

SPECIAL ARTICLES



FELIX M. WARBURG

1871-1937

FELIX M. WARBURG

By CYRUS ADLER

I have had, on a number of occasions, the sad duty of preparing biographical sketches of friends and associates who had passed away. They were always my elders. This is the first time I am called upon to describe the life of a friend and associate younger than myself.

Felix M. Warburg, banker, philanthropist, Jewish communal leader, promoter of higher education, lover of the fine arts and of music, was born in the City of Hamburg in Germany on January 14, 1871, and died in the City of New York on October 20, 1937.

As a guide in the preparation of this sketch there are many recollections and many letters, but I have been especially privileged to use a unique document, a sort of autobiography which describes many of his interests and expresses some of his thoughts and aspirations. He entitled it, "Under the Seven Stars," and wrote it in December, 1926, prior to taking a world cruise.

The Warburgs had until recently been known as a family that lived in the town of Warburg, Germany, up to 1600, and not long thereafter—I think in 1612—moved to Hamburg-Altona, where they engaged in banking. The present firm of M. M. Warburg and Co. was founded in 1797.

In an article in the *Jewish Encyclopaedia* about the Warburg family there is mentioned a tradition that they had originated in Bologna, Italy; and more recently in a book on Venice by Doctor Cecil Roth, it is surmised that the family was settled in Venice and bore the surname del-Banco.

The Warburg family was very prolific and the branches moved to various other countries: Denmark, Sweden, England and the United States.

The title "Under the Seven Stars," which Felix Warburg gave his biographical material, indicates the sentimental

touch which actuated him and his family. Here is what he wrote: "The seventh star, popularly called the dipper, always played a sentimental part in my life. We were seven children at home in Hamburg, and, long before the wireless was invented, when we were separated, we felt that by looking at that constellation we were sending messages to each other."

The father of Felix Warburg was named Moritz, and his mother, Charlotte Esther Oppenheim, and there were seven children. The home influence was very strong. He wrote, "Kindliness was the key-note of the household and from the first ten pfennig piece that was received as an allowance it was made our duty to put one-tenth aside for charity, according to the old Jewish tradition." These pennies, he said, were administered with a feeling of full responsibility, and that rule never left him.

From his boyhood he showed a love for animals, and so in later years he carried on this tradition by owning beautiful horses and farm animals, keeping them well in his country place, and even earning championships and cups for his horses and cows.

The Alster at Hamburg was filled with little boats, and Felix and his brothers also had a boat, a row-boat, which they named after their mother, the *Carlotta*. Many years later, in America, when he owned a fine yacht he named it the *Carol*, after his own granddaughter. This love of the water and the sea played a large part in his life, and on the *Carol* he was a veritable sailor-commander. It was on this boat that he found time for work, time for relaxation, and time to be a charming host.

His education was carried on in the old classical *gymnasium* where he acquired a good working knowledge of Greek and Latin, but there was no instruction in the modern languages. One of the teachers who had a decided influence upon his life was a certain Doctor Klaussmann, who, instead of retiring with his colleagues to the teachers' room during recess, stayed with the boys and talked to them about things which interested him: art and the excavations in Egypt and in Greece. And it was these chance talks during the recess hour which inspired in

Felix Warburg in later years a strong devotion to art and archaeology.

Then there was music in the household, and as a boy he received instruction on the violin. He had to trudge for forty minutes, often in rain and snow, with his instrument, to take his violin lesson. He never thought himself a good performer, but this early instruction endeared the violin to him, and influenced him in the purchase of Stradivarius instruments. He had a fine voice and studied singing for some years, even continuing his lessons during the early years of his married life.

In the harbor of Hamburg he used to see huddled together the emigrants who were fleeing from other countries to America on account of persecution. These scenes made a deep impression upon the boy and, when he came to America in 1894, his first activity for social improvement was becoming a member of the Board of Directors of the Educational Alliance, established to aid the immigrants. He served this institution as secretary for a good many years. Later on, when there was a larger influx of immigration into New York, he helped to create an Annex to the Educational Alliance to facilitate its work.

At the age of sixteen he left home to go into business. He went to Frankfurt and lived with his maternal grandparents, the Oppenheims. His grandfather, Nathan Marcus Oppenheim, was engaged in the sale of precious stones, and this was Felix Warburg's first business; but in addition to being a business man his grandfather was a good linguist and had a fine knowledge of painting and wood-carving, and other fields of art, which he inculcated in his grandson. This apprenticeship, as it were, with his grandfather lasted from 1888 to 1894. During it, he acquired his business experience and traveled a good deal in Central Europe. Particularly, early books and prints interested him and it was the influence of these years in Frankfurt that laid the foundation of his extraordinary collections of etchings and prints of all kinds which have delighted so many of his friends and guests. It was likewise under the influence of his grandfather that he studied English, French and Italian, acquiring a good knowledge of these languages.

The years which he spent with his grandfather were the years in which his character was really formed.

In the summer of 1894, Mr. and Mrs. Jacob H. Schiff and their only daughter went on a visit to Germany and, in Frankfurt, the two young people met. They at once formed a mutual attachment. In March, 1895, they were married and laid the foundations of a happy and abundant life in New York. He was naturalized as a citizen of the United States in 1900. This union resulted in five children, a daughter and four sons: Carola, married to Walter M. Rothschild, Frederick, Gerald, Paul and Edward, all of whom remained in New York and in their several ways are continuing the family tradition. In 1897, Felix Warburg entered the firm of Kuhn, Loeb & Co. and was the senior partner of the firm at the time of his death.

Two of his very first interests after the Educational Alliance were the establishment of a playground on the East Side of New York City, and extending the Henry Street Settlement and its visiting nurse service, largely through the inspiration of Lillian D. Wald. In conjunction with President Charles C. Burlingham of the Board of Education, Felix Warburg was instrumental in having trained nurses in the public schools of New York, a service which was unknown prior to 1900.

Mayor Seth Low appointed Mr. Warburg a commissioner of the Board of Education of New York City in 1902, and one of his first interests there was in connection with the so-called truant schools. He examined one such school and found it dark, almost like a prison, and he put much effort into bettering conditions in these schools. He was instrumental in the establishment of a parental school at Richmond Hill. In the first experiment he used the cottage system, without walls or fences, to take care of children with truancy tendencies. His indignation was aroused by the way backward children were treated, particularly the use of dunce caps, and he led in the move to establish special classes for deficient children, to make them happier, and also not to hamper the more intelligent children who could go ahead more rapidly in separate classes.

It was the custom in those days to place all blind children, or children with badly deficient eyesight, into institutions. At his instance, after these children were instructed to read the raised print, they were put into classes in regular schools with seeing children and thus led a more normal life. His interest in the blind did not stop with the children but extended to adults, and he had much to do with the improved opportunities for the blind resulting in the establishment of the New York Association for the Blind. It was at the instance of Doctor Emmet Holt that the Babies Hospital was established, initially as part of the fight against trachoma. Felix Warburg was treasurer of the building fund and helped to erect the hospital, and he became a director of the Solomon and Betty Loeb Home for Convalescents in Eastview, Westchester County, N. Y.

Mr. Warburg's interest in children drew his attention to the manner in which juvenile delinquents were dealt with who, when arrested even on minor charges, were taken into the general courts. The courts had difficulty to know what to do with these children and so a social worker of the Educational Alliance attended the court sessions and followed up these cases. This was the beginning of the probation work which has since become so general. Felix Warburg and Homer Folks were appointed the first New York State Probation Commissioners by Governor Charles E. Hughes. Felix Warburg was one of the founders and the Chairman of the Board of the American Arbitration Association, which is a consolidation of the national organizations for arbitration in the United States and applies the system of arbitration in nineteen hundred cities.

As time went on, however, the business of Kuhn, Loeb & Co. grew and required more attention on the part of the younger partners, and the Board of Education, on the other hand, made increased demands upon the time of its members, so that in 1905 Mr. Warburg felt impelled to retire from the Board to give more time to business.

However, the banking business could never be his sole occupation. He writes: "During these very active years, neither my wonderful Father-in-law, Mr. Jacob H. Schiff,

nor the rest of us could cut ourselves off from activities outside of business." One of these activities from which he derived a great deal of satisfaction was as a member of the Board of Trustees of Teachers College of Columbia University. He was an admirer, and as he says himself, was fascinated by Dean James H. Russell, who served as the active Dean of Teachers College for a period of thirty years. Through this connection Felix Warburg also became associated with the Horace Mann and Lincoln Schools.

One of his strong characteristics, which was displayed in many directions, was his desire for organization. He disliked waste in administration and overlapping, not only waste of money but also waste of energy. It was this trait which caused him to devote a good deal of energy, against a strong opposition, to the establishment of the Federation for the Support of Jewish Philanthropic Societies of New York. He had studied the cost of collecting for each individual institution on the old plan of selling tickets and giving parties, and found in some cases that the expense of collecting money in this manner was 60% whereas only 40% went to the institutions. It was, therefore, not only his desire for organization but also his eagerness to benefit to a much greater degree those who were obliged to be recipients of help in the hospitals or other welfare institutions that led him to this activity. In this work, I think, he differed with his Father-in-law, of whom he always spoke with admiration and affection, for Mr. Schiff was one of the last of the presidents of large organizations, to give his consent to having the Montefiore Hospital join the Federation.

While Mr. Warburg provided a scheme of rotation in office so that he remained President of the Federation only a few years, and various men have served since the foundation, he was Chairman of the Board and a member of the Executive Committee, and kept his hand close to the steering wheel of this organization.

This association of many philanthropic societies in New York as well as similar bodies in other cities required trained workers. He became greatly interested in the Training School for Jewish Social Work, which afterwards

became the Graduate School for Jewish Social Work, and he was a member of the Board, and Chairman of the Executive Committee.

Undoubtedly the greatest effort that he made to benefit others was in the establishment of the Joint Distribution Committee. As soon as the World War started and it was obvious that a large part of the War would be fought in the zone in which six or seven million Jews lived, particularly Poland, Russia and Galicia, many worthy people started organizations to collect funds for the sufferers in the War zone. It was not possible to combine these efforts, though they did gradually come in to the hands of three Committees, the American Jewish Relief Committee, the Central Relief Committee and the Peoples' Relief Committee. Even these did not succeed in abolishing altogether the small separate collections by what were known as the *Landsmannschaften*. But what Mr. Warburg succeeded in doing, about six or eight months after the outbreak of the War, was to get an agreement that there should be one organization that would distribute these funds. The Joint Distribution Committee was made possible as much by the tact of Mr. Warburg as by any other single factor. As far as I can recall the early years, the differences of opinion were quite strong, but under his chairmanship no vote was ever taken. Everything was done by unanimous agreement after full discussions, sometimes very long, which preceded this unanimity. This Committee has up to the present time distributed in the neighborhood of \$90,000,000, and has worked in forty-two countries.

It would be quite impossible to give in any detail Felix Warburg's labors in connection with the Joint Distribution Committee, but one of the things that he himself considered an achievement was the effort made to repatriate the Siberian prisoners,—soldiers in the armies of the Central Powers taken prisoner by the Russians and interned in Siberia who, for three or four years, had been shipped with the moving armies from place to place, were herded in stockades and were dying by the thousands. In this effort he joined with the American Red Cross, the Catholic Welfare Council, the Federal Council of the

Churches of Christ in America, and other organizations, and he once appeared before the Secretary of State Bainbridge Colby, representing all these organizations.

So greatly was he absorbed in this work during the War and early post-War periods that he virtually gave no attention to business and little to other activities. I was once present when a gentleman asked Mr. Schiff if some of the other young men in the firm could not take up certain pieces of work, and Mr. Schiff replied, "We have given you all of Felix Warburg."

The work of the Joint Distribution Committee was carried on in close association with the American Relief Administration of which Mr. Herbert Hoover was the head, and a warm friendship grew up between these two men. One of the first tasks that Felix Warburg undertook that brought him in close contact with Hoover, who was then Food Administrator, was the latter's desire to obtain a census of the food supply of Greater New York. All the food obtainable had to be shipped to the armies abroad, and Mr. Hoover had to be sure that there would not be too great a shortage of food-stuffs in America. The request for information which had been sent out from Washington to the food dealers had been mostly disregarded. Mr. Warburg writes, in his recollections, that he had had no experience whatever in this kind of work and Mr. Hoover told him that there was no appropriation for it, and that he would have to rely upon volunteer efforts. He was able to turn to Dean Russell of Teachers College, through whom he obtained the aid of some five professors of that institution. He then went to the Board of Education and also to the Metropolitan Life Insurance Company, and secured their permission to use their tabulating machines. Cards were worked out to collect the information required in the simplest way. Finally, he turned to the city government, the Mayor and the Police Commissioner, and with their aid questionnaires were handed to the food dealers on a Thursday, and the replies called for within a day or two. In this way satisfactory information was secured which was required at Washington. This was indeed a

great effort; it was a case of making bricks without straw, and it indicates Felix Warburg's administrative ability and also his imagination.

