

# THE JEWISH POPULATION OF THE UNITED STATES

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When the American Jewish Year Book for 5678 went to press in August, 1917, the returns for the enumeration of Jews in the United States, which the Bureau of Statistics and Research of the American Jewish Committee had been engaged in making, were by no means complete. As a matter of fact the work continued to extend well into the current year. This article must consequently be regarded both as a sequel and, in some measure, as a revised edition of that portion of the division of statistics treating of the number of the Jews of the United States, which appeared in the Year Book for 1917-1918.

All statistics regarding the number of Jews in the United States have, of course, been estimates. The earliest approximation seems to have been made in 1818, by Mordecai M. Noah, who put the number at 3,000. Other noteworthy estimates have been the following:

Year	Jewish Population	Authority
1824.....	6,000	Solomon Etting
1840.....	15,000	American Almanac
1848.....	50,000	M. A. Berk
1880.....	230,000	William B. Hackenburg
1888.....	400,000	Isaac Markens
1897.....	937,800	David Sulzberger
1905.....	1,508,435	Jewish Encyclopedia
1907.....	1,777,185	Henrietta Szold
1914.....	2,933,374	Joseph Jacobs.

The 1917 inquiry into the number of Jews in this country naturally divided itself into two parts: the one covering New

York City, and the other concerning the cities and towns outside of the metropolis.

The following are the principal important estimates that were made of the Jews of New York City, prior to 1917:

Year	New York City Population	Authority
1790.....	385	U. S. Census Bureau (for New York State)
1812.....	400	Gershom Mendes Seixas
1826.....	950	S. Gilman (for New York State)
1846.....	10,000	Isaac Leeser
1848.....	12,000 to 13,000	M. A. Berk
1880.....	60,000	William B. Hackenbourg
1888.....	125,000	Isaac Markens
1891.....	225,250	Charles Frank
1892.....	250,000	Richard Wheatley
1897.....	350,000	Jacob H. Schiff
1905.....	672,000	Joseph Jacobs
1907.....	850,000	Henrietta Szold
1910.....	861,980	U. S. Census Bureau (for Yiddish-speaking only)
1911.....	900,000	Joseph Jacobs
1912.....	975,000	Joseph Jacobs
1912.....	1,250,000	Bureau of Education (New York Kehillah)
1913.....	1,330,000	Professor Chalmers of Cornell University

Judging by the two foregoing sets of figures, it was to be expected that the number of Jews in New York City would, four years later, be found to amount to something in the neighborhood of one and one-half millions, or almost fifty per cent of the total Jewish population of the United States. Hence, in view of the fact that half of the subject matter of the entire inquiry was concentrated within a few square miles, it was considered highly desirable to attack, in as intensive a manner as possible, the problem of ascertaining the number of Jewish inhabitants of the country's largest city. On account of the enormous size of the New York community, individual esti-

mates, no matter how expert, could not be safely relied upon. Accordingly, arrangements were made, by which the co-operation of the New York Kehillah, and especially that of Dr. Alexander Dushkin, of the Bureau of Education, were secured in approaching the problem from a different angle, a new method of approximation being invented and tried.

It is a well-known fact that, whatever differences of belief or of religious attitude may exist among Jews, they are almost unanimous in observing the High Holidays (New Year, the Day of Atonement, and the Passover), practically all Jewish children refraining from attending school on these days. So, if the attendance in the public schools on these holidays were ascertained and were then compared with the attendance on normal days, we should get a fairly accurate estimate of the number of Jewish children in the public schools of New York. If we could then find the proportion of Jewish children to the total Jewish population, we should be furnished with an excellent means of determining the Jewish population of the entire city.

