. All these tricks and intrigues required the consent of the municipality and consequently cost a lot of money. The leaders of the communities (i.e., the Kahal despots! D. H.) plundered the unfortunates in the full sense of the word and exploited them like leeches. In all the Jewish towns and villages there were beggars dressed in rags, who lived solely on alms, but whose passports listed them as merchants or sons of merchants. Throughout the year, these beggars collected a sum of money by the kopek that was sufficient to pay the guild tax for the next year.

This is followed by an account of the hard time in the cheder, the school, which has already been referred to in the introduction in Volume I.

B.'s father Rabbi Selman, at the age of twelve, was married to "the daughter of the most learned and poorest rabbi in the whole governorate" because he was so learned, i.e. because he had learned the Talmud by heart with diligence and perseverance. Still a child himself, Selman became a Melammed (school teacher), but did not feel comfortable in this profession and suffered terribly from his quarrelsome, fanatically religious wife. The work of Maimonides introduced him to philosophy, and he also came across Hebrew books with mathematical and astronomical content, which he studied avidly. When he taught his pupils about the course of the sun, earth and moon, he was secretly accused of "Epicureanism" (apostasy); disaster soon struck.

"One holiday, my father's father-in-law, the famous rabbi of town X, arrived unexpectedly on a two-wheeled cart. This rabbi was born, educated, had acquired a great reputation and had grown old without ever having left his home town in the course of 70 years, with the exception of two times on particularly solemn occasions. There was more stoicism and contempt for all the pleasures of life in this physically weak fanatic than in a dozen of the craziest fakirs. His unexpected visit naturally gave rise to the most contradictory rumours and interpretations. After a cold, genuine rabbi's greeting, the guest, without letting anything be known of the purpose and destination of his journey, went to the bath. After returning from there, red as a crab, with a beard and peies (temple curls) like rags of lime bast, he dressed in his Sabbath robe and ran into the synagogue without saying a word."

On Sabbath evening, disaster struck. "At last the rabbi removed his hand from his broad forehead and pushed his sable cap down his neck. "My brothers, children of Israel! My soul is darkened, my soul is covered with the ashes of bitter sorrow. It mourns for the holy faith of our fathers. My children, I tremble before the divine wrath that is looming over our head. Among us dwells an Epicurean, an impure one, a confederate of Satan. The holy

Angels flee him! Shun him, you too flee him. He threatens to defile you, to infect you with the pestilential breath of his b r e a t h ." At this passionate incantation, those standing around him recoiled as if they had beheld before them the spectre of a damned sinner's soul. "Rabbi Kellmann, Rabbi Zudeck, Rabbi Meier!" continued the old man, "show the children of Israel the pestilent Epicurean, as you denounced him to me in your pious letter, for which may God bless you." And as if on command, three fists of dubious purity, belonging to the three secret pretenders, struck my poor father's forehead."

Selman, a weak person with little courage, allowed himself to be abused, staggered through the streets during the night, and was found unconscious in the morning in a small prayer house. He was barely 17 years old at the time, sick, weak, yet he was dragged into the large synagogue under abuse by synagogue servants.

"The large synagogue was packed with the representatives of all the Jewish estates. The father-in-law, the local rabbi, the rest of the clergy and the most respected members of the local Jewish community, dressed in the tallis (prayer robe), took their seats on the catheder (the central platform) of the synagogue. The accused was led to the steps of the catheder.

A dead silence reigned in the synagogue. All eyes turned to the martyr with curiosity, malice and contempt. Finally, the local rabbi addressed the delinquent:

"You are consigned to heresy and Epicureanism. You trample on the sacred laws and customs of our fathers. You occupy yourself with after-wisdom instead of the great Talmud, and hunt for interpretations that run counter to the sacred teachings of the Kabbalah. You sow weeds in the hearts of our children. All your blasphemous books are consigned to the flames. But they cannot be burnt out of your head. Our rabbinical court sentences you to expulsion from the city. But your pious father-in-law demands the immediate divorce of his unhappy daughter from you. You must carry out the one and the other today without protest. Your belongings are already packed, but the divorce papers will be ready in a few hours. If you will not submit to our judgement or take refuge in the Russian law, then

the congregation will pass its judgement*) and not a week shall pass when thou shalt go in a grey chastening robe, with the top of thy head shorn, whither all the good-for-nothings like thee ought to be sent, to root out the heresy and freethinking which they sow among the children of Israel. But remember that your answer will speak your judgment."

There was an approving buzz among the crowd. Fathers lifted the frightened little ones in their arms and pointed their fingers at the accused as if he were a murderer condemned to death."

In the crudest manner, Selman was forced to divorce his wife, assuring him that after the divorce he could go wherever he wanted.

Bogrow introduces us to the following at this point in a note (Vol. I, p. 18):

"In order to convince my readers of the truth of what is told here, I want to share a legend which is considered by the Jews to be something really experienced. Twenty years ago, in a town on the Dnieper, there lived a rich Jew who was a rare fanatic and a zealous Hasid. His only beloved son, a young man who aroused the most lively hopes of one day becoming a learned rabbi and great Hasid, happened to make the acquaintance of dissenters and began to acquire the outward trappings of their upbringing and education. Gradually his boldness increased to such an extent that instead of slippers he began to wear calfskin wanking boots, threw his sable cap into the corner and bought a "Christian" cap, put on braces and a neckerchief, stopped shaving his head and trimmed his peies symmetrically. For a long time the unhappy father agonised and tortured himself. Finally, when he was convinced that neither pleas nor threats could lead his erring son back to the path of truth, he called together the secret council of rabbis. Long

* At present the judgments of the community require confirmation from above; in former times, however, the Jewish communities often abused the power of their judgments, in which bribery was also involved. The community only had to want and on its judgement its members were given to the recruits, expelled from the city and even sent to Siberia for settlement all those who had the misfortune to fall out of favour with the Kahal (This statement from the Jewish side is very valuable. D. H.).

The father hired two Jews who were to murder his son. The father hired two Jews who were to murder his son. The father hired two Jews to murder his son. Under the pretext of a journey, they lured the condemned man by boat out onto the Dnieper, where they tied him up far from the shore and drowned him in the most inhuman way; afterwards they said that the boat had overturned and they themselves had only been able to save themselves with difficulty." (20 years ago means 1850-1860, when Kahal and Bet Din had already officially ceased to exist! Nevertheless there was a "geheimen Rabbiner!" I guess that's enough. D. H.)

A foreign merchant, David Schapira, took care of the young Selman and tried to get him a passport. The following describes a meeting at a grain merchant's, which should give us a good idea of the meetings from which the minutes were taken. After Schapira had forced his way into the meeting with some difficulty, it continues:

"Rabbi David entered the room and sat down in a corner. At the appearance of the stranger, a whisper arose among those present.

The room was quite spacious. The people present were already elderly men, who talked up and down about their business ventures. Every moment the outer door opened to let in a new guest; the room filled up more and more. Dusk was falling. It gradually became dark in the parlour. The air began to become unbearably muggy and oppressive.

The landlord himself placed two Kopeck candles in large, shapeless silver candlesticks on the table.

By the dim glow of the dimly burning lights, Rabbi David recognised among those present many faces he had seen at my father's sentencing in the synagogue. In one corner of the room stood a large table of fir wood, on whose uncovered top were bottles and jugs, plates of salted pickles, wheat cakes and similar delicacies. People were waiting for the elders.

Finally they appeared. A scrawny one slipped into the room first,

dim-eyed rabbi, bent with age, in a somewhat gruff tailed sable cap, wearing a long, not very clean caftan trimmed with plush; in his hand he carried a stick almost as long as himself. Behind him came the community elder with lynx eyes and a fox face. The finale was formed by some subordinate lights of the Kahal.

The dignitaries sat down in the seats of honour, as ordered by the host. The guests present approached the elders in turn and greeted them in the most respectful manner, whereupon they looked around for a place to sit.

My dear landlord, where do we start? the rabbi asked with grovelling friendliness.

Rabbi. Above all, let us take a sip and a bite of what God has given. Help yourselves, dear guests, Rabbi, bless the meal.

At these words, the innkeeper approached the table, filled a large glass with brandy and handed it to the rabbi.

The rabbi said a short prayer, tasted a little, then turned in turn to the host and the more respected in the congregation, called each by name and wished each the customary lechaim (to health), to which he received the reply lescholem (to well-being) from each; finally he let the contents of the glass disappear into his gullet with a comfortable chuckle.

The clattering of plates, forks and knives, the smacking of the eaters lasted half an hour. Finally, when all the food and drink had been consumed, the introduction, which used to precede every Kahal meeting, had come to an end. Silence fell again.

Rabbi!" the innkeeper turned to the rabbi, "an unknown Hebrew has come here with a request to the Kahal. Hear him out and then let him go. When community matters are being discussed, any uninvolved person is superfluous.""

It turned out that young Selman's uncle was suddenly accused of owing money to the Kahal. To get the money, Selman was to be sold as a recruit, the grain merchant had already bought him it was the pure slave trade*) to sell him to the

* Without a passport, one was outlawed according to Russian law and could be picked up by anyone and handed over to the police as a recruit; in exchange, one bought a

government to sell it on. After a sharp argument between David Shapira and the Kahal, the former leaves.

The Kahal, who gives "presents" to the police chief, induces him on the one hand to catch the seriously ill Selman by means of henchmen, and on the other hand to put David Schapira in prison. Police officers arrest him and forge his passport. The brutality to which the Jews were subjected at that time is explained by the following interrogation:

"Finally the interrogation began. Who are you? A Jew. That's not what I'm asking. Are you a citizen, a merchant, a devil or Satan? I am a citizen.

- From where? From what swamp? Mohilew. Flown a long way. What's your name? David. King David. And your father? Itzko. Family? Shapira. Of what faith? Well, Jewish. I can tell just by looking at your face. How old? 45 years. You've been haggling for 45 years. You've had plenty of time to play games. Married. That's all that's missing. You'll probably be born married. Children? Yes. How many? Seven. I'll be damned! Plyushka," Gorodnichy turned to the secretary, "write, seven Jewish brats. This rabble multiplies like bugs."

Because he allegedly does not have a proper passport, Shapira is locked up until the time agreed between the Kahal and the police chief had elapsed. The release only takes place after Shapira has paid money to the police chief.

Shapira continues to take care of young Selman and happily buys him off by providing a deputy.

Bogrow says at the end of this chapter:

family member free. That Bogrow's account is not exaggerated is shown by the book of the former rabbi Gurland, who later became a pastor. Because he denied the divine nature of the Talmud, his passport was stolen and he was arrested by soldiers. Gurland describes this incident in his book "In Two Worlds", Dresden 1921, 5th edition. It is highly recommended to read this book. Pastor Gurland must have been an extremely valuable, splendid, deeply religious man, who under the most difficult struggles of the soul won his way to the Christian faith, but was naturally persecuted by the Jews as a traitor. His book is a welcome addition to Franzos', Bogrow's and Fromer's accounts of ghetto life and the ghetto man. D. H.

"I have given a condensed outline of my father's sad biography and of the characteristics of the Jewish Kahal, which, thanks to the better administrative regulations, has now lost all its violence, solely in order to show the reader, on the one hand, to what accidents the rarer Jewish characters were subjected, which from time to time stood out sharply from the general level of ignorance and fanaticism of the Jew of the old mould; but on the other hand, to point out the persecutions with which the supposed apostates were visited for every bold step, even in the region of thought. It is necessary to know that the thinking Jews of former times, while they laughed at the traditional absurdities of their people, almost never dared to apply their logical negations and critical observations to practical life. While in thought they ridiculed the senseless customs and condemned the pernicious principles of their religion, they wore the mask of superstition and fanaticism; with automatic exactitude they fulfilled all the tiresome petty customs and avoided the violation of the slightest prohibition sanctified by centuries of custom. The consequence of the cranky upbringing of the time, of the unautonomy, timidity and the reign of terror of the Jewish spiritual Inquisition, which was praised by the Kahals as infallible, was that even the wise Jewish thinkers of the time lacked the character and moral courage to give their children a more understanding, practical education; on the contrary, the parents taught their children. "to howl with the wolves." And for the sake of example they strove to be the first in punctual observance of the smallest rule, the most ridiculous prohibition. So was my poor father, whose timidity and weakness of character, with all his good sense, was the main cause of my wrong education and the stunting of my life."

Well, the verdict on the work of the official Kahale can hardly be more damning. Important and interesting is B.'s view that the Kahal "has now (i.e. around 1870) lost all its power." With this he certainly contradicts Brafmann and his Kahal book and his own account with full awareness!

Selman, who was rescued, marries Shapira's daughter and takes over the management of a distillery. The author of the memoirs was the eldest son of both.

The first years of his life were spent happily in a factory in a forest. Classes began in the fifth year. Bogrow remarks:

"If the Jews develop intellectually at an extraordinarily early age, they owe this unnatural precociousness solely to the merciless blows and blows with which fate deals them from their earliest youth. The best school is the school of suffering.

At the age of seven, he could already read the Hebrew Bible with ease. Then he came to the city to board with a Melammed. This teacher is described as follows:

"An old Jew sat bent over at the table. In front of him lay an open book of enormous size. As we entered, he slowly raised his head and lazily turned it towards us. His face made a strange impression on me. A pair of grey eyes flashed out from under the bushy brows, which were mixed in with grey and hung far over. Almost the whole face was covered by two broad long peies and a thick long beard. What remained of the face had an ashen appearance. The flat forehead was pockmarked with a myriad of wrinkles and furrows. The misshapen greasy plush cap that sat low on his neck had left a dirty grease stain on his bald skull."

His wife Lea is described as a terrible monster, both in appearance and character; she treated the poor boy very badly, even in the cheder. The following account is quite significant:

A schoolboy dies.

"Then suddenly the door opens and the synagogue servant enters with a tin can in his hand. "Almsgiving saves from death," he says in a monotone, impassive voice." The following note explains the situation:

"The synagogue servants use every opportunity to collect alms from the people. When a child is born, they are immediately on hand to hand the young mother amulets to protect her from sorcery and the power of evil. The content of these letters of protection is as follows: "The witches will not stay alive, the witches will not stay alive, the witches will not stay alive" and similar witty words. These amulets are

is attached to all doors, windows and even to the bed of women in childbed; a knife [or a spoon] is placed under their pillow, I don't know immediately, but a prayer book is placed at their feet. During the ceremony of circumcision, the cantor and the synagogue servant take turns blessing those present and receive a monetary gift in return. If the newborn is a first-born, in order to exempt him from being entirely consecrated to the Temple (which has long since ceased to exist), he must be ransomed a month after his birth, for which ceremony, specially arranged for the purpose, an elder of the Kahans (descendants of Aaron) collects the ransom in cash or pledges."

The following picture of daily life is quite vivid: "My life flowed monotonously: Early in the morning, scolding and scolding of the old people and praying, then going to school, learning there, scolding and scolding of the teacher, going home, praying, meagre lunch, scolding of the old people, praying, going to school, learning, scolding, praying Vespers, resting on the stove, learning, praying, returning home, praying, meagre cold supper, praying, scolding of the old people, last prayer before going to bed, and finally the redeeming sleep on the iron-bound box. That was the agenda, which was only varied on the Sabbath by the addition of a garlic dish, many prayers and a visit to the synagogue."

The Jewish children were often subjected to maltreatment on the streets by the Russian street boys. Young Bogrow also had to put up with a lot among them. Once his teacher said with unusual compassion when he entered with torn clothes and complained of his distress:

"That is our lot, my child," he said in a sad tone. We have to bear silently and without grumbling everything that Jehovah sends upon us. Praise be to His holy will! We were Pharaoh's slaves he freed us from bondage, gave us freedom and the promised land. We sinned against Jehovah and angered him, he punished us and in his infinite mercy received us back into grace. We sinned again, and he sent Titus upon us. Our beloved Jerusalem was destroyed, and we wander outcast through the world without finding rest and peace. We are hunted down, persecuted and tormented.

There was a Khmelnitsky and a Gont, but we have not reformed and sin as before. As long as we are not all righteous, as long as there is but one sinner among us, Jehovah will not have mercy on our people. Let us wait and forbear."

The thought: on earth a path of suffering, in the hereafter the reward keeps these people going.

In a Russian family Runin, the young Bogrow got to know completely different conditions, there he felt comfortable, while the home with the teacher as well as the service in the synagogue disgusted him. He drew the following picture of the service there:

"The most understandable part of the service is called *Schemoné esré* (eighteen petitions). The Jews have to recite this part of the prayer in a whisper and standing up, and the cantor repeats it aloud in original ancient Asian melodies. The Jews pray in the synagogues (except in those built according to the European model) each in his own way: one whispers, another chirps, the third roars in the most ghastly tones; one sits, another stands, the third half lies down; one clicks his tongue and fingers and utters wild sounds, another meows, jumps, clatters his slippers, thumps his feet on the floor and slaps his hands, a third trembles as if in fever; one overtakes the cantor, the second tries to catch up with him, but the third does everything he can to shout over everyone, especially the cantor. One can easily imagine what a Sodom the synagogue is at a time when a great crowd has gathered in it."

His intercourse with the goyim immediately earned him bitter hatred; when his little Russian friend even cut off his temple curls in his exuberance, disaster struck. The teacher's family moved with him to another part of town; he never saw his friends again. He describes the relationship between Jews and Russians in his youth as follows:

"The Jews, who still remember to some extent the old sad times, must know that between the Jews and their Russian compatriots lay that dividing line over which neither party dared to step, just as a soldier at wartime does not decide to cross the chain of posts in the enemy camp.

Occasionally this boundary was resolutely crossed on the one side by such unprejudiced, noble characters as Maria Antonovna, and on the other by defectors tempted by base greed. It cannot be said that equally noble natures, like Maria Antonovna, were not to be found in the Jewish camp of that time, but these natures had the wisdom not to impose themselves where they were not needed. Whoever observes with the eye of an attentive observer the relations which still exist between Jews and Christians, at a time when the equality of both has come nearer and nearer, must naturally perceive that the Jew receives and returns every sincere kindness on the part of the Russian with a hundredfold thanks. Unfortunately, in the face, in the gestures, in the voice of the Russian, even when he sincerely wishes the Jew well, there always reveals itself something protective, a something that says in a whisper to any Jew who can appreciate his own worth even a little: "I would have the full right to despise you, but be that as it may, I extend my hand to you in the name of humanity and progress!" If such a whisper is still audible to the ear of the Jew today, what must that ear have heard in past dark, intolerant times? If the spirit of the times, the successes of science, the protests of European humanity, the beneficent action of the government have not been able to root out with stump and spear those prejudices which for centuries have existed against the Jews, how must one have looked upon the children of Israel in those sad times, when they themselves were still far from any concession, any willingness to go hand in hand with their countrymen? Oh, that was a terrible time of shame and disgrace for the Jews!"

Repeated references have already been made to the recruitment system and the Jewish rabble-rousers who rounded up poor Jews.

"The entire Jewish population of Russia was divided into four classes according to the nature of their trades and occupations. All those who belonged to the first three classes (merchants, craftsmen, merchant servants) were considered useful citizens of the state; all others who did not belong to the first three classes were called good-for-nothings and parasites on the organism of the state; they formed the fourth, harmful class. This last class was subject to a stricter obligation to enlist, from which they could only be exempted by proving their

of a useful trade or regular activity, such as farming, could escape."

In Chapter V we become more closely acquainted with the horrific recruitment conditions of the time. Jeruchim, a school friend of Bogrow's, an adolescent boy, is taken away from his family in the middle of the Passover feast at the instigation of the Jewish rangers. The lamentation of the stolen boy and the anguish of his parents are horrific. Bogrow says the following about the rangers:

The members of the community who are subject to the obligation to recruit scatter to different regions for the most part for the sake of gain, which is why the communities elect so-called "rangers" from among their members. Their duty is to track down subjects who are subject to the obligation to recruit, to catch them with the help of the police and to bring them to their destination. Strong and hard-hearted people are taken as herders".

Since Brafmann was reproached for preferring to become a Christian rather than a recruit, it is precisely these sections of the memoirs that are of interest to us. The fate of poor Jeruchim, which is described in detail in vol. II, chap. I, allows us to fully understand that a Melammed and "Epicurean" like Brafmann, who had long since been enlightened, and who had been persecuted with hatred by the Kahal, naturally became a Christian instead of staying with Judaism, which he considered a perishable institution. Remember Gurland's fate!

The following comments by Bogrow are interesting:

"But why did the Jews give underage children to soldiers? To this question I can answer with greater knowledge than to the question why the state accepted such children.

Just as a stone thrown into water disturbs the calm not only at the point where it touches the surface of the water, but also circles around it further and further away, so too every unwise social rule or custom that has taken root in the life of a society proves to be an incurable harm where it was least expected. The unwise custom of Jewish society to marry off its sons and daughters almost in infancy increased the number of beggars and parasites and put the communities in the sad position of having to meet their obligation to recruit mainly through underage children.

have to be. Only such men could not yet be fathers of families; all the others, the labour force of the community, were already burdened with wives and children. If such a member of the community was made a soldier, his whole family, which had hitherto been poorly supported by a few hands or the intellectual labour of an individual, remained a burden on the Jewish community. This is the reason why whole companies could be formed of Jewish children who dragged their disproportionately long soldier's coats after them and were buried in their wide grey caps almost up to their noses; this is the reason why these unfortunate children, like sacrificial lambs, were given to recruits. Every mother who had given up her son to be recruited prayed to God to send him a quick death as a deliverer from his torment. That is why Rabbi Isaac comforted his unfortunate Perl (Jeruchim's mother) by saying that her son had died for his family, for his people and for himself. This meant: it is no longer worth thinking about him, it is enough of tears." The tragedy of a foreign form of landscape in a completely unsuitable environment can hardly be described in a more shocking way.

The emotional upheavals Srul suffered because of the robbery of Yeruchim made him ill, his parents brought him home, and there the father himself took over his education. But Srul had lost the understanding for Talmud studies. He himself says (p. 114):

"It was difficult for me to spend whole days and evenings sitting over books of enormous size. The language of the Talmud, which has nothing in common with that of the Old Testament, seemed to me an overwhelming difficulty. The dry Talmudic themes and the manifold variations of innumerable commentaries became a source of weariness and disgust to me, since they did not give me the slightest interest and knew nothing new to say to my already somewhat developed mind. What did I care about the egg laid by the chicken on the holiday or on the working day? What did I have to do with the ox that had kicked the cow for the first or third time? What did I care about the quarrel of the two squabblers who had found a thing and were fighting over the ownership of the find. But my father punished me severely for not knowing a lesson. He was impatient and quick-tempered and demanded that I fully understand the theological and juridical aspects of the teaching. My

Mechanical babbling lost its value here. I had to use my brain. What is to become of it? To what end and goal am I labouring? These were the questions I asked myself over and over again without finding an answer, but nevertheless I continued to work conscientiously.

But when his father gave him lessons in astronomy and mathematics, when he read the prophets with the boy, the lessons became interesting. But the joy did not last long. After recovery, Srul came to a new Talmud teacher in the town of L.

Regarding his daily life, it says:

"Another inconvenience that caused me terrible agony was that the teacher, out of avarice and greed, took in an excessive number of pupils with whom he could not cope during the day and evening. With the limited number of textbooks, some had to get up at three in the morning to learn their lessons. I was one of these lamentable ones. In the evening, after I had thrown myself on my bed, half sated, exhausted and dead tired from the day's work, I had to get up in the sweetest sleeping time, the early morning hour. Awakened from the soundest sleep, I try to raise my head, but immediately let it drop again, my eyes fall shut, and for a moment I forget again the iron necessity of getting up. Sometimes I would have given a year of my life for an hour's sleep, and yet I had to get up. You get up, wash your eyes with cold water, but they fall shut again at any moment. The teacher shouts and scolds impatiently. You sit down at the table, open the huge, thick book and, yawning incessantly, begin to define some old scholastic quibble that you can't get your head around."

Two events fall into this period, the cholera with the cad experience and the time of confusion (Baholes).

The tzadiks are the Hasidic miracle rabbis. In view of the importance of this sect and its influence on the ghetto, Bogrow's account is reproduced here verbatim:

"Cholera, a scourge of humanity, appears periodically, rarely, does its sinister work and disappears; the tzadiks rage with astonishing constancy, sucking like vampires the last drops of blood from the bodies of their victims, the dull mass of the

Jewish people, from. One can protect oneself from cholera by taking precautionary measures (a moderate lifestyle and preparations of Latin cuisine); from the tzadiks, who take advantage of the fanaticism and superstition of their co-religionists, nothing but death saves. You can escape cholera, but not the tzadiks. They even know how to steal into places where there is relatively less superstition, where they are threatened with persecution by their enlightened, educated co-religionists and even by the government. By their Charlatanism they know how to bind the great raw multitude to themselves. They are similar to cholera in only one respect: like cholera, they choose their victims primarily from the lowest, poorest class of the people.

The tzadiks are poisonous parasites who feed on the blood and sweat of their countless victims; they are the spreaders of darkness and superstition; they are the unscrupulous brokers on the stock exchange of religion, the cunning mediators between heaven and earth; they bargain with the products of paradise; they are the incurable cancer in the sick organism of the Jewish people. The tzadik is the Jewish saint and miracle worker.

The tzadik does not attain his reputation and trust among the people through arduous, persevering, spiritual work; he does not acquire his reputation through fasting, praying and mortification of the flesh, like the ascetic; he does not attain immortality through toil and danger, like the warrior; no, he crawls out of the womb as a finished tzadik.*)

The tzadik enjoys all earthly goods without effort. Thousands of hands work for him. He is pampered like a prince from the cradle. He marries in infancy and usually the very prettiest girl. The wife of the tzadik receives the title: rabbi (rebbezin) with the name of her holy husband. She enjoys a dog-like loyalty and devotion on the part of her husband's disciples and admirers. When this spouse deigns to feed the lazy and salacious rabble with confectionery from her holy apron, the favoured ones float in seventh heaven. The tzadiks, like all the offspring of the underworld, reside in the darkest, most hidden corners of the Jewish settlements, from which they emerge only with great caution and in very exceptional cases.