The tragedy of the Jews in Russia, after the Soviet régime became fixed, was unspeakable. After the Peace of Brest-Litovsk and the setting up of Poland, Latvia, Lithuania and Esthonia, each as separate states, there still remained in the Soviet Republic over 2,800,000 Jews. There was a large religious class; about 50% of the population were engaged in petty trading; only a comparatively small number in artisanship and agriculture. The great majority of the Jewish population were among the so-called declassed, without any possibility of living anywhere decently or where a livelihood could be made which did not put them outside of the pale of the law. Agriculture seemed to be their only hope, so a great plan was formed for the settlement of large numbers of people upon the soil, particularly the fertile soil of South Russia. I remember a dinner given at Mr. Warburg's house at which Mr. Hoover was present and at which the two leading spirits were Julius Rosenwald and Felix Warburg. As a result of that and some later conferences, a huge sum was raised, not on an eleemosynary basis but on a basis of actual loans to the settlers, and during the ensuing ten or twelve years over 250,000 Jews were settled on the soil in South Russia and became prosperous farmers. A very considerable part of the remainder of the Jewish population have gone into industrial life and, with the exception of the rabbis and religious teachers, for whom the Soviet Government has no use, the Jewish population in Russia is as well off as any other part of the population. Felix Warburg, with the great help of Julius Rosenwald, and the devoted work of James N. Rosenberg, and the ever skillful management of Dr. Joseph A. Rosen, aided in this wonderful transformation of the population.

In 1927, Mr. Warburg decided to visit Russia and see with his own eyes whether the glowing reports which had been given him were correct. He was more than pleased

and felt satisfaction at having been one of those that had been enabled to render so many hundreds of thousands of people self-supporting.

He had been for many years a member of the American Jewish Committee and pretty regularly attended its Annual Meetings. During the last ten years of his life, he was a member of the Executive Committee and one of its strongest supporters. His wide knowledge of affairs in Europe and other parts of the world made him a valuable colleague and advisor, and his sound judgment was of enormous service in the work of that Committee.

I can here enumerate only a few of his various interests in Jewish educational work. He was a generous supporter of the Hebrew Union College in Cincinnati and a devoted Director of the Jewish Theological Seminary of America, whose Board he entered in 1902. He was active in helping to build up this Institution, was especially interested in its Teachers Institute, helped the Seminary Library, and was really the founder of the beautiful Museum of Jewish Ceremonial Objects, contributing the greater part of the collection. He served on the Building Committee for the new buildings, and his good taste and sense for beauty were extremely helpful in the construction of these three buildings.

I shall not endeavor to make any record of Mr. Warburg's gifts to the Seminary except one, which was so characteristic. When Simon M. Roeder reached his eightieth birthday, a member of the Board gave anonymously \$10,000 to establish a scholarship in honor of Mr. Roeder, and that member of the Board was Felix Warburg.

It was Prof. Paul Sachs' interest in establishing a Museum of Fine Arts in Boston that brought about Mr. Warburg's contact with the Division of Fine Arts at Harvard University. He was elected a member of the Board of that Division and, later, to the chairmanship of the Division. It was through this and the development of the Fogg Museum that he had strengthened his interest in beautiful things and particularly his enthusiasm for paintings of the old Italian school.

While he had little to do with the Semitic Museum which, as he put it, "my dear Father-in-law presented to Harvard," he enjoyed the friendship of the members of the staff of that department at Harvard, and the objects and models that he had seen there came to his mind when he first traveled in Palestine. His first visit to Palestine was undertaken at the instance of Mrs. Warburg. He was entranced with the country. He gradually came to feel more and more strongly that it was his duty and that of other Jews who were not Zionists to devote themselves to the upbuilding of Palestine.

Always wanting facts before taking action, he helped to organize the Joint Palestine Survey Commission which consisted of himself, the late Lord Melchett, Doctor Lee K. Frankel and Mr. Oscar Wasserman. This Commission sent out experts to Palestine and presented a very methodical and splendid report. This had been sponsored by Louis Marshall, and all these steps were followed by the organization of the enlarged Jewish Agency in Zurich in August, 1929. Into this effort Felix Warburg threw all his charm and grace, and helped smooth out the difficulties which were bound to arise in a gathering of this sort. That the initial effort was a success is known to all, but he had in the meantime also shown his interest in other Palestinian efforts—in the Palestine Economic Corporation, in the Dead Sea development, in the purchase of an orange grove, where at one time in happier days he hoped to spend one month every year in the Holy Land.

His Palestinian interests were deepened by his stay in Palestine in the year 1929, coinciding with the Passover. He and Mrs. Warburg, four of his brother's family and my family, all had the opportunity of living together in the building of the American School for Oriental Research in Jerusalem. The excavation of the third wall, almost outside of the windows of the school, the general archaeological activity then going on, and the fine devotion of the American scholars, aroused his interest and made him a warm friend of the school. He was an active Trustee of the American School and greatly aided the institution by his generosity and sound advice. I remember many things

we did that year in Jerusalem which I have not time to recount here, but it is a happy memory.

The idea of a University in Jerusalem on Mt. Scopus fired his imagination. He felt that the Jewish religion and Jewish learning should get their share of inspiration out of the historic surroundings in Jerusalem. "Situated on Mt. Scopus," he wrote, "and looking toward the Dead Sea and Moab, and toward the north side of Jerusalem and its many historical points, it will, I hope, bring that warmth and inspiration to the teachers of the Jewish religion as it has to us." And this idea moved him and Mrs. Warburg to make the first large substantial gift to the University in memory of his own parents, the income to be devoted to the Institute of Jewish Studies.

He was enormously interested in the proposed Huleh Concession and wrote jubilantly in the Spring of 1936 about what he hoped would be the beginning of that plan.

The riots of 1929 and the resulting disasters to many people engrossed his attention and he was active not only in the collection of a great Emergency Fund but in its administration.

The Passfield White paper aroused his indignation and he resigned from the chairmanship of the Administrative Committee of the Jewish Agency, though he remained a member of the Council and continued his active interest in its work. This White Paper, issued by Lord Passfield, then British Colonial Secretary, was highly unfavorable to the Jewish cause and in many ways negated the Churchill White Paper of 1922 which had defined the Balfour Declaration, though this was accepted by the World Zionist Executive, and it was upon this basis that the Mandate was awarded and accepted by Great Britain.

Felix Warburg visited Europe twice in the year 1937, in March and in the beginning of August, the first visit mostly, and the second visit solely, in connection with Palestinian matters and largely to register his views against the proposed partition of Palestine, and if possible, to prevent the consummation of the plan outlined in the report of the British Royal Commission, headed by the late Lord Peel.

Before going to Zurich, in the summer of 1937, he had planned a conference of Jewish leaders and friends from all parts of the country. This was in connection with the Council of Jewish Federations and Welfare Funds, but it was more an endeavor at a meeting of minds at which all Jewish questions could be discussed. He was the host to about one hundred and fifty men at Briarcliff Lodge, New York. It was an interesting gathering and he himself was at his very best on that occasion. It was one of the high lights of his Jewish activity.

The largest Young Men's Hebrew Association in New York, and probably in the country, was and still is that at 92nd Street and Lexington Avenue, New York. The original site and building were presented by Jacob H. Schiff, and Mr. Warburg was for quite a number of years President. Though not the pioneer Young Men's Hebrew Association of the country, it was the strongest. Gradually, Felix Warburg felt with regard to the work of the young people, as he did in many other things, the need to strengthen the organization by cooperation with similar organizations. There was a good deal of discussion as to the name of the proposed organization, because there were centers and educational alliances, etc., which did not have the name Young Men's Hebrew Association. Finally, in order to include all interests, the rather cumbersome name, Council of Young Men's Hebrew and Kindred Associations, was adopted, and of this organization, of which he was the moving spirit, he became President.

In 1914, when the bill for the incorporation of the Council and of the Trustees of the Council had been signed by the Governor of New York, it had such significance for Mr. Warburg that he celebrated the event by a dinner and a meeting at his house on April 22 of that year. Through the necessities of the War, this organization became a constituent—it may be said the most important constituent—of the Jewish Welfare Board, and it continues its influence through this organization.

The Young Men's and Young Women's Hebrew Associations and Jewish Centers became one of the very strong interests of Mr. Warburg. In season and out of season, he devoted himself to them. He went to many cities to

help organize or dedicate such Centers. He had the perfectly sound view, which he advocated at every opportunity, that the young people must be given adequate facilities for wholesome association and recreation and for cultural activities, general and Jewish.

He always had a strong interest in music. He had a good deal to do with the upbuilding of institutions for music in the City of New York, but his first effort was in a very small way at the Educational Alliance where a music school was started to give the people in the neighborhood an opportunity to enjoy good music. From this, came the music school settlements and, gradually through his connection with the Institute of Musical Art and the Juilliard Foundation, of both of which he was a Trustee, a merger between these two Institutions was brought about. He was greatly interested in the New York Philharmonic Orchestra and the Schola Cantorum, and he speaks of the Stradivarius Quartette which he founded "as playing at this moment the four glorious instruments of Stradivarius which I had the privilege of putting at their disposal." He was a constant attendant at the opera which was one of his chiefest joys.

The American Museum of Natural History, of which he became a trustee, greatly attracted him not only because of the explorations it conducted and collections it gathered, but also because of its great educational value. He always considered it a privilege to associate with people who devoted their lives to anything idealistic. But with his practical sense, one of his labors in the American Museum was to establish a pension system, and, in general, to look after the welfare of the staff and employees.

Although, as far as I know, an adherent of the Republican Party, he was a great admirer of Thomas Jefferson, and this, I think, largely because it was due to Jefferson that the amendment which granted religious liberty to all the citizens of the United States, was added to the Constitution. He felt that Jefferson was just as much entitled to a shrine as Washington, became interested in the Thomas Jefferson Memorial Committee for the maintenance of Monticello as a national monument, and gave substantial

support to the acquisition of the home of Jefferson at Monticello. He was appointed a member of the Thomas Jefferson Centennial Commission, by President Coolidge.

The extension of the park system of New York, and particularly of Westchester County, was a subject to which he gave a great deal of thought and excellent work. He was a member of the Westchester County Park Commission and, as a resident of Westchester, he was very much interested in the efforts of the Westchester County Historical Society to seek out the historic spots and set up modest memorials of the great historical events that had taken place in that County.

In his work he was a combination of industry, patience, and long suffering. I do not speak of his business, which I am not going to bring in here. But I do know of his method of dealing with Jewish and public affairs. He read hundreds and hundreds of documents, long and short; his brief case was always with him, and very often the late hours of the night and the early hours of the morning were given to the reading of these documents. When anything important was stirring in Europe or Palestine, the mail was too slow, and cablegrams winged their way over the Atlantic. And then, there came the trans-Atlantic telephone which he never hesitated to use when a point could be cleared up rapidly. On the other hand, he could have the vision for making a plan, which might take five years or ten years or even longer for its realization, and he knew that for certain things one must wait.

His Hebrew name was Baruch, "blessed," and was translated into the Latin Felix, "happy". These designations were most appropriate. If one wished to be a little mystical or philosophical, one might also think that his names influenced his life. This life meant blessing and happiness to so many others who called him friend and to many thousands who had never seen him. He had a gracious and sometimes dazzling smile. Through the greater part of his life, this never left him. So fortunate was he considered that when he went on travels, even the weather smiled on him, so that, among his intimates, sunshiny weather came to be known as "Felix weather."

He was fond of nature. He loved the out-of-doors; he loved to walk, to ride, and to sail, but he frequently gave up these pleasures to sit long hours at meetings at which problems were discussed that he thought required his attention, always for the benefit of others. He rather belittled people who spent too much time on sport, or card playing, or any of these, to him, not worthwhile things.

He was always willing to share with others his beautiful country estate which he built up in White Plains. His first natural desire was to have his brother, Paul Warburg, in the same vicinity. So he persuaded his brother to come and examine the country and a house was built within a half mile, so that the two brothers and their families had their independent lives and nevertheless could be much with each other. And then, when his daughter was married, a house was built on the estate for her. But there were other houses on the estate, small houses, which he liked to lend to young people, to young married people, or to several young women who were interested in gardening, so that they might have beautiful summers and learn how to take care of a garden and enjoy it; and this he did too for the sake of his own children that they might have young companions and come to look on this estate as their country club.

Though really a very active man, he loved certain kinds of repose and I think he got this at a concert or by reading a book. He wrote me in the summer of 1935: "It is amazing how lazy one can get so quickly. For you to be sitting in the sunshine of Hawaii doing nothing, and for me to be twenty-one days on a boat enjoying wind, weather, sunrise and sunset, is quite a jump from our daily occupations, and I feel more and more what I always claimed—that the people who say they love their work are blooming liars. We are all loafers by nature."

He was fond of tennis and loved to play with his own children and it was only, I think, when they got more skilful than he that he resorted to golf, though never very actively.

Felix Warburg was a man internationally known. When he was in New York, whether at his office or his home, all sorts of people from all sorts of countries, visited him,—

relatives, businessmen, artists, painters, sculptors, musicians, and everybody who had a plan for the betterment of the Jews or the betterment of the world—and he was a patient listener. When he crossed the ocean, his cabin was a sort of center, and I have seen him in hotels in London and Paris, where his ante-room or little parlor almost looked like a public office.