* The idea of the transmigration of souls and the incarnation of God plays a role here. The tzadik is God, as are his descendants.

car. They live spacioously, comfortably, sometimes even splendidly, have a whole swarm of bodyguards, unscrupulous helpers and market criers who trumpet the "miracles of these men gifted by God" to the whole world. The tzadiks own a great deal of valuables, keep good horses, beautiful Budi (Polish carriages) and even carriages. Some of them maintain entire Jewish orchestras, for which the tzadiks, endowed by nature with musical talent, compose melancholy fantasy pieces and *morceaux de salon* themselves; these tunes go like a shrine, in the traditional way, from mouth to mouth among the Jews. To these tzadiks flock from all sides the credulous sons of Israel. Barren women turn to the tzadik for progeny. Depending on the circumstances of the supplicant, a handsome sum is raised from her, and oh wonder! Nine months have hardly passed since the petitioner met the tzadik and his helpers, and the Jewish nation is gifted with a new member. The tzadik gives the seriously ill, after they have confessed, a medicine that looks like an infusion of birch leaves, and they return home quite reassured, having given the miracle worker their last money. And not in vain: death soon cures their brokenness.

Such a case of failure of a cure, however, does not add to the glory of the tzadik. "You have certainly sinned again or have not followed the tzadik's instructions exactly." If, however, the sick person's own nature finds the way to healing, this event is attributed to the miraculous power of the tzadik and his fame is trumpeted in all the towns and villages of the governorate.

Woe to him who angers the almighty tzadik. If the tzadik curses him, he is lost. The tzadik's imprecation almost always comes true verbatim. "God punish him with fire like Nadab and Abihu!" says the tzadik, and, oh wonder!, after a short time the property of the unfortunate goes up in flames. "May he become poor like Job!" curses the tzadik, and after a short time the cursed man is as poor as a church mouse, because the Jews, fearing the wrath of the almighty tzadik, immediately break off their commercial relations with him, the creditors put a knife to his throat, but the debtors consider themselves obliged not to pay him a penny.

If I wanted to recount to my readers all the shenanigans and frauds of the rogue tzadiks, I would write whole volumes full of them."

Bogrow now brings some incidents that he has probably experienced himself in part and knows in part from hearsay. Only one of them is mentioned here verbatim, because on the one hand it is very amusing, and on the other hand a member of the Friedmann family, a Rischiner Rabbi (vol. 1. p. XLVI), is the hero.

"The tzadiks and their light-shy, shameless activity inspire such disgust and repugnance in me that I would like at once to bring up everything that characterises them, in order not to touch this disgusting opposition any further. To this end, I will take the liberty of recounting another incident, which should show my readers the nonsense to which the Jewish rabble's conception of nature and its laws, thanks to miraculous phenomena such as the one just recounted, can stoop.

Under the previous government (i.e. Nicholas I, who died in 1856. D. H.) a denunciation was made against the Rischin tzadik*). He was accused of charlatanry and exploitation of his co-religionists. The tzadik was put in the fortress. He was very rich, and all the Polish Jews stood as one man for him. Immense sums of money were raised for him through collection contributions. Of course, the denunciation eventually had to turn out to be a lie. He was acquitted and released from prison."

His followers were told that a fiery angel appeared to the minister who had had him arrested and ordered his release. The tsadik then fled to Galicia, but now to the cholera that was spreading rapidly. Doctors and police fought against it in vain. The Jewish proletariat was dying en masse, despite prayers from morning till night in the synagogue, despite fasting and sermons. Then came the news of the coming of a tzadik, a cholera specialist. He came, and what now follows can be taken from the accounts

* This tzadik was the dandy among his comrades. He lived like a great lord, dressed like a fop, kept a beautiful eguipage and generally belonged to the number of notorious sybarites and bon vivants of the Jewish clergy. All his splendid surroundings and the worldly tact he had acquired brought him thousands of his co-religionists. They believed in him like in an oracle.

be quietly put to one side by the goings-on of fraudulent shamans. Finally, the police intervened and arrested the saint.

The second event was the "baholes", the confusions. A law banned child marriages. The ghetto Jews were thrown into turmoil. Bogrow describes their thought processes in a vivid way.

"It is clear as day. They want to baptise us, they want to wipe out our holy faith from the face of the earth. Why, in times past they tried torture, fire and sword and every kind of persecution to make us apostatise from the faith of our fathers, but soon saw that all the torments of death are powerless against a firm faith. Now they have devised other, gentler but safer means. What are these means? For God's sake, speak more clearly. Just hear what they are. Our youth enters the sacred state of marriage at an early age; life early imposes on it its yoke of sorrow and worry. The Jew knows no freedom of youth, consequently also not that wantonness, that licentiousness, which leads the youth of other peoples to moral depravity. The prohibition of early marriage will introduce our sons and daughters to vice and sin. With us there are no houses of pleasure, nor such women who trade with their bodies.*); henceforth, however, our sons will, without wanting to, enter into relations with the daughters of the Russians; our daughters and young sisters will fall victim to the seductive arts of Russian voluptuaries. And then, farewell, Judaism! Farewell, faith of Abraham, Isaac and Jacob, farewell forever! Do you understand now or not?"

Incidentally, one of the greatest commentators on the Bible, Rashi, claimed that child marriage was justified: Rebekah became Isaac's wife in her third year without dying of it.

The consequence of the new law was that children were married off at the drop of a hat. Shady bureaux opened up everywhere. Srul's teacher himself took over such a bureaux. Bogrow describes sickening scenes of immorality, greed and attempts to defraud one another. All business, not a trace of tender sentiments dirt. The following idyll is quite telling:

* The prostitution of Jewish women in the Orient (e.g. in Damascus) and in Poland is considerable nowadays. As I recently heard, now also in Berlin. D. H.

"On the sandy ground, under the willow, sat two seven to eight-year-old Jewish girls. Judging by the artfully piled mounds of sand in front of them, they were playing builder. The oval brunette faces of both children were heated and flushed. One of them was quite lovely. Her fresh red lips, beautifully formed, dazzling white teeth, large, shining, black eyes, the finely shaped little nose with a little curve and the slightly raised upper lip covered with a fine down - all this gave the face the sharp Oriental type. Only one thing disfigured the little beauty: the head was barbarically shaved. Here and there the scalp shone through, like the moonlight of a bald head, in other places it was blackish, like a badly shaved chin. This is a "married woman", I thought. The poor woman had grown hot under her shapeless woolen headdress. Without knowing the custom or her married position, she had torn off the oppressive bandage to cool her heated scalp and put it on one of the mounds of sand in front of them. Her friend, obviously younger than she, was still unmarried, for how else would she have enjoyed such a thick black mane of sandy hair. Next to the two children, arm in arm, stood an elderly gentleman and a young lady. The latter was looking at the pretty Jewish girl with great interest.

Look, Father, what eyes! Is it not a true splendour! Certainly. The gift of God spoils uselessly here. If this little beauty had been born in another environment, what might not become of her? Why did these barbarians only shave her? Probably because her hair was falling out due to a disease. An unusual boldness came over me. You ask, sir, why she is shorn? I asked. Yes. Why has she been shorn? She is married. what? she has a husband. are you out of your m i n d , good-for-nothing, or do you dare mock me?"

I took a few steps back to flee at the first movement of the enraged gentleman.

I'm not joking. She recently got married and they shaved off her hair. All married Jewish women have to shave their heads. We have such a law.

The married woman's friend ran into the house, but the latter was held back by the young lady. The little woman's lips trembled

already, her eyes were shimmering wetly, she was about to cry aloud. At that moment, an old, ragged and dirty-looking Jewish woman came running out of the house and grabbed the little woman's free hand ungently.

March into the room, you cow! Shameless, to take off your head bandage and show the people your bald skull! March, you trainee, I'll teach you already!" "

A change occurred. The parents became unemployed, Srul returned home. While the father looked for work abroad, the mother moved to a village with the children. During the move, the peasants' belief in magic and the fear of ghosts are discussed, as is the question of the supposed innate cowardice of the Jews. Some amusing stories deal with this question, Bogrow presents himself in one of his own experiences as a fearless man who had overcome the fear of his youth. The following statements are interesting:

"Man is above all an animal of habit; he can be accustomed to cowardice and to courage. It all depends on education and habit. Put a fire-gun into a man's hands from early childhood, teach him to wield and use it, and he will not fear it; man fears only what is unknown to him, what he does not comprehend, but which he knows may harm him, bring danger to his life. You will meet many daring madmen who have an insurmountable awe of the devil, and this only because they believe in his existence without ever having seen him, without ever having learned his peculiarities and his Achilles' heel. How should one fight with an unknown power. Take the bravest countryman to the lightning conductor, explain to him that the inventor himself, ignorant of its use, was struck to death by the electric ray, and see if the countryman will not feel fear before the unknown power? What, therefore, is to be wondered at, if a Jew, who has never touched a pistol in his life, does not know its mechanism, but is nevertheless convinced that this is an instrument of death, I ask, what is to be wondered at, if this Jew recoils at the mere sight of this pernicious unknown power? If there is anything worthy of ridicule, it is not the supposedly the Jew's

The cowardice of the Jews is not innate, but their foolish upbringing, which defies all reason. The cowardice of the Jews is not innate, but acquired, and has various other causes of its origin: the Jews were oppressed, oppressed, hunted down like rabbits and persecuted, and by whom? by a crowd that was a thousand times more numerous and stronger and, moreover, supported by state and religious laws. Who could play the brave man? Can the tiger therefore be called cowardly when he flees from the giant snake? He shuns battle with a strength decidedly superior to his own, and does well to do so. The wisest and most honest people become inconsistent in their judgment when they speak of the Jews. They say: The Jews are cowards. The Jews value money more than their lives. The Jews are the most desperate speculators and soldiers of fortune. If the Jews value money more than their lives and yet invest this money in daring speculations which not infrequently fail, they cannot be called cowards. Give the Jew a different, wiser and healthier education, develop his muscles and sinews by physical exercise, nourish him with strong food, let him live in good, pure air, and do not torment his head in childhood with the useless quibbles of the Talmud, and you will raise him to be a healthy worker, a brave warrior, and a capable boxer."

Especially with regard to the session reports from the Minsk Kahal, the following judgement on the rich oligarchs and the clergy in the ghetto is worth reading:

"I love my nation in all its infirmities. I love it all the more because it is not really itself that is guilty of these infirmities, but the hard fate that has persecuted it and is still persecuting it, a J u d i s c h e s G e i s t l i c h k i n g , w h e t h e r m a t e r i a l i n t e r e s s a n d c l e a r i n g e v e l o p m e n t s i n t h e m a t e r i e s a n d c l e a r i n g e v e l o p m e n t . h e n b l i n d v e r t r a u t e d g l a u b e s h a s m a d e d t h e g r o u p p o s s i b i l i t i e s t o g r o u p p e r a t i o n s ; s c h u l d i n g s s h o u l d b e j u d i c a l m e m b e r s , w h i c h w i l l b e m i l l e d o v e r m i l l i o n s , w h i c h w o u l d n o t b e m i l l e d , b i s a n d t h e r l e v e l o p m e n t o f h i s r e p o r t i n g , o n e o f t h e i r p r o v i d e d , s i t t e r v i d e d b u i l d e r s , w h i c h a r e a s o u n d i n g t h e i r

scher works on the re-commission of a verying life. "*")

One cannot express oneself more clearly, one cannot define the evil more sharply, the agreement between Bogrow's judgement and the contents of the Minsk session reports as well as Brafmann's judgement cannot be greater! And then think always and always of the tragedy of the Oriental foreigner form on European soil!

After some time, the father moved to the town of P., where Runins had once lived and Srul had received his first schooling. The mother is worried about Srul's inclination towards Epicureanism and is fanatically religious, while the son tries to get hold of forbidden books, especially Russian ones. We learn that very few Jews could speak Russian, and even considered it a sin to learn it. They could write even less, of course. Some types of Reform Jews Epicureans are brought before the reader. At that time a passionate struggle had begun between Ghetto Orthodoxy and Enlightenment. The poor Jews were completely caught up in Hasidic fanaticism and were so oppressed and oppressed that they could not even move. There was only one means to free themselves: employment with a liquor tenant. There were also rich Jews who had completely adapted to European culture. One senses that Bogrow deliberately weaves a few such types into his simple life story.

There is Srul's presumptive brother-in-law, who was to marry the eldest sister, a bland dandy Paltiel was his name, but called himself Konrad Borissowitsch.

"He had a pretty, somewhat feminine face and water-blue calf's eyes. His stature was impeccable and his skirt fitted him like a glove. His boots creaked in the most melodious tones with every step he took, and he appeared very confident, carrying his well coiffed and pomaded head proudly raised. Brick-red gloves adorned his hands. When he had taken off his velvet cap, a little cap adorned with a large tassel of the same material was seen on his head."

He could speak and read Russian, had a small library, which Srul studied in secret - mostly it was trash. The hatred of the

* Not blocked in the original. D. H.

Mother "against this shaved fop" and the sister's dislike probably derailed the marriage plan; Srul alone became an assistant to an accountant with this young man and thus entered business life.

The second type is H a i k e l , a poor, degenerate, as Batchan - Musician and joker in the city vegetating hunchback Jew, a true caricature, but exceedingly learned in Talmud, energetic, full of biting, cynical wit. He was a hopeful Talmudist as a boy. "In spite of my physical infirmities, a rich ass was found and made me the husband of his daughter, an abomination. I soon tired of carrying my marital yoke, squandered my wife's dowry and did so badly that I finally thought it best to run away."

Haikel's view of the Jews:

"The Jews are a curious people. They wash all day long and look dirty all the time; they study all their lives and remain ignorant; they work, trade and haggle all the time and die beggars; they cure themselves all the time and are always sick.

They wanted to ruin him, the Epicurean, but his hump protected him from recruitment. Haikel, however, finally plays a trick on the Kahal:

was

a Jew living in Kahallewho was constantlyquarrelling
with thecommunity
council. This Jew died. To take revenge on him, the Kahal refused to bury him until the*) refused to bury him until the children had paid a round sum. The family could not raise the sum. The body of the deceased lies, washed, in a white death gown, one day, the next, awaiting burial. In vain. He is already protesting by a not very pleasant smell, but the Kahal wants nothing to do with a burial. I came to know about it and made a plan to do the Kahal a favour." The corpse of that apostate is switched by Haikel with a drunken
butcher and buried by the Kahal. Then disappears
Haikel from his village.

Haikel exerts a great influence on Srul. He destroys in him the belief in magic, enlightens him about the untenable weaknesses of the

* Must mean: The brotherhood of the undertakers of the dead under the influence of the Kahal. Cf. also Protocol No. 1050. D. H.

Talmud and Hasidic teachings, in short, opens his eyes to the world of reality and transforms him inwardly into a Reform Jew. Another Jewish boy who is friends with Srul, on the other hand, remains an incorrigible Orthodox "Talmud Rebbe" also a type of the youth of the time.

Bogrow has Haikel and Konrad meet and describes the contrast between the two types with delicious humour. He adds instructively:

"They represented two transitional types of Judaism, from whose fusion the third type is to emerge, that of a Jew as he must be. Such empty, insignificant dandies as Konrad Borissowitsch and such cynical, but energetic and spiritual Haikels are unfortunately still to be found in abundance today. God grant that they may soon be transformed into the third, perfected type."

Haikel took care of his young friend's musical education. But in order to be able to pay the violinist, he stole brandy from the storehouse that his father managed. This episode introduces us to a new type of Reform Jew.

The brandy tenant in whose service the father was had a son who felt quite the rich son and is the obnoxious, pompous, arrogant, violent upstart. He is the real flayer of people and treats his poor faith enjoyers with outrageous brutality even with the whip. Srul also gets to feel it. But when he sits up on his hind legs, the coward immediately ducks. On this occasion, Srul's father is portrayed as the frightened, dull Sarte with a weak character, while his mother bursts into fanaticism:

"What, this consumptive, mouldy piglet, this future renegade, this blasphemous fop wants to mock my children, dares to mock my poor son? I, who can boast of my ancestors, who lived for the honour and adornment of the Jewish people, I should calmly witness such shameful humiliation. I would rather go and serve as a cook, I would rather dig earth with my own hands than expose my children to ridicule."

This "Brandy Prince" just caught Srul stealing the brandy, but Haikel saves him through a cunning intrigue.

Under the influence of Haikel, Srul is married off to an uneducated, rough-hearted, jealous, quarrelsome girl.

The description of the wedding, with its raw scenes and nasty brandy binges, is quite lively. One also gets an idea of the hustle and bustle of the Batchanim, the jokers who, on the one hand, move the audience to tears with improvised songs and, on the other, provoke laughter by mocking the Talmud. Haikel, who acts as a batchan, performs the following meaningful song:

"Sit there, little bird,
Sitting and crying (no one thought of crying yet), Say, why are
you crying?
Do you know yourself?
Listen to me explain your suffering:
Before you lie vast seas, life,
death and long torments In
hell's dark womb, Above you
Jehovah's rays, Beneath you
yawns bottomless,
Let not thee sleep in the grave,
Harvest thee with dreadful
punishments For unfaithfulness
in marriage,
In friendship woe! woe! Repent,
repent! Weep, weep!
And paradise will be yours.
Yours will be paradise one
day, Undeserved, don't
forget!
The audience sobbed convulsively."*)

After the wedding ceremony had already taken place in the synagogue on the previous evening, a depiction of the wedding celebration follows on the next day:

"Under the canopy, I was led in circles around the veiled bride seven times. How happy I would have been if I had been led to where the pepper grows for the eighth time. But they did not lead me away, but placed me next to my bride so that I could put the golden wedding ring on her finger. Then the

* Neurasthenia, hysteria! It is amazing with what fervour the fanatical Jews can suddenly weep. I witnessed a very characteristic scene in the chapel built over Rachel's tomb between Jerusalem and Bethlehem. Two caftan Jews, who had been quite quiet before, burst into convulsive crying and sobbing with profuse shedding of tears, as if on

cue, on entering the chapel. D. H.

In it I promised to fulfil all my husband's duties conscientiously, but in the event of divorce to pay 200 sloty (Polish guilders) or 30 roubles in cash to my wife. I had to drink a sour liquid from a cup with my bride. We barely wetted our lips. The cantor poured the rest of the liquid down his own throat and then threw the empty cup at my feet. Custom demanded that I immediately crushed it with my foot.

A large, motley crowd of Jews of both sexes accompanied us dancing and jumping all the way to our flat. On the threshold, our parents kissed us tenderly several times, then we were led to the table by the guards and seated in the place of honour. The meal began with rice soup, which, I don't know why, was called "golden soup". From that time on I cannot see rice soup, let alone eat it. The veil was removed from my bride, but I did not look at her for a moment. I felt an insurmountable tiredness and would have liked to sleep for my life.

More than anything, however, I was disgusted and repulsed by the unveiled cynical remarks of the attendants and bridesmaids, which were soon thrown into my face, were soon whispered in the left ear.

The long, narrow tables were poorly set. The tableware was not exactly dazzlingly white. The knives, forks, plates (there were no napkins at all) lay around the table in picturesque disorder. Underneath this tableware were piles of white bread. The number of guests was not taken into account in the arrangement of the table. Those who were stronger and more agile conquered a chair and a seat. The clumsy and weak stood. But the entertainment at the Jewish weddings of the lower classes is as unceremonious as, according to Maltus, it is with Mother Nature. She sets her earthly table for a limited number of guests, but invites a much larger crowd and mockingly says to them: "Ladies and gentlemen, please help yourselves. Eat as much as you like, but take care of the place and the place setting yourself. Let the weak and the stupid starve. What is it to me?" My parents and the bride's parents did not sit at the table, but helped to serve the guests.

The running, racing, door slamming and clattering of bowls and plates made such a noise that I had to cover my ears. The noise died away for a moment as soon as a new dish was served. But when each new dish was served, the orchestra started up with such a deafening fanfare that I feared I would lose my hearing. The most unbearable noise was made by Haikel with his cursed shell drums; he turned them over his head, worked them with his fists and, running his thumb over the drumhead, produced such a sickening humming sound that goose bumps ran down my spine.

Dinner was stormy. The contents of the countless bowls were devoured, it seemed, not by humans but by sharks. Gradually, the evening meal took on the character of a wild orgy. The brandy flowed in torrents; some embraced and kissed each other, others snatched the morsel from the hands of their neighbours, which they were about to bring to their mouths, and drank their glasses, the third turned in circles and jumped around like dervishes, while the orchestra played on in fortissimo and drowned everything out. This horrible confusion lasted a good three hours and might have lasted until morning if Haikel had not struck the table a few times with his muscular hand so that all the plates and bowls bounced up. This sign, well known in all Jewish societies, instantly silenced everyone.

"Dear friends, esteemed sovereigns, honourable Israelites! Gifts for bride and groom! Gifts for groom and bride! Gifts, gifts, gifts! Rabbi Levik! To the respected, learned and rich father of the bridegroom, Rabbi Selman, a flourish!" Haikel roared and climbed onto a table, squeezing two fingers of a drunken guest in the process.

A flourish sounded. My father handed something to Haikel. "The father of the bridegroom, the distinguished, learned, rich and very honourable Rabbi Selman gives his beloved son, the dear bridegroom, a whole two silver spoons. A divine work, pure silver, without mixture, eighty-fourth sample. Israelites, who will feast on these? The spoons passed from hand to hand until they finally found a place on the bowl set down for the purpose. Rabbi Levik! Haikel continued to shout:

to the most dear, radiant, incomparable, cleverest and best mother of the bridegroom, Rebekka a flourish! The mother gave something to Haikel. The bridegroom's mother, the most precious pearl of the Jews, famous for her high spirit, which makes her not miss her mouth when eating even in the dark, gives a candlestick to her much-loved son and his high queen, but this candlestick does not seem to be of brass, but of silver. Sample is not to be found."

This joke elicited unending laughter. "Shush silence! Rabbi Levik a flourish!" The bride's parents placed their offerings on the altar of young wedded bliss. Their example was followed by all the newlyweds' relatives.

"Dear friends, esteemed sovereigns, honourable Israelites! The gifts of the family members have been offered. Now it is the turn of the friends of the newlyweds. Show your generosity, open your bag and give what you can; we are not fastidious and spare nothing. Rabbi Levik a flourish!" A sullen-looking Jew handed his gift to Haikel. "The friend of the groom and the bride, the free-spirited, somewhat sour, but all the sweeter for it, Rabbi Baruch gives the young couple a whole silver ruble. Mind you, not a crumb of it is trimmed." All the guests in turn gave their donations to Haikel. One fat Jew, who had gained a certain reputation for his feasting and fondness for other people's bowls, got into a drunken queue so as to escape the general tribute. Haikel noticed this manoeuvre. "Rabbi Levik! To the sober, munificent, famous and beloved by all, Rabbi Itzik, a flourish!" The miser gave no sign of life. "To the sober, munificent, famous, hospitable, and beloved by all, Rabbi Itzik, give to the dearest bridegroom and bride what do you think? The outgrowth that has adorned his fat nose for fifty years? No, for in that outgrowth sits his holy soul. He gives, he gives, ladies and gentlemen, he gives - nothing."

Everyone laughed loudly, except Rabbi Itzig himself, who was fast asleep. When the ceremony with the gifts was over and the bowl filled with various earthly goods was handed over to my mother-in-law, the feast began anew. The mother-in-law and my mother left together with the bowl, not trusting each other and fearing a secret theft of my wealth."

The next morning after the wedding, the young married couple were
- almost still innocent children shown to the still gathered wedding party.

"When the conductors almost forcibly dragged me onto the scene and I found myself again in the intoxicated company of both sexes, when the insolent glances of this whole honourable assembly were directed at me, I glowed with shame. With downcast eyes and restrained breath I felt the throbbing of my own heart; the blood was rushing to my head every moment and reddening my pale cheeks. I could hardly keep myself on my feet. I must have looked very funny in my confusion and shame, for I was received by a roar of laughter. The bride's sisters came running up and, wanting to burst out laughing, they tried to lift my head, which was hanging down on my chest, and look me in the eye. I squeezed my eyes shut and hid them with my hands. The bride's sisters forcibly tore my hands away and laughed even louder. "What is he ashamed of, why does he hide his face, this fool, as if Ha, ha, ha, hi, hi, hi!" Among those laughing was my wife. Her voice sounded more shrill and unpleasant than any of those naughty female voices that offended my ear. What are you grinning at, shameless one, I whispered to her."

That was a nice beginning, the continuation was equal to it. Initially, the young couple moved in with the wife's parents, where they lived in "Kharchi",
i.e. room and board, for three years. There Bogrow introduces us to some great Jewish types.

"I remained alone in a foreign family, in a new sphere. My wife's parents belonged to those numerous Jewish families who are distinguished neither by their aristocratic origins, nor by their learning or wealth. This poor, uneducated clan boasted a single relative who had been Otkuptschik and Podrjatschik (supplier) in his time and who, at the time when I had the honour of becoming related to him, had passed away from the scene of his greatness. This was not a stupid man, though uneducated and a sybarite and songster of low character. A grated fellow who had been several times to Petersburg and was well versed in the wiles and tricks of dealing with higher and lower administrative officials.