But New York may not have an idea of the way in which his influence reached through many communities and in many parts of the world. His ideals for learning, for beauty, for the general welfare of mankind affected even some people who had met him but once, and they have written letters to his family and, for that matter, to me telling of this influence.

The lines which were found on his desk and were daily before him described him better than anything that I can write:

“I shall pass through this world but once,
Any good thing, therefore, that I can do,
Any kindness I can show to any human being,
Let me do it now.
Let me not defer it nor neglect it,
For I shall not pass this way again.”

He was a handsome person, always most exact in his dress for every occasion, his buttonhole invariably adorned by a white carnation. He loved his place in the country and lamented the long hours which he often had to spend in the city during the beautiful spring and autumn days. Once he said, “If I had the job of gardener here I might enjoy this place.” For landscape gardening he had a true eye. He knew where trees should be and when they should be thinned out, and just where a beautiful vista might be secured.

Felix Warburg was a very keen observer of details. He judged others somewhat by their powers of observation. He thought it was a very useful and even necessary trait and often deplored the fact that our schools did not train people in this way.

Naturally, even this blessed and happy life had its sorrows and its trials; sorrows in losing parents, relatives and

dear friends, which come to all of us. The Great War was a time of extreme difficulty to him, as it was to every American born in Germany, and especially to one, part of whose family still resided in Germany. But he never wavered in his loyalty to his adopted country, nor in his willingness to give any service during the War to help America.

But I think that the Nazi triumph in Germany, in the beginning of 1933, shook him as no other misfortune had. After all, he was born in Germany. It was his native country. He regarded it as a splendid land of high ideals. And when this new era of brute force and lawlessness and general degradation of everything that was noble and fine spread over the land, he used to say, "I am so ashamed that this has happened."

In his Will, he followed the old Jewish custom of what is known as Ethical Wills, giving advice or suggestions to his children as to the kind of public works they should engage in.

I have tried to depict Felix Warburg not mournfully but rather as though he were with us. I fear that, in trying to give even a partial list of his numerous activities, I have failed to give a real picture, but there is one trait that we all knew—his great capacity for friendship. Once this was given, it was never withdrawn. He was a true and loyal friend and those who basked in the sunshine of his friendship have an imperishable memory.

This presentation, however inadequate, has many lessons which I do not propose to draw, but one strikes me particularly. Much of this active life, of this very useful life, this very charming life, goes back to Jewish tradition and to the teachings and inspirations of his boyhood. Though I know it is often quoted, yet these verses can be truly applied to him:

"Who is the happy warrior? Who is he
That every man in arms should wish to be?
It is the generous spirit, who, when brought
Among the tasks of real life, hath wrought
Upon the plan that pleased his boyish thought."

This I think was Felix Warburg.



H. PEREIRA MENDES

1852-1937

HENRY PEREIRA MENDES

By DAVID DE SOLA POOL

Zechuth aboth, the ancestral merit which is the spiritual capital of the Jewish people, may be said to have predestined Henry Pereira Mendes to the rabbinate from his birth. Through both his father's and his mother's lines, the rabbinate was the outstanding characteristic of his family tradition. At the time that he was born, April 13th, 1852, in Birmingham, England, three members of his family were ministering in synagogues: his father, his grandfather and his uncle. His father, Abraham Pereira Mendes, was minister of the Jewish congregation in Birmingham. His grandfather, David Aaron de Sola, translator of the Sephardic and Ashkenazic prayer books, author of numerous learned works in English, Hebrew, German and Dutch, and the first preacher in English among the Sephardim of England, was the hazan and preacher of the Spanish and Portuguese Synagogue in London, while his uncle, Abraham de Sola, Professor of Hebrew and of Spanish literature at McGill University, was minister of the Sephardic community in Montreal. A little later another uncle, Samuel de Sola, became hazan of the Spanish and Portuguese Synagogue in London.

Dr. Mendes' mother, Eliza de Sola, was a woman of fine spirituality. Through her, the family goes back in a long and distinguished line of de Sola rabbis, scholars, physicians, statesmen and martyrs to the ninth century of the common era. His mother's mother, Rica Meldola, was the daughter of Raphael Meldola, Chief Rabbi of the Sephardim in England. For thirteen unbroken generations, Meldolas were rabbis in Mantua, Florence, Pisa, Leghorn, Bayonne or Amsterdam.

On his paternal side were connections with the rabbinate in the New World. His father was born in 1825 in

Kingston, Jamaica, British West Indies, where numerous members of the Pereira Mendes family had lived since early in the seventeen hundreds. There he served as assistant minister, and subsequently in Montego Bay, Jamaica, he was minister until 1851. For a time he was dayan and preacher in the Sephardic community of London, England. The family of Pereira Mendes of Jamaica had thrown out roots on the North American continent in the eighteenth century. Abraham Pereira Mendes figured as a Mason and a merchant in New York City and in Newport, R. I., in the second half of that century. Benjamin Pereira Mendes was the hazan of the Shearith Israel Congregation in New York City from 1748 to 1757. In the nineteenth century, too, Frederick de Sola Mendes, Ph. D., the scholarly older brother of Henry Pereira Mendes, preceded him across the ocean to the United States in 1873 when he left England to give a lifetime of service as rabbi of the Congregation Shaaray Tefila (The West End Synagogue) in New York.

Henry Pereira Mendes received his education from the age of twelve at Northwick College, London. This school, founded and directed by his father, trained an unusual number of boys who attained high distinction in later life, among them Lord Reading, Lord Chief Justice of England and Viceroy of India, and Professor Raphael Meldola, the father of the British coal tar industry. From 1870 to 1872, he studied at University College, London, while continuing his Hebrew studies under his father and the Reverend H. L. Harris, father of Rabbi Maurice H. Harris of New York City. During his early ministry in New York, Dr. Mendes took up the study of medicine, graduating from the medical school of New York University on June 8, 1884. In 1904, the Jewish Theological Seminary of America bestowed upon him the honorary degree of D.D., and in 1937 the Jewish Institute of Religion honored him with the degree of Doctor of Hebrew Literature.

On the night of his Barmitzvah, Henry Pereira Mendes consecrated himself and his life to the service of God.

Nine years later, Dr. Benjamin Artom, the Chief Rabbi of the Sephardim in England offered him the choice of becoming minister either in St. Thomas, Danish West Indies, or in Manchester, England. He chose to go to Manchester, where he became the first hazan and minister of its newly formed Sephardic congregation. There he once more solemnly dedicated himself to a lifetime of religious work, when, on the night of Yom Kippur, he entered the empty synagogue and renewed his covenant with God. He served in Manchester for over two years, from 1875 to 1877. It was a happy circumstance which made it possible for him, half a century later, to preside over the celebration of the fiftieth anniversary of the founding of that congregation of which he had been the first minister.

On January 16, 1877, while he was still ministering in Manchester, the board of trustees of Congregation Shearith Israel in New York decided to invite him to visit New York in connection with the vacant position of preacher in their congregation. He accepted, and on May 30 of that year, when barely twenty-five years of age, he was elected interim preacher until the meeting of the electors of the congregation in the following autumn confirmed the appointment.

The Rev. Jacques Judah Lyons, the venerable hazan of the congregation, was failing in health, and he passed away on August 13, when Dr. Mendes had been installed for only two and a half months. It was no easy task for the young preacher from abroad to fill the void created by the death of Mr. Lyons who was bound to the congregation by almost forty years of the most intimate ties of family and service. But Dr. Mendes loyally continued the traditions of his predecessor, bearing the whole responsibility of the work as hazan and preacher for nearly a year, until an assistant hazan was appointed. Though the unity of the congregation was at the time given by a powerful group wishing to lead it on the path of Reform, Dr. Mendes steadfastly and unflinchingly held to the old paths of historic Jewish traditionalism.

Every year found him conducting classes or giving lecture courses on the Bible, Jewish history, Hebrew,

Jewish literature, Judaism, and similar teaching to which he brought not only his gifts of mind but also the inspiration of his heart and soul. A happy reward was his as teacher, when on October 15, 1890, he took to wife his pupil, Rosalie Rebecca Piza, daughter of Samuel and Rachel Piza of St. Thomas, Danish West Indies.

It is impossible to record the untiring affectionate personal service which Dr. Mendes at all times gave to the members of his congregation in joy and in sorrow. His tenderness of nature, vivid sympathy, deep spirituality and firm faith, made him an inspiration to the bride and bridegroom under the canopy, and a stay of strength to those stricken by bereavement. He was a spiritual father to two generations in his congregation. However occupied or weary he might be, no call ever found him other than ready to respond. In his life he exemplified the religious ideals which week by week he voiced from the pulpit. He never accepted for himself fees or emoluments for services which he rendered. At first he would return such gifts, but later he adopted the practice of accepting them for charitable distribution.

As preacher, he maintained the highest standard, never stooping to sensationalism, nor lowering the loftiness of Jewish teaching in order to gain an easy popularity. Gifted with a clear and ringing voice of unusually sympathetic quality, a chaste precision of diction, and a rich and poetic vocabulary, his emotional and hortatory messages rose to the heights of true oratory. This, together with the transparent sincerity of the man behind the word, gave to his public speaking a moving power which has charged unnumbered lives with beauty, strength and idealism. The Bible which he loved so well was the constant source of his inspiration. It lived in his life, and he made it live in the life of his auditors. It touched him with the divine fire of the prophets. To him it spoke in the clear illuminating tones of "Thus saith the Lord." In its pages he found the message of the word of God. Its themes on which he loved to dwell were idealism, the three R's of Reverence, Righteousness and Responsibility, peace, prayer, and, always, God.

As teacher of homiletics in the Yeshiva Isaac Elchanan, from 1917 to 1920, he helped to set the stamp of this distinguished tradition on the orthodox Jewish pulpit in this country.

Besides carrying out his exacting duties as hazan, preacher and teacher, and as superintendent of the Polonies Talmud Torah School, Dr. Mendes always found time to work for every Jewish cause. We recall him frequently intervening with city authorities to prevent the introduction of sectarian exercises into public schools. We find him organizing Jewish schools and societies to counteract the excessive ardor of those missionaries who did not scruple to lure Jewish children away from their parents. We meet him safeguarding the religious interests of Jewish patients in city and state institutions. We see him active in having examination dates in colleges and universities set on some day other than a Jewish holy day. He intervenes with the Government or with local authorities to obtain furloughs for Jewish soldiers and civil servants on the Jewish festivals and holy days. He is a prime mover in organizing and furthering the work of the Jewish Sabbath Observance Society of which he served as vice-president.

He became not only a citizen of his adopted land, but also a lover and an ardent exponent of America and its finest traditions. We find him writing and speaking, and addressing a hearing in Washington, to protest against illiberal immigration laws. We see him going to Albany to plead against Sunday laws which would penalize the Sabbath-keeping Jew, or he is on watch to offset a campaign to outlaw shehitah. It is interesting to recall that as early as 1878 when he was still comparatively a stranger in the United States, he was elected to the Executive Committee of the Board of Delegates of American Israelites, the organization which in its generation assumed responsibility for protecting the rights of Jews in the United States and all over the world.

In New York City and beyond he was constantly called upon for every kind of Jewish religious service, and many were the synagogues which he dedicated. We see him

fearlessly upholding the good name of the Jew in the secular press to which he frequently contributed vigorous letters, striking in their forthright assertion of Jewish idealism. He conducted a class for the newly organized Young Men's Hebrew Association in the second season of its existence, 1877-1878, and thereafter, during all the years of his life, we find him constantly lecturing and speaking from innumerable platforms, Jewish and non-Jewish, always with dignity and an earnest sense of the responsibility of his function as a minister of God, voicing the highest ideals of Judaism.

He was one of the first Zionists in the United States in the days when Zionism was still unpopular and misunderstood. Theodor Herzl asked his cooperation in organizing the movement in the United States, and he was elected vice-president of the Federation of American Zionists, and a member of the Actions Committee of the World Zionist Organization at the Second Zionist Congress in Vienna in 1898, and again in Basel in 1899. All his life he remained an eloquent, albeit at times the sole, exponent of what he called "Bible Zionism" or "Spiritual Zionism." On his death bed, with the threat of further partition menacing the Land of Israel, he whispered, "Palestine without Jerusalem is unthinkable."

We see him collecting funds for the relief of sufferers from flood, earthquake and other disasters. We watch him visiting the sick and the suffering in hospitals and other public institutions. We see his office adjoining the Synagogue busy from morning to night with callers of every description—distinguished citizens inviting his cooperation in some important movement; a Sabbath observer for whom he finds employment; a rabbi or Hebrew teacher seeking a position; a lonely old person for whom he procures admission into a home for the aged; a family whom he unites after an estrangement; a widow to be cared for; a troubled soul looking for counsel and solace; a poor distracted applicant for aid—and no one is denied. Indeed, on March 5, 1892, Dr. Mendes, taking up his humanitarian work the moment Sabbath was over, almost gave his life, falling at the door of his home severely wounded by a bullet fired at him by a poor wretch demented from misery.