The art of circumventing and twisting the laws at that time, he was considered a weighty power in the Jewish community of the city of L. He was proud of his authority and sought every opportunity to make contact with the lower local authorities. Proud of his authority, he sought out every opportunity to make contact with the lower local authorities, for the sake of his own bragging rights. When he emerged victorious from the battle several times, his arrogance knew no bounds. His intrigues and tricks succeeded in expelling two Gorodnichijs, the postmaster and the city advocate, from office because they dared to treat him with the same patriarchal confidentiality as the other Jews. Although his fellow believers in the city of L. despised him with all their souls because of his dirty dealings and dishonest business, they nevertheless bowed down before him, paid him the greatest honour and even appointed him head of the Kahal. At the time when I became related to this ex-Otkupchik, he was no longer engaged in any business, but lived as a reindeer. He was engaged in a bitter war with the noble marshal for certain petty reasons. I was convenient for my new relative because, as a young man who knew how to read and write in Russian, and yet was unpretentious, I could lend him a helping hand in his correspondence. I always wrote him the public papers according to his dictation, without knowing the meaning of the intricate chancery style, nor the force of the numerous legal passages quoted. I only understood that he was accusing the head of the nobility, together with the other local authorities, of certain illicit levies and taxes which violated a whole series of laws; but the marshal of the nobility was accusing his opponent of certain criminal offences, such as illicit, even criminal, relations with women, even with Christian women, and in so doing was also basing himself on a whole series of laws. This sordid trial, full of lies and obscenities, provoked a myriad of examinations and interrogations, rescripts, replicas and duplicates, kept the court officials in suspense for a long time and remained at the *status quo*, outliving the two bitter opponents, who were sucked dry by the judicial and other leeches to the point of complete exhaustion.

The family I had joined as a boarder was one of the usual Jewish families with many children. Among the Jewish families of the poorer class there are no such families where there is a lack of children. Why it is like that and not different, I cannot explain. Much

The reason for this is easily found in the fact that conjugal love is the only pleasure which is offered to the poor free of charge. Haikel once said:

"I would like to see the churchyard where the body of a twenty-year-old Jewish boy is buried. The same joker sketched the life of the Jew and the Christian in a few words which seem to me most apt. "The life of the Jew," he said, "may be divided as follows: come into the world, marry, multiply, acquire, learn, die." Hence the sufferings of the Jew: he toils and labours all his life to acquire his meagre subsistence, and dies a beggar, leaving behind him a band of underage beggars. The life of the Christian, on the other hand, is: to come into the world, to learn, to work his way up, to acquire, to marry. "Almost the same words of time, only put together in a different order, but the result is quite different." Admittedly, in modern times a small number of intelligent Jews have arrived at a different, better combination of their time-of-life words. But at that time it was unfortunately different.

My father-in-law was a commoner of unprepossessing, good-natured, sentimental appearance. For once in his life, the blessed heavens opened up to him, and as a result he found himself in possession of a few thousand. But this wealth soon melted away in his hands, which were incapable of preserving it: out of good nature and weakness he was unable to refuse an interest-free loan (*gmiles Chessed*) to a fellow believer; he helped where he could. The consequence of this generosity was that he soon became completely impoverished, and his debtors, instead of thanking him, called him an ass for whom the laws did not exist. In return, the poorest man had to endure the worst from his quarrelsome wife. All her scolding and threatening words, however, had almost no effect on him. In general, this timid rabbit turned into an irritated lion when his religious feelings were hurt. Ignorant and ignorant, he confused and confounded dogma, form, religious custom, and custom; to his eyes appeared equally sacred and inviolable: his sable cap, which he put on on the Sabbath and feast days, and the Bible scroll written on parchment, which constituted the greatest sanctuary of the synagogue. Non-observance of fasts and murder, eating without first washing the hands and theft with burglary, a reasonably

Confidential intercourse with a strange woman and open adultery were considered equal mortal sins by him and were on the same level of punishability. What was particularly remarkable about him was that his confused religious concepts and raw ideas were expressed in a completely unaffected, natural way, without hypocrisy and make-up. At the sight of the slightest deviation from the old, traditional customs and traditions, he was beside himself, groaned and sighed painfully and obviously suffered agony; if, on the other hand, he perceived in anyone an expression of perhaps feigned piety, he was moved to tears and felt happy.

He was most comical on the days before the Sabbath and the feast days. Then his face changed into a solemnly transfigured, positively radiant countenance. On such days, he rose from his bed at dawn and toiled all day long, sweeping the rooms, scrubbing the candlesticks, cleaning the knives and forks, and setting the table with the utmost care. In the afternoon he put on his silk, patched holiday caftan, put on his worn sable hat with its thin tail and slipped into his slippers, on which he shuffled around until the end of the holiday. In her annoyance, my mother-in-law used to affirm that her worthy husband was born to be a cook. Hearing such a remark, my father-in-law would smile good-naturedly and proceed to shuffle around and pursue his busy pursuits, not infrequently bumping into his fierce spouse in places where she least expected it. These unexpected encounters in the pantry, the cellar, the kitchen and even at the stove infuriated the mother-in-law; she scolded and cursed, but the old man continued to poke his nose into every bowl and pot that bubbled in honour of the festive day. As half a man, he contributed nothing to feeding his numerous family, but was used by his wife for sending out, for various domestic chores, prayed and ran sometimes to the bathhouse, sometimes to the synagogue.

My mother-in-law, who had once been very pretty, knew all the flattering words of the Polish language like the back of her hand as a born Polish Jewess and ruled the whole household as a clever, active, energetic, nasty, resentful and quarrelsome woman. If my father-in-law was half a man, then

his wife could be considered a woman with surplus. She not only managed the entire household, but also provided the means for the upkeep of the whole family. She was a born tradesman in a petticoat and ran the first drinking establishment in town, a "beer hall" under the name "London".

Another type is Bella, a relative by marriage, a very different nature, who would probably have fitted in well with Srul, as she had consorted with Russian gentlemen in her father's house and had "Epicurean" appetites.

"The consequence of this was that, on the one hand, she showed some inclination to coquetry and care for her pretty appearance, but on the other hand, she put together a picture of the chosen one of her heart, such as could not be found in the Jewish society of the time, even if one searched for him with a lantern. Regardless of her romantic direction, she had to marry her uninteresting cousin, with or against her will. She grew up with him in the same house. Even as children they had fought more than played together, and in these childish battles the lively girl had always triumphed over the whiny, timid boy who was the same age as her. Instinctively, the future solid woman of character despised the future male nothingness, but as the years went by, contempt was joined by hatred, because this nothingness was her destined bridegroom. But her father, who was as crude as he was despotic, cared little for his daughter's inclinations, and so her timid protests only hastened the hated marriage. Instead, from the first day of the marriage forced upon her, she began to cool her heels at her hated husband. Without shying away from anyone, she loudly and openly declared her contempt for the wooden man of limbs whom the world called her husband, mocked him, tormented and tormented him, and kept him at a reasonable distance from her. All the relatives sympathised with the unfortunate husband and could not wonder enough how one could not love such a soft, good and obedient man. Against his wife, who had transgressed against the law, slander arose, and blasphemous tongues claimed that she was already maintaining a criminal understanding with another man. This malicious gossip came to her ears and hurt her in the deepest soul, but it was beyond her power to change her relationship with her husband."

Bella's tempestuous inclination towards Srul led to disaster, all intercourse was cut short. The following remark is interesting:

"My married life went along the usual course, interrupted from time to time by small differences, skirmishes, which had their reason in my wife's wacky views of life. I admitted to myself that the marital happiness described in the novels was impossible with such a woman, but nevertheless reconciled myself to my fate. Wherever I looked in Jewish society, I found no better women. The married life of the Jews of that time, full of quarrels and quarrels, the fanaticism that had become flesh and blood, the lack of education of the fathers and the complete spiritual neglect of the mothers - all this had to educate wives like mine. I am at least so happy, I consoled myself, that I was not married to a consumptive creature.

As a result of a pervasive conflict with his mother-in-law, who wanted to exploit Srul's musical knowledge as a source of money, Srul and wife went to live with his parents. It is during this period of conflict that the problem of recruitment at the time is addressed. Namely, recruitment took place in the brandy taverns. It says:

"The Jews who wished to buy a deputy for themselves or their family had, according to the law of the state, to look for him among their co-religionists of the same class and community to which they themselves belonged. The Jewish deputy understood perfectly the fatal step he had decided to take, as well as the bitter consequences of this step; but as a notorious thief and drunkard, persecuted and outcast by his community, he saw, with a hateful heart, the only salvation from his desperate situation in selling himself as a recruit.

Among the representatives who honoured our "London" with their visit, there was only one Jew. He was a weak-looking man of medium build, with a bent back; his gaunt face of a yellowish, sickly colouring was eaten away by smallpox, and his head was adorned with a large bald head. His new suit gave him the appearance of a harlequin by its strange cut and its screaming colours. He did not socialise with his fellow sufferers, but usually sat apart in a

corner. At first they made fun at every opportunity of the "Jossel" who had decided to go one way with them; but when this "Jossel" began to give away drinks of every kind to his comrades with a free hand, they not only ceased to torment him, but even showed him a certain respect. This Jewish deputy never performed excesses, did not scold himself, did not shout songs, did not dance a Kosatschok, but only stared dully and impassively at his surroundings. He tried to drink away his future, as if defying his fate, sitting alone, with sorrow and bitter resentment in his heart. Like his shadow, his buyer followed him wherever he went, an old pale and sorrowful-looking Jew who humbled himself deeply before the saviour of his son, guarded him like the apple of his eye and fulfilled his every wish, his every whim, however dissolute it might be, without a murmur. One's heart bled when one looked at the poor, tormented, tortured-to-the-bone buyer and his dearly acquired property, the tyrannical deputy. Both were equally unhappy, both hated each other mortally, the only difference being that the buyer hid his hatred under a mask of kindness and patience, while the deputy openly displayed his resentment, loudly berating his master as a soul-seller and tormenting him with a refined malice. Hey, you shaggy dog! the deputy shouts at his master. What do you want, my friend? replies the latter obsequiously. I'm bored.

- What do you want me to do about it, my best man? I want to go for a drive.
- As you wish, my dear, I will hire a car immediately. A car?! Nonsense, I can get one without you. What are you going to ride in? On the back. On your back? Yes, on my back, on your back. But for God's sake, my dear, how is that possible? And how is it possible that the soldiers have been riding around on my back for 25 years, and all because of your damned brat? You got money for it. And what money! Ah! Ha, ha, ha! Where's the money? Half of it has already gone to all the devils. Is it my fault that you scatter it to the four winds? I have paid with my hard-earned money. Why do you throw it out of the window? May it be cursed, your blood money, and you with it, tempter. For each of your

I will receive a hundred lashes for every penny I spend.

The agony that the unfortunate buyer had to endure from the tyranny of his deputy is indescribable, and he had to play his humiliating role to the end, with tears in his eyes and a painful smile on his lips, out of love for his son. But one had to see the face of this tolerator the day before the recruits were transported to the governorate town. The drama was nearing its end. For the buyer, the question now arose: to be or not to be. The deputy could, despite all the bribery, be rejected as unfit, and then his beloved son, all the money that the profligate deputy had already squandered, was lost. That day, with feverish attention and a full forehead, the buyer entertained the deputy in

"London", wishing him good luck and blessings for his journey to the governorate. With an equally worried face, the deputy, silent and sombre, listened to the flattering words of his hireling. I watched this scene with lively interest. Evening was already falling when the old man poured the deputy the last glass and gently reminded him that it was time to go home and get ready for the journey the next day. For the journey? What journey? But, my dear," the old man remarked gently, "have you forgotten that the recruits will be taken to the governorate town tomorrow? And what is that to do with me?

- How? You're joking! Donkey, do you really believe that I will indeed go among the recruits for your son? The buyer trembled and turned as pale as the lime on the wall. The deputy visibly feasted on the old man's agony."

Rabbi Selman, Srul's father, was employed in the Otkup, i.e. by a liquor tenant (Otkuptschik). The liquor lease, which in the minutes of the sessions has long stirred the minds of the entire Jewish community in Russia, continues to play a major role in that our hero himself enters the Otkup as an official. In an extremely instructive description he gives the following introduction (see Vol. I. p. 293):

"The surface of the distillery lease swamp, which made up a whole world for our family, has not been rippled by a rough breeze in the course of this year. The people in the brandy lease

The servants remained poor as before and carried their heavy yoke as before; the taverns and jugs flourished as before and with them prospered: the Frog King of this swamp, the Otkupchik, his yellow spouse, the Brandy Prince and the world of officials, who strictly watched the timely administration of the bribes under the harmless name of legal fees. Then one morning the whole swamp was thrown into the most pleasant excitement. A great event, long awaited with longing by all those interested in the tenancy system, had arrived. It must be said at the outset that the liquor lease was reminiscent of the privileges and monopolies of medieval times; it was founded on a system of petty despotism which recognised neither law nor justice. The otkupchiks tyrannised and exploited their subjects just as the feudal lords did their vassals; the otkupchiks fought among themselves just as the knights of the Middle Ages did, but not in tournaments but in the senate, at auctions, armed not with lance and sword but with taration papers and cashier's certificates. The bureaucratic nature of the time also prevailed in the chambers of the liquor lease; reports, reports, regulations and rules were drawn up: Rapporteurs, reports, regulations and instructions, ordered formal examinations, compiled written question and answer papers, indictment files, etc. Judges were the managers, but the highest authority, from whom no further appeal could be made, was the otkuptschik, who was often unable to read and write, in his own person.

Then it says on p. 54, Vol. II:

"At that time, in the bottomless pool of the liquor lease, as in the womb of the ocean, a myriad of monsters and predatory fish of various sizes and strengths were engaged in a constant, bitter struggle. The sharks under the Otkupchiks tore whole areas into the circle of their lease and exploited their weaker fellow predators, who leased individual governorates from them. These governorate alligators in turn exploited the tenants of individual districts. The smaller robbers in turn consumed the landlords, while the latter fed on molluscs, the common people, who were unable to drink their fill of the liquid fire of brandy.

The long chain of this mutual extermination, this suction pump that sucked out the juices of the people, began among the serf peasantry and ended in the stomachs of the giant sharks, which as liquor tenants proudly scoured the waves of life and in the homeland as well as abroad produced miracles and ideas about the prosperity of the people. But these giant sharks also fought savagely among themselves and gorged themselves on the lease tenders. Only a few of these colossal, ravenous monsters have survived to our own time." "The otkupchiks or arendators of individual localities in the district had to dance to the tune of the district arendator. While they bore the name arendator, they were more subordinates than independent tenants. They were under the strictest subordination, received regulations and orders from the district tenantry, to which they had to respond with reports, and often suffered punishments or were completely deprived of their office, in which case their tenure sum was confiscated. In the organised despotism, called otkup, there was a brute, merciless violence which trampled on every human feeling and every higher law."

Srul used the influence of his father's superior Ranow to join the cooperative of those serving in the liquor lease.

"This co-operative society comprised almost all the educated and capable people the Jews possessed. The service of the liquor lease, with its advancements and degradations, its rewards and punishments, and its formality imitating that of the civil service, exerted a strong attraction on the Jewish youth, who instinctively sensed in the air the approach of a new epoch, and hastened to loosen hand and foot the heavy chains of fanaticism which prevented all free movement and mingling with the Russian element. The Otkup granted the Jews the only career for the attainment of a certain public position, of a comfortable life, which one owed not to chess but solely to one's intellectual work, and, what was the main thing, the Otkup brought with it emancipation from the paralysing pressure of ossified prejudice under which the whole Jewish nation groaned. With few exceptions, however, the hopes and expectations of this community were all too soon deceived.

Here, too, the saying: out of the frying pan into the fire. Those who had freed themselves from the bondage of fanaticism fell under the spell of otkup, from which they could not escape for the rest of their lives. With a relatively high salary, they were able to live well with their families, even to indulge in luxury. One tried to outdo the other in this, and so it came about that everything that was earned was consumed, even lived for the expected earnings. They were helped in this by the numerous Jewish relatives, who fell upon every person serving in the Otkup like a hungry, all-consuming swarm of locusts. The subordinates of an otkupchik played the same role as post horses for a station keeper: they are fed so that they bring profit to the owner, he has no further interest in them; their life and health are only of value to him as long as they are fit for work. ... There are, however, those post-holders who are firmly convinced that the worse a horse is fed, the better it runs, the more hurriedly it strives towards the station in the hope of finding something there to satisfy its hunger. The Otkupchiks were of the same opinion; they kept their subordinates as meagre as possible in order to redouble their efforts to reach an unattainable goal. These unfortunate slaves of otkup were forever dragging their chain after them, spinning like the squirrel on the wheel of its cage, starving and hoping, and the wheel turned without their knowledge, setting in motion the whole nefarious otkup mechanism that acquired millions. Such were the material benefits of the tenant co-operative. As for its public position, it was the least enviable, the most deplorable and even the most dangerous. The Jewish nation looked with sour eyes on the short-bearded, beardless innovators; they were considered little better than renegades, a moral pestilence. The Russian public and administrative sphere looked on these unfortunates as on tools of intrigue on the part of the otkupchiks, as on the mainstays of a pernicious system; and yet these poor people were only there to pull the chestnuts out of the fire for the otkupchik, for which they were rewarded with the husks. Against this came losses, moral humiliation, even criminal responsibility on the share of these tenant-vassals. When the insolence of these otkupchiks exceeded all bounds of the law, when no more intrigues and bribes helped, all the blame fell

The otkupchiks, however, hid behind the stereotypical phrase of their powers: "What you do in a lawful way, I will recognise without any contradiction. For example, a crime was discovered to have been committed on the orders of the otkupchik; the investigation was conducted by a person or a court who were incorruptible; the questions were addressed to the otkupchik: Who committed the crime? I am not the guilty one, but my proxy committed it. On the basis of whom did he commit it? On the basis of the power of attorney. What does this power of attorney say? What you do by law I will recognise. Has my proxy done this and that in the lawful way? No! Therefore... And dozens of unfortunate plenipotentiaries went into the life imprisonment of those times, were physically punished, sent to Siberia, their families died of hunger, but the Otkupchiks took new people into service who, like their predecessors, had to pull the chestnuts out of the fire for their headmasters. To the shame of my people, I must confess that such shameless otkupchiks were mostly to be found among the Jews; their Russian colleagues treated their subordinates far more humanely."

Such sincerity, acknowledging the ills of the Jewish world, is pleasantly touching.

Now a number of interesting types from the atmosphere of the liquor lease are described. First of all the otkuptschik, the main tenant Tugalov himself. Ranov describes him as follows:

Our Tugalov," he continued with particular bitterness in his tone, "our Tugalov does not love dandies, hates people who display a confident nature, who speak and act openly. He considers such characters unreliable and even dangerous. He is of the opinion that a decent appearance is the surest sign of a sybarite; sybaritism tempts to luxury and waste; but waste is the first step to crime. A frank look and a frank word are the sure marks of insolence and garrulity, which threaten the discipline of Otkup and the preservation of his account secrets.

- Once Tugalov has taken someone into his service, he rarely recites him. The more defects and faults he finds in his

The more I discover a servant, the higher he esteems them. This one I have already recognised as a thief, he philosophises to himself as a liar, a slacker, a fool, and knows what order I can give him, what I can entrust to him, but before you can see through a newcomer, he has deceived and betrayed you a hundred times.

The account of this Tugalov reads, Vol. II. S.71:

"A tall, broad-shouldered man, dressed in a dirty dressing gown and holding a short pipe between his teeth, entered the room, shuffling along on enormous slippers. His dark red, disproportionately long face, covered with large pustules and fins, with its dull, featureless eyes, really had something of a horse in its expression. I immediately guessed that it was Tugalov in all his beauty."

Srul is hired as a clerk, initially without salary, after two months with starvation money.

In Tugalov's antechamber we meet his f a c t o r .

"In the gloomy, dirty antechamber of the Otkupchik, which was almost bare of all furniture, stood, leaning against the wall in a sickly, hunched posture, a ragged Jew of low stature, with a bloated, wrinkled face, a red beard mixed with grey, and long, glued-together, reddish peies. The laps of his excessively long caftan, with holes and tears of every size and shape, were covered with a broad crust of dried street excrement, which formed very peculiar tassels and clusters at the tattered edges. At first sight, one had to take this person for a beggar of the lowest kind. I was all the more surprised that Ranow extended his hand to him and that the red man spoke so confidentially with Ranow. What astonished me most were the beggar's eyes: they expressed so much self-confidence and impudence that I rejected my view of the unknown man's honourable trade as false."

When Srul later asks his protector Ranow about the "red one", he receives the answer:

"He has, to tell the truth, neither an office nor an obligation. He is simply Tugalov's favourite. He collects all the gossip in the whole city and communicates it to his patron, he is the Otkupchik's living newspaper; with a wary eye he guards every

The storyline of the liquor tenant's servants and even pries into their domestic life. Through certain mysterious channels, he learns what is cooked for lunch at each of his colleagues' houses and reveals every luxury, even the smallest, to Tugalov. If this luxury exceeds the means of the person concerned, he is punished with insults, even with beatings, and in some cases even mercilessly chased away. Why should one not have the right to allow oneself some luxuries for one's well-earned money? Tugalov is of the opinion that luxury leads to wastefulness, but that wastefulness is a biological sister of fraud; in his opinion, only the otkupchiks, not his subordinates, have the right to commit fraud. Recently, on the denunciation of the Red, he summoned one of the Otkup's servants before him to hold court over him; but the cited man, who feared the law of the fist, did not appear, but preferred to resign his post. And why all this? Why? Because of groats. Why because of groats? Very simple. The Red had denounced that this Otkup official ate barley groats with goose fat every day, a rather expensive food among the Jews.

- And how much does the Red receive for his services? On the whole, only a few roubles a month. But he takes bribes from every tavern keeper, from every otkup official. He has already scraped together several thousands, which he has put on interest. Before the otkupchik he disguises himself as poor, starving, bowed down. He shares the leftovers from Otkupchik's table with the servants and crawls in the dust before his wife and her relatives. But his bread is also bitter: for whole nights he stands at the door of the cabinet when Tugalov is drinking his foul cherry brandy, and has to converse with the intoxicated man. Not infrequently he even receives beatings and blows. He endures everything patiently and continues to scrape money together.

- This is horrible! You'll see something else entirely. I didn't advise you against this wretched bread for nothing."

The description of how Srul carries out his first bribe is highly amusing. A denunciation against Tugalov had been received at the Kameralhof. All the officials of this court took a fixed salary.

"Salary" by Tugalov, this time alone seemed an extraordinary

"reward" to be in place. With a parcel containing money, Srul entered the office of the president, who was standing there in full uniform with medals.

"I bowed. What...? do you want? he stammered in the manner of old men. 'I am sent to Your Excellency of Tugalov. Who are you? His accountant. Well? He sent me here. What for? About the trial at the Kameralhof... Hm! ... Well, and what? He asks... For what? To put down... I will strike down, my dear, I will strike down... not the trial, no, not the trial, but his quibbles. Go and say to him, "His Excellency, you say, will not put down your trial, but your quibbles." Deliver this to your master. Yes, sir. Go!

- Your Excellency! What else is there? Mr Tugalov sent...

- What? A package. With what? With... with... with money... With money? Bribe? Me?! How dare you, scoundrel? The president grabbed a bell and rang it as if fire had broken out. I stood there, half-dead with fright. I didn't know then that certain corrupt people were as ceremonious as some coquettes. Without hurrying, an old, bald, unshaven footman, with a bird's face, entered the room. Away! Out with him! the president ordered the footman with a foaming mouth, pointing at me with his scrawny, trembling index finger. The footman smiled strangely, approached me slowly, touched my arm and whispered: Put it down! I didn't understand him and stood there puzzled. There, the tablecloth! he whispered angrily and added loudly: "Why are you still standing there? You are ordered to go, have you gone deaf? At first I took the parcel out of my pocket, but not understanding the footman, I went towards the door. He reluctantly snatched the parcel from my hand and, after looking at it from all sides, put it under the green tablecloth. The president watched the whole scene silently and impassively. When the package had disappeared under the cloth, he approached the little table on which the crucifix stood, fell on his knees in front of it and called out loudly and in a bellowing tone:

O Lord, chasten and punish Judas, the deceiver who is my ruin, and have mercy on me, your humble servant!"

Elsewhere Bogrow says (Vol. II, p. 131):

"The continuous bribes paid to civil servants in the form of salaries were recorded in the Otkup books under the heading "Extraordinary Expenses". Each civil servant had his own number under which he appeared in the books. In this way, the officials and otkupchiki escaped the danger of bribery and graft if it ever occurred to the government to revise the otkup books. I have known father and son, both high officials, both in the pay of the Otkup and both sighing under the tyrannical rule of a pretty Phryne, who consequently also received a substantial fee from the Otkup. This worthy triumvirate was recorded in the books under the fractional number 1/23. She was the one, but at her feet, so to speak, were her two admirers, number 2 the boy. Number 3 the old man. Another high official continued to draw his fee even after losing his position in the government service; he was referred to as Zero in the books."

Among the Otkup officials, a circle of Reform Jews who were averse to ghetto Jewry had come together. The description of these people is extremely instructive:

"Fortunately for me, I had fallen into a circle of young Jewish colleagues who were in complete agreement with me in terms of religious and life views. They had all come out of the same dull sphere as I; like me, they had gone through a bitter school of life; they all thirsted for European education, realising well that the old junk with which their heads had been crammed was superfluous ballast which it was more useful than harmful to throw overboard; They had all made up their minds to start afresh in their self-education and to pay homage to principles which held to the truth of life and not to glittering, hollow fanaticism. At our head was the manager Ranow, a clever, educated man with a warm heart and a bright head. Our mutual relationship was that of brothers, and we looked to Ranow as to an elder brother. Ranow understood his noble role perfectly and filled it masterfully on every side. When he was on duty he was our superior, whom we treated with respect, but in the evenings, when we had free time, he was our boss.

we gathered in Ranow's poor flat and formed his attentive, inquisitive auditorium. By the way, he did not play the infallible teacher, but was only the president of our small circle. In this circle the most serious questions concerning the religious and social life of the Jews were discussed, the most utopian plans for the eradication of national ailments, for the reorganisation of the Jews, for the requesting of further rights for them from the government were forged - in a word, this small circle of powerless young men pondered and negotiated the realisation of various transformations in the life of the Jewish nation. If we let ourselves be carried away too far by our subject, Ranow would bring us to our senses by a cold-blooded, intelligent remark, a logical proof that was irresistible. Our circle, moreover, formed a spiritual association, so to speak: each individual spiritual faculty belonged to all of us together and was shared fraternally, each of us giving what he understood. Ranov was well versed in Russian language and literature and read to the circle everything that was good and instructive in patriotic literature. One of the circle, who possessed an unusual memory and was a living lexicon of foreign words, knew how to give us an explanation of every expression that had passed from a foreign language into Russian; another had occupied himself much with rhetoric, grammar and logic, and the whole circle made use of his knowledge; a third read many works of Hebrew philosophy and shared with us the most remarkable thoughts of that dark wisdom. In a word, each of the members was obliged, like a bee, to suck the sweet juice from a number of books and to turn it into honey for all. In our circle, work was not only theoretical, but also practical: literary topics were given to work on, the work was examined, mathematical tasks were set and solved."