From the moment of Dr. Mendes' arrival in the United States, he threw himself heart and soul into the activities of the Jewish community of New York. Some of its most notable Jewish communal organizations and institutions owe their creation to his sympathetic imagination, vision and initiative. Thus, the birth of the Montefiore Hospital is due to the fact that, early in 1884, at the instance of Dr. Mendes, representatives of the synagogues of the city were called together to plan a fitting celebration of Sir Moses Montefiore's forthcoming hundredth birthday. Out of that meeting and subsequent meetings held in the rooms of the Congregation Shearith Israel, the "Montefiore Home for Chronic Invalids," now the Montefiore Hospital, came into being.

Similarly, it was at the instance of Dr. Mendes that a meeting was called two years later in New York for the purpose of making a reality of the idea of the Rev. Dr. Sabato Morais that an orthodox Jewish theological seminary should be organized. During 1886, the preparatory meetings were held in the rooms of Dr. Mendes' synagogue, and with the beginning of the next year, 1887, the Jewish Theological Seminary of America was formally opened in those rooms. For many years, Dr. Mendes was president of the Seminary's Advisory Board, and Professor of Jewish History in the Seminary. On the death of the Rev. Dr. Morais in 1897, Dr. Mendes served as acting president of the Seminary until Professor Solomon Schechter was called from Cambridge University in 1902. Among his pupils was the present Chief Rabbi of the British Empire, Dr. Joseph H. Hertz. It was a fitting honor that was bestowed upon Dr. Mendes by the Jewish Theological Seminary when, in June 1904, it gave him the degree of Doctor of Divinity, *honoris causa*.

In 1896, Bishop Henry Potter of the Protestant Episcopal diocese of New York, invited Dr. Mendes to join the Guild for Crippled Children, of which he became a vice-president. He was also made chairman of the committee which was appointed to organize and open a school for the Guild in the crowded East Side. This school, which became the Crippled Children's East Side Free School, was opened in 1901 under Dr. Mendes'

chairmanship, first in Clarke House and later in its own quarters. It was a gracious act on the part of Bishop Potter to place in the hands of Dr. Mendes the responsibility for organizing it, and an evidence of the Bishop's broad-minded desire that this school, caring for Jewish crippled children, be conducted in strict accordance with the requirements of orthodox Judaism.

It was brought to Dr. Mendes' attention that there were many Jewish deaf-mute children in the city. With characteristic energy, he caused the public schools to be circularized in order to obtain accurate figures. The returns were appalling. Dr. Mendes thereupon helped organize a Hebrew Congregation of the Deaf for adults. To care for the deaf children he founded a society called The Horeb Home and School for Jewish Deaf-Mutes, of which he was made the president. He then set to work to gather funds to enable this society to open a sorely needed school.

While engaged in this work, it came to his notice that the large school for deaf-mutes on 67th Street and Lexington Avenue might be obtained for his purposes. For the comparatively small sum of \$30,000 which he raised, he was able in 1908 to take over the whole of this institution. He set up in it a Jewish régime, with Sabbath observance, the dietary laws and religious training, thus establishing for the Jewish community of the city a Jewish Institution for the Improved Instruction of Deaf Mutes. This school, with its 250 pupils, became one of the leading schools for the handicapped in America. In this activity, Henry Pereira Mendes was following in the footsteps of his distinguished predecessor, Jacob Rodrigues Pereire, who, two hundred years earlier, laid the foundations for modern, intelligent methods of educating deaf-mutes.

Dr. Mendes' circularization of the public schools for the purpose of discovering the number of physically handicapped Jewish children revealed a pathetically large number not only of Jewish deaf-mute children but also of Jewish blind children. He drew this condition to the

attention of the New York Section of the Council of Jewish Women, and Mrs. Joshua Piza, one of the members of his congregation, organized work among the Jewish blind for the Council. The outcome of that work has been ordered and intelligent care of the Jewish blind all over the country, and in New York City the outstanding service of the New York Guild for the Jewish Blind.

With their Sephardic background of enlightened orthodoxy, Dr. Mendes and his cousin, the Rev. Meldola de Sola, minister of the Spanish and Portuguese Congregation in Montreal, felt the need of creating an organization which would make traditional Judaism in the United States more articulate, more united, and vested with greater dignity and force. They called into existence the Union of Orthodox Jewish Congregations of the United States and Canada, its first convention being held in June 1898, in the assembly hall of Dr. Mendes' synagogue. He became its first president, and held that office for fifteen years. During all those years he was its guiding genius, standing ever on watch to safeguard the interests of orthodox Judaism, and speaking in no unclear terms for the primacy and supremacy for all time of the ancient Judaism of the Torah. At Washington, at Albany, in New York City and elsewhere, in the press and in practical activity, Dr. Mendes, speaking through the Orthodox Union, and the Orthodox Union speaking through Dr. Mendes, were ever ready to protect Jewish rights in the days before the American Jewish Committee was organized for this purpose. In doing so, they spoke unequivocally in the name of historical Judaism with its insistence on righteousness and justice. In his own unquestioned Americanism he vindicated the complete concinnity of orthodox Judaism in American life. In the profound reverence of his religion he exemplified the identity of orthodox Judaism with order, decorum and beauty in the synagogue. Through the deep inwardness of his religious spirit he showed that there was no need to reform Judaism in order to bring out its spiritual values.

We find him in 1885 organizing a branch of the Alliance Israélite Universelle in his synagogue, and becoming its president. Later he was vice-president of the New York branch of the Alliance. He gave up days and weary nights as a member of the Executive Committee of the New York Kehillah, organized in 1909, helping in the great task of attempting to organize and unite all the Jews of New York City into one coherent body. He was one of the founders of the New York Board of Jewish Ministers in the early eighteen eighties, and its first secretary, a position which he filled for a quarter of a century. Later he became its president.

At the beginning of the present century, Dr. and Mrs. Mendes interested Mrs. Israel Unterberg, a member of Shearith Israel Congregation, in planning and organizing the Young Women's Hebrew Association. The inspiration for this organization came to Mrs. Unterberg as the result of a visit she paid with Mrs. Mendes to the Working Girls Club which Mrs. Mendes was conducting, and to one of the Heber Schools for Girls which Dr. Mendes had founded on the lower East Side in memory of his first-born child, Heber, who had died in infancy. These schools were established to care for spiritually neglected Jewish children. Through them many a life was made more beautiful, and out of them grew the dream and the reality of the Young Women's Hebrew Association. Dr. Mendes, too, was associated with the organization of the Mount Sinai Training School for Nurses in 1881, founded in memory of Alma D. Hendricks of his congregation.

Within his own congregation, also, his gift for calling organizations into being helped bring about the foundation of its Sisterhood. Though the first "Sisterhood" was formed by Dr. Gustav Gottheil, it was Dr. Mendes who gave him the idea of uniting the women of a synagogue into an organization to which Dr. Gottheil gave the happy name of "Sisterhood." In 1896, Dr. Mendes' Heber Mission Schools, and his Envelope Society for obtaining contributions for the support of these schools, with the Ladies' Aid Society and the Kindergarten Society of the

Shearith Israel Congregation, combined to form the Sisterhood of his congregation.

Naturally, his relations with other Sephardic congregations were always close. Personal and official relations bound him especially to Congregation Shearith Israel in Montreal, where his uncle, the Rev. Abraham de Sola, was minister. On the death of that distinguished divine in 1882, it was Dr. Mendes who conducted the funeral services, as it was Dr. Mendes who conducted the last rites for his sons, the Rev. Meldola de Sola, minister, and Clarence I. de Sola, president of that congregation. In the fall of 1925, Dr. Mendes traveled from California to Montreal to occupy the pulpit in that synagogue during the holy days.

In 1881 a new Jewish community began to stir into life in Newport, Rhode Island. The historic Jeshuath Israel Synagogue there had been closed in 1791 as a result of the ruin brought to the town by the Revolution. The survivors of the community drifted for the most part to New York, and they transferred to Congregation Shearith Israel the property rights in the Newport synagogue and in the ancient cemetery. Fifty-nine years later, in 1850, the synagogue was reopened for services in the summer. In 1881, the permanent community at Newport had grown large enough for the synagogue to be kept open the year round. In June, and again in August of that year, Dr. Mendes went to Newport to investigate the situation on behalf of the New York congregation, which lent some scrolls of the Torah to the Newport synagogue in order to make possible the regular conduct of services. At the end of the following year, the Reverend Abraham Pereira Mendes, Dr. Mendes' father, was called from England to become minister of the congregation at Newport, and on May 25, 1883, when Dr. Mendes reconsecrated the Jeshuath Israel Synagogue, more familiarly known as the Touro Synagogue, a new chapter began in the ancient and honorable story of Jewish life in Newport.

His relations with Congregation Mikveh Israel in

Philadelphia, sister congregation to his own, were always close. In August 1909, it was Dr. Mendes who dedicated its handsome synagogue on Broad and York Streets. He represented his congregation also at the bicentenary of the Spanish and Portuguese Synagogue in London in 1901, thus renewing the close relationship which obtained between the two Sephardic congregations during the eighteenth century. Even after Dr. Mendes became Minister Emeritus of Congregation Shearith Israel, he continued his work for other Sephardic congregations. In 1925, he visited the island of St. Thomas, and revived Jewish life in the remnant of its old Sephardic community by his personal influence, by establishing regular religious services and preaching, and by organizing a religious school and adult circles for Jewish study and synagogue activities. Thus, forty-eight years after the position of minister of the congregation in St. Thomas had been offered to him, he was privileged to accept it, in an honorary capacity, and bring to that remote island community the message of Judaism. From that time to the end of his life, he would always prepare and send to the lay reader of the St. Thomas synagogue sermons for each festival and for the high holy days.

It was Dr. Mendes who gave his active support to the organization of the first Sephardic offshoot of his own congregation in New York City. In 1885, he opened a religious school for this, the Montefiore Sephardic Synagogue, and in the following year, and again in 1886, he consecrated the synagogue buildings successively occupied by that congregation. When, after 1908, Sephardic Jews in comparatively large numbers began to come to New York from the Turkish Empire, Dr. Mendes gave to them every kind of moral and spiritual aid in the organization of their religious and communal life.

It was Dr. Mendes' intervention with the United States Government which was influential in obtaining for the Jews of Havana the right to purchase a burial ground. As the recognized spiritual leader of Sephardic Jewry in the Western hemisphere, he was always alert through correspondence and personal influence to further the cause of Judaism in Sephardic centers, notably in Panama, Costa Rica and other countries in Central and South America.

Outside of the Jewish community, Dr. Mendes was no less active. His reputation grew from year to year. As early as January 24, 1878, he was a speaker at the third anniversary meeting of the Society for the Prevention of Cruelty to Children, together with Joseph H. Choate, Felix Adler, Chauncy M. Depew, General Horace Porter and the Rev. Henry C. Potter. On April 24, 1888, he opened the session of the United States Senate with prayer. He was appointed a member of the Mayor's Committee on the Hudson-Fulton celebration in 1909, and opened the ceremonies with prayer at the Metropolitan Opera House. He was a member of the Committee of Fourteen for the suppression of the abuses in connection with the Raines Law Hotels. He was a frequent and eloquent pleader for the cause of international arbitration and world peace, and he wrote innumerable articles and open letters on this theme of human brotherhood and international peace, stressing his claim that the spirit of the teaching of the Bible demands compulsory arbitration. In Masonry, he was chaplain of the Albion Lodge No. 26, F. and A. M., and he was the first Jew to attain the honor of being grand chaplain of the Grand Lodge of the State of New York (1895, 1897). As a member of the Clergy Club and as an active worker in every worthy public cause, he earned the high esteem of his colleagues in the Christian ministry and of leading citizens of all parties and all faiths.

In 1887 he began preparations for the Jewish celebration of the 400th anniversary of the discovery of America, and in June 1889, as a result of a community meeting held in the rooms of his synagogue, Dr. Mendes was appointed one of a committee of two to plan for the participation of the Jews of New York in this quadricentennial. On January 1, 1900, one of the leading newspapers of the city featured prayers for the new century by Pope Leo XIII, Bishop Potter and Dr. Mendes, and on the occasion of the 275th anniversary of the founding of the city of New York he was one of the speakers at the official celebration in City Hall. On May 26, 1903, the two hundred and fiftieth anniversary of the establishment of municipal government in New Amsterdam was celebrated in the

Aldermanic Chamber of City Hall in New York City. Though the speakers on the program included Mayor Seth Low, Elihu Root, then Secretary of War, Governor Benjamin B. Odell, Justice John Clinton Gray, Bishop Henry C. Potter and Dr. Mendes, with one accord the newspapers the next day reported that the feature of the exercises was the masterpiece of oratory which Dr. Mendes delivered in the name of the Jews of New York. It was Dr. Mendes, too, who called the original meeting for planning the commemoration in 1905 of the 250th anniversary of the settlement of the Jews in the United States. He was Chairman of its Divine Service Committee, one of the Executive Committee of seventeen representative Jews of the country which carried through that noteworthy historical celebration, and one of the speakers at the memorable meeting held on Thanksgiving Day in Carnegie Hall in national celebration of that anniversary.

Notwithstanding these innumerable and multifarious communal and public activities, Dr. Mendes was actively and continuously engaged in literary work. His style is marked by emotional vigor and a poetic quality. He never wrote with a cold pen. Prolific though he was in so many literary genres—journalism, children's stories, text books, commentaries, sermons, prayers, poems, dramas—his every word was instinct with purpose and often touched with high passion. The note of pleading for ideals which motivated his whole life could always be heard, even in his ephemeral articles and in his large daily correspondence. Many of his editorials, articles, poems and translations from the Hebrew are to be found in the early pages of *The American Hebrew*. This journal was founded in 1897 by his brother, Frederick de Sola Mendes, and himself, together with Cyrus L. Sulzberger, Solomon Solis-Cohen, Jacob F. D. Solis, Daniel P. Hays, Max Cohen, Philip Cowen, Samuel Greenbaum, David Solis Ritterband, and Michael H. Cardozo. Many sermons, essays and articles from his pen have been republished in pamphlet form, notably "The Position of Woman in Jewish Law and Custom" (1884), "The Sphere of Congregational Work"

(1885), "The Lifting of the Veil" (1888), "Why I Am a Jew," "The Solution of War," "Peace Anthem," his "Farewell Message" (1920), and "Fiftieth Anniversary Sermon" (1927).

In 1897, he published "England and America, The Dream of Peace," a poetic, impassioned appeal for an Anglo-Saxon union between England and America. In 1899, there issued from his versatile pen a remarkable study in anticipations entitled, "Looking Ahead." In this volume he foresaw with prophetic clearness many of the astounding scientific and technical discoveries of the twentieth century, such as steering airships by radio, at a time when neither the airship nor the radio was anything more than a scientist's dream. In the same volume, he anticipated with astonishing clarity and detail the World War which crashed on the nations some fifteen years later, as well as the resultant opening up of Palestine for the Jew.

Dr. Mendes was gifted with a keen and whimsical sense of humor, and in lighter vein he published "Stories About the Bible But Not in the Bible." He also published a volume for children called "In Old Egypt." In more serious mood he was one of the American Board of consulting editors of the *Jewish Encyclopedia*. In 1895 he was invited by the Jewish Publication Society of America to prepare the translation of the Book of Amos for the new English translation of the Bible that the Society was then planning to issue. To meetings of the American Jewish Historical Society he contributed papers dealing with the history of his own congregation (1887), the Jews of Newport (1899), and notes (1898 and 1901), a glossary to the twenty-seventh volume of its Publications, as well as a memorial tribute to his father (1902) and one to the Rev. Abraham H. Nieto (1902). He also wrote an article included in the brochure "Early Religious Leaders of Newport," published by the Newport Historical Society in 1918.

Among his numerous publications in verse may be mentioned "A Ballad of Purim", his Purim drama, "Esther and Harbonah" (1917), a Hanukah play published in the *American Hebrew*, and a number of hymns included in the "Jewish Hymns for Jewish Schools" which he published.

It may be added here that he was keenly musical and was gifted with a fine sense of melody. In connection with his Purim plays he wrote the melodies for the incidental songs, and some of his compositions have found their place in the services of his congregation alongside of melodies composed by his grandfather, "the learned Hazan," and other members of his family.

In the field of liturgy he issued jointly with the Rev. Dr. David de Sola Pool "The Burial Service as Used in the Congregation Shearith Israel of New York" (1910), and "Mekor Hayim, The Mourner's Hand-Book" (1915). In the evening of his days, in commemoration of the completion of sixty years of ministry, he compiled and published "Derech Hayim, The Way of Life" (1934), a collection of prayers and meditations for home use.

Following in the footsteps of his father and grandfather, who in earlier generations issued a number of prayer books and text-books of Judaism, the literary activity into which he put his heart, his soul and his might was the preparation of a series of text-books for teaching Judaism. As far back as 1882 he issued a "A First Hebrew Reading Book." The Pentateuch, constituting the first volume of his "Jewish History Ethically Presented," was published in 1895, the fourth edition appearing in 1909. In 1895 he wrote "Nishmat Hayim, The Breath of Life, The Jewish Religion Ethically Presented," a second edition of which was called for in 1912. This was followed, in 1917, by "Ruach Hayim, Jewish Life Ethically Presented," a work which he dedicated to his congregation in commemoration of forty years of ministry. Most of the copies of these books were given away by Dr. Mendes in his religious zeal for spreading the knowledge and love of Judaism.

So he spent his days, active in innumerable works of human kindness and altruism, among both Jews and Gentiles, in the metropolis of New York, and far and wide wherever his word or deed could reach. Little wonder that on November 30, 1902, the twenty-fifth anniversary of his ministry in his congregation was made the occasion for a striking tribute of admiration and affection from Jew and

Christian alike. The Vestry House of the Synagogue at 99 Central Park West was reconstructed to serve as his home. A loving cup, a handsome check, and a testimonial were presented to him, while a resolution by the electors of the congregation expressed "their continued affection and great appreciation of his unselfish and devoted service to the glory of Almighty God not only in this Congregation, but throughout the whole Jewish community of the City of New York, and above all, of his meek and gentle spirit possessed only by the ideal clergyman." The prayer of the electors on that occasion "that in the future, as in the past, Dr. Mendes might lead us to the highest inspirations of our holy faith" was abundantly answered. In 1904, he was elected hazan and preacher of the congregation for life. On his thirty-fifth anniversary, a gift and a testimonial were presented to him. On his fortieth anniversary, the congregation expressed its "most affectionate congratulations upon the completion of forty years of devoted service amongst us to the glory of God and the honor of our entire community, further invoking upon him Heaven's choicest blessings so that he may long continue to lead us, as in the past, to the highest aspirations of our holy faith."

His fiftieth anniversary in the congregation was made memorable when, at a reception given in his honor Dr. Mendes was informed by Justice Benjamin N. Cardozo, then of the New York Court of Appeals in Albany, that his friends had established an H. Pereira Mendes Foundation. Its ultimate purpose is that of "promoting education in the principles and traditional practice of the Jewish religion among Jews residing in the City of New York or within fifty miles therefrom, and so far as may be practicable and advisable among those known as Sephardim."

But shadow had not been absent from Dr. Mendes' days. Though he long felt the effects of the bullet which almost took his life in 1892, eighteen years of restless activity followed, until in November 1910 he was stricken by desperate illness from which he recovered as by a miracle. Over half a year later, after a long convalescence, he was carried on board ship, and for the next year and a half he sought to regain his health in Europe far from the calls which gave him no rest in New York. On his

return to America, he began to take up his activities once more as strength born out of an intense faith slowly returned to him. But in March 1915, he was compelled to ask for two more years leave of absence. During the later years of the World War and for a year thereafter, his indomitable faith and his passionate desire to be of service triumphed over his shaken health until, on July 1, 1920, when he was approaching his seventieth year, his congregation elected him Minister Emeritus.

With a concentration of purpose which seemed to grow with the years, he interpreted the status of Minister Emeritus as freeing him from the time-consuming and physically wearing routine of the active ministry in one synagogue in order that, as an Elder, he might devote himself to spiritual duties as minister at large. He traveled much in search of health and to escape the crushing insistencies of the metropolis of New York with the myriads of its Jewish community. With Mrs. Mendes he wandered to Nice, Vichy, the Austrian Kurort Baden, Algiers, Manchester, Buenos Aires, St. Thomas, California, Florida, the Holy Land, frequently returning to New York for an interval, and eventually settling down in the Westchester suburbs of the city. But whithersoever he went, he always carried with him a vivid sense of that consecration to the work of God to which he had given himself at his Barmitzvah. It has already been told how he brought a renewal of Jewish life and activity to the historic community of St. Thomas, and how in Manchester, England, and in Montreal, he found occasions for spreading the blessing of his ministry. In Atlantic City and Ventnor, N. J., also he gave the rich benison of his presence to stimulating and strengthening Jewish religious life. Even when he spent one winter in a convalescent home, he set up a notice in the office that he was freely available to the guests for spiritual conference and teaching.

He did not limit his religious message to his personal contacts and the services which he conducted and the sermons he preached in synagogues, hotels, on board ship, in convalescent homes and wherever he could gather together a group of worshipers. Day after day, from early morning to late at night, he would be at work on his

original interpretations of the Bible, writing leaflets on Judaism, on Zionism, on peace, and the other causes dear to his heart; publishing collections of prayers for domestic devotion; and using every opportunity for proclaiming the word of God. The increasing years did not weaken his purpose or impair his vigor. His spirit transcended physical limitations, and he continued his life with his eyes directed forward and with serene unawareness of age.

Many were the occasions when public honor was tendered him, the beloved dean of the Jewish ministry in the United States. When he was seventy-six years old, an "invisible dinner" was given to him by the Union of Orthodox Jewish Congregations, together with a nationwide tribute over the radio. On his eightieth birthday, an H. Pereira Mendes grove was planted in the George Washington Forest, in Palestine, by the Jewish National Fund. On his eighty-fifth birthday, in 1937, he had the joy of seeing his congregation present a three act drama on the story of Esther that he had written and produced fifty-seven years earlier as a protest against intermarriage. From time to time, on anniversaries and special occasions, he would occupy his old pulpit and take part in the reading of the synagogue services.

So he continued working and serving the Lord with singleness of purpose until, in the middle of October 1937, frail nature could no more. For a few days he lingered, the well loved prayers and the name of Palestine on his lips, until on October 20—Heshvan 15, with his devoted wife and two sons, Piza and Pereira, at his bedside, his soul passed to the realm of the God whom he had served with so deep a love and so fervent a devotion.

His death was the signal for an outpouring of tributes the more remarkable because he had outlived thousands to whom his life had brought direct blessing and inspiration, and because much of his life's work was necessarily unfamiliar to later generations. But while many of his specific achievements might not be remembered, the world knew and acclaimed his beautiful personality and spirit. President Franklin D. Roosevelt wrote: "As rabbi of the historic Congregation Shearith Israel and as a scholar of

world-wide repute, Dr. Mendes was long a commanding figure in our religious and intellectual life who will be sadly missed and widely mourned." Herbert H. Lehman, Governor of New York State, recalled that "his spiritual and beautiful life was a constant inspiration to those of our faith, and his example a potent influence in good citizenship."

In ninety-eight years, his congregation had lost but one other minister, and at his funeral the congregation was desirous of according to him those last honors which traditionally it has given only to its ministers. But Dr. Mendes had left in writing his expressed "desire that my body be not taken into the Holy Synagogue. I desire that no praises of me, a human being, be recited in an auditorium built and consecrated for the praises of God." Thus with the simplicity that rightly befits death, Dr. Mendes was laid to rest with his parents in the Cypress Hills cemetery of the congregation of which he had been for two generations spiritual leader and father.

There is no need to summon words to characterize Henry Pereira Mendes. The story of his life depicts his soul. His life and his teachings were at all times blended in harmonious unity. He was a uniquely beloved figure. Small of stature, he was yet possessed of a noble and benign dignity which emanated from inward strength and unfaltering idealism. Soft-spoken, courteous, fatherly and tender, he won all hearts by his cheerfulness, gentleness, kindness and pastoral spirit, and all souls by his reverence, pervasive piety and serene faith. He walked through the murky turbidity of life enveloped in an aura of saintliness, and cognizant of the companionship of the angels. The Jew is the more loyal and finer, and the world is the sweeter and brighter for his having lived, and better and stronger because of the loyalty and love he gave to Israel, to mankind, and to the God of the spirits of all flesh.

STATISTICS OF JEWS AND JEWISH ORGANIZATIONS IN THE UNITED STATES

An Historical Review of Ten Censuses, 1850-1937

By H. S. LINFIELD, PH.D.

Director, Jewish Statistical Bureau

The 1937 Census of Jewish Congregations

Early in 1935, the writer was requested by the American Jewish Committee to prepare the ground work of the enumeration of the Jewish congregations and the subsidiary studies in connection with the United States Census of Religious Bodies: 1936, which was then being planned. Later the United States Government appointed the writer Special Census Agent to collect statistics of Jewish congregations and he has since received the wholehearted and generous support of the Committee in this important work.¹ While it is not possible to give at the present time the results of this census, we may state here that the number of congregations that reported in this census exceeds the total number of congregations reported in 1926. The growth in the number of congregations has been as follows:

1,769 congregations in 1906
1,901 congregations in 1916
3,118 congregations in 1926

In fact, the complete census will show an increase in the number of congregations in 1936 over 1926, comparable to that of 1926 over 1916.

The number of communities having congregations, principal communities, compared with the small subordinate communities without congregations, has likewise increased. The growth of principal communities has been continuous, as follows:

426	principal communities in 1906
580	" " in 1916
817	" " in 1926

The number of communities that reported in 1936 greatly exceeds the number that reported in 1926, showing that in spite of the depression the Jewish religious institutions continued to expand. Very important is the fact that in this census, reports were actually received from over 4,000 Jewish communities in cities and in villages in every state of the Union, nearly twice as many as ten years ago. The complete results, based partly on reports received and partly statistical estimates, will show that the spread of Jews from larger to smaller cities and villages has continued during the past ten years.