This small circle decided to found a farming colony. To avoid recruitment, some Jews had joined farming colonies founded by the Russian government. Srul was sent to a German named Redlicher to find out more. Bogrow probably interwove the following narrative to show, on the one hand, that Orthodox ghetto Jewry and agriculture are mutually exclusive, and on the other hand, that free-thinking Reform Jews

The third is that the Russian civil servants are incompetent people.

Taken in by the German inspector's family, Srul is introduced to non-kosher food for the first time and finds it very agreeable. Redlicher's description of the agricultural Jews is not very hopeful. They are too active, too busy. Because they are too impatient and fickle, they will never become good farmers. They have no love for this occupation (and may we add their neurasthenia is an obstacle).

"And were your efforts crowned with success? Heaven forbid! All in vain; some have run away and are wandering about, heaven knows where, the others are sitting in their places, but are good for the hangman. I collected twenty Swiss cows from my richer Germans to distribute among the Jewish colonists, who are blessed with the most children. Of course, among these cows there were better and worse ones. How could they be distributed fairly? I decided to draw lots. I stuck a number on the horns of each cow and put an equal number of pieces of paper twisted together in my cap. Each person now drew a number that identified the cow that fell to him. All the Jews went with their numbers to the stable where the cows awaited their new masters. It was afternoon and I lay down for a while. But I had hardly fallen asleep when I was awakened by a terrible noise and commotion. I rushed out. The unusual commotion resounded from the stables. I went there. Imagine what I saw there! The Jews had turned the stable into a cattle market; some were buying cows, others were selling theirs, shouting loudly; here a man was exchanging his better cow for a worse one, receiving a few roubles in extra money; in one corner of the stable two Jews were at loggerheads, while their wives were trying to separate them with loud cries for help. ... I am usually a calm, cold-blooded person, but here my patience ran out, I grabbed a club and started hammering away, no matter where it hit. I then let them loose again, distributed the cows according to their numbers with my own hands and threatened them that if anyone dared to exchange his cow for another, I would take away the one in his possession without mercy or compassion. Recently I learned that one of them had sold his cow to a Russian

I sold to the farmers. I run to him. "Show me your cow right now!" I order him. The Jew leads me cold-bloodedly into the stable. "There she is!" "That's a goat!" Yes, it's a goat," the Jew answers calmly. Where is the cow?" "It doesn't matter, Your Worshipfulness, whether it's a cow or a goat; the goat only eats less and is easier to milk. My children love goats more than cows' milk." I spat and left. What can you do with them?

The next morning the following scene:

"The sun was already illuminating the cloudless morning sky in all its majestic beauty, casting whole sheaves of rays on all sides, when I, seated next to Redlicher in a comfortable German wagon, drove at a trot through fields of grain, their heavy ears swaying back and forth in the morning breeze. Hundreds of German men and women, the former with covered heads and rolled-up shirt sleeves, the latter protected from the sun's rays by wide straw hats, worked busily like bees. Redlicher greeted everyone in a friendly manner, addressing them confidentially as Jakob or Johann. The greeting was returned without interrupting the work for a moment. After about an hour we left the German territory and drove down a low hill. The panorama immediately became different. A short distance away, we caught sight of two rows of dirty, dilapidated huts with dishevelled thatched roofs. Some of these wretched huts had sunk onto their sides, others were close to collapse. All the fences bore the marks of utter neglect. Much of the window glass had been replaced by dirty, torn cushions or rags. This was the Jewish colony. No human being showed himself, only smoke rose from a few chimneys. If it hadn't been for this visible sign of life, one might have suspected that cholera or the plague had recently taken hold here. I was suddenly overcome by a feeling of desolation and destruction. Each of these dilapidated huts seemed to be silently telling its sad story. The grain fields of the Jewish colony were badly sown, in places denuded of every stalk, trampled, neglected. Scraps of clothes and dirty pillows lay among untidily tied sheaves. Not a soul was to be seen all around. Only in the distance, on a hill, could one distinguish the figures of a few Jewish women, with babies in their arms, who were

The surrounding area resounded with their shrieks. On the same hill I saw a number of troughs which served as cradles.

In a small valley that opened up before our eyes, an original picture presented itself: about thirty to forty Jewish colonists of various ages, wrapped in striped dirty woollen blankets, their bare left arm wrapped in straps, had crowded together in a dense group and were praying loudly, in a chanting tone, swaying their upper bodies back and forth. A little to the side stood a sturdy lad who, with his thumbs pressed against his throat, introduced the cantor and considered it his sacred duty to shout louder than the others and to emit such wild roulades that every field mouse had to flee in horror. One only had to close one's eyes tightly to imagine oneself in the most orthodox synagogue. The German became so enraged that he jumped off the wagon while driving, ran towards the group of worshippers and raised a rant that I had not expected from him. Although the worshippers did not interrupt their pious action, they got into some confusion and hurried to finish the public prayer as quickly as possible. Those who enjoyed a common tongue jumped up, spat out and got rid of their prayer armour earlier than the others. I was saddened by the sight of these poor people, who had to do a hateful and for them almost impossible job. Neither their clothes nor their habits were suitable for this work, which required strength, lightness and agility. With all my heart I pitied these poor people who had been led astray."

And then comes the one and only Jewish people who work hard and have become wealthy. They are Swiss Jews who had had to flee their homeland because of their liberal views. They gave the impression of German peasants, although the oriental type of face was partly recognisable.

One has the feeling that Bogrow is putting his own creed into the mouths of these simple Jewish peasants.

"Our prayers are so simple and short that it is not difficult to learn them by heart. We pray according to our own inspiration of the heart.

- I looked at him questioningly. He obviously understood my doubtful look, but smiled without saying anything back. We had soon dined. The

Lunch consisted of two very simple but tasty dishes of a non-kosher nature. "Thank the Lord for food and drink," said the old man in German after he had risen from his seat. The children called out: "Amen!"

If you notice anything good and understanding in my family, we owe it to my grandfather, the rabbi, and my poor father, whose body of suffering rests in Russian soil. For many years they toiled to free their co-religionists from many a troublesome custom, harmful manners and influences of fanaticism, but only had the joy of finding an open ear for their teachings among their children. Their co-religionists, however, were hostile to them. It came to such a pass that my father and his family had no choice but to flee the threat of persecution.

May I know what the tendencies of your ancestors were, which are so charitably reflected in you and your family?

These tendencies can easily be counted by the fingers: There is only one God. He demands much work and few words. Do unto others as you would have them do unto you. Man carries his heaven and his hell within himself. You shall eat your bread by the sweat of your brow. I am by no means a philosopher, a theologian or a Jewish scholar, but it seems to me that these few words contain the catechism of a true Jew and man, as well as the core of the teachings and laws of Moses and the prophets. What, in your opinion, is the T a l m u d ? The Talmud contains much good in itself. The Talmud, with its syllogisms, analogies and curly combinations, is a very wholesome exercise for the young brain. If one looks at the Talmud from this point of view, one can call its study useful. Unfortunately, the Jews do not know how to judge their Talmud cold-bloodedly, they twist and pervert its teachings and tendencies, and not infrequently use it deliberately for immoral purposes. Can a man exist at all, especially a countryman, with such cranky notions of man's duties, with these thousands and thousands of petty rules and customs to be anxiously observed, with the endless prayers taking up the whole day?

These customs and prayers are obligatory for every Jew without distinction of class and trade; they take up so much time that the craftsman and peasant does not have time enough left over for his work. Do you also know why the Jewish colonists hate me and my poor children? No. Even our non-Jewish clothing attracted the dislike of our fellow believers; but when they heard our simple prayers in a plain, non-ancient Hebrew dialect, they shunned us as if we were contaminated. Two incidents completed the breach. One evening before the Sabbath, the only pair of draft animals I owned got lost. To lose this labour was to be deprived of our daily bread. Early on the Sabbath morning I mounted my tractor and trotted around all day until I finally found the missing animals. That was my first mortal sin. Soon after, on one of our feast days, lightning struck a hut at the far end of the village. Although the hut was empty, I was sorry to see usable building material fall prey to the flames, and besides, the wind was blowing from a direction that could spread the fire all over our village. With my son, I made the utmost effort to control the fire, and with God's help we succeeded. That was our second mortal sin. Furthermore, they cannot forgive us for not having a Jewish kitchen. We do not need a Jewish butcher, and we do not follow the customs of other Jews. For all this they have pronounced anathema (cherem) on me and my children. Tell me, what should I do for them after all this? Will there never be an end to this wretched state of affairs? Not until the respected among the Jews cease to insist on their selfishness, until the educated class of our co-religionists cease to shut themselves off from the multitude, until a commission of rabbis meets to revise the innumerable prescribed and anxiously observed customs under which the life of the Jew is a chain of tribulations and torments. As long as all these evils are not changed and improved, so long will the Jews remain unhappy, persecuted and despised.""

The efforts of the small group of free thinkers failed - the Russian officials had no understanding for them. At that time, the law came out that Jews could no longer wear peies (temple curls),

cap and caftan. The excitement was indescribable
- also among Russian officials.

"A cursed story!" lamented the amiable quartermaster of our district. I've been a police officer for thirty years, grey in uniform and a three-master, I've never experienced anything like this. I'd like to help, but I can't. A grimace like that is a cursed thing: where do you put it to avoid prying eyes? It sits in front of you and, before you know it, falls into the eyes of the high authorities. I don't know how to think it out. It's no use, you have to cut off the long peies and cut off the laps of your caftans.

Thus, the high police were incensed by this unprecedented "History" and cooled their chins on the poor Jews who were driven like sheep to the shearing. Sometimes, the police officers would single-handedly interfere with the hairdressers; with blunt axes, police soldiers trimmed the frowned-upon peies. The crude, merciless hand of a drunken policeman tore the laps off the only caftan of a poor swallower. Jewish women had the shawl covering their shaven heads torn off in the open street ..."

A small group of free-thinkers were in favour of the law, while the large masses did everything they could to deceive the police.

"However much the defenders of the peies and caps were the exception, their view nevertheless prevailed over the reasonable judgement of the liberals. The mass of Polish Jews still cannot part with their long caftans and bushy peies. It was indescribably sad to see how the Jews used every trick in the book to save their peies and long skirts, which were threatened with destruction by the merciless hand of the police. Many had the cunning idea of tying their long peies to the top of their heads and hiding them under their caps; to the caps they sewed short tufts of foreign hair to deceive the vigilance of the authorities. Others bent the laps of their caftans, as soldiers do when marching, and thus turned it into a short skirt. Jewish women decorated their temples with silk fringes that were supposed to be hair. The police noticed all these childish tricks, but had just grown tired of the fruitless persecution and let it happen quietly."

Srul left Tugalov and entered the service of a podryachik, a supplier for the government. Here we get to know a type that does not appear in the minutes of the meetings, but is extremely interesting.

The Podryachik K l o p lived only on fraud and swindling, and on a large scale.

"Klop was a small, skinny little man with a brownish miniature face and short legs and arms. Little black eyes, like those of a mouse, flashed with cunning and thievish impudence. His nose was the shape and colour of a boiled bird's stomach, which is why the officials jokingly called him Pupikus (navel man). He had ingratiating manners, knew how to say something pleasant to everyone, laughed constantly and did not lose his head in the most critical situation. Like the state property, he did not burn in the fire and did not drown in the water. He knew how to pull himself out of every jam with his skin intact, thanks to his ingenious inventiveness and agility. In the Jewish and official circles he was well-liked because of his cheerful disposition, his hospitality and his generosity. He possessed only one enemy in the person of a Jewish usurer and denunciator."

"Do you also know what such a podryachik means? Please explain it to me. A podryachik is a person who lives without calculation and exists at the expense of this very lack of calculation. How am I to understand this? If he only succeeds in concluding the podryad (enterprise), he is already secured for a certain time. With the advance sum paid by the government, he plugs the earlier holes. Now? He delays the completion of this podryad until the opening of new outlets, until the takeover of a new enterprise. With the new advance sum he finishes the first enterprise and continues the new podryad until the third enterprise and so on. But the deficit grows in the meantime. And what are the civil servants for? And the allowances to the cost proposals? And the economy in labour and materials? So Podryachik is balancing like a tightrope walker, busy to his death making new holes to plug the old ones, without giving anyone an account of it, but throwing sand right and left into the gullible fools' faces.

Eyes scattering. And afterwards ... the high crown itself may keep the account, the bail bondsmen and creditors may scratch where they itch. Two or three decades pass, the high authorities write a few reams of paper, sell a few bail bonds for a loaf of bread, and the story ends with the statement that "after the death of this and that Podryachik, for lack of any assets, the debt to the state is to be deleted from the relevant books and the matter is to be consigned to oblivion".

The following episode may serve to characterise this noble class of people. Klop was denounced by an informer for irregularities in the construction of a barracks. The situation was hopeless.

"Klop, who played the role of a man whose water had risen to his throat, trembled before every police soldier. His only hope lay in his art of wriggling out of it by pinches and whistles, and finally in the almighty lever of bribery. In desperate cases he turned to God for help and became superstitious like a heathen. Thanks to his connections and the friendly relationship that existed between him and the officials, Klop learned every move that was made against him. For whole days Klop walked around and had secret conversations with dark, half-drunk personalities in cockades and torn half-uniforms. He also met secretly with the servant of the official for special orders. From all this it was evident that the Podryachik was busy digging mines like a mole, but judging from his sorrowful face, he himself entertained little hope of a happy outcome from his dilemma."

The day of the investigation in the barracks was approaching. The officer who led the inspection was a "non-taker", that is, incorruptible.

"The investigation began. The whole commission went inside the buildings, preceded by the governorate official. The official was serious; the members of the building commission looked sour; only Klop was cheerful and tidy. He was always chattering all kinds of snappy stuff, dragging the official into all the dark corners and nooks, even into the attic, and drawing the commission's attention to all kinds of little things that didn't occur to them to investigate.

All the work except for the fateful cellars had been checked and carried into the minutes. The hike was now started into Klop's subterranean realm. When the official raised his foot to descend the stairs, Klop blanched and glanced at the yawning dark opening of the cellar as a great sinner might at the gates of hell. Fie, how damp! the official's voice was heard. Oh, yes, Your Highness," cried Klop; "allow me! Klop ran away in a hurry and immediately returned with a large coat. For God's sake, put this coat on. What for? You'll soon see that it's better that way. Allow me. What do I need your dirty rag for?

- How can I put it to you? You will be very ... very... uncomfortable. Yes, yes! one of the members of the commission supported Podryachik. You can't go into the cellar without a cloak. Hm... another member remarked: as if that would help? It doesn't matter, they will find their way even through the thickest cover. Explain to me what this is all about! the dandyish official ordered. There are so many fleas in this cursed cellar that they cover a person from top to bottom in a few moments, said one of the building commission. The dandy jumped back from the cellar door as if scalded by hot water. Klop rushed busily towards him and endeavoured to clean him of the supposed fleas. Whew, those damned bloodsuckers! ... they've already managed to get a foothold! the precautionary Klop egged on the invisible enemies, busily cleaning the back and white pantaloons of the "special orders officer". Where did all these vermin come from? the official asked in amazement. God knows! replied a commission member. I spent a few hours here a few days ago. When I got home, my wife cried out and slapped her hands together. Those cursed beasts had settled on me in such numbers that there was nothing of my laundry to be seen. I promised to pay a lunchtime visit from here. There will be ladies present. How am I to appear there when The wide coat will make you perfect

protect. By God, they won't be able to get here, Klop assured the dandy. No, I must thank you most sincerely. I ask you to continue the investigation without me. If something is found, then it is something else, and I must, whether I want to or not ... After a quarter of an hour the cellars were inspected and the protocol signed. The work was found to be satisfactory. When the official for special orders had left, Klop wanted to burst out laughing.

- One can easily imagine the rosy mood in which Klop returned to his anxiously waiting wife. A happy coincidence, I remarked. What happiness? I prepared all this myself. I sniffed out the fact that this damned government dandy was courting a woman in this town. I made the acquaintance of this pigeon's husband and lent him a hundred roubles. Instead of the percentage, he had to promise to invite the dandy to his house on the same day on which the audit was to take place. From the beginning I built my plan on the fleas. With God's help, everything went well."

Similar pranks followed. Finally, Mr Podryachik wanted to buy Srul into the first class of merchants and make him his procurator. Ranov, however, enlightens Srul.

"Do you have any idea what this Klop, future bank director, and similar scoundrels are capable of? I knew a director who took a number of destitute Jews from the street and had them admitted to the guild. He had some of them issue bills of exchange, and the others act as girantes. On these bills of exchange he took large sums from the bank, which he put into his pocket, while he relieved his noble assistants with a few hundreds, and then made a pilgrimage to Jerusalem, from which he forgot to return."

Deprived of his position and without a living, Srul becomes the owner of a liquor shop and a shop in a village, with his mother giving him money. But despite all his honesty, and although he leads a life like a peasant, he has no luck. He felt quite happy, however, when the law came out that Jews were not allowed to live in villages. A time of the most terrible harassment began for the Jews. In

some officials acted in an almost roguish manner. The following observation by Bugrow is interesting:

"The Jews were driven out of the villages because they were regarded as leeches who preyed on the country people. Although I do not dare to deny completely the truth of this accusation, in the name of which the mob still attacks, robs and maltreats the defenceless Jews in broad daylight, in the middle of a populous European city, I would only like a light discussion of the question: Who was to blame in those days for this real or supposed exploitation? Who gave the first impulse to that abominable measure under which the poor Jews had to suffer so severely? I will deal with this important question only for the past; as for the present, I leave its decision to keener observers."

Srul wanted to sell his shop, but before he could do so, a vengeful criminal set fire to his house. He became destitute.

"Who is to blame for the misfortune that pursues me so relentlessly? Who has poisoned my life? From whichever side I looked at my life, whether I wandered through the bitter past in my thoughts, whether I looked at the bleak present or imagined the hopeless future, everywhere and always I had to ask myself: who is to blame? Of course, above all I am to blame: I am a Jew! To be a Jew is the most serious crime; this guilt is not atoned for by anything; this stain cannot be washed away; this mark of Cain sticks to the forehead from the hour of birth; it is the signal for all kinds of accusations, the criminal stamp of fate. The sigh of a Jew excites no pity. "It serves you right: why are you a Jew?" No, even that is not enough! "Why were you born a Jew?" But I have the misfortune of being born a Jew, can I undo what has happened? I get the answer, "It's none of our business." None of your business? That is your opinion? But to blame everything on the Jew without examination, that is your business? Who incites the other to crime? The thief who steals from the thief, or vice versa? Who is the murderer: the axe that deals the death blow or the calculating force that brings down the instrument of murder on the head of the victim? When I am in

If I wanted to continue with these questions, which coyly hide behind the scenes of the impossible, I would not find an end. I want to compress them into a general one: Who is to blame? Decide who can, who is able; I dare not."*)

Again Srul finds accommodation in the Otkup. He suffers unspeakable humiliations. Twice he suffers pneumonia. He makes the following sad observation:

"Even in childhood, it seems to me, I was an old man. Conscious of the slavery in which I languished, of the iron yoke under which I groaned, I had suppressed my young desires and passions. At first they came to the surface, revolted in my young heart, but gradually they bowed to the iron fate, like myself. Only my restless imagination, which had developed luxuriantly on the soil of bizarre novels, occasionally sang me a different, sweet song. Involuntarily I listened to this enchanting melody of passion and surrendered to it for a moment, but soon I came to myself again and shook my head dismissively. I worked like a beast of burden. As soon as I was free of debt, I lifted my head up in a sigh of relief. Accustomed to hardship and privation, I had ceased to fear them. My irritable character and nervousness just could not bear humiliating treatment. I noticed with bitterness that there were people who, though high above me in station in life, were low below me morally."

The depiction is interesting. A person who feels this way is not a *Sartre*. We learn that people who grow up in the ghetto do not necessarily have to be *Sartre*. Even in the past, Srul had to suffer from his pride, and his mother also had pride.

Srul learned double-entry bookkeeping from a book and therefore makes himself indispensable in the office. The following section is of particular importance with regard to Brafmann's book:

"I turned 25**). My family consisted of several children apart from my wife. The only thing I had was my reputation as an arithmetician. My parents were impoverished. I shared the last with

* The cause is the immigration of an oriental life form into a foreign landscape. D. H.

** Just think: only 25 years and already such a wealth of experiences and strokes of fate in the struggle for existence. D. H.

my mother, despite my wife's protests. I had to free our numerous family from the threat of conscription and so I had myself enrolled in the guild. But dear Kahal used this opportunity to pull the wool over my eyes, so to speak. All this together swallowed up all my earnings, significant as they were."

Why is this note so important? Because it describes the existence of the Kahal and its power for 11 years after the ban. Srul must have been born around 1830, so in 1855 he was still getting the wool pulled over his eyes by the Kahal, which was officially banned in 1844.

A new double star, father and son, appeared on the Otkup horizon. Bogrow thus portrays new types, namely Reform Jews.

"My new headmaster was, despite his 60 years, a strikingly handsome man. His fine, regular face framed by a snow-white beard, the black velvet fez with a large silk tassel, the broad white shirt collar, the black silk dressing gown which fell down in wide, heavy folds, the slippers richly embroidered with gold on his well-formed feet - all this gave the old man the appearance of a patriarch. Only one thing disturbed the overall effect: the vivid blush on his cheeks, the crimson, sensual lips and the swimming, albeit beautiful eyes betrayed the bon vivant at first glance. Incidentally, the latter did not at all prevent him from resembling some infallible pope."

Srul was confirmed in his position, but he found an enemy there, the *F a c t o r d e s P r i n z i p a l s*.

"Otkuptschik had a factotum, a half-educated Jew. He thought he was a brilliant accountant, I don't know on whose account. One can easily imagine the song this conceited fool sang when he saw my radical upheavals in the order he had introduced in the accountancy system. Intrigues, denunciations, slanders, attempts to stir up the office staff against me began; but in the end I remained the victor.

The only thing that embarrassed me was the old man's confidential friendliness and the courtesy of his young wife. How much I liked Otkuptschik's open-hearted, simple behaviour at first, so

I began to fear it very much when I got to know my headmaster better. He seemed unable to live without having favourites, but was so full of whims and of such a fickle character that his favourites could not long hold their ground on the slippery ground of his favour without falling. The transition from the greatest benevolence to deadly hatred was something very common in the old man. And woe betide the favourite who fell from grace: his patron knew no bounds in his persecutory fury. Only two or three day thieves knew how to keep themselves in his favour. They knew how to grovel and flatter so skilfully, knew so well the weaknesses of their master, knew how to flatter the young wife of Otkupchik so skilfully that their position as lackeys remained unshaken. I detested this toadyism and spying, and trembled at the thought of belonging to the number of these passing favourites. It is therefore easy to understand what I felt at the old man's kind, courteous treatment of me. I began to flee his meals and parties on a thousand pretexts, heedless of his flattering reproaches. It was solely thanks to this caution that I happily remained in my position for a full year."

Then the s o h n appears on the scene a new type.

This S o h n , whom he admires as an outstanding cold businessman, he describes as follows:

"Otkupchik's avarice towards his poor servants was fabulous. All his subordinates grumbled. But there were few important Jewish otkuptschiks, Jews were rarely hired by Russian liquor tenants, and so the Jews serving in the otkup were happy to find accommodation somewhere. My headmaster kept many people, but paid very little salary. In his antechamber there were crowds of hungry job-seekers, but it would have been difficult to find even one well-dressed, happy-looking one among them.

Otkupchik once boasted in the presence of a Jewish joker that no other liquor tenant paid as many people as he did. It's not surprising, the joker remarked seriously. Why not surprising, what do you think? Tell me one thing: why does the great Jehovah keep such a multitude of angels around him? I know

not. Explain it to me! smiled Otkupchik, anticipating a joke. He was never annoyed by a successful joke, like any clever person. Angels don't eat, don't drink, don't get paid; what does it matter if there are fewer or more of them. Let them fly about as much as they like. People joked about Otkuptschik, grumbled, sighed, without the order of things changing as a result. His subordinates continued to resemble angels."

Srul went with him and found the following workplace:

"The main office was located in a dark, low, vaulted substructure that looked more like a prison than a human dwelling. This office, especially when the terrible thorn dwarf raged in it, which happened several times a day, was reminiscent of the realm of Pluto, where the gloomy, pale, haggard faces of the occupants expressed nothing but apathy and timidity. These unhappy inhabitants of the subterranean realm resembled shadows more than living creatures."

In these rooms everything groaned under the manager's rod
"Thorn Dwarf" probably a pseudonym of a petty, cowardly, scheming tyrant who gives us an idea of the ability of sartorial Jews to rule:

"Thorn Dwarf used to get up at dawn, and from early morning he systematically tormented his subordinates. For whole hours he made people work uselessly, only to deprive them of freedom and rest. This was a great tyrant and abuser of men."

After repeated hateful battles, Srul succeeded in gaining an independent position. But he was not happy. The following outpouring shows a downright bleak picture:

"Although I was regarded as a heretic and a free spirit by the city Jews, I was also held in full esteem by them. I did not refuse anyone a request whose fulfilment was in my power, wrote petitions free of charge, and in the police, where I had some influence as a member of the Otkup.*), I was the advocate of poor fellow believers. Jewish merchants who did business with the Otkup turned to me with pleas and tears to save them from the intrigues and plots of Dornenzwerg. I tried to be useful to them as far as my power and influence reached.

* As a factor! D. H.