This decennial census of Jews will show the changes in the distribution of Jews that occurred during the past ten years, by States, and by urban and rural areas. The detailed statistics of the Jewish congregations will cover the number of synagogue buildings, their value and debt and, for the first time, the number of school buildings and their value; the expenditures of the congregations; their educational work; and the number of rabbis and other full-time workers employed by congregations. Here, it may be said that while there has been a great decrease in the value of the synagogue buildings, no doubt due to the depression, and an increase in mortgaged debt, the statistics for the Jewish congregations will show a considerable increase in the number of synagogue buildings in 1936 over 1926.

To understand the scope and meaning of this census of Jews of 1936, it will be well to recall at the outset that

the United States Government does not inquire into the religious beliefs of its citizens, and thus none of the questionnaires or schedules used in the population censuses of our country, ever included a question on religion. But, as far back as 1850, the Government began to show its interest in the collection and publication of statistics of religious bodies or churches, and since that time, it has conducted, at definite intervals, comparable censuses of religious bodies, including Jewish congregations. These Government censuses, as we shall see below, are closely tied up with the periodic census of Jews: congregations, non-congregations, and number of Jews and their distribution. In fact, all the periodic censuses of the Jews of our country during the twentieth century were made in the course of the respective United States censuses of religious bodies. These are the censuses of 1906-1907, 1916-1917, 1926-1927, and 1936-1937 (in progress). Beginning with the last census of religious bodies in the nineteenth century, that of 1890, the Government enumerated the Jewish congregations in each of these censuses of religious bodies through a Jewish agent.² Further, beginning with the census of 1916, these Government censuses received the cooperation and support of the American Jewish Committee, which, at the same time but separate from the censuses of congregations, conducted censuses of Jewish organizations other than congregations, and compiled statistics on the number of Jews and their distribution by states and cities. To avoid misunderstanding, it should be added here, that the term "census of Jewish congregations" or "statistics of Jewish congregations or religious bodies," signifies the numerical presentation of the status or work, or both, of Jewish organizations devoted primarily to public worship; "census of Jewish organizations" refers to Jewish organizations devoted to worship (congregations) as well as those devoted to Jewish education, charity and other Jewish communal causes (non-congregations); while the term "census of Jews" refers to the statistical presentation of both Jewish organizations and the number and distribution of the Jewish people of the country.

In fact the present census of 1937 is the tenth periodic census of Jews, and it is a direct outgrowth of those that preceded it, beginning in 1850. As stated above, it was in the seventh United States population census, taken in 1850, that the United States Census Office took for the first time a census of religious bodies of the country, including Jewish congregations. Barely four years after the first Government census, two Rabbis, Jacques J. Lyons of New York and Abraham de Sola of Montreal, published a directory of Jewish congregations and other organizations, arranged by city (Rp-12). This work, published in 1854, constitutes the first directory of Jewish organizations in the United States, and forms a valuable supplement to the Government census of 1850. This latter census was followed by similar censuses, so that with the present census drawing to a close, we have ten censuses, as follows:

- 1850 Government census of Jewish congregations, by states and counties, supplemented by the Lyons-de Sola directory of Jewish congregations and other organizations
- 1860 Government census of Jewish congregations, by states and counties
- 1870 Government census of Jewish congregations, by states and selected counties
- 1877 Census of Jewish congregations, a directory, and a census of Jews, by states and cities
- 1890 Government census of Jewish congregations, by states, counties and cities
- 1900 Census of Jewish organizations, by states, and a directory
- 1906 Government census of Jewish congregations, supplemented by a directory of Jewish organizations, and census of Jews, by states and cities
- 1916 Same

1926 Government census of Jewish congregations supplemented by a census of Jewish organizations, and a census of Jews, by states and cities and urban and rural distribution (but no directory)

1936 (in progress)

In this study, which is in the nature of a general introduction to the publication of the results of the census of 1936, two matters must be treated, namely, the scope of the census of 1936-1937, as an outgrowth of preceding censuses and comparable with these, and the findings of the censuses of the second half of the nineteenth century. The censuses of Jews prior to that of 1906 were never summed up adequately, and the earlier source-books are becoming rare and in many cases unavailable. If these are to be used for comparison, as they should, adequate summaries must first be prepared.

The 1850 Census of Jewish Organizations

The United States Census of Religious Bodies of 1850 was part of the United States population census, and it was taken by Government marshals. The scope of the inquiry was limited to the following: number of churches, seating capacity, and value of the church buildings including furnishings and land. These results, as stated above, were published by state and county (not cities) for each of the three inquiries. In that census only 37 congregations or synagogues were enumerated. These had a seating capacity of 18,371, and the value of the synagogue buildings was \$415,600. The total number of churches in that year was found to be 150,000.

As stated above, however, we have three directories of Jewish congregations, one of 1854, another one of 1877 and a third one of 1900. If we use these directories and other sources (Rp-9) to supplement the Government statistics so that we may have statistics comparable with later

censuses, we find that there were by 1850, at least 76 congregations.

The smallness of the number of Jewish congregations in the census of 1850 was due chiefly, it seems, to the definition of the term "church," which evidently excluded numerous congregations. "A church to deserve notice in the census," the Government report states, "must have something of the character of an institution. It must be known in the community in which it is located. There must be something permanent and tangible to substantiate its title to recognition. No one test, it is true, can be devised that will apply in all cases, yet, in the entire absence of tests, the statistics of the census will be overlaid with fictitious returns to such an extent as to produce the effect of absolute falsehood. It will not do to say that a church without a church building of its own, is, therefore, not a church; that a church without a pastor is not a church; nor even that a church without membership is not a church. There are churches properly cognizable in the census which are without edifices and pastors, and, in rare instances, without a professed membership. Something makes them churches in spite of all their professed deficiencies. They are known and recognized in the community as churches, and are properly to be returned as such in the census. the true definition of a church from the point of view of the census, viz., are institutions in the community known and recognized," (Rp-8.)

This definition of a church, used in the censuses of 1850, 1860 and 1870, must have affected unfavorably the census of the churches of religious bodies which had comparatively large numbers of small congregations newly organized, as did the Jewish. As a matter of fact, this definition was abandoned in the census of 1890.

Because of the historical importance of the 1850 census, this writer gives below for the first time a list of all the Jewish congregations that existed in 1850, indicating in each case state, county, city, and year of organization. The counties which reported congregations in the Government census of 1850 are indicated by a star. The list follows:

LIST OF JEWISH CONGREGATIONS IN THE UNITED STATES
THAT EXISTED IN 1850, BY STATES, COUNTIES AND
CITIES, AND DATE OF ORGANIZATION

ALABAMA

Mobile Co. (Mobile)
Shaara Shamayyim (1841)
Montgomery Co. (Montgomery)
Mevakker Holim (1847)

Fell's Point Heb. Friendship
Cong. (1838)
First Baltimore Heb. (Nidhe
Israel) (1830)
Har Sinai (1842)

CALIFORNIA

Eldorado Co. (Coloma)
Cong. (1850)
San Francisco Co. (S. Francisco)
Emanu El (1850)
Shearith Israel (1850)

MASSACHUSETTS

*Suffolk Co. (Boston)
Ohave Shalom (1842)

MICHIGAN

Wayne Co. (Detroit)
Beth El (1850)

CONNECTICUT

*Hartford Co. (Hartford)
Beth Israel (1843)
New Haven Co. (New Haven)
Mishkan Israel (1840)

MISSISSIPPI

Adams Co. (Natchez)
B'nai Israel (1843)
Warren Co. (Vicksburg)
Anshe Hesed (1843)

GEORGIA

Chatham Co. (Savannah)
Mikveh Israel (1733)
Richmond Co. (Augusta)
B'nai Israel (1846)

MISSOURI

*St. Louis Co. (St. Louis)
United Hebrew (1838)
B'nai El (1850)

ILLINOIS

Cook Co. (Chicago)
Kehillath Anshe Maarib
(1847)

NEW JERSEY

Essex Co. (Newark)
B'nai Jeshurun (1848)
Passaic Co. (Paterson)
B'nai Jeshurun (1847)

INDIANA

Allen Co. (Fort Wayne)
Achdut ve Shalom (1848)
Tippecanoe Co. (Lafayette)
Shebeth Achim (1842)

NEW YORK

*Albany Co. (Albany)
Anshe Emeth (1850)
Beth El (1838)
Beth Jacob (1847)
Erie Co. (Buffalo)
Beth El (1847)
Beth Zion (1850)
*Livingston Co. (place?)
Congregation
Congregation
*New York Co. (New York City)
Ahavath Hesed (1848)
Anshe Hesed (1830)
Beth Abraham (1850)
Beth Israel (1846)
Bikkur Holim (1849)
B'nai Israel (1847)
B'nai Jeshurun (1825)
Emanuel (1845)

KENTUCKY

*Jefferson Co. (Louisville)
Adath Israel (1842)

LOUISIANA

Ascension Co. (Donaldsonville)
Bikkur Holim (1850)
*Orleans Co. (New Orleans)
Ahavath Ahim (1850)
Gates of Prayer (LaFayette)
(1849)
Nefutsoth Judah (1845)
Shaare Hesed (1828)

MARYLAND

Baltimore Co. (Baltimore)

- Rodef Shalom (1842)
 Shaar Hashamayyim (1840)
 Shaare Rahamim (1849)
 Shaare Tefillah (1846)
 Shaare Zedek (1839)
 Sheerith Israel (1680)
 Monroe Co. (Rochester)
 Brith Kodesh (1848)
 *Onondaga Co. (Syracuse)
 Society of Concord (1846)
- OHIO
- *Cuyahoga Co. (Cleveland)
 Anshe Hesed (1839)
 Tifereth Israel (1850)
 *Hamilton Co. (Cincinnati)
 Adath Israel (1847)
 Ahavath Ahim (1848)
 B'nai Israel (1824)
 B'nai Jeshurun (1840)
- PENNSYLVANIA
- *Allegheny Co. (Pittsburgh)
 Shaare Shamayyim (1846)
 *Lancaster Co. (Lancaster)
 Congregation (1776(?))
 *Luzerne Co. (Wilkesbarre)
 B'nai Berith (1845)
 Montour Co. (Danville)
 B'nai Zion (1849)
 *Northampton Co. (Easton)
- B'rith Shalom (1839)
 *Philadelphia Co (Philadelphia)
 Beth Israel (1849)
 B'nai Israel (1847)
 Keneseth Israel (1847)
 Mikweh Israel (1782)
 Rodef Shalom (1802)
- RHODE ISLAND
- *Newport Co. (Newport)
 Jeshuath Israel (1658)
- SOUTH CAROLINA
- *Charleston Co. (Charleston)
 Beth Elohim (1750)
 Sheerith Israel (1843)
 *Richland Co. (Columbia)
 Columbia Heb. Cong. (1822)
- VIRGINIA
- Norfolk (Norfolk Co.)
 Ohev Shalom (1848)
 *Richmond (Henrico Co.)
 Beth Ahavah (1841)
 Beth Shalom (1791)
- WEST VIRGINIA (Virginia)
- Ohio Co. (Wheeling)
 Leshem Shamayyim (1849)
- WISCONSIN
- *Milwaukee Co. (Milwaukee)
 Congregation (1850(?))

The list given above enumerates 77 congregations. Probably there were in addition a few other congregations which, for one reason or another, failed to be included in the Government census or in the directories. Again, the names of the congregations with dates of organization given in the list under cities and counties, do not signify in every case that other congregations by other names did not precede the former in the localities given. As a matter of fact, the Lyons-de Sola directory shows that the process of merging of congregations and the process of moving from one part of a city to another, followed by leasing or selling of buildings to other congregations, were already in vogue in those days. In the City of New York, in the case of Temple Emanuel, in those days known as Congregation Imanuel, the directory states as follows: "Organized, 5605-1845. Synagogue, 56 Chrystie Street between Walker

and Hester Streets; soon to be removed to 12th Street between 3rd and 4th Avenues" (Rp-12, p. 163). The synagogue building on Chrystie Street was transferred to the Polish congregation Beth Israel which had its synagogue "over the New York Dispensary" (*Ibid.*). In St. Louis, Missouri, in the case of Congregation Bnai El, the directory writes as follows: "This is a union of two formerly existing congregations, viz.: The Imanuel, Bavarian *Minhag* (rite), and the B'nai Berith, Bohemian. Synagogue to be erected in Sixth Street, very near its intersection with Cierre Street" (Rp-12, p. 171). (The date of organization as 1853 is evidently that of the merged organization). Further, we must bear in mind the process of Jewish population movement, involving the decay of congregations even in those early days. Thus, the Lyons-de Sola directory of 1854 speaks of a congregation organized in 1850 in California at Columma on the Yuba river, presumably Coloma in Eldorado County, but later records do not seem to mention it. The Government census of 1850, another instance, enumerated two congregations in Livingston County, New York, but no mention of any congregation in that county is found in early Jewish records. As for Wisconsin, Jewish sources claim 1855 as the year of the organization of the first congregation in Milwaukee (see *Jewish Encyclopedia*, s. v. United States, p. 354a). As a matter of fact, a Jewish congregation with 46 members was enumerated in Milwaukee, Wisconsin, in the Government census of 1850, and that congregation may have been organized before 1850.