As long as I was poor, everyone respected and loved me, but later, when I was a little better off in life, a bunch of day thieves and scoundrels pounced on me, cheated and stole from me most impudently, in order to slander and slander me as a reward for my trust. Enemies grew around me like mushrooms, and mostly they were those to whom I had rendered a friendly service."

Let's overlay a love story involving the little Russian girlfriend of his childhood, Olga Runin, and the fates of his friend Jeruchim, captured by the Jewish henchmen, and briefly follow the eventual development of our hero.

His hopelessly depressed situation as an accountant, the permanent poverty were unbearable. He wanted to get out of the office and into business, where one could become rich, admittedly at the cost of honesty, character and conscience. Such a civil servant had to be chased by all dogs. The headmaster, however, did not trust Srul with such abilities and rejected his application. At that time, the following story happened: The police master changed. The old one had received an annual "reward" of 500 roubles, the new one demanded the outrageous sum of 12,000 roubles. Srul earned his spurs in this affair. After he had been repeatedly given the fresh air by the police master, he turned to the governor, a "non-taker". The governor summons the police master and the following scene unfolds:

"Not ten minutes had passed when the chief of police appeared in the doorway. In full uniform and official posture, with a dark red face, he stood there. Come closer, said the prince in a calm voice. The police master took the prescribed familiar three steps and then stopped. When he noticed me in the Prince's cabinet, his face colour changed and he looked at me with astonished eyes. "What is your name?" the prince asked him. K ... ow, Your Illustriousness, replied the intimidated warrior in a strained voice. Isn't it? As far as I know, you said yourself that your name is Judenfresser. I am not inclined to receive services from Jew-eaters. I beg your pardon. I beg Your Grace to hear me out... You are not in your right mind, my dear fellow. Your predecessor was more practical

and more human than you. I hope you will not give any further cause for complaint about yourself. I commend this Otkup official to your care, the Prince concluded, bidding us farewell with a wave of his hand. On the same day, K ... ow received

100 roubles paid out, the fifth part of his salary. The former peaceful relations between the police and the Schenken were restored and, it seemed, forever. My move with the governor naturally became common knowledge and earned me much praise."

If the governor was a "non-taker", his young wife accepted all the more gifts and loans, but never paid back. In return, however, she worked her husband for the benefit of the gift givers. By saving a pearl jewel, on which the lady had her eye, from its owner by a cunning manoeuvre, Srul attracted the attention of his headmaster for the second time. Then came a third case. The president of the Kameralhof, who drew "salary" from Srul's headmaster, had illegally allowed a cashier to take money from his till. After two days, the president sealed the cash box with his own hands in order to make an audit and ruin the cashier because he had insulted the president while intoxicated at a party. All the efforts of Otkupchik, i.e. Srul's headmaster, failed, so the latter took matters into his own hands.

"I now went to the factor Schmerka (the president's factor). In the Polish-Russian village where this story took place, every influential official had his favourite factor, through whose mediation he conducted his business, which shunned the light of day. In this way the officials avoided coming into contact with any rabble who might be dangerous to them, preferably through their garrulity. There were indeed officials who did not accept bribes, but took their factors in exchange, of course, for the promise to put in a good word with their master.

These factors became rich people in a few years and then had themselves enrolled in the first guild. This way of doing business was also very convenient for the Jews; they did not need to tremble and stammer before the almighty lords, they could address their peers directly and present their case in Jewish jargon. Thus there were several Gershkas, Itzkas and Schmerkas who, in

of her person represented the police masters, presidents and other administrators and judges. The factor Schmerka to whom I turned was the factotum of the president of the Kameralhof."

Schmerka devises a plan built on the president's guilty conscience and cowardice. Srul has himself reported to a secret affair:

"The treasurerintends to make a denunciation. About whom? About Your Excellency. Ha, what? I beg your pardon... but I thought it my duty. I bowed and made an appearance of going away. Stop, where already? I stopped. What is the denunciation? I have only been able to skim through individual passages of the concept, and even those only. And what did you read there? Talk. To whom the denunciation is addressed.

- I do not know. I only know that it enumerates ... Go ahead, don't be embarrassed. Certain unlawful acts of the Kameralhof. For example? Arbitrary payment of money from suppliers and post-holders... Further.

- Countless abuses in the levying of trade tax in the recruitment of new recruits, in the keeping of audit lists ... Oh, the scoundrel! The landowner Klinski... the deliveryman Trufel... Aeschel Hils ... Haskel Kaurich ... Schmul Pluch. Enough, enough! So that's who he is! I'll get him! the president, green with rage, gritted his teeth, foaming at the mouth. I said goodbye for the second time."

The prank succeeded completely, the president gave in.

"Regrettable service in the Otkup! Neither my large books and balance sheets, which devoured my young strength and almost robbed my eyesight with their endless figures, nor the manifold literary occupations which sucked my brain, nor my unparalleled punctuality and energy were able to procure for me in the course of many years that position in the service which I had recently won through lies, intrigue and cunning. After a long struggle, I finally obtained from the headmaster the promise of employment in the service."

Srul came into operations.

"I was not greedy for money by nature, the ideal of my happiness was content with the means necessary for daily life. But at the sight of the market of millions which begins at the time of the lease tenders in the Senate, where hundreds of thousands and millions are won in a moment, where fabulous sums pass from one hand to another every minute, are tossed to and fro like shavings

- then my head became dizzy. The general current swept me away; a greed for money, for wealth seized me; a complete change had taken place in my thoughts and ideas about happiness."

Srul only needed one thing: an official divorce from his uneducated, fanatically orthodox, quarrelsome wife and the reformed education of his children. That, too, succeeded.

Only a few things of interest to the Brafmann book should be mentioned here.

He describes the place where the divorce took place:

"It was a crows' corner, a swamp of stagnant life. This dead-end of the world was characterised above all by the monstrousness of its Jewish population, which was on the lowest rung of intellectual education. At the top of this Jewish society were, with few exceptions, the most questionable existences, such as: idle usurers, low intriguers by profession, under-dealers for the pure love of art, denunciators, pasquillants and slanderers. My situation in this clean society was the most embarrassing. I was acquainted with everyone, but only associated with the few who were able to instil any human interest in me. I tried to be useful to everyone, but I could not hide my contempt for those wretched subjects whom I considered a disgrace to their people, a disgrace to humanity. I lived completely absorbed in my business and interests, without caring about the gossip around me, about other people's affairs and all the filth that stirred up the swamp of Jewish society in a tragicomic way every moment. Society in general, but especially Jewish society, cannot forgive a person who goes his own separate way without caring about the conventional and the general custom. Jewish society hated me from the first day I moved here and, thinking I thought too much of myself, mockingly called me an aristocrat. Moreover, they could not remain indifferent to a confrere who fed on Russian-prepared food, who

He shaved his beard, smoked on the Sabbath, ate on fast days, but above all lived separately from his wife and did not have the birth of a son or daughter entered in the birth registers, even after two years. My situation was unbearable: the Jews counted me among the Russian camp, but the Russians counted me at every opportunity among the Jews who forget their position.

My Jewish enemies were outside my sphere; I did not belong to their Kahal; he could therefore do me little harm, except for petty gossip, to which I did not turn. But I too had my Achilles' heel in the shape of my vicious, vindictive wife."

It was not part of their culture! So this still existed secretly at that time. In reality, the community organisation had not yet been dissolved!

At that time a *G e r i c h t s r e f o r m* was carried out "a great blessing for Russia and the Jews", says Bogrow.

"The majority of the Jews are engaged in trade, speculating, buying, selling, taking and giving loans, renting, leasing and entering into company business. The competition, the struggle for existence lead to friction, the friction to disputes, the disputes to lawsuits. Naturally, the forthcoming new court order, which would abolish bribes, oral disputes, and the adjudication of cases not according to the dead letter but according to the judge's conviction of what was not only right but also just, aroused the most diverse hopes and expectations. Nothing seemed easier to people with defective principles than to lead the new court by the nose, to bend the law and to win the most dishonest trials by the power of lies, by intrigues and tricks. Their conception of judges and courts was supported and nourished by shyster lawyers, who came out of their loopholes in droves to prey. Lawsuits sprang up like mushrooms, especially among the merchants of the Jewish nation. The new courts were, in the true sense of the word, overflowing with lawsuits. The courtrooms served as auditoriums for the idle crowd, gawkers and rogues, to listen to jurisprudential lectures free of charge and to gain juridical experience, as well as, and this was the most important thing, to become acquainted with the judges' way of looking at things.

to make use of the experience gained. The strangest, most outrageous cases were heard in the new courts. A creditor, with the help of the village police, confiscated a barrel of brandy worth 88 roubles from a Jew who ran a tavern. The Jew took legal action and proved in evidence that he had suffered damage amounting to 6983 roubles 32 kopecks as a result of this confiscation. He behaved so comically and used such ridiculous expressions that the judges had to make a superhuman effort to remain serious.

Now religious questions, which are extremely important to the ghetto Jews, cannot be dealt with at all in Christian courts. Bogrow gives a comical example of this without referring to the above point of view. A Jew appears in court:

"Mr Justice of the Peace" "What do you want?" "I have a complaint against my wife Perl" "So file a petition".
"Judge, I don't know how to write." "Then ask someone to make it for you." "I am poor, Judge. Allow me to count." "Speak." "I have brought a complaint to my wife Perl..." "What does this complaint consist of?" "My wife Perl won't go... and will not go..." "Speak more clearly. Where does she not want to go?" "Into water, judge, she won't go..." "In what water?" "Ordinary water, what's at the bathhouse." "That means she doesn't want to go to the bathhouse?" "Oh, no, judge, where am I allowed to go to the bathhouse?" "What do you want?" "I want my wife Perl to go to the pump according to the law."*)

Bogrow judges the old Bet Din harshly:

"At last, the new court procedure was also introduced in our country. I rejoiced with all my heart at this most beneficent reform, as did every one of my co-religionists who had tasted enough of the joys of the old judiciary."

Despite all the weaknesses they possessed, one will have to say: Kahal and Bet Din are simply essential to Orthodox Judaism; it cannot do without them!

* After the menstrual period, during which the Jewish spouses must live completely separately, the women clean themselves in the basin (milwa), which is located at every public bathhouse or synagogue.

Bogrow's "Memoirs" have been picked apart by Jewish critics. He himself says about it: "These critics, who examined the "Memoirs of a Russian Jew" from the most diverse sides, differed from each other on several points, but formed a harmonious chorus in their censure. This rebuke was usually expressed in bitter questions: Why bring the rubbish of one's own house to the people? Why raise this Talmud and Kahal dust that bites our own eyes and makes us sneeze? The truth, the sacred, truth itself is not always in place.

- We are already sufficiently reviled by others, why condemn ourselves? The enemies (and there have been many of them lately) will say: "If they themselves let the splinter be seen, there will in any case still be a capable beam in these cunning, half-hidden eyes." Bogrow retorts:

"I do not agree with these views and conclusions. Whoever, in my opinion, wants to save himself from chastisement by a foreign hand, must chastise himself. Self-flagellation is less honourable and less painful. Those who are very pleased with themselves usually possess a strong dose of stupidity. I do not agree with those recent Jewish publicists who, it seems, have made it their easy task to ignore or even deny facts instead of honestly confessing them and explaining them from the historical-social, economic and religious conditions which in the majority of cases are the sole cause of the demoralisation of whole peoples as well as individuals. Instead of abandoning his lamentations, sighs and tears to the winds, instead of rising to higher regions, it would be more expedient to turn his attention to his native soil, to free it from the thick crust of dirt, to fertilise it, to exchange the rusty, clumsy, long since obsolete plough for another and to scatter in the carefully loosened earth the fruit-bearing grains of European culture.

Those to whom I dedicate the thought I have just given are the most moderate and honest of my censors, whose opinion I respect, even if I do not share it. But there are also people who virtually denounce the author of the Memoirs of a Russian Jew and betray his faith and name.

They accused me of distorting facts. They accused me of distorting facts, of exposing our nakedness and damage to the enemy for attack, to the crowd for gloating and laughter; they deliberately confused my "Memoirs" with the infamous "Book of Kahal." Some twisters went even further: in a most ambiguous way they tried to prove to their own that the Memoirs of a Russian Jew persisted in the equally barbarous and tasteless accusation that "the Jews drink Christian blood!" ...

Bogrow, despite his harsh judgement of the ghetto and its conditions, is a Jew from the top of his head to the bottom of his feet. He does not wish to eliminate Judaism, he only wants to reform it. The Reform Judaism of the West is obviously the ideal he has in mind.

Bogrow's point of view is to be approved of; his intentions are morally impeccable. One does not clean a room by sweeping the dirt into a corner and hanging an oriental carpet in front of it. One must not shy away from stirring up dust, but must sweep it out. In the present, too, Jews are best served by unreservedly exposing the facts and connections in a scientific way, without anger and hatred. The next section represents an attempt in this direction. But it also serves to clarify the following question:

Bogrow ascribes the cause of the creation of the ghetto and the sad development of the Jews to Christian enmity. The ghetto Jew, he says, is an unfortunate, innocent result of mistreatment by the womenfolk. Is such an accusation justified? This question also leads to the examination of the Jewish problem.

S. Passarge : The Judische Problem

Heinrich Heine once called the youth a *n u n g l ü c k*. From the point of view of science, it is only permissible to refrain from moralising and accusations and to seek explanations, but one has to see the history of Jewish society since the dispersion in an unfortunate contrast between Jews and Jews. seek gentiles. What could this opposition consist of?

1. The Rassenfrage.

Usually, the validity of the race is emphasised with particular emphasis. Unfortunately, laymen have brought confusion and hatred into this side of the issue by portraying the Jews as racially inferior. This view is scientifically untenable. Anthropological studies show with certainty that the European Jews are composed of the same races as the Europeans, apart from a certain Hamitic component, which, however, only a small part of the European Jews possess.

The Hamitic heredity is a certain nose and mouth shape, which is not found in the races located in Europe, but is unmistakably present in South Arabia and among the East African Hamites, e.g. in Rwanda among the Watussi. Since these Hamitic peoples possess the distinct character of pastoralists and master peoples, but show nothing, but nothing at all of Jewish character traits, the latter cannot possibly be conceived as "Hamitic racial heredity". The anthropological conditions will be dealt with in more detail elsewhere. Here we will merely refer to the fundamental works of Fishberg, Weißenberg, Luschan and others. Looking at the illustrations of Jewish types alone is enough to realise that there can be no question of a uniform race among the Jews. The Jewish problem is put on a completely wrong track when the question of race is declared to be decisive.

will be. Even though the race problem cannot be dealt with in detail here, some practical experiences should be pointed out.

The "inferiority of the Jewish race" is said to be due to a Negroid influence. It is true that negroid physical features occur rarely and rudimentarily; but that this influence can determine the character of all Jews is simply inconceivable. If it is now even established as a fact that people with clear Negroid blood, such as Portuguese and West Indian mulattoes, g a r n e r k e i n e r

"Jewish characteristics" according to body constitution, character and talent, the above hypothesis collapses as untenable.

Then they fear that sucking up the Jews would make our race inferior; therefore such a process would be pernicious. The great Spanish experiment shows none of this. This " s p a n i s c h e p r o b l e m " has had a double interpretation.

a) Since the Jews were expelled from Spain, cultural decay has reigned there, and the well-known "quiet of a churchyard".

b) As a result of the expulsion of the Jews, Spain rose mightily and experienced tremendous prosperity as a world empire.

Both views are untenable because the Spanish problem is not an expulsion problem but a r e s o r p t i o n s p r o b l e m .

Around 1500 AD, the number of Jews in Spain was about 2 ½ million, i.e. ¼ to 1/5 of the total. Under the pressure of the expulsion, about 300,000 emigrated, the religious fanatics, but about 2 million Jews, about 20 percent of the total population, remained. These 20 per cent were completely absorbed by the Spanish. Has the Spanish people thus become worse, racially corrupted? No!

a) About 70 years after the so-called "expulsion", when the resorption process was in full swing, not only was the Spanish world empire at its height, but it began a w u n d e r w i t h o u t ! With Herera, the builder of the Escorial, a new artistic development of almost classical simplicity began; Velasquez and Murillo followed. There is nothing Jewish about this artistic development, so it cannot be the result of the resorption process; rather, it was a Spanish-national reaction against the colonial import of art, above all against the decaying Renaissance. In any case, one thing is certain: the resorption did not harm the Spanish people - their race did not deteriorate.

b) For the Jews, the s a r t c h a r a c t e r is characteristic. Have the Spaniards taken on this character as a result of the absorption of about 20 per cent Jews as a consequence of racial deterioration? A lot of nonsense has been written about Spain, e.g. chestnuts rustling on the banks of the Ebro, but no one has ever done such nonsense as to attribute "Jewish characteristics" to the Spaniards. No, the Spaniard possesses the cardinal virtues of the anti-Sartan state and culture, despite the 20 per cent Jewish blood! so that it is precisely because of too much pride, nobility and chivalrous sense of honour that he has fallen behind economically. If the results of scientific race research agree with the facts of historical development, the race theorists should be more cautious in their hypotheses.

Racial descent is not entirely indifferent in so far as certain characteristics and talents of the Jews are very similar to those of the Orientals of today. One may say the following:

In the year Juden, the anthropologic of Orientals are needed, they are every lowing informational "oriental" characters and being and developmentally development. Just as the children of centuries-old peasant and noble families are born with peasant or noble characteristics, those Jews who have the purest "Oriental" blood in their veins possess the strongest "Oriental" characteristics because the effect of Judaism has been longest in their families.

It is very probable that such hereditary relations exist; for one can often enough observe that individual mongrels between Jews and non-Jews, for example, still possess this or that "Jewish" characteristic after several generations, others, of course, none at all. The movements, airs and facial expressions of Polish Jews fresh from the East differ enormously from those of the next generation, who have already grown up in a machine culture people, even without mixing. This points to a strong influence of environment, occupation and way of life on the development of the so-called "Jewish" character.

This view is supported by the fact that in the newly founded Jewish agricultural colonies of Palestine the majority of the colonists are blond, grey and blue-eyed Slavs, who apparently hardly exhibit the "Jewish" commercial spirit and character. In contrast, in the bureaus and department stores of Jerusalem and other cities of Palestine, the dark-haired and dark-eyed are almost alone.

From my youth I remember very well the crowds of merchant Jews who came from Poland and Lithuania and were predominantly dark-haired and had "Jewish" facial features. Here, too, a selection seems to be taking place: the oriental components accumulate on the outer and inner battle fronts of the ghettos, the Slavic-Germanic ones form the neutral, little "Jewish" seeming large mass.

On the other hand, the Sephardim, who by no means exert the evil effect on their environment that is so characteristic of the ghetto Jews of the East, show "oriental" physical characteristics to a far greater degree than the Eastern Jews, who appear strongly Slavic-Mongolian. Caution is therefore required in assessing the hereditary hypotheses.

It will be expedient to first define the thoughts on heredity that are to be authoritative here.

It is well known that authoritative hereditarians deny any new acquisition of hereditary material. This view is generally correct, especially with regard to physical characteristics, but the question is different when one considers nervous activity. Under the influence of severe nervous insults, the descendants of quite robust people, e.g. farmers, develop acquired psychopathic, neurotic phenomena which are inherited.

Ch a r a c t e r s , which are a consequence of the way of life, the effects of the environment, seem to become hereditary remarkably quickly. In my opinion, two forms of heredity should be distinguished. One division consists of the non-acquirable but extremely constant hereditary traits. These, since they comprise by far the greater part and especially physical phenomena, should simply be called the hereditary traits. On the other hand, the traits that are formed in the course of life as a result of lifestyle, occupation and all kinds of experiences and that are incorporated into the hereditary material are above all the character traits,

Without this, a cultural form of life is not viable. It is called *cultural rebirth* or *cultural development*. One can speak of *cultural rebirth*. The fact that this absorption of cultural heritage traits is very rapid can be seen in the transformation of the Bedouin character into that of the Fellahs as soon as the former settle down. The first generation born in permanent settlements already shows strong Fellah characteristics, and these increase in the following generations.

Thus the ghetto also has a quite tremendous character-forming power, and it is quite indifferent to which race the ghetto people belong, they would all, without exception, soon acquire the *Sartencharakter*, i.e., the character of a species.

h. "Jewish" characteristics. If a certain rabid lady, for whom even this book is too Jew-friendly, had grown up as a robbed Nordic child in a Hasidic ghetto, she would now be a rabid Polish full-blooded Jew. Perhaps she would be particularly rabid precisely because of her Nordic ancestry. For racial reasons, then, she would be particularly filled with hatred, venom and decomposing rage. This possibility is not far-fetched but, on the contrary, obvious. The cultural heritage of the Northern race, bred as a master race, would rebel against the ghetto constraints, against the shameless treatment by Polish-Russian nobles with a very special passion. My beautiful enemy should realise this for once.

Bogrow's memoirs are so valuable for the reader of the Brafmann book because they portray Jewish character types from the ghetto in an extremely lively manner. Fromer's and Franzos' accounts bring many additions. We see that there can be no question of a uniformity of Jewish character. The majority of his types show us people who are very different from what we understand by a harmful split-person Jew. One cannot help thinking that the majority of them are weak-willed and weak in character, broken in body and soul, on the one hand by malnutrition, on the other by the appalling treatment and oppression in the Talmud school. Many are most harmless and good-natured people. One could well imagine that as a result of the appalling children and school years, a small number of extremely energetic, strong-willed, hateful, unusually clever and strong-minded people would have given way to a mass of weak-willed, broken people.

interface people dominate. Only the former show the known "Jewish" character traits. Such conditions, just like the anthropological conditions, absolutely speak against a decisive significance of racial influences. The Jews are not a race, but a people. Everywhere they have racially assimilated to the host peoples in whose midst they live.

Another fact speaks against the decisive importance of the racial question. When in the 17th century Western Jews originating from Spain immigrated en masse to Holland, later to France, England and North America, the Jews gradually adapted to the culture and way of life of the host peoples without any significant development of "anti-Semitism". In terms of character development, too, there was a remarkable assimilation of the Jews to the non-Jews. It is only in the last few decades that all this has changed, and this can be clearly seen in the way Jews have been treated. In London, New York and other large cities, ghettos have sprung up, populated by culturally profound, religiously fanatical Jews - Hasidic Jews. They are a grade to be identified in the section of the Y o u d e s . It follows that the contrast between non-Jews and Jews cannot be racial. For racial characteristics caused by heredity do not change, at most very slowly, over centuries or even millennia. In fact, the Western Jews of Western Europe and North America have changed rapidly in character and in their effect on the gentiles.

In Germany, too, people have always pointed out the difference between the long-established Sephardim and the newly immigrated Ashkenazim. And now even the feelings that the religiously free-thinking Western Jews feel towards the Eastern Jews, precisely because of the latter's racial characteristics. Causes other than racial characteristics must be used to explain this!

The following is not an attempt to explain the solution of the Jewish problem, but merely a compilation of certain phenomena which bring us closer to an understanding of Judaism. A real explanation must

The Jewish community is of oriental origin and oriental in its essence and content. Since no complete explanation is sought here, the historical development of Judaism should not be touched upon, but rather the dispersion of the Jewish communities of the Kahale over Europe should be assumed to have already taken place. How did the situation develop?

T h e J u d e n i n t h e G h e t t o s .

The preservation of Judaism was only possible due to the establishment of the ghetto. Segregation was and had to be the motto, segregation by language, dress, religion. Religion was purposefully developed as a culture. With innumerable regulations, every Jew was deliberately forced to concern himself with his religion and its prohibitions almost every moment of his life, in every action, every thought. He was even morally responsible for the behaviour of his neighbour. Thus, the G h e t t o d i s c i p l i n was the main weapon of protection in the struggle for the maintenance of the religious people and its small colonies. Disobedience was ruthlessly suppressed and treason punished by death. The curse was used extensively as a terrible weapon. From an early age, the children were consciously educated to hate, arrogance and intolerance, and at the same time the national feeling of the chosen people was whipped up on a religious basis. This was done mainly through festivities and prayers. Belief in the contract with Yahweh, racial purity (Abraham's seed), chosenness and faith in the Messiah became the four dogmatic pillars of Judaism.

Both the character traits of the ghetto Jews and the numerous institutions that seem strange to us are partly protection, partly weapons of protection and a consequence of ghetto life; Thus the m o n d n a t u r e a n d t h e " C h e s k e l h a n d " t h e sublime hatred of the Jew against everything non-Jewish, so enthusiastically praised by Rabbi Cheskel Zwi Klötzel, furthermore the C h a s a k a a n d M a a r u p h i a , which, apart from financing the Kahal, above all eliminate mutual competition and make possible a systematic hunt for individual non-Jews. On top of that, they provide reinsurance - the Kahal and the Bet Din must defend the rights of the Chasaka and Maaruphia respectively. Real

Ghetto products are the well-known "Sichtotstell", the "Mimikri" and the "Mitledregen", Furthermore, the sartich characters, the factorentum, the presenting of morality, idealism and all the virtues of the host peoples.

An extremely important fact, which has been treated with the greatest detail and concern by Jewish doctors and anthropologists, is the comparison of juveniles in the ghetto and their nervöseverfall, which manifests itself above all in neurasthenia and hysteria. These phenomena also come to the fore in Bogrow's memoirs.

What does the word: Nervöse Degeneration mean? First of all, it is a well-known fact that nervous people can be mentally very active, very clever heads and restless but not thorough, more busy working people. Since in Jewish business life it is precisely cleverness, alertness, presence of mind and untiring activity that are necessary, it is understandable that precisely the nervous, overbred Jews are excellent businessmen. But they easily break down as a result of over-exertion Kutisker! Neurasthenics, as I have said, have something restless about them. The Jew in particular is distinguished by this condition, which some would like to regard as an inheritance from nomadic times. But the Jews of Palestine were probably no longer nomads as early as 1000 BC. Neurasthenie is rather the cause of their inactivity.

Neurasthenia is often associated with functional disorders such as hysteria and psychopathic conditions. Neurotics and psychopaths in particular are brilliant, convincing speakers, whose words just flow from their lips, who believe in themselves and therefore carry the listeners away with slogans and rushing. Of course, one should not ask them about logic, conscientiousness and scientific sober working through of the problems. They are born orators of the people, tribunes of the people, demagogues. They are born leaders of misguided masses and greedy political parties through slogans. Accordingly, the role of the Jews in the present is understandable.

The ghetto is constantly in a struggle -a religious struggle. In a sense, it has two battle fronts: a secular external front and a religious internal front.

On the outer front, directed against the non-Jews, sit the front-line fighters, all the factorism, the suppliers, the traders and all the scroungers and peddlers who are sufficiently known as "Polish Jews" in East Germany. On the religious inner front, on the other hand, sit the fanatical rabbis and other mystically inclined Talmudists, often small artisans, unemployed idiots who represent the actual moral-religious backbone of Judaism. And between the two, as it were, in the stage, the masses of neutral fellow-travellers, middling in talent and character development, the herdsmen who are herded by the Kahale despots, and whom the great Maimonides even denies the possession of a soul.

The rabbinism of the orthodox, strict Jews, for whom the Talmud is of good origin, has, as is well known, created a spoken cult religion with thousands of regulations with which the ghetto servants are martyred and tortured. Cult religions, however, do not satisfy the mystical, moral needs of man, and so strong reactions of the emotional life occur. Such religions were the Prophets of the Old Testament, the Essenes together with John and Jesus and the Aggadists of the Talmudic period, while the Halakhist were the strict representatives of the cult religion Pharisees. The aggadists won the hearts of the masses, while the halakhists were the haughty, segregating scholars. *Odi profanum vulgus*. If they wanted to influence the masses, they would have to put on an aggadism askew willy-nilly. They then turned into the well-known "wolves in sheep's clothing".

In the Middle Ages, a breakthrough in emotional reaction took place with the Kabbalah, but in the middle of the 18th century, the Chassidism arose with the tzadik shamans. Originally a deeply felt, universally human religion, it soon ossified into superstition and fanaticism. Emphasis on the belief in the Messiah and the cult of the tzaddik are particularly characteristic of it.

The Ghetto protocols.

The ghetto can only exist and remain healthy as a cultural form of life if it is in the most difficult struggle for existence. This point of view is especially important for the Minsk Protocols.

Brafmann's Kahal Protocols show us the ghetto in a characteristic stage of development that is extremely important for understanding the whole problem. One can clearly recognise all the means by which the Jews understood how to save their nationality and their religion. But one has the impression that the ghetto of the time of which the reports of the sessions tell us was not a time of flourishing. A small theocratic-plutocratic minority dominates an impoverished mass through Kahal and Bet Din, and even though many charitable institutions tie the poorest proletariat to that oligarchy, the mass is probably predominantly unruly. It makes a strange impression that for every little thing the most severe punishments are immediately threatened, with economic reprisals, excommunication, secret persecution, and so on. We also see that, despite all the curses, taxes are received slowly or not at all, and that commissions are repeatedly appointed to make suggestions on how to strengthen the reputation of the Kahal and Bet Din. The indebtedness of the Kahale to private individuals, greed, dirt and poverty among most, wealth and power among a few, insubordination and open apostasy are not a pleasant picture. Fromers', Bogrow's and Franzos's descriptions complement the impressions gained from the reports of the meetings in the most effective way.

Bogrow emphasises one thing in particular: there was no unity in the ghetto; on the contrary, there was furious hatred of the poor against the propertied classes. Bogrow once says that the hatred of the Jew against anyone who owned more than he did was indescribable. Now the whole usual account of the unity of the ghetto and its discipline is based on the assumption that the ghetto can only hold its own through concord, through the most scrupulous order of all affairs, through justice in administration and strict discipline with blind obedience. Instead, in the Eastern European ghettos of the 18th and 19th centuries we find, on the contrary, tyrannical kahal despotism, hatred, insubordination. How can such a contradiction be explained?

The Jewish ghettos of Eastern Europe had been depressed and impoverished since the crushing Cossack uprising of 1638, but were not violently persecuted. They may have been under heavy economic pressure, but no bloody persecutions took place. Accordingly

the only thing that prevailed there was the struggle for existence in the form of peaceful competition alongside that against diseases, epidemics etc.

One consequence of the one-sided peaceful competition is the formation of the *sartch* *aracter*s. This is characterised by a magnificent development of all the weapons of that competition: intelligence, cunning, shrewdness, unscrupulousness, presence of mind Mr Klop (p. 324ff) is a prime example of this. On the other hand, the valuable cardinal virtues that preserve the state and culture are dwindling: personal courage, pride, noble sentiments, a chivalrous sense of honour, love of truth. Instead of a sense of community and idealism of deprivation, the *Sarten* are dominated by the most crass egoism. They are characterised by party politics in its worst form, not by a statesmanlike view that has the interests of the whole in mind. No state, even a small *Kahal*, can exist under the leadership of *Sarten*. *Sarten* *rich* *t*s *allowing*. The Jewish *kahals* in the 18th-19th centuries were also ruined by the *Sarten* government.

Themen *sch* *as* *the* *development* *of* *the* *formation* *of* *th* *e* *formation* *of* *the* *world*, *and* *the* *Ghetto* *not*. If the *Ghetto*, *s* *hould* *be* *because* *by* *the* *re* *velopments*, *the* *ir* *blutions* *sh* *ould* ***be completed to the blutions***. The moment these begin, peace and harmony are restored to the vital elements as if by magic. Certainly, history, especially the expulsion of the Jews from Spain and Portugal, shows that many, perhaps the majority, fall away. To get rid of such weak, immoral elements, however, is only a gain for the whole, and even a necessity for its recovery.

This is how it is everywhere. When in the Abbassid period the Orthodox were persecuted by the free-minded Motasilites, the Orthodox clergy grew so strong that they won the victory. Young Christianity and Protestantism experienced the flowering of the greatest moral strength at the time of the persecutions, and if communism were to rage against the Church in our country, the latter, rejecting all that was lazy and weak, would strengthen enormously and probably win powerfully, just as it did in the Abbassid Empire.

Th *e* *great* *cultural* *value* *of* *the* *Minsker* *Kahal* *protocoles* *sh* *ould* *be* *based* *on* *the* *ir* *service*.

the whatever station of the water development of the Ghettoes. The pogroms which make the Jews of the whole world cry out in fear and horror at the very utterance of the name are in reality the life of the Jews, which they are so afraid of and which are so fierce. When pressure and persecution fade, decay soon sets in. Just as a chivalrous nobility cannot remain healthy internally without fighting and war, neither can Judaism, this alien form of society on European soil, remain morally healthy without heavy pressure and bloody persecutions. If both are allowed to weaken, degenerative phenomena are the inevitable consequence. If the Jews do not wish such a struggle, then their only choice is to follow Dr. Fromer's advice of 1905 and "go into hiding". *Tertium non datur.*

The Minsk Protocols are also interesting in another direction. The Hasids play no role in them. At that time in Lithuania, where rabbinism was completely dominant, they were only slightly represented and in a very depressed situation. The people involved therefore belong exclusively to the rabbinical class, and the conditions are characteristic of this class. The cult religion with all its strict laws and regulations is decisive for that atmosphere. The rabbi who studies in solitude in his room, in the Bet Hamidrash, and who is so brilliantly portrayed by Bogrow in the person of his father's first father-in-law, is the spiritual leader in this circle.

The Jewish ghetto is a human life form and as such subject to the same natural laws as any living organism. It is not useless to look for an animal with which one could compare the Jewish ghetto. One could think of the Einsiedlerkrebs. The very name has a certain relationship to the ghetto; after all, the name contains an idea of closure and isolation.

The hermit crab has two very different body parts. The only part of the body that can be seen is the front body, which has a solid carapace and strong claws, legs, head, eyes, etc. The hind body, which is easily wounded and naked, is in an empty, solid shell. The easily wounded, delicate, naked hind body, on the other hand, is in an empty, solid snail shell. Involuntarily, the reader probably thinks of the lunar nature of Judaism - front and back of the moon. No, not this, but the following comparison is in place!

The front body of the hermit crab is the outer front, which is in battle with the environment, the tail is the inner front, the snail shell is the religion with hard laws and regulations, which protectively wraps the vulnerable parts.

But all comparisons are lame, including this one. It would only be true if the brain and heart of the crab were in the tail, if the nourishment of the anterior body came from the tail and the latter could be replenished from the tail after mutilation. Moreover, in such a hermit crab, the front and the abdomen would have to be in a reciprocal relationship. If the latter increases in size, the latter would have to shrink, and if the front body is permanently mutilated by strong enemies, the abdomen would have to grow. In either case, a disproportion would arise which would damage the whole organism. The worst case would be the resorption of the feeding abdomen with heart and brain with simultaneous over-moderate growth of the foregut; then the hypothetical cancer would die. Stunting of the forebody, on the other hand, would not kill it, but rather lead to a build-up of forces that could result in unimagined growth of the forebody if necessary.

What does this comparison mean with regard to the Jewish religious people?

Atrophy of the forelimb means violent oppression with persecutions and ruthless confinement in the ghetto, hence concentration on religion, on religious studies, and furthermore a growth of people of faith, of great strength of thought and will. If the resistance subsides, a completely new form of Judaism develops out of the ghetto, which grows into the world of the host peoples, displacing and consuming them, while at the same time the ghetto reserves dwindle and the religious feeling diminishes. So far, however, a rabbinistic counter-movement has been regularly initiated by the tail. It has clawed convulsively into the shell and prevented its detachment from the enclosure. We must now take a closer look at this process of imbalance between the front and the back of the body.

Even if the comparison with the hermit crab is somewhat misleading, the following phenomenon is all the more true. The hermit crab likes to live in symbiosis with a water lily actinie which it

sits on its back. The nettle threads of the actinia protect him, but the crab benefits them by taking them for a walk and thus promoting their nourishment. In the same way, the Jewish crab always knew how to put on a nude line that protected him and whose hunger for money he satisfied. Throughout the Middle Ages, Judaism placed itself under the protection of princes, powerful nobles and high spiritual dignitaries. Today it is different; but more of that later.

The Jewish members in the Middle Ages in the international front with the outside. Repeatedly and repeatedly, the host peoples themselves removed the barricade walls that separated them from the ghetto. The crowds flowing out of the ghetto were welcomed with open arms and even showered with honours. The front body grew, so to speak, into a giant, but the rabbinical back body shrank. What effect did this process have on the Jewish communities?

Stadium I. Environment and Optimum. The effect was initially brilliant. Without being occupied by defensive struggles, ghetto Jewry unleashed a powerful attack on the external front. The intellectuals of the outer front, who had been trained to be so superior, and who had been accustomed to clever brain gymnastics in the Bet Hamidrash, showed an overwhelming superiority, especially in the economic and administrative fields. As court bankers and finance ministers, as grand viziers and statesmen, they often enough became the real leaders of the state. At the same time, the Bet Hamidrash sent scholars, artists, philosophers from the inside front; for a transformation into generosity and even atheism quickly occurred as soon as the outside pressure disappeared.

It is a remarkable phenomenon that precisely the As soon as education and enlightenment, philosophy and freethinking develop, the monotheistic religions, which are "unhurried" and absorbed in outward acts of worship, turn with astonishing speed into the most cynical atheism. Already polytheistic religions, e.g. Catholicism with its cult of Mary and the saints, are far less threatened by such a change. There, if man doubts one deity, he can still turn to others. Peoples with a deep-rooted, true piety - Germanic peoples - only slowly attain atheism,

because they inwardly feel a religious need and, after destroying their childhood faith, form their own religious views or are kept upright by their idealism (a religious law!). In contrast, Islam in the Orient has a very strong tendency to quickly turn into cynical atheism, and the same applies to Judaism.

The mystical side of every religion of the mind is tremendously developed. For according to the law of the harmony of opposites in man, the mind must be balanced by mysticism. This mystical side of Judaism, namely the contract with Yahweh, as well as the conviction of chosenness and the Messiah dream, makes such high demands on the common sense that with the beginning of scientific education the tree of Jewish mysticism, which is rooted in the most primitive magic faith, must wither surprisingly quickly.

At first, the liberation from the ghetto has a most gratifying success. Great men develop there as artists, philosophers, poets. With the emancipation of the Jews in Moorish Spain, arts and sciences flourished among the Jews. We need only recall Maimonides in Moorish Spain. It was similar in Alexandria, where Philo taught, and in Holland, where Spinoza taught and researched.

In the stadium, the most interesting contribution between the provider and the contribution of the reserves and the contribution of the services and not the reproduction of the level of development and factivity of the productions and activities. The predominance of religious life ceases, the arts, sciences and economic enterprises flourish, but then it happens as it happens to every living organism that stands unrivalled as the victor: alarming signs of degeneration begin.

Stadium II. The environment of formation. Well-being, lack of adversity and resistance, the overcoming of which steels, increases willpower and enterprise, furthermore, insufficient selection of the best in the struggle for existence, but above all the demoralising effect of idleness and the sumptuous diet ruin the children of the rich and powerful everywhere, irrespective of which people or religion they belong to.

The same applies to the emancipated Jewish families; but in addition there is another process.

Glad to be able to escape the ghetto constraint, the outer front fighters pour themselves out over the host people. But just as man does not immediately change his character when he changes his occupation and way of life, just as the captured wild bull does not immediately lose his defensive horns, although he no longer needs them, just as the ghetto Jew does not give up the weapons with which he fought the Goyim so successfully, just as he does not renounce his fighting organisations. He would be a fool if, out of sentimentality, he were to renounce the associations of the economic brotherhoods, the joint secret hunts with Chasaka and Maaruphia, which effortlessly brought him the assets and property of the Goyim. Certainly, there is no evidence on record of the continuation of the secret societies, of the secret war, but the secret law of not wending is not active that is not competed!

The same applies to the feelings of the ghetto Jew against the host people. It is quite impossible for feelings simply to change. Thus, the immoderate arrogance, hatred, imperiousness, intolerance and boundless contempt for everything non-Jewish remain for the time being. Vanity and love of splendour even celebrate true orgies. In this way they cause offence; likewise, the absence of the very state- and culture-preserving cardinal virtues so highly esteemed by the gentiles is unsympathetic. It would be wrong to reproach anyone. It's just that two different worlds collide, people who grew up on completely different cultural soil. The ghetto is an oriental foreigner, the people growing up in it are orientals. Theoretically, one can say: host people, have patience! In two or three generations, the Jewish Oriental has become European in character, intellectual life and appearance. So suppress your antipathy!

But to the Jew, reason should say: You hold out: Your children will be better off.

But it didn't work! On the one hand, antipathies cannot simply be annulled, but on the other hand, the Jew wanted to remain as an oriental foreign form. Both, however, cannot be united. For the Jew there are only two possibilities: Enterbleibe Jude in the Ghetto fest and mist hat is belaged and mishandhanded.

Feind, or open the tore of the formation, allow a formation, provided a messiah is glable and government and governmentation.

However, Judaism without Messiah and chosenness is like a decapitated frog. It is alive and reacts to stimuli, but it is no longer a viable animal. The essence of the Jewish religion is precisely the belief in the faith in Jesus, in the existence of the world, and in the interaction of humanity with the world. The scientifically educated Jew is no longer a Jew in a religious sense. Even Reform Judaism, as Fromer clearly recognised in 1905, suffers from inner contradictions and lies. Reform Judaism of the scientifically educated is already a decapitated frog. Its inner weakness and inability to live is thus marked.

Because Judaism at the same time wants to remain an oriental alien form in a landscape belt foreign to its nature, and yet at the same time claims the right to a homeland in this, it must suffer shipwreck. The crash of the emotional curve of the host peoples then becomes a not working. The stadium II: international in the ghetto or of the general importations used in the gruesome murders.

In the past, i.e. at the time of the religious worldview, this conflict did not have such a drastic effect, because in all the centuries between the decline of Rome and the 18th century, the Jew never became a proper citizen because of his religion. If he did not allow himself to be baptised an alien; the ghetto with its Kahal administration, with Bet Din and its own school education remained. Simultaneously with the pathological gigantic growth of the front body, the back body of the hermit crab disappeared, its relationship to the snail shell loosened, i.e. the religiousness of the emancipated decreased! They threw themselves into the material pleasures offered by wealth and freedom, while the longing to increase the joys of the hereafter through poverty and suffering diminished alarmingly. Then, of course, the hermit crab's rabbinistic abdomen convulsively to the shell so as not to lose its grip. But before an inner catastrophe occurred, the hermit crab has always

the seething hatred of the oppressed and exploited host people and the moral rot of the Jewish sections of the people alienated from the ghetto amputated the excessively grown front body: A large part of the emancipated was completely lost through death, forced baptisms and voluntary baptisms, a small part fled back into the ghetto where, with the growth of religiosity, an enormous inner strengthening and recovery of the whole organism took place.

The Ghetto Judaism is not a oriental fremdling form, which is not possible in our country's economy except as a crying measure. Excessive pressure does not kill at all. It certainly reduces the size, but it causes a tremendous moral strengthening and an increase in resilience. The ghetto then becomes immortal! If the pressure ceases, then after a short period of prosperity, a pathological, internally weakening overdevelopment of Judaism turned towards the world begins.

"front body". At the same time, the vitality of Judaism dwindled as the religious education and the Talmudic brain training that took place in the ghetto faded away. This is how it came about that throughout the Middle Ages, despite all the strokes of fate that mutilated the "front body" and even operated it away, Judaism nevertheless held on and always developed successfully anew.

Now what about the gigantic growth (acromegaly) of the anterior body of our Jewish hermit crab, so gigantically developed in the present? This is a question of the greatest practical importance and "topical" to the highest degree. Passions are raging on both sides; but what is the result of impartial scientific observation?

The Sephardim in Holland, Frankreich, England, Nordamerika.

When, after the expulsion of the Jews from Spain-Portugal, a strong immigration of Sephardim took place in the above-mentioned countries, there was no formation of strictly developed ghettos. Certainly, the Jews formed their own communities, but they immediately participated in European culture, just as they had already done in Spain. One must also consider the following:

European culture was then in a state of great upward development. On the one hand, Protestantism had triggered a strong intellectual movement, but on the other hand, an unimagined development of the arts and sciences had begun. Judaism was able to participate in the latter, to collaborate in it. Extremely serious conflicts arose within Judaism. On the one hand, Orthodox Judaism stubbornly clung to its cult, while the growing youth, familiar with European sciences, rebelled powerfully against it. Suffice it to mention the names Uriel Acosta and Spinoza. Despite all the curses and economic coercion, however, the Jews were absorbed into the cultural world of their host peoples and at the same time their religious cult was transformed to meet the demands of the new age.

We have already seen that, on the one hand, the Jewish religion is a genuine oriental cult religion, which sees the essence of the honour of God in the fulfilment of certain cult exercises prescribed down to the last detail. Philosophically trained minds must quickly turn away from such externalities, which are by no means satisfying to the mind and intellect. In addition, especially for Judaism, the intellect and sense of reality are burdened with ideas that stem from a rather primitive pious magic faith, namely the doctrine of the contract with Yahweh, the chosenness of the people of Israel, the coming of a Messiah and the world economy.

An understanding of the emergence of this faith can only be gained by looking at the cultural and historical conditions in the Orient. In our country it can only survive in a ghetto as a reaction to strong pressure with bloody persecutions and severe suffering. Now, with the end of the ghetto, all reasons for such a belief in chosenness etc. fell away. People lived unhindered and found close spiritual contact with the Goyim, who were supposedly so despised according to the doctrine, on the basis of artistic and scientific activity. Thus a strong reformation of the cult and of the whole religious outlook had to take place. Not that the doctrine of the Chosen One and the Messiah was changed, but the pious belief in it diminished. Just as today the pious childlike belief in the Christian doctrine is no longer preserved for a modern man of culture with a scientific education.

The dogma of the Chosen One and of the Messiah was preserved, but fanaticism disappeared and with it in the new generations the feelings of arrogance, hatred, imperiousness and intolerance, which had been artificially and consciously cultivated and constantly whipped up in the past, disappeared. The same upbringing and way of life also resulted in a transformation of the character traits, i.e., the "humanity" of the people.

i.e. the sartic qualities faded, the character traits of the gentiles were increasingly established. Thus, a balance gradually took place.

Finally, the period of character development of the host peoples in the countries mentioned was a happy one. Holland, England, the Union were in full ascendancy, and in such times the corrosive influence of the ghetto Jews is not so dangerous, because the gentiles are mentally healthy and, moreover, in the main thoroughly religious.

The result was that there was no lack of unfriendly sentiments, but they were kept within moderate limits. Marriages, conversions to Christianity, the transformation of the old Israelite names into modern ones - all this heralded the absorption of the Jews into the host peoples in those countries. At the very least, Judaism lost its hate-producing effect, because the belief in the Chosen One and the Messiah no longer played a serious role in practice. The genuinely oriental foreigner form of landscape studies became an accepted foreigner form, and it was to be hoped that it would become completely "acclimatised", i.e. native. But things turned out differently!

The environment of the Jew with the modern Emancipation.

The emancipation of the ghetto Jews that began in Central Europe in the second half of the 18th century differs in important respects from the emancipations of the Middle Ages, e.g. in the Carolingian Empire, in Moorish and Christian Spain, in Turkey, and so on. The main difference is that the Jews are accepted as citizens with all rights and duties and no longer have their own administration and jurisdiction, at least not officially.

Since the beginning of emancipation, which may be reckoned from around 1750 AD, three stages of development of fundamental diversity can be discerned.

The period from 1750 to 1850.

The development of the natural sciences, the deeper understanding of the natural processes in nature, paved the way for the victory of the *atheistic weltanschauung*. However, the genuinely religious, cosy needs of the Germanic peoples, who were the decisive ones, meant that this change took place only very gradually. Even after the dogmatic teachings of the church had been overcome, idealism, spirituality and the deep-rooted religious need prevented a sudden change to atheism. Idealism took the place of piety. Our great spirits who dominated European intellectual life between 1750 and 1850 are examples of this transitional period, which produced the peak of our intellectual culture.

Judaism, which at that time was streaming out of the Central European ghetto, also benefited from this period of prosperity. Mendelssohn emerged as the most important intellectual figure. The result of this scientific influence was the *Reformjudentum*. Since Judaism is composed of the most primitive mysticism and the clearest reasoning, it is a cult religion contracted with Yahweh, a sudden change from fanatical ghetto Jews to cynical atheistic freethinkers easily took place. Already at the end of the 18th century, the salons of the noble, rich Jewish families in Berlin were hotbeds of demoralisation, whose corrosive influences caused a passionate flare-up of Jew-hatred. Later Jewish intellectuals such as Heinrich Heine, Offenbach and others exerted the same degrading influence. On top of that, the warning cry was already sounding at that time (Schiller, Fichte): *Die Juden bilden ein Staat im Staat*, i.e. they have retained their old fighting organisations.

Let us visualise the inner organisation of the Jewish ghettos, the nature and tasks of the inner front in the *Bet Ha midrash* and those of the outer front, their method of struggle, with the help of their spiritual weapons and their closed organisation, through factorism and brotherhoods, through *Chasaka* and *Maaruphia*, through purposeful

If, therefore, the Goyim are endeavouring to ruin themselves by exploiting and inciting the pernicious passions and vices through a refined system of demoralisation, then every man of reality who does not sit enthroned on clouds and only stares at the starry sky in devout enthusiasm will have to accept as quite s e l l y s t a t e d t h a t the emancipating Jewry was at first endeavouring to hold on to its weapons, its fighting organisations, its lunar nature. Only ideologues disarm themselves when peace is concluded. The ghetto Jews, however, are anything but ideologues. Cheskel Zwi Klötzel expressly emphasises that the Jew had to act in this way. So they did not lay down their weapons; they continued to fight in secret civil war. But the ghetto character and the ghetto struggle are phenomena of the landscape. When the pressure is removed, a change must take place in the ghetto man all by itself. The ghetto is deprived of its moral and natural right to exist, and even if not immediately, circumstances and people must gradually change. This is what happened during this time.

With emancipation, the transformation of Orthodox Judaism into Reform Judaism soon began. The despotism practised by the Kahal oligarchy, the whipping of the soul, the rape of the masses by the highly selfish Kahal oligarchs, the impossibility of becoming a member of the increasingly developing machine culture with such an appalling burden of cult regulations - all this was bound to throw a mountain of dynamite into the lives of the emancipating Jews. Of crucial importance became the common education with the non-Jews in the schools. With this, the so fatal segregation and at the same time an immense amount of prejudice came to an end. The foundations for assimilation were in place.

From a religious point of view, a considerable simplification of the cult took place, and a whole number of regulations were deleted or no longer observed by the more enlightened. Circumcision remained, but not the old sacred customs. The Jewish women kept their hair and gladly renounced washing in the mikva, learned to read and write and soon even shone socially in witty circles. Prayers were partly discontinued altogether, partly they were severely restricted. Kosher food became less and less popular, as did the

Attendance at the synagogues. Thus, under the influence of modern education and the scientific view of the world, people grew up who were quite different from the sinister ghetto fanatics. For them, the doctrine of election by Yahweh and of the coming of the Messiah became symbolic in a similar way to the pious doctrines of Christ as the Son of God and of the Last Judgement for Christians.

Simultaneously with the new school education, the new world view and way of life, there was a transformation of the Sart character that had been bred in the ghetto. For the emancipation Jews, the struggle for existence remained mainly in the form of peaceful competition, but the common education with Christians introduced the Jews to the non-sartistic conception of a chivalrous sense of honour, pride, noble sentiments, personal courage, honesty, fidelity to the word and other concepts which we take for granted and which do not belong in the ghetto at all. Without a doubt, the presence of the Sart character was by far the greatest obstacle that stood, and in part still stands, in the way of assimilation. All the so-called

The "Jewish" characteristics that alienate and partly repel us are mostly of a sartorial nature. In comparison with this obstacle, religion does not come into consideration at all, race only insofar as the sartorial qualities are presumably hereditary. We still have to consider this point briefly.