The religious complexion of the United States in 1850 was quite different from that of later periods. Thus, there was only one Lutheran church in all the New England states. In Massachusetts, there were only 41 Roman Catholic churches of a total of 1,475; in Maryland, only 65 of a total of 909; and in Texas, only 13 of a total of 341. On the other hand, in California, 18 of the 28 churches enumerated were Roman Catholic, and in New Mexico, then a territory, all the 73 churches of the state were Roman Catholic. The territory of Oregon had only 5 churches, 4 of which were Roman Catholic, Minnesota had 3 churches, and Utah had none. The Jewish congregations

in 1850, while comparatively few, were widely distributed. By the end of 1850, the Union consisted of 31 states and 8 territories, including the District of Columbia (Rp-5, p. xxxiii), Wisconsin having been admitted into the Union in May, 1848, and California, in September, 1850. The 77 Jewish congregations in 1850 were located as shown in the list above in 21 of the 31 states, including California and Wisconsin. The Lyons-de Sola directory, published in 1854, speaks of one Jewish congregation in the District of Columbia, but it was evidently organized later than 1850. In the latter year, however, there was already one congregation at Wheeling, which later became one of the cities of the State of West Virginia.

The Jewish congregations in those days were divided according to rites or synagogue customs. In the Lyons-de Sola directory, 41 congregations reported the rite in use. Of these, 19 described themselves as of German *Minhag* (rite), 12 Polish *Minhag*, 7 Portugese *Minhag*, 1 Bohemian *Minhag*, and two are described as Netherland or Dutch congregations.

On the basis of the list given above and the Government census of 1850, the status of the Jewish congregations in that year was as follows:

TABLE 1
STATES AND COUNTIES HAVING JEWISH CONGREGATIONS,
AND CONGREGATIONS ENUMERATED, SEATING CAPACITY
AND VALUE OF PROPERTY, CENSUS OF 1850

	Number
1. States of the Union.....	31
2. Territories and the District of Columbia.....	8
3. States having Jewish Congregations.....	21
4. Counties having Jewish Congregations.....	43
5. Congregations.....	77
6. Congregations Reported in the Census of 1850.....	37
7. Seating Capacity Reported in the Census of 1850.....	22,471
8. Value of Property Reported in the Census of 1850.....	418,600

For a statement of the results of the 1850 census, by states and counties, the reader is referred to detailed table A.*

*This table will be given in a reprint of this article to appear later.

The Government Census of Jewish Congregations of 1860 and 1870

As in 1850, the census of religious bodies of 1860 and that of 1870 were taken by U. S. marshals in the course of the population census of those years; but in the census of 1870 the scope was enlarged to include the following: number of church bodies, number of church buildings or edifices, seating capacity, and value of church buildings. In other words, the inquiry on the number of "churches," was broken into two: one, dealing with the number of local religious bodies, and the other, with church buildings or edifices.³ This innovation in the census of 1870 was no doubt an improvement on the censuses that preceded it. The results of these two censuses were published, as stated above, by states and counties, except that, in the 1870 census, the county distribution for the Jewish congregations is incomplete (See detailed table B*).

The results of these censuses showed large increases in the number of Jewish congregations, synagogue buildings, seating capacity, and value of synagogue buildings, as shown in the table below:

TABLE 2
CONGREGATIONS, SYNAGOGUE BUILDINGS, SEATING
CAPACITY, VALUE OF SYNAGOGUE BUILDINGS
ENUMERATED IN 1850, 1860, AND 1870

Year	No. of Congregations	No. of Synagogue Buildings	Seating Capacity	Value of Synagogue Buildings
1850	37	—	18,371	\$ 418,600
1860	77	—	34,412	1,135,300
1870	189	152	73,265	5,155,234

If the term "church" as used in the censuses of 1860 and 1870 had been defined as it was in later enumerations, the figures for the Jewish congregations of 1860 and 1870 would undoubtedly have been larger. For a complete statement of the results of the United States census of Jewish bodies of 1860 and 1870, by states and counties, see detailed table B.*

*This table will be given in a reprint of this article to appear later.

The 1877 Census of Jews

Five years after the Government census of 1870, the then leading American Jewish organizations, the Board of delegates of American Israelites and the Union of American Hebrew Congregations, began to lay plans for a census of the Jews of America. "For many years past," the introduction to the report on that census reads, "it has been desirable to collate statistical information for Israelites in the United States, not alone for an exhibit of material prosperity or status as a religious community, but for purposes that would be mutually beneficial to every section of the country, and enable them to act in greater concert in all that concerns them as children of the Abrahamic faith" (Rp-13). Wholly unaware were the directors of that census that their work would present the status of the young Jewish community in America, on the eve of a new and great wave of immigration from the old world, which was destined to give new aspects to Jewish life in the New World.

The scope of the work comprised statistics of congregations and other organizations, a directory, and the enumeration of the Jews by states and cities. The directory part of the work was done in a primitive manner, but the statistics of the Jewish organizations, were compiled, and the enumeration of the Jews was made, with great care and in an exhaustive manner.

Of the methods used in this important census the report states as follows: "The plan adopted to secure the desired information, was sending out blanks and circulars to almost every place in the Union. These were sent out in the years 1876, 1877, 1878. In towns where no congregations existed, the secretaries of the Lodges of the various Jewish orders were addressed, and influential citizens in sections where there were neither congregations nor societies. It was difficult, in some instances, to procure a response; but, notwithstanding many obstacles, it is believed that this — the first systematic attempt in this country to ascertain our strength, — it is as nearly accurate as we could expect, and will furnish a basis on which

future committees can work with a fair prospect of accomplishing yet more fully the desired object." (Rp-13).

The results of this important census are given in the following table (based on Rp-13 and Rp-22):

TABLE 3

STATES, COUNTIES AND CITIES REPORTING JEWISH CONGREGATIONS,
NUMBER OF JEWS, NUMBER OF CONGREGATIONS, VALUE OF
SYNAGOGUE BUILDINGS AND OTHER PROPERTY, AND NUM-
BER OF PUPILS AND TEACHERS IN CONGREGATIONAL
SCHOOLS, 1877

	Number
1. States of the Union ¹	38
2. Territories and the District of Columbia.....	9
3. States and the District of Columbia Reporting Jewish Congregations.....	37
4. Counties Reporting Jewish Congregations.....	170
5. Cities Having Congregations.....	174
6. Congregations Reported.....	277
7. Jews in Cities with Congregations.....	203,919
8. Pupils in Congregational Schools	
Number Reporting.....	173
Number Reported.....	11,501
9. Teachers in Congregational Schools	
Number Reporting.....	163
Number Reported.....	587
10. Value of Synagogue Buildings	
Number Reporting.....	145
Amount Reported.....	4,444,350
11. Value of Other Congregational Property ²	
Number Reporting.....	179
Amount Reported.....	360,135
12. Members and Seatholders.....	12,546 ³
13. Total Number of Jews of the United States, Estimated.....	250,000

¹ In 1880.

² Exclusive of cemeteries.

³ Including a number of non-congregational organizations.

For a statement of the results of the census of 1877 by states, counties, and cities, see detailed table C.*

The 1890 Census of Jewish Congregations

Unlike those of previous censuses, the data of the United States census of religious bodies of 1890 was not collected by the enumerators of the population census of that year. Instead, the investigation was conducted by

*This table will be given in a reprint of this article to appear later.

special agents, evidently in the manner of a special "census of churches," taken in the year of the population census; and the results of this census were superior to those of 1850, 1860 and 1870 censuses. In those censuses, as we have seen, only religious organizations that had "the character of an institution" and were "known in the community," were regarded as "churches" and were to be enumerated. This definition evidently left to the personal judgment of each United States marshal the decision as to whether a particular religious organization was to be included in the census. An attempt was made for the first time, in the census of 1890, to give an objective definition to the principal entry of the census. In that census the term "church" was substituted by the term "religious organization" or organization, defined as follows: "The term 'organizations' includes churches or congregations, and also missions and chapels, when they have members and a form of organization." (Rp-10.)

In addition, the scope of the census of 1890 was enlarged to include: first, the number of the members or communicants; second, the number of full-time ministers employed by the congregations; third, the number of meeting places and their seating capacity. The last addition was designed evidently to complete our knowledge of the country's facilities for public worship at any one time. "Halls, schoolhouses, and private houses," the report of the census reads, "are occupied as places of worship by organizations which have no church edifices of their own. The figures . . . represent the number of halls, schoolhouses, and private houses occupied by organizations and the seating capacity of the two former. For obvious reasons no returns are given for the accommodations furnished by private houses." (Rp-10, p. 238.)

The statistical significance of the last rubric was probably not great and the item was abandoned in subsequent censuses. For reasons left unexplained, the results of the inquiry on the number of ministers, introduced in the 1890 census, was published for the United States without distribution by states, counties or cities. The returns showed a total of 111,036 ministers, including 200 Jewish ministers. (Rp-10.)

The most important change in the scope of the 1890 census was, of course, the introduction of the item on the number of communicants or members. By the latter term was meant "all who are permitted to partake of the Lord's Supper in denominations observing that sacrament, and those having full privileges in denominations like the Friends, the Unitarians, and the Jewish temples." (Rp-10.) Just how this was understood in connection with the Jewish congregations in this census is not certain.

The results of the census were published by states, counties and, for the first time, by cities of 25,000 or over. In the case of the Jewish congregations, further, an attempt was made in that census, but never tried again, to group the returns into two: "orthodox" and "reformed" (sic). The latter term evidently designated all those congregations which were members of the Union of American Hebrew Congregations and similar congregations, which go under the name of progressive or reform congregations; while all others were designated as orthodox.⁶

The results of this census (based on Rp-1 and Rp-24), follow:

TABLE 4

STATES AND COUNTIES REPORTING JEWISH CONGREGATIONS, CONGREGATIONS, ORTHODOX AND REFORM, REPORTED, COMMUNICANTS, SYNAGOGUE BUILDINGS, HALLS, SEATING CAPACITY, VALUE OF SYNAGOGUE BUILDINGS, AND MINISTERS, 1890

	Number
1. States of the Union	44
2. Continental Territories and the District of Columbia	5
3. States Reporting Jewish Congregations	37
4. Continental Territories and the District of Columbia Reporting Congregations	3
5. Counties Reporting Jewish Congregations	203
6. Jewish Congregations Reported	533
7. Communicants or Members	130,496
8. Synagogue Buildings	301
9. Halls, Schools and Private Houses Used for Worship	231
10. Seating Capacity In Synagogue Buildings Owned by Congregations	139,234
In Halls (exc. Private Houses)	28,477
11. Value of Synagogue Buildings Owned by Congregations	9,754,275
12. Ministers	200

For a statement of the results of the census of 1890, by states, counties, cities of 25,000 and over, and for the first time, other cities, see detailed Table D.*

The 1900 Census of Jewish Organizations

In spite of serious difficulties, the statistics of Jewish bodies and the directory compiled in 1900, set a new milestone in the compilation of periodic statistics of Jews of the United States. "The spread of Jews all over our vast country," wrote Doctor Adler in his preface to the first volume of the Year Book, "seemed to make it desirable that a Directory should form the principal feature of this Year Book. The difficulties in compiling it were very great . . . partly from the unwillingness of the officers of some Congregations and societies to fill out the blanks sent them." (Rp-15.) The Lyons-deSola directory of 1854 was compiled partly on the basis of private communications and partly on the basis of reports in the Jewish press. (Rp-12, p. 148.) The Adler directory and statistics of Jewish bodies of 1900, were prepared in the main on the basis of schedules or questionnaires, resulting in uniform information.⁷ The statistics and the directory are as of 1900, though in the absence of information for that year, the data for 1899 were used. (Rp-16, p. 185, and Rp-17, p. 126.)

The scope of the statistics of Jewish bodies was enlarged to include for the first time data on the amount of money received by the congregation during a particular year. In the case of the information relating to rabbis, a distinction was drawn, it would seem, between rabbis on the one hand and readers, hazanim, etc., on the other hand, resulting in an improvement in the data under that rubric over that of the Lyons-deSola directory. Finally, for the first time, an attempt was made to collect separate statistics for Sunday (one-day-a-week) schools and week-day (two or more days-a-week) schools. The directory part of the 1900 census gave, in addition, the names of the officers,

*This table will be given in a reprint of this article to appear later.

stated the time of public worship, and listed the societies affiliated with the congregations.