The conditions in the Orient, where Bedouins have settled in cities, show that under the hard pressure and the way of life, the Sart character develops surprisingly quickly. Now it is understandable that in a people who have been predominantly under the influence of ghetto life for almost 2000 years, the Sart character has become culturally hereditary. No wonder that the emancipated Jews and the children of mixed marriages show all kinds of sartorial characteristics. Just compare the Eastern Jews who have been assimilated into our machine culture for one or more generations with the ghetto Jews of Eastern Europe, and the difference is clear. The former even feel a very strong aversion to the latter. One cannot help being convinced that character traits necessary for the existence of man are quickly acquired, but also quickly abandoned when they are no longer necessary. Accordingly, one may assume that the Sart character of the

Ghetto Jews is lost rather quickly, even if there may be some setbacks. The facts provide overwhelming evidence for the correctness of such a view.

However, another acquired characteristic is lost: the "T a l m u d g e h i r n", the consequence of brain gymnastics practised for 2000 years. Here, too, there are countless proofs that the ghetto Jew is far superior in this respect to the Jews who have lived in our culture for several generations. But hatred, imperiousness, intolerance are also weakened, and religious fanaticism disappears altogether. As a substitute, a fervent n a t i o n a l i s m u s appears in many. But since such feelings must not be shown openly, the lunar nature remains for a long time and only ends with complete assimilation.

With the demise of the ghettos in Central Europe and their integration into the culture of the host peoples, the Jewish problem would have been smoothly solved, for not only did the change described above take place in Judaism and diminish its corrosive power on the non-Jews, but baptisms and degenerative extinction of families as well as a rapid decrease in births reduced the number of Jews so rapidly that their disappearance was a question of only a short time. This only desirable outcome, however, was interrupted.

T h e e n v i r o n m e n t f r o m 1 8 5 0 t o 1 9 0 0 .

About the middle of the last century, when the absolute monarchies were abolished, an influx of Eastern Jews from the ghettos to Central Europe began to a much greater extent than before, and further their spread over the whole earth. This prevented a peaceful adaptation to the host peoples.

The rise of the Jews is based on the fact that they become similar to others in character and talent.

Whereas the ghetto Jew, with his religiously trained characteristics of hatred, imperiousness, arrogance, intolerance, with his factorism and other fighting methods and fighting organisations, with his talmud brain trained in the most refined way by the Pilpul, as well as with his completely different character development, acts in part almost like a fermentative poison, and in part possesses an irresistible superiority, under the influence of the new way of life, occupation, education takes place,

world view, a quite rapid transformation. The "infectious disease" loses its virulence, and thus the basis for peaceful coexistence is created.

It is obvious that the ghetto Jews immigrating from the East had to permanently postpone and prevent this development. Certainly, some of them were not so dangerous, but the number of ghetto front fighters, filled with the sublime hatred of Cheskel, was large enough to create the unpleasant conditions that actually exist today. This is simply a statement of fact and an attempt at explanation, not an ethical judgement. A scientifically minded researcher who begins to condemn leaves the ground of scientific research.

These atheist front-line fighters, most of whom are very free-thinking, who are constantly flowing out of the ghetto, are rooted with their whole being, their whole upbringing and outlook in the rabbinical breeding ground with its laws, regulations, prejudices, even if they come from the Hasidic camp or have even converted to the atheistic worldview. Their attitude and their attitude are

- The most important thing here is that they are grown on the ghetto soil.

We have seen that cheskel hatred is a n o t w e n consequence of Jewish religious doctrine and ghetto life. When the latter ceases, when blind religious fanaticism ends, it loses its natural raison d'être. Now we see that since the influx of atheistic nationalist Jews from the East, hatred against everything non-Jewish has flared up again and is growing ever stronger. We must take a closer look at this phenomenon

. The well-known rabbinism, this fanatical orthodox religion of the ghetto with its hatred of the cheskel should be separated from the rabbinism of the mostly nationalist, free-thinking, atheist Jews who may have come from the ghetto but have become members of the machine culture.

Rabbinism is a legitimate child of the ghetto, a phenomenon that belongs to the ghetto; Rabbinism, on the other hand, is an offshoot of Rabbinism that is detached from the ghetto, become atheistic no longer justified in life and is therefore dying. Rabbinism resembles a wave that is directly under the influence of the wind, while Rabbinism resembles a wave that is under the influence of so-called inertia, a wave that is always in motion.

still continues when the wind has long since ceased. How in clear, calm weather, as a result of the storms at Cape Horn, a raging swell

- the Calema raging on the West African coast, the cultural life of our time in most states of the world is being shaken economically, socially and politically by the disintegrating and revolutionary work of the Rabbinasts.

H o w w e v e r t h e R a b b i n a s m u s ? A comparison may show it. On the Pacific Ocean, south of the Aleutian Islands, the low-pressure vortices move eastwards. They break up at the rocky mountains, stop, but their vortex triggers new vortices to the east of them that continue eastwards. The same is true of the ghetto organisations during the transition to machine culture. Kahal, Bet Din and brotherhoods, Chasaka, Maaruphia and Cherem probably end when they enter our cultural life like those low-pressure vortices when they enter the rocky mountains, but new organisations arise as a means of struggle for the preservation of Judaism⁵)! More details are not known, but the tight organisation of the Jews, their ruthless holding together, their ruthless mutual favouritism, the purposeful pushing aside of every non-Jew speaks a very clear language. Out of the brotherhoods have arisen those countless Jewish societies which only tolerate Jews among themselves, and the Meshummedim, the apostates, are sought to be destroyed by the economic-social Cherem today just as brutally as in Brafmann's, Franzos', Gurland's, Bogrow's times in the ghettos of Eastern Europe. Thus Dr Fromer was summarily dismissed from his position at the library of the Berlin Jewish community because of his essay in the future.

This secret organisation, whose life is completely hidden from the public, is, in my opinion, a work of the fanatics who constantly escape from the ghettos, is a work of their talmud brains, their hatred and their nationalist fanaticism. As long as these people have not disappeared, the world will not come to rest.*)

* The following case, one of many, highlights the situation. Two old gentlemen of a colour fraternity, one of them a Jew, an excellent and honourable man, are talking about the anti-Semitism that has flared up in the fraternities after the war. The gentile asked the Jew whether he (the Jew) thought the movement against the Jews was justified or not. The answer was: "It is justified, but I am not allowed to say anything".

The natural and inevitable reaction to the ruinous effect of rabbinism on our culture is the so-called "anti-Semitism", a very unfortunate word that should be replaced by "anti-rabbinism". While the rabbinic press is at pains to condemn this anti-movement as unjustified, immoral, hateful and more, the well-known Lombroso has even claimed that all anti-Semites are syphilitics, a conscientiously minded critic will give this movement exactly the same objective assessment as Judaism and even Rabbinism.

To describe the effect of the latter in the present day would be tantamount to rolling up the whole anti-Semitic question, and that cannot be the task of this treatise. The literature on this is enormous; best oriented is Ford's book, whose retraction is as inconsequential as the forced retraction of an Uriel Acosta and Galileo as far as the correctness of his account is concerned.

T h e p e r i o d i s 1 9 0 0 .

In the second half of the last century, under the influence of the machine culture and the big cities, that fateful development began which can be periodically proved at all times and among all cultural peoples and which has always led to a fall of the peoples, their states and culture - the advance of s a r t o i d i s a t i o n .

Under the influence of peaceful competition, people become more and more species-like. The cardinal virtues that preserve the state and culture are dwindling, selfishness and all evil vices are becoming character-defining. These elements, which are becoming sartoid, playfully come under the corrosive influence of the rabbinasts, are exploited by them, organised for their own, i.e. rabbinastic, benefit. Thus the culture-destroying influence of these ghetto people on the host peoples grows immeasurably. The organisation of the proletariat into the Bolshevik Order means the completion of the organisation; the overthrow of all states the world revolution is its final goal. In Russia

This " I c h d a r f a b e s s a g e " illuminates the darkness of secrets in much the same way as a single exchange of glances can reveal the secret relationship between two people with certainty, unableugbar. D. H.

the coup succeeded, the result: ruin of the country, the ruin of millions of people through mass executions, epidemics, famine. The whole monstrous incapacity of the ghetto types to govern, so brilliantly demonstrated in the Minsk Protocols in the Kahal period, emerges with frightening and not to be misunderstood clarity today in Russia as well as in other countries.

From this point of view, the Bolshevik experiment is of the greatest cultural-historical importance. Within the Jews, who are assimilated into the machine culture, Rabbinism is obviously quite dominant. The *Neutrales*, the *Glücksgültiges*, to whom Jewish people and Jewish religion have become rather meaningless concepts, probably form the majority. There is no longer much sign of talmud brains among them. The usual signs of cultural decay, reinforced by the neurasthenic disposition inherited from the ghetto, are strongly developed, and the birth rate is constantly falling catastrophically. In all areas of the south, they are very poor.

Another group are the nationalists, for whom the religious side of Judaism is a secondary matter. They feel themselves to be a nation and would like to become a people of their own. Their aspirations appear most strongly in Zionism. Since the war they have acquired practical significance. It cannot be the task here to describe the work done so far in Palestine and the presumed successes. From personal experience I can say that the natural conditions for colonisation and the development of a Jewish peoplehood there are very unfavourable. Also, the human material - for the most part atheistic machine-culture people - is hardly suitable. In fact, the latest news from the Jewish side about the Zionist prospects is extremely positive.

Then follow the *Reformjude*s and the *orthodoxen Jude*s in all possible shades as regards the depth and sincerity of religious conviction, finally the immigrant *Ghettoleute*. They, too, have very different attitudes, and among them one finds the dangerous, hateful, revolutionary rabbinate often Jewish nationalist fanatics and outspoken atheists. The latter, however, have now succeeded in terrorising almost all Jews with the well-known terrorist means by artificially inciting religious and

The Jewish encyclopaedia states that these societies emerged from the brotherhoods of the ghettos, and that they were founded by the Jews in the ghettos, and that the Jews were the only ones who had the opportunity to be part of them.

If one may make an analogy on the basis of the conditions in Islam, and this is permitted, an atheistic secret society could well have emerged from the belief in the Messiah, the tzaddik cult and the fanaticism of the Hasids, which could be organised according to the principles of the Ismaili secret societies, i.e. the lower, uninitiated circles are fanatically religious, but the leadership, consisting of a few initiates, would consist of cynical atheists with capitalist, political goals. The activity of such a political-capitalist world camorra is believed to be visible everywhere in economic and political life. It is blamed for the world war, the revolutionary movements of recent times, the Bolshevik overthrow in Russia and the founding of the Soviet government, which openly strives for a complete proletarian revolutionisation of the world. The organisation of such Camorra is thought to be causally connected with certain lodges. On the basis of our knowledge of the Ishmaelite orders, which have been known in Europe since the Crusades and have caused quite a sensation, we can say that nothing is known for certain, but analogies are permitted.

The leadership could be in the hands of only a very few "Grand Priors" under a "Grand Master" and would be atheistically politically criminal. The descending degrees would have to end with religious fanatics who would be utterly misguided and abused. The Protocols of the Wise Men of Zion would be i n s t r u c t i o n s f o r t h e D a i s , i.e. secret emissaries. What role Orthodox and Reformed Judaism play in such camorra no one knows, but that they have anything to do with the L e i t u n g is quite unlikely, indeed impossible. If the Jews deny the existence of a financial camorra, one cannot reproach them, they really do not need to know it. It is by no means impossible that the leadership of the world camorra is no longer purely Jewish, but already international. And even if the leaders should be exclusively Jews, they are probably atheistic psychopaths who are merely

They think of the satisfaction of their own hunger for power and wealth, who merely exploit Jewry and, as soon as it becomes a nuisance to them, will already find means to plunge it into the abyss of the ghetto through pogroms or other friendly measures. Just as in the medieval Orient the Ishmaelite secret societies were a culturally created contribution, so the world Camorra could be seen as a symptom of our present-day cultural disease. The developments for solidation and building are as valid today as they were then, as the Assassins in the Orient and the Schrecks. From a scientific point of view, then, one will have to admit **the** possibility of a politically capitalist Weltkamorra, originating in Hasidism, existing today, **manage their because**.

Whether or not such a Jewish or international world camorra exists, thanks to rabbinic organisation the Jewish hermit crab has grown to giant size. Its front body clutches the earth with legs, claws, antennae, crushing and raping the greatest peoples and states. The hatred against the "Jews" is boiling hot - it should be "Rabbinasts".

- but just as the sickle chariots of the Persians once mercilessly cut the bodies of falling enemies in open field battles, Jewish money cuts the throats of all the peoples of the earth in small-scale warfare. States collapse, the rabbinic world power swells ever more powerfully. How is this to end?

The future of Judaism.

It is impossible to predict the course of future historical development for individual peoples and states, because this can be determined by individual personalities or random events. However, it is possible to recognise the existing forces, the tendency of their development and their mutual interaction. Here one finds a surplus of forces, there are centres of weakness which are about to increase or decrease. The interaction of such forces is ultimately decisive for historical development. Ingenious people can harness them, coincidences can stop or accelerate them, but no one can create new forces.

For one thing, the forces that come from the ghetto play a major role. In the ghetto a ruthless fanaticism arises, willpower steeled by education, hardship and misery. There is the home of the Pilpul*) is the home of the cleverly thinking Talmud brains. There burns in the hearts that pain which an unsatisfied hunger for gold, power, domination produces. Strong forces are already there in the first years of life the inculcated feelings of hatred, intolerance, arrogance, carefully cultivated and demanded in school, which the chosen people destined by Yahweh to rule feel against their adversaries. And above all one thing: it is the passions and wills of neurasthenics and psychopaths, strained to the utmost, that are capable of the greatest feats of fanaticism. Admittedly, such neurasthenics are easily exhausted, perhaps collapse prematurely Kutisker is an example of this at least the children's performance drops tremendously. Without new supplies from the ghettos, Jewish families deteriorate surprisingly quickly and then usually become harmless.

The competition that provides the Ghettos are these stimulations.

Throughout the Middle Ages, the Jewish hermit crab carried on its back a protective lineage of acts, namely the Fürsten, the Adel and the house Geistlichkeit. In the last century, the crab took a second line of action on board: the strengthening of the bürgertum. No sooner had the power of the princes been broken with the help of parliamentarism than a process unprecedented in world history took place: the crab placed a small but rapidly growing act line on its shell: the atheistic socialistic action.

Hitherto, the domination of the poor masses and especially of the proletariat had been the prerogative of the clergy. The atheistic worldview of machine culture, however, created completely new conditions; the youth were no longer able to take over the control of the poor people and the workers.

But already a new, equally fast-growing act line is enthroned on the crab's back: the communist proletariat.

* Methodology of the subtle dialectic practised in the Talmud. D. H.

The princely line has already been thrown overboard almost everywhere, in some countries also the bourgeois line, and in Russia the cancer has even gotten rid of the socialist workers and carries the communist girlfriend alone in the form of a proletarian lansquenet order. It almost seems, however, as if the cancer has been mistaken this time. This a c t i n i e begins to burn its mount itself with its nettle threads. The proletarian landsknechts are obviously rougher natures than princes, burghers and factory workers. Already some 30 Jewish revolutionary leaders, luminaries of the first rank, have been transported to Siberia by the Georgian Stalin. Now it is said that the Russian Grand Princes are again living a brilliant life in the first hotels of Paris - cancer pays for everything. If this news is correct, then there should be the intention of once again establishing a princely nude line in Russia. But the princes alone would no longer be a power factor in today's Russia. How could they be supported? Well, very simply, according to the genuine Oriental system: the crab hires the reinstated rulers a foreign mercenary army to hold down the masses; the borrowed money, however, would be brought back with abundant interest. But the crab forgets one thing: foreign mercenaries, Praetorians, Mamelukes, etc., have very soon taken the leadership into their own hands everywhere, and just as in the Middle Ages, the new rulers would lock up the troublesome ones in the ghetto and take the accumulated treasures from them as quickly as possible.

Within the machine culture peoples we can distinguish two groups, both of which are ruined under rabbinic influence. The passions of the first group are whipped up by u l t r a n a t i o n a l p h a n t o m i d e a l i s m u s , the second by p a c i f i s t i c i n t e r n a t i o n a l w a h n i d e s as it were into an opium frenzy and thus rendered defenceless, while the opium poison at the same time ruins them morally and physically. The peoples of the second group form extremely dangerous centres of weakness, and their country could easily become the theatre of war for foreign armies. For the peoples of the first group passionately strive to extend their dominion, and so sooner or later they must clash in war. The danger that the underdogs as well as the victors will ruin themselves economically is great enough. Their economic

Ruin, however, brings the rabbinical burdens ever closer to their goal, namely the proletarianisation of the Wirtsvölker.

With the increase of proletarianisation, the danger of over-indebtedness grows alarmingly, since the people can no longer raise the means necessary for the purchase of food. This danger is all the greater because such peoples and their leadership place no value on pride and a chivalrous sense of honour. This, however, gives rise to a politically highly dangerous contempt. Within such peoples, moreover, there is an alarming contrast between the physical weakness of will of the upper class of the sated bourgeoisie and the hungry, strong-willed masses, misguided in rabbinic interests, whose greed is deliberately stirred up.

This overdevelopment and this is overable with the outside, but also with the inside. The cities are growing, the urban proletariat is growing, the rural exodus is growing, and with it the tendency to internal revolutionisation is increasing. Such peoples and states therefore do not strive for external expansion, but for Bolshevik overthrow within. Solcherland stated the overdevelopment of low international regulations which are allowing the audition of the audities. The situation of such peoples, sick with pacifist international phantom idealism, eventually becomes untenable, especially when there is a threat of mass migration from the neighbourhood. And that is indeed the case in Europe.

A great, great danger threatens in this direction from Russia. Since the division of the land among the peasants, their number has increased extraordinarily. In the villages a youthful, unconsumed human material is growing up. But youthful peoples, driven by a hunger for land, are pushing outwards. So it is by no means impossible that in the course of the next hundred years a Russische wander generation will set in motion. The consequences could be incalculable for Europe, especially since the Rabbinismus would be the elability of the audities of the audity.

Forced out of their role as leaders and protectors, the religious parties are currently powerless. As they are the natural rivals of the Rabbinasts and rely mainly on the rural population,

it is understandable that Rabbinism in all states of machine culture is working towards the ruin of agriculture. The farmers are to be economically ruined and transformed into proletarian workers. Woe to the people, woe to the country, in which the Rabbinaasts succeed in this plan!

The religious parties are not entirely powerless. Although the Greek Catholic Church has been crushed and the Protestant Church does not exert much influence on the masses at present, the Catholic Church still has an imposing power and is gaining ground and influence every day. Its financial resources are great, its leaders extremely clever and far-sighted. They are real politicians with a clear sense of reality. The papacy is exemplary and firmly organised and strives for unconditional spiritual and moral leadership of the peoples, but the Jesuit order is a fighting force that should not be inferior to the rabbinical fighting force.

As long as the atheistic world view spreads, the church will not succeed in bringing the leadership of the masses back into its hands. Historical experience alone teaches that pantheistic atheistic views never last long. The emotional life of the people demands too much the satisfaction of mystical-religious needs. They cannot be fobbed off with reasons of reason, and even pacifist-international slogans of freedom, equality, brotherhood, world peace and others are too meagre a substitute for the repressed emotional life and, on top of that, only serve to hypocritically cover up the blatantly materialistic purpose of the doctrine.

The Bolshevik leaders in Russia have clearly recognised that religion is indispensable and are making frantic efforts to artificially create a new religion - an unprecedented religion, a religion of the materialism and the good: not the Marx Lenin Cultus. Whether they will succeed in this is more than doubtful; for the metropolitan proletariat and its leaders are not youthful power natures with a sensual power of vision, but senile conceptual people afflicted with the pallor of thought. But a new religion could arise among the Russian peasants. As enthusiastic bearers of such a religion, they could become as irresistible in the onslaught as the Arabs were when Islam came into being. However, there is no point in debating such possibilities.

Be that as it may, the more and more impoverished strata of the population, misled by the rabbis and deliberately made atheistic, will sooner or later be disgusted by the general moral degradation, and the religious need will break through with unstoppable force. The persecution of the religiously sensitive, as is now taking place in Russia, the looting of churches, the murder of clergymen, would only accelerate the development of the religious world-view. But then the time will have come for the Catholic Church or some other new, strong religion to take the moral-religious leadership of the masses into its own hands again. The consequences of such a process for the Rabbinasts, no, for the whole of Jewry, which for the most part consists of neutral-minded followers who are averse to Bolshevism, are obvious. Even the Jews are not at all unaware of this. Thus Arno Schickedanz writes the following in his book: Sozialparasitismus (LotusVerlag 1927):

"Thus the Jewish Review 1920 No. 14 speaks of the "horror which the overcoming of Bolshevism would mean for the Jewish population of Russia", writes the Jew Shalom Asch:

"The fire of anti-Semitism burns as never before, and at the slightest wavering of Bolshevik strength the whole Jewish people will be sacrificed on the Russian altar.... All the Jews of Russia are of the opinion that it would be the greatest misfortune if power were to pass into other hands
""

It is to be feared that this diagnosis made by the Jews will apply to all the other host peoples and therefore to all Jewry. For a passionate hatred of the latter is flaring up everywhere; at least in all those countries in which communism prevails, the situation of the Jews will become as Shalom Ash has described it for Russia. Such fears are understandable when one takes note of the following statistics published in the Hamburger Nachrichten on 7 February 1928.

T h r e i M i l l i o n O p f e r d e r T s c h e k a .

According to statistical figures of the Soviet government.

"Some time ago in Moscow, the tenth anniversary of the

The anniversary of the notorious "Cheka" was celebrated. The game of chance has it that one of the creators of the dreaded organisation was T r o t z k i, who has now been sent into exile on the orders of the institution he himself created with the purpose of protecting the Soviet state from counter-revolutionary attacks. In December 1917 the Cheka was founded, in February it was renamed G. P. U. i.e. State Political Administration; however, it is always called by its old name in Russia. On the occasion of the jubilee celebration, the Soviet government decided for the first time to publish some figures which give a very interesting picture.

T h e T s c h e k a h a d n o t t h e r 1 7 6 6 . 1 1 8 p e r s o n s h a d b e e n e d b y S e p t e m b e r 1 9 2 1 . The government's excuse is that it was forced to defend its position, which was shaken by the civil war raging in Russia at the time. Among these victims of a terrible time are 6775 teachers, 8800 doctors, 355,250 intellectuals (as people of liberal professions are usually called in Russia), 1243 priests, 260,000 soldiers, 192,350 workers, 815,100 peasants.

The figures for the period after 1921 have not been published, but if one reads the newspapers in which the executions are announced, the following statistics emerge: by the end of 1921, 18,451 people had been executed, in the course of 1922 38,000, while in 1923, the year of the great peasant uprising, 112,000 people fell victim to the Cheka. In 1924, 80,000 executions were carried out, mostly in the suppression of the huge uprising in Georgia. In 1925, the number fell to 14,000 and in 1926 to 3,000, rising again to 9574 in 1927. Included in the last figure are 180 officers and noblemen whose shooting, allegedly for espionage in favour of England, caused the greatest sensation throughout the world last summer. These are the officially announced figures. Add to this the large number of people who were executed on the orders of the Cheka or, as it is called in Soviet Russia, "The number of Cheka members has grown to a total of 3 million in just a few years. At the beginning of its existence, the Cheka numbered barely 150 people; today the feared organisation has no fewer than

150.00 The number of secret agents scattered all over Russia is unknown. So much for the Hamburg news.

And to this must be added several million people who have died of war, epidemics, frost and hunger in the most diverse governorates as a result of the utter incompetence of the Soviet rabbinical leaders. It is understandable that such appalling suffering should give rise to a passionate and irresistible religious need. But when religious fanaticism fills the masses and the turn comes, the slaughter must become terrible. Do not forget the following: the assessment of the reigning rights in the hands of a formation and are working, which is a consideration and competition, the proletarian management management must be reproved. What is strength now will become weakness in the future. The danger of pogroms will increase the more the rabbinate, in order to gain influence over the broad masses, whose basest instincts of covetousness, envy and class hatred have stirred up against the property of non-Jews. Make no mistake about the real mood of the socialist and communist workers. In their innermost hearts they are not at all pro-Jewish, and should the cry go forth today, "Let's plunder Wall Street," many, many of the Communists and Socialists would fall. Should any anti-Semitic party anywhere include in its programme the aim of plundering the Jews by force, I fear it would find many and very dangerous supporters precisely among the dishonest elements who are now apparently friends of the Jews.

Thus: with the help of the atheistic world-view and the purposeful proletarianisation of the peoples, Rabbinism hopes to gain dominion over the world. These two processes alone must eventually bring into being a fanatical religious reaction directed against Judaism, and the accumulation of immense wealth in the hands of the defenceless would hasten its downfall by stimulating greed. When the religious world-view will return, no one knows; but that it must come is certain. The more destructive the effect of Rabbinism on mankind, the more millions Bolshevism has on its conscience, the more it has persecuted the Church and its adherents, the more

The consequences will be more terrible, or to speak with Mr. Shalom Asch: the whole Jewish nation will be attacked by the world's citizens.

The rest is called the ghetto. The ghetto with all its persecutions and humiliations, with its filth, its poverty and the pitiless rod of the Kahal despots.

This outcome is inevitable unless an event occurs that would, however, result in a much more pleasant outcome. The machine culture and name of the atheistic Bolschewism shall be allowed to dissolve the Ghettos of Europe. Should this process really take place completely, it would, however, give rise to the possibility that the alien form of Judaism on European soil would disappear without a bloody catastrophe. After all, the ghettos are the breeding ground of Judaism and Rabbinism. If, therefore, the ghettos should dissolve in time and, as a result, the effect of Judaism on the host peoples should lose its corrosive character, one might hope that mankind would be spared a renewed bloody oppression of the Jews and a perpetuation of the ghetto. The disappearance of the Jews by absorption and their extinction as a result of declining births and cultural degeneration would then be only a question of time.