The statistical compilation of the 1900 census of Jewish bodies by states, published in the third volume of the Year Book (5662), although not free from errors, is remarkable in the skill of its presentation. For the first time, this census gave data on the "number reporting," a significant contribution.⁸

The results of the 1900 census of Jewish organizations, as far as congregations are concerned (based on Rp-16 and Rp-23), follows:

TABLE 5

STATES, COUNTIES AND CITIES REPORTING CONGREGATIONS, CONGREGATIONS REPORTED, MEMBERS AND SEATHOLDERS, INCOME, PUPILS AND TEACHERS IN CONGREGATIONAL SCHOOLS, AND RABBIS, 1900

	Number
1. States of the Union.....	45
2. Continental Territories and the District of Columbia.....	5
3. States Reporting Jewish Congregations.....	40
4. Continental Territories and the District of Columbia Reporting Jewish Congregations.....	2
5. Counties Reporting Jewish Congregations.....	301 ¹
6. Cities Reporting Jewish Congregations.....	336
7. Number of Congregations Reported.....	850
8. Members and Seatholders	
Number Reporting.....	560
Number Reported.....	54,302
9. Income	
Number Reporting.....	435
Amount Reported.....	1,375,816
10. Pupils in Congregational Schools	
Number Reporting.....	346
Number Reported.....	26,573
11. Teachers in Congregational Schools	
Number Reporting.....	269
Number Reported.....	1,075
12. Rabbis	
Number Reporting.....	467
Number Reported.....	526

¹ Including D. C. and independent cities in Virginia.

For a detailed statement of the results of the 1900 census by states and by counties and cities (for the first time), see detailed table E.*

*This table will be given in a reprint of this article to appear later.

The Three Censuses of the Twentieth Century and the Publication of the Results of the Census of 1937

Like other statistical inquiries, those on religious bodies, as we have seen, also show continuous development in their scope, the methods utilized, and the manner of publication of results of the inquiry. In the case of the periodic statistics of Jews, beginning with 1850, we find that the subject is treated under three headings: the numerical presentation of the status and of the work of the congregations and other organizations; directories of these; and finally, the number of Jews and their distribution. The 1850 census, together with the supplementary work of 1854, as shown above, compiled statistics of Jewish congregations and a directory of Jewish organizations. The Government census of 1860 was not followed by any supplementary private investigation, but five years following the census of 1870, the Board of Delegates of American Israelites and the then newly-organized Union of American Hebrew Congregations, as stated above, appointed a joint committee to conduct a census of Jews. The results of the census, conducted during 1876-1878 and published in 1880 under the auspices of the two organizations, represents the first complete census of Jews of our country, a remarkable piece of work. The Government census of Jewish religious bodies of 1890, conducted by a Jewish agent, no doubt represents a more complete census than those conducted previously, as far as congregations were concerned, but no supplementary publications appeared. Nine years later, the Jewish Publication Society began the publication of the American Jewish Year Book, and Dr. Cyrus Adler, editor, published in the first three volumes a directory of Jewish organizations and a statistical summary by states. This work represents a census of Jewish organizations and a directory of these, as of the close of the nineteenth century. From the points of view of scope, accuracy of detail and excellence of presentation, the Adler directory of Jewish organizations is superior to those issued before, and it compares well with the similar subsequent projects. Beginning with 1906-1907, these censuses are decennial, and each of the

first three covered the same scope, namely, statistics of organizations, directory of organizations (except the 1926-1927 census), and the number of Jews and their distribution.

The growth of the scope of these periodic censuses is especially far reaching in that phase which deals with the number of Jews and their distribution in our country. We have, as it is well known (Rp-18, p. 66), a number of decennial enumerations of the Jews of the United States, as follows:

<i>Year</i>	<i>Jews</i>	<i>Compiler</i>
1876-1877	250,000	William B. Hackenburg
1886-1887	400,000	Isaac Markens
1896-1897	938,000	David Sulzberger
1906-1907	1,777,000	Henrietta Szold
1916-1917	3,389,000	S. D. Oppenheim
1926-1927	4,228,000	H. S. Linfield

But even in the censuses of 1877, 1907, and 1917, which were prepared by state and city distribution, the enumeration of the cities and villages that had Jewish groups, was incomplete. It was in the census of 1926-1927 that an attempt was made for the first time to prepare a complete count of all the places in the United States having Jewish residents in that year; and the task of the enumeration of the Jewish population in that census was conceived as threefold: first, which cities and villages had Jewish populations and how large are these groups; second, which of the latter had congregations, how many, and what was the status of their work, and which localities have no congregations, (the former, which as a rule have large numbers of Jews, the writer called principal communities, while those without congregations were referred to as subordinate communities); third, what was the relation of the latter to the former, in particular the degree of the shifting of Jews from the large to the small communities. When the plans for the 1937 census were drawn, the scope was enlarged to include a sample study of the family composition of the Jews of America, by sex and age.⁹

In the case of the enumeration of the Jews of the country, it is one thing to prepare an estimate of the total number of Jews, and quite another thing to distribute the total by states and cities. For, the former can be accomplished by the use of statistical methods similar to those explained in the writer's monograph on the results of the census of Jews of 1927 (Rp-18, p. 69, 70, 74-82); while the latter purpose cannot be achieved in that way. The figures for the number of Jewish residents in the communities enumerated in these early censuses were based chiefly on local estimates or counts, and the total for the United States (and sometimes also the totals for the states), was made up on the basis of the totals of the localities reported plus an additional sum, often based on the estimates of the total number of Jews of the country. But in the enumeration of 1916-1917, for the first time, the Jewish population of New York City was estimated by means of a statistical formula. In 1926-1927, this writer used statistical formulas to estimate the Jewish population of New York City, seven other large cities, the small incorporated places, and unincorporated rural territory; and, for the first time, the totals for the states and for the United States, were made up solely on the basis of the sum totals of the figures for the localities. This procedure was adopted in the census of 1936-1937, except for the following: the small places located in the metropolitan areas of our country were singled out for a special canvass of Jews, and of the 3,000 counties of the country, over 1,000 were similarly canvassed. This procedure, followed for the first time, resulted in an increase of the number of small places reporting Jews, nearly twice as many as in the 1926-1927 census, leaving fewer small places to be determined by estimates.

The results of the present census will be published, it is hoped, as follows: a small monograph on the Jewish congregations of our country giving statistics of the number of congregations; synagogue buildings, value and debt; expenditures; educational and other work; and ministers. This monograph is to be issued by the United States Census Bureau, as one of a series on the work of the religious bodies of our country. This is to be supplemented

by a monograph giving the statistics of Jewish congregations, and of other organizations, both those that are affiliated with the former and those that are not, totaling over 20,000 organizations; a monograph on the number of Jews and their distribution by states, counties (for the first time) and cities, rural and urban distribution, and family composition by sex and age (for the first time); and finally two directories, one of Jewish organizations and another of rabbis. The scope and methods of the 1936-1937 census and its relation to the previous censuses will be taken up in the respective publications, and for the first time, comparisons will be made whenever necessary, not only with the censuses taken in the twentieth century, but also with those of the second half of the nineteenth century, the findings of which are summed up for the first time above, and in the detailed tables that follow.*

*These tables will be given in a reprint of this article to appear later.

Notes

¹ In the case of the 1936-1937 census, the American Jewish Committee appointed an Advisory Committee to work with the present writer who, as U. S. Special Agent, directed the compilation of the data on Jewish congregations in connection with the U. S. Census of Religious Bodies. This committee consisted of Professor Morris R. Cohen, chairman, Dr. Louis I. Dublin, Dr. Harry G. Friedman, and Dr. Alvin Johnson. The writer takes this opportunity to express his gratitude to the members of this committee for the technical aid and the support which they lent this writer. In this connection, the writer desires to express his gratitude to Dr. Cyrus Adler, without whose support the present census would not have been conducted as it was. It may be added that Dr. Adler has been the moving spirit in every periodic enumeration of Jewish organizations, since 1900 when he compiled a directory of Jewish organizations.

² The names of those that served as Government agents in the collection of statistics of Jewish religious bodies from the beginning to-date are herewith given, as follows: Philip Cowen, 1890; Henrietta Szold(?), 1906; Samson Oppenheim, 1916; and H. S. Linfield in 1926 and again in 1936 (in Progress).

³ An explanation for this change is given in the census report of 1870 as follows: "The principal inquiry, under the head of religion, in the schedule of the census law, viz: 'Number of churches,' is, unfortunately, ambiguous. As the censuses of 1850 and 1860 were taken, it is impossible to feel any assurance, in any particular case, whether church organizations or church edifices are returned in answer to the inquiry, 'Number of Churches.' In preparation for the Ninth Census, this inquiry was divided into 'Number of church organizations. Number of church edifices'." (Rp-8.)

⁴ The report of the census of 1877 gives a summary table by states and cities (not counties). Some of the figures given are erroneous as to the number of congregations. For Alabama read 7 congregations instead of 8; for Georgia, read 8 instead of 7; Massachusetts, Boston, read 10 instead of 9; New York, read 33 instead of 32; Ohio, read 20 instead of 24; South Carolina, read 4 instead of 3; and the total number of congregations is 277 instead of 278. Detailed table C has been prepared on the basis of the returns by cities. The table gives county totals and especially information on the number of congregations reporting property values, children attending schools, and teachers.

⁵ For a discussion of the entry "members" in the census of 1890, 1906 and 1916, the reader is referred to the United States report of the census of 1926 (Rp-1, v. 1, p. 18, v. 2, p. 646, 656, 657, and more fully to the writer's monograph on the census of Jewish bodies of 1927 (Rp-14, p. 32). The reader will note there the reasons which led this writer to introduce a new definition of the term in the census of 1926-1927.

⁶ For a discussion of the classification of Jewish congregations, see this writer's statement in the Government's report on the census of 1926 (Rp-1, p. 655, 656).

⁷ For a discussion of this important matter, namely, uniformity, see the introduction to the report on the census of 1900, (Rp-17, p. 126-128). Uniformity at that time, it seems, was especially difficult to secure because of the forms of organizations then in vogue in the large cities, in the Russian congregations of recent origin, which are not so much congregations in the American sense of the term — the units of which the Jewish community is composed — as they are communities (Kehilloth) in the European sense. Each has its own *Chevrā Kadisha*, its *Chevrā Mishnais*, its *Chevrā Gemarah*, its *Gemiluth Chassodim*, sometimes its *Malbish Arumim*, or its *Lechem Lor'ebim*, or it may itself constitute a beneficial association." (Rp-17, p. 126.)

⁸ The following paragraph of the introduction to the statistical summary of this census will illustrate the importance of this innovation. "A blank space opposite to a question may not be interpreted as a negative answer. If, for instance, we find that sixteen out of a possible twenty-four congregations in a State report nothing on the subject of religious schools, we are not warranted in concluding that only one-third of the congregations maintain schools." (Rp-17, p. 126-128.) The United States Government introduced the term "number reporting" for the first time in its statistics of religious bodies of 1906.

⁹ The suggestion to study the family composition came from the chairman of the Advisory Committee on the Census, Dr. Cohen, who conceived of this addition to the scope of the census as one that will enhance the work of the Jewish communities and make the results of the census a more solid foundation for other religious, educational and social-economic studies.

Sources and Reference Codes

- Rp- 1 = U. S. Census. Statistics of Churches, 1890. 2 v. 1894
- Rp- 2 = Bureau of the census. Religious Bodies: 1906 2 v. 1910
- Rp- 3 = Bureau of the Census. Census of Religious Bodies: 1916 2 v.
- Rp- 4 = Bureau of the Census. Census of Religious Bodies: 1926, 2 v
1929
- Rp- 5 = Census office. Seventh Census 1850. 1853.
- Rp- 6 = Census office. Statistical View of the United States 1850. 1854
- Rp- 7 = Census office. Statistics of the United States 1860. 1866
- Rp- 8 = Census Office. Ninth Census 1870. Compendium. 1872
- Rp- 9 = Private communications to this writer
- Rp-10 = Census Office. Abstract of the 11th census: 1890
- Rp-11 = Census office. Statistics of the Population of the United States
Ninth census [1870]. Volume 1. 1872
- Rp-12 = Jewish Calendar for fifty years. Edited by J. J. Lyons and
A. de Sola. Montreal 1854
- Rp-13 = Board of Delegates of American Israelites [and] Union of
American Hebrew Congregations. Statistics of the Jews of
the United States. [Philadelphia] 1880
- Rp-14 = H. S. Linfield. Communal Organization of the Jews of the
United States. American Jewish Committee. New York 1930
- Rp-15 = American Jewish Year Book. Vol 1, 5660, 1889
- Rp-16 = Same. Vol. 2, 5661, 1890
- Rp-17 = Same. Vol. 3, 5662, 1891
- Rp-18 = H. S. Linfield. The Jews of the United States; their Number
and Distribution. American Jewish Committee. New York
1929
- Rp-19 = American Jewish Year Book. 5668, 1907
- Rp-20 = American Jewish Year Book, 5678, 1917
- Rp-22 = Census Office. Statistics of the Population of the United
States at the Tenth Census 1880. 1883
- Rp-23 = Census Office. Twelfth Census Report 1900. Vol 1: Popula-
tion.
- Rp-24 = Census Office. Eleventh Census 1890 Part 1: Report on
Population.