La peau de chagrin

Do you know, dear reader, *la peau de chagrin*? The words are double-meaning: shagreen leather cummerfell. *La peau de chagrin* is a novel by Balzac. Its content: a fun-loving gentleman pledges his soul to evil, and in return receives a piece of shagreen leather. In possession of this inconspicuous object, he only has to make a wish, and it happens. So the happy owner enjoys all the pleasures of life. Then, to his horror, he discovers that the piece of fur becomes smaller with every wish. It shrinks, shrinks, shrinks! When the fur is completely gone, so is its owner. And why the reference to this novel?

The happy unhappy owner of the cummerfell is Judaism, whose wishes are all, all coming true at the moment. Theauberkräft, which is inherent in the fur, is called a theistische Welt

a n c h a u n g . But this ruins the ghetto and with it the epiphysis of the Jewish people. Like the cough-skin, the tail of the crab is constantly shrinking. When it is gone, the vitality of Judaism, of the Jewish religious people, is also gone - it dies.

That would be the most favourable case. For then the conflict, which has been conjured up by the presence of a foreign landscape form in Europe, would come to a peaceful solution. In the other case, the bloody catastrophe is inevitable, and this will become all the more terrible the more cruel, bloody means the Rabbinate use to maintain themselves, to satisfy their hatred, their domination, their hunger for power.

Nature will never allow itself to be muzzled by man in the long run; after all, it bites! The foreign form of Judaism in the landscape will never be able to transform the nature of the foreign land and its peoples. Jewish ideology, Jewish moral law are a crime in the eyes of the host peoples, appear to them to be immoral to the highest degree, and after overcoming the atheistic ideology which today immoralises mankind, after the reawakening of the religious need, in the coming crusade which the terrorised peoples will definitely undertake against Judaism, a slaughter will begin on the whole earth with which the murder of the Cossacks, Little Russians and Poles of 1638 will be a peaceful idyll.

T h e a n t i r a b b i n a s t i c a t i o n .

Anti-rabbinism is a quite natural, necessary and therefore legitimate reaction of the host peoples against the alien form of Judaism in the country and against its corrosive influence. If this movement is to be successful, it must know the enemy, his strengths and weaknesses, his methods of struggle and his warlists. The leader of this movement must also not lack statesmanship and must be content with what can be achieved.

In my opinion, the scientifically untenable ideas of race should be dropped. They may be a b e q u e m e n t a g i t a t i o n s m e a s u r e , but if they were to be successful, only a violent confrontation would be possible.

be achieved while perpetuating the ghetto and thus the Jewish question, and such an outcome would not be desirable.

If one considers, and this is scientifically the only correct standpoint, that the absorption of the Jews is the lesser evil, if one adheres to the fact that without a supply from the ghettos, the peaceful solution of the Jewish problem will inevitably come about simply as a result of a decline in births and deaths under nervous decay, then the above goal must also be firmly envisaged. Accordingly, one should seek to loosen and destroy the wire of the rabbis and rabbis. We should rejoice over all Jews who break away from Judaism, and not repel them by reserved reserve or even contempt. We may not like many things about them, but their ghetto heritage is a transient possession. On the other hand, it should not only be expedient, but also a moral imperative, to publish all the misdeeds of the Rabbinate, but without any value judgement. One more thing: One should turn again and again to the neutral Jews who have been raped by the Rabbinate with the question: "What do you think of the crimes of your leaders? Do n't you know where you have to go? Is t h e y n o t b e f o r t h e c o n f u t u r e ? A r e y o u s o v e r l e n d e d t h a t y o u g h t t h a t y o u g h t t h a t y o u r n e e d s h o u l d b e a c o n s i d e r e d t o a c o n d i t i o n ?"

If such efforts are of no avail, then the anti-rabbinistic leaders will at least be able to say with a clear conscience: we have done everything to bring about the bloodless resolution of the conflict, and history will also p a s s judgement: " T h e Y u d e s a r e a n d i n t h e i r c o m m u n i t y . R e l i g i o u s f a n a t i s m u s o f t h e R a b b i n i s t s , w e l l i g h t h e m a n a g e m e n t o f t h e R a b b i n a s t s h a v e a f r i e d l o w n i n g . T h e b l u t o f m i l l i o n s u n d e r s a n d n o t j u d e s c o m e o v e r t h e m a n d t h e i r c h i l d r e n . "

Heinrich Heine is quite right:

T h e J u d e n t u m i s a n U n g l ü c k !

A n h a n g

1) (p. 15, file 2). Document to the daughter, concerning the assurance of half of the inheritance to which each male heir is entitled.

2) (p. 15, file 2). Document securing part of the woman's property.

3) (p. 16, file 2). Document that secures the daughter the same inheritance as the sons. In addition, ShalomSachar still has the meaning of wishing the parents good luck on the birth of a boy.

4) (p. 22, file 4). In the synagogues, all 5 books of Moses are read through when holding services throughout the year. For this purpose they are divided into 54 sections. Every Sabbath one section is read through, sometimes two. The name of the Sabbath section is given to the entire preceding week. (Cf. vol. 1, p. 229.)

5) (p. 368) Paul Dehn published the following notice in the "Alldutsche Blätter" of 14 April 1928: "Once again the reverse HeppHepp clamour. In No. 3 of the "Alldutsche Blätter" of 4 February, there was a casual acknowledgement of the technical perfection with which the Jewish press is setting in motion the hate-mongering against Justice Councillor Eläß, Privy Councillor Hugenberg and Minister v. Keudell, noting that the game is seamlessly interlocking. Allow me to make a contribution about the procedure of this Jewish technique. It was revealed by one of these doers himself, Stephan Großmann from Vienna, who years ago immigrated to Berlin, where there was obviously more to be made for him, where he founded the evil weekly paper "Das Tagebuch", which was hateful towards everything national. This gentleman confessed years ago in the

He accused the "Hessische Blättern" of having created the "most impudent inventions" in order to expose opponents to ridicule and contempt. He literally wrote: "At that time, together with some young friends, I had been fighting against (the Christian Socialist, anti-Jewish Viennese politician) Bielohlawek for years as a heartfelt joke. We made him harmless through a Bielohlawek legend. We published accounts: Bielohlawek at the court ball, Bielohlawek on Ibsen, Bielohlawek and Eronoilla, all inventions, but with almost real sayings that (allegedly) sounded exactly as if he had said them. His mother wit, however, which he could enjoy with some justification, was spoiled for him by our inventions, which were presented in a shocking manner. Incidentally, we also invented droll corrections." Self-confessions of a worn-out Viennese newspaper man and his technique of ridiculing unpleasant opponents through malicious lies and lazy jokes."

This communication is of interest because here, as a result of a personal confession, measures have been described which a secret persecutor has taken in order to harm a political opponent. It is very rare for a rabbinical prince to reveal his secret machinations so openly. Therefore, such revelations are extremely valuable and deserve to be snatched from oblivion. Without the revelations of Hassan II, nothing certain would be known about the Assassin Order. How secret persecutors work with slanders and forgeries is well suspected, but how it is really done is what we learn here.

Jüdische Monate

: see Vol. I, p. 35 Note.

Jüdische Festtage:

Rosh Hashanah, New Year, on the 1st and 2nd days of the month of Tishri. Yom Kippur, Feast of Atonement, 10th of Tishri. 3rd Moses 23, 27.

Sukkoth, Feast of Tabernacles, 15th Tishri. 3rd Moses 23, 34/36.

Hanukkah, altar or temple feast, 25th Kislev. 1. Maccab. 4, 59.

Purim, great feast and day of joy, 14. Adar. Esther 9, 21/22.

Passover, Easter festival, 15th Nisan, lasts 8 days. 3rd Moses 23, 15/16.

Shebuoth, Feast of Weeks = Pentecost, in memory of the giving of the Law, 6th Siwan. 5. Moses 16, 9/10 and 3. Moses 23, 15/16.

Münzen:

1 rouble = about 3 marks = 100

kopecks.

1 chervonetz (Russian ducat) = 3 roubles = around 9 marks.

1 sloty = around 1/7 rouble = 14.3

kopeks. 1 kopek = 2 groschen.

Wochenabschnitte = Paraschen

see Vol. I, p. 229.

Jüdische Familiennaltestamentlichen Ursprung:

(after Andree, Volkskunde der Juden p. 123f)

Aaron: Arend, Arendchen.

Gideon: Gedide.

Abigdon: Victor.

Abraham: Aberl, Afrom, Afroemche.

Ascher: Anschel, Maschel.

Baruch: Boruch, Borach, Berthold.

Benjamin: Seef, Wolf, Wulf (Genes. 49, 27).

Chajjim: Chaim, Heyne, Heimann.

Chanoch: Hennig, Händel.

David: Tewel, Teweles.

Eliezer: Eleasser, Leser, Leyser, Löser, Laser, Lazarus.

Elijah: Elijah, Elie.

Emanuel: Mendel.

Ephraim: Fraime.

Feibel: Feibisch, Philipp.

Feidel. Feitele, Veit.

Feist: Feis.

Gabriel: Gafril, Gefril.

Gerson: Geronymus.

Ezekiel: Cheskel, Kaskel, Heskel.
 Jakob: Jaikif, Jainkof, Koppel.
 Jehudah: Judah, Jewel, Praise, Lion
 (Gen. 49, 9). Isaiah: Jessel, Jeess.
 Joel: Jool, Jolchen, Julius.
 Isaac: Eisech, Itzig, Eissig,
 Ickzack, Gitzok. Israel: Isril,
 Isserl, Srul.
 Katz: Kahn, Kohn, Cohen.
 Levi : Leib, Lob, Low,
 Löbel, Leopold. Lucas :
 Lickes.
 Manasseh:
 Mones, Mannes.
 Marcus: Marx,
 Mordchen.
 Mose: Mansche, Mosche, Mosse, Mosen,
 Moritz. Naphtali: Zewi, Hirsch, Hirschel,
 Cerf. (Gen. 49, 21).
 Solomon: Schlome,
 Salman, Salmuth. Samuel:
 Shmuel, Sanwil.
 Sender: Sendel, Alexander.
 Simon: Schimme, Schiman,
 Schimchen, Simmel. Simson: Samson.

Sachregister

- Ab = one month. I, 35.
- Adar = one month. I, 35.
- AbBetDin = the chairman of the court (Bet Din).
- Alia = climbing onto the podium during the recitation of prayers. The recipient of Alia speaks aloud, but the text is read by the Baalkore, a learned reader.
- Aliyah = ceremony. I, 26.
- Am haarez = plebeians, lower class among the Jews. I, 50.
- Aramai = Everything that is not Jewish, i.e. not circumcised.
- Arba Kanphot = prayer cloak. I, 32.
- Arel = No Jew, or Jew before the Entry into Jewry. Literally: uncircumcised.
- Aschre = prayer at the morning service. I, 26.
- Asifa = General Assembly. I, 47.
- Auctions in the synagogue. II, 32.
- BaaleTekiot = horn blowers, New Year. I, 77.
- BaalKore = learned reader at the Alia. I, 27.
- Baholes = confusions. II, 286. Batchan = jester and musician. I, 42; II, 297.
- Batlan = 10 men who must always be present in the Bet Ha midrash. I, 227 No. 74.
- Bedika = contemplation of the slaughtered. I, 116.
- Bedikat Harea = legal inspection of leased livestock. I, 104, 226 No. 56.
- Circumcision. I, 44.
- Bet Din = court house. I, 39.
- Bet Din duties of the. I, 48.
- Bet Hakneset = main synagogue. I, 38.
- Bet Hamikwa = bathhouse. I, 38.
- Bet Hamidrash = prayer house and
- r
I, 38.
Bezzibur = assembly prayer. I, 227 school.

No. 74. Bikkur Cholim =
Brotherhood of the Care of the
Sick. II, 72, 142.

Brotherhoods. I, 25.

Brotherhood of the Furriers. I,
213. Brotherhood of the
butchers. I, 157. brotherhood of
tailors. I, 191. Brotherhood of the
Charities.

Collection box. I, 97.

Brotherhood of Ner Tamid =
Brotherhood of the perpetually
burning lamp. I, 141.

Chaber = colleague, brother. Used to be
given as a title for members of a
scientific corporation. Later it
changed to Morenu, with Chaber
remaining as the designation for
those who had no Talmudic
education. I, 141.

Chacham = scholar. I, 28.

Chaliza = ceremony

because of

Refusal to marry the widow of the
brother who left no children.

Hanukkah = Feast of the Maccabees,
altar or festival of lights. I, 81.

Chartschi = free board and lodging
with the parents-in-law. II, 301.

Chasata = right of possession of
land. I, 28.

Chasan = cantor. I, 77.

Chatfan Mol = feast. II, 47.

Cheder = primary schools. I, 49.

cheder hakahal = kahal house. I, 38.

Cherem = great banishing curse. I,
2935.

Cheskat Jischub = power of the Kahal
over his territory. I, 28.

Chewra Kadischa = Brotherhood
of the Undertakers of the
Dead. I, 63.

Chewra Pekuda = a
command. Chewra Shibea

Keruim = a

- Brotherhood which does not allow more than 7 aliases in the reading of the Saturday section from the 5 books of Moses on the morning of each Saturday in the general house of prayer. I, 66.
- Chuppa = canopy for the bride and groom. I, 43.
- Cohen = descendants of Aaron. I, 27.
- Dajjan = judge. I, 46. darshan = a preacher. Derasa = reason for trefa. J, 20.
- DeroscheGeschank = a gift for the scientific lecture after the wedding ceremony; during the banquet the groom reads the already elaborated dissertation whose topic he has chosen himself.
- For the same, the parents, relatives and invited guests give him all kinds of gifts. The gifts for the groom and the bride became customary, even without the groom reading a dissertation.
- Elul = one month. I, 35.
- Ez Hachajjim: Tree of Life.
- Factor. I, 10; II, 313.
- Catcher of the Kahal. I, 228 No. 91.
- Gachlataa (Hachlataa) = document on property rights. II, 16.
- Galil = circle; the RabbGalil rules certain circles in the community.
- Gaon = great title of honour, belonging to the Jew who acts as a representative of Talmudic study.
- Gatraa = summons to appear before the court (Bet Din).
- Prayer candles. I, 228 No. 96.
- Secret pursuer. I, 147, 149.
- Gelile = governorate circle. II, 37.
- Gemilut Chasadim = Brotherhood of the Percentless. Loan Fund. I, 88.
- Gmiles Chesed = interest-free loan. I, 303.
- Haba = the oldest, also Gabbai. I, 27. 47 (Saba).
- Habdala = prayer over wine, liquor, bread in the synagogue. I, 55.
- Habdala = means the ceremony over a glass of wine with a burning light on the Sabbaths and other holidays. This ceremony signifies the transition from a festival to everyday life.
- Harachman = prayer at circumcision. I, 140.
- Stapler = outlawed. I, 147.
- Hekdesh = poorhouse, hospital. I, 38.
- Hundreds. I, 110.
- Iatku = butcher's shops. I, 227 No. 68.
- Ieschiba = Higher Talmud School. I, 32.
- Jjjar = one month. I, 35.
- Jkkar = lowest level of the Kahal members. Cfr. Tub. I, 47.
- Yom Kippur = Feast of Atonement. I, 52.
- Jore dea = second part of the Shulchan aruch. I, 18.
- Kabbalat Kinjan = ceremony of buying. I, 41.
- Kabbalat Seder = ceremony of buying. I, 41.
- KahalDuties. I, 48.
- Kapporet = cock sacrifice. I, 53.
- Kehilla Kodesh = Holy Community. II, 48.
- Kerua = reason for trefa. I, 20.
- K'tab = bill of sale. II, 42.
- Ketuba = marriage contract. I, 43.
- Kiddush = prayer over wine, liquor

or bread at home. I, 55.
Kinjan = ceremony of purchase. I, 227
no.

65.

Kislev = one month. I, 35.

Kisse Elijahu = chair of Elijah at the
circumcision. I, 45.

Kittel = a white shirt which is bent
over the dress by married Jews
when performing some ceremonies.

Kivot = at baptism. II, 26.

Kol nidre = formula for the release
from vows. I, 52.

Korobka = basket tax. I, 119.

Kosher. I, 18.

Kosher dance (at weddings). I, 43.

Lemaalot = candidate for one of the
offices in the Kahal or the Bet Din.

Maaruphia = right of possession of
movable property. I, 28.

Magaritsch = tip. II, 46. Mah =

Morje Haraâ. I, 969, 1023.

Marcheshvan = a month. I, 35.

Margish = Learned examiner of
the

The knife is used to sharpen knives used
for slaughtering cattle and birds. He
checks the sharpness of the blade with
his finger. He is so meticulous that no
detail can escape his attention. If, after
the slaughter of the victims, it is found
that the knife has had any irregularities,
the slaughtered livestock is considered
to be trefa and not worthy of food for
the Jews.

Medoa or Messirat Medoa = notice.

According to Jewish law (Tur
ChoshenHamishpat § 205), any
contract, even if formally made in
compliance with all the requirements of
the law, can be

If one of the parties to the contract has
registered Messirat Medoa, i.e. if this
party has provisionally registered two
witnesses in secret, the contract or the
act may be declared null and void if
these witnesses have signed the
contract or the act without verifying its
accuracy. The declarations
subsequently made by these witnesses
concerning the existence of Messirat
Medoa shall render the contract null
and void.

Melammed = school teacher. I, 49.

Menakker = at kosher slaughter. I,
21.

Meschores = a servant.

Messader = Dispatcher who deals
exclusively with the drafting of
divorce documents or files.

Mezuzah = roll on the door of the
house or room. I, 32.

Mikva = women's purification bath. I,
54; II, 338.

Minyan = private house of prayer. I, 158.

Minui = one who objects. II, 74.

mischebberech = singing on the
Wedding. I, 44.

Mishmorim = Brotherhood of the
Watchers.
II, 157.

Mishnah = collection of laws based on the
5 books of Moses (Pentateuch), based
on the ancient statutes and customs of
the Jews, consists of 6 parts and is
considered the first collection of laws
among Jews after the Pentateuch.

MaburaMishneh is the name of the
brotherhood that studies the Mishnah.

Misnioch = brotherhood, I., 23. (The
designation is unclear).

Mitzvot. This name is used to describe
some of the ceremonies involved in
reading the Pentateuch, in opening the
container in which the scroll is kept, in
opening the scroll, and in opening the
scroll.

- of the 5 books, when taking the scroll out of the container and giving it to the cantor, etc., all this is called mitzvot. This ceremony is sold to applicants and the resulting money is kept in the prayer house.
- Mohel = pruning I, 44.
- More Haraâ = religious expert in the community. II, 969, 1023.
- Morenu = scholar title. I, 45.
- Musaf = a part of the morning prayer as a supplement to the prayer on Sundays and other holidays after the reading of the 5 books of Moses has taken place.
- Music choir. I, 42.
- Nasi = prince, patriarch. I, 28.
- Nebela = carrion. II, 122.
- Nefula = reason for Trefa. I, 2.0
- Ner Tamid = Eternally burning candle or lamp, which is permanently in the house of prayer or with a brotherhood. The latter is then called the Brotherhood of Ner Tamid.
- Netula = reason for Trefa. I, 20.
- Niddui = small spell. I, 32.
- Nisan = month. I, 35.
- Nochri = gentile. I, 33.
- Otkuptschik = liquor tenant. II, 308.
- Otkup = rent for spirits. II, 308.
- Pan = the master of a factor. I, 11.
- Parashas = weekly sections. I, 229.
- Rabbi Gaon = chief rabbi. I, 207.
- Parnes = head of the Kahal. I, 28.
- parnes chodesh = head of the village. I, 67.
- patrician = noble class among the Jews. I, 50.
- Pesuka = reason for Trefa. I, 20.
- Pidjon Shebuim = Brotherhood for the ransom of Jewish prisoners. I, 98.
- Pilpul = pointed dialectic. II, 299.
- pinkes = minute book. II, 65.
- Plate divider = Distributor of food vouchers. II, 91.
- Pleban = Catholic priest. I, 67.
- plebeians (Am haarez = lower class of the Jews. I, 50.
- Podrjatschik = supplier. II, 324.
- Poel Zèdek (recht Tuender) = an honest worker. Among the Jews, this name is used to refer to the called the "Brotherhood of Tailors".
- Poritz = Pan of a factor. I, 11.
- Quater = calls of the shamash at circumcision. I, 44.
- Rabbi = Reb = Talmudist. II, 79.
- rabbi = clergyman. I, 46.
- Rachash. This word consists of the following words: Rabbi, Chasan and Shammash. Under the term Rachash, the Jews collect a fee from the sums of the dowry and from the marriage in favour of the said officials.
- Reb = Rabbi, Talmudist, an educated Jew. I, 225 No. 38.
- Rosh Bet Din = President of the Bet Din.
- Rosh Hashanah = New Year. I, 35.
- Rosh Medina = representative of the whole circle. I, 47.
- Rosh = head = starost or elder of the community. I, 59.
- Sandek = godfather at circumcision. I, 68.
- Sandek (from Greek syndic) = Personality who holds the newborn on the lap during circumcision. (S. o. Sandek.)
- Sarwer (from the French Servant) = the oldest master of ceremonies during a feast.

Shachrit = the morning prayer.

Sh'tarShalomSachar = a document issued to the daughter by her parents, according to which she is entitled to the same inheritance rights as the sons.

Shadchan = Shadchen = matchmaker. I, 42.

Slaughter. I, 18.

Sh'tarChaziSachar = document given by the parents to the daughter, according to which she is entitled to half of the inheritance which falls to each of the sons. According to the Jewish laws, if there are male successors or the children of the same, the daughters do not inherit any property from the parents; therefore many wealthy Jews, when they marry, confer upon the daughter the right to inherit her share by the execution of this document. II, 15.

Sh'wuim = prisoners. This term is used to describe those Jews who are interned by non-Jews.

Shalom Sachar. II, 16.

Shammash = servant at any Jewish institution. At the Kahal he is called Shammash Kahal and performs the following duties: of a business manager, notary, etc. At the Bet Din he is called Shammash Bet Din and performs the duties of a court clerk. As a shammash in the prayer houses, he sells mitzvot and looks after order. At the brotherhoods the shammashim have to do the orders of the elders, of course within the framework of the brotherhood. I, 27.

Shammashim Weneemanim =

Municipal notaries. I, 125.

Shammata = little spell. I, 32.

Shamai = taxator, personality, which, in compiling the registers for the collection of taxes and other fees, estimates the financial circumstances of all those who are entered in the register.

Shantos gedolot = curses to eternal damnation. I, 64.

Sh'tar Chaliza. II, 16.

Shebat = one month. I, 35.

Shebuoth = Feast of Weeks, Pentecost. II, 89.

Shebua deoraita = oath based on Mosaic laws. I, 34.

Shebua Hesel = Oath based on Talmudic laws. I, 34.

Shebura = reason for Trefa. I, 20.

Schemoné Eshré = prayer. I, 26; II, 290. Shir Hamaalot = talisman with the 121 Psalm. I, 44.

Schleiw Warne = feast. II, 47.

shochet = shepherd. I, 18.

Schotrê Benê = head of the tithes. II, 151.

Schtadlan = advocate for private individuals in all matters which they have brought before the Kahal. (Representative of the Jews in Poland to the government.) II, 22.

Shulchan aruch = Ritual work of Joseph Karo. I, 19.

Schulklöpper = a house servant at the main houses of worship. He is obliged, even now, every day in the morning and on the eve of the Sabbath and other holidays, to go through the streets before the beginning of the service and to strike the houses with a hammer and to invite with a loud voice to come to the house of prayer. I, 93.

Segal = Levit. I, 27.

Selichôt = prayers of repentance. II, 38. server = sarver = servant at the Wedding. I, 43.

Simchat Torah = the day of celebration at the end and beginning of the annual reading of the 5 books of Moses. This day is celebrated in the autumn after the course of the 7 days of the Feast of Tabernacles; second day after the feast day of ShemineAzeret, which follows without intermission after the feast days of Tabernacles. All male Jews, even little boys, receive Alia on this day and make sacrifices for the benefit of the houses of prayer, jumping, refuelling and rejoicing.

Siwan = one month. I, 35. synagogue. I, 37.

Synhedrion = Civil and State Court. I, 39. (Sanhedrin.)

Tallit = prayer shawl. I, 32.

talmud chacham = scholar. I, 30.

Talmud Torah = school for the poor. I, 52. tammuz = one month. I, 35.

Tebet = one month. I, 35.

TefillaLicht = candle which burns in front of the reading desk at which the cantor performs the service.

Tefillin = small cubic boxes made of leather, in which 4 verses of the 4 books of Moses are written on parchment. The tefillin must be worn by every Jew over 13 years of age during morning prayers, one box (tefilla) on the forehead and the other on the left arm above the elbow, except on the Sabbaths and other holidays.

TehillimSager = poor people or boys who are asked into a house where there is sickness or death.

to recite psalms; this is the business that the Batlans usually engage in.

Tekiat shofar = horn blowing on the New Year.

I, 37.

Tikkuat Kaph = promise by handshake. II, 124.

Tishri = one month. I, 35.

Torah = scroll of the 5 books of Moses. I, 26. Tosephot Ketuba. II, 15.

Trefa = impure. I, 18.

Tub, Tubim or Tuwim = representative of the community. In the Kahal hierarchy, the rank Tub is the second level from the three, which are: Jkkar, Tub, Rosh. In order to approve the legislative acts concerning all matters occurring in the community, an assembly of at least seven Tubim of the city is necessary. I, 59.

Watch Night. I, 44.

Waditin = an honest man who performs his prayers every morning at sunrise.

WeAdar = one month. I, 35.

Tzaddik = Wonder Rabbi. II, 286. zedaka Gedola = brotherhood of the Great Charity Fund. I, 177, 227 No. 80.

Tenships. I, 110.

Zizis (Zizit) = tassels on the prayer shawl. I, 32.

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Brafmann
DAS
BUCH
VOM
KAHAL

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