It was possible to obtain from the New York City Board of Education reliable data concerning the attendance in the New York public schools on the Jewish High Holidays in the years 1913 and 1914, the information for 1915 and 1916 not being used, because in 1915 some of the Jewish holidays occurred during the registration week of the public schools, and in the early fall of 1916 the epidemic of infantile paralysis was still raging. The average school attendance for 1915-1916 was, however, used in computing the number of children of school age in that school year, after the general percentage co-efficient had been ascertained by the help of the 1913 and 1914 figures. When the 1913 and 1914 holiday figures were compared with the attendance on normal days during the same years, it was dis-

covered that about 40.5% of the public school children stayed away from their studies on the Jewish holidays. Now no doubt a modicum of Jewish children attend school on the most important holidays, but on the other hand a number of non-Jewish children, especially in schools containing a large proportion of Jewish scholars, absent themselves on such days, because they know that the school work will have to be reviewed for the benefit of the large absentee contingent. The proportion of Jewish public school children in the entire city was for the purposes of this discussion, therefore, ultimately reduced to, or set at 38%, by boroughs, the percentages being fixed as follows:

Manhattan .....	48%
Bronx .....	40%
Brooklyn .....	38%
Queens .....	7%
Richmond .....	5%

A significant check on these estimates is furnished by the data obtained in the investigation of the United States Congress Immigration Commission of 1910, whose method of inquiry consisted mainly in questioning children of the public schools concerning the nationality of their fathers. The percentage of New York public school children designating their fathers as Hebrews, in 1910, was, as to the city's five boroughs, as follows:

Manhattan .....	46.1%
Bronx .....	20.2%
Brooklyn .....	29.9%
Queens .....	3.5%
Richmond .....	2.8%

Considering that the figures of the Immigration Commission do not include such Jewish children as may have designated their fathers as of American, Russian, German, or other origins

or races, the similarity here exhibited is, as Dr. Dushkin points out in his splendid monograph in the *Jewish Communal Register* for 1917-1918, very striking.

The largest discrepancy between these figures and those of the estimate made a few years later is discovered in the case of the Bronx, where, it is a matter of common knowledge, there has been a very large influx of Jews within the past half-dozen years. It was ascertained, then, that there were nearly 280,000 Jewish children in 1915-1916 in the elementary public schools, as appears more particularly set forth below.

But in order to further corroborate the proportion-figure of Jewish children of school age obtained through the study of school attendance on Jewish holidays, another method of estimation was resorted to. The Bureau of Attendance of the Board of Education keeps a continuous school census of the population of New York. Some million and a half cards are filed in the census division of the Bureau, each of which represents a complete family, parents as well as children, these cards covering all schools, both public and private. From these cards over 4200 families were selected, practically at random, representing a total of 10,332 children of school age, *i. e.*, at intervals of about 350 cards, two cards were selected, the first cards of each pair forming Set I, and the second cards forming Set II.

The names were judged by experts (Dr. Alexander Dushkin and Mr. Meir Isaacs) as to whether they were Jewish or non-Jewish, the examiners being greatly aided in their decisions by the details noted upon the cards, which included the first names of the father and mother and of all the children, the nativity of the parents and of the children, the length of their stay in America, the year of their immigration, the country of their emigration, and the occupation of the father. It will be

readily seen that these data furnished good clues for determining as to whether a family is Jewish or not. Even when German names, such as Bamberger, or Anglicized names, such as Brown, were encountered, the data on the cards, while not as helpful as in less puzzling cases, proved quite significant. Thus, if a child attended a Catholic parochial school, it would certainly be safe to assume that the family was non-Jewish. Or if in an immigrant family living on Canal Street the son's first name was the same as his father's, it would be reasonable to assume the family to be non-Jewish, because it is not customary among East-European Jews to name any of their children after a living father.

The data furnished by the cards themselves were so helpful in deciding the judgments in question, that only 196, or 4.6% of the names considered, were included in the questionable category; while to guard against the temptation to call doubtful items Jewish, all cases about which there was any uncertainty were unhesitatingly counted as non-Jewish. For greater accuracy, the judgments were made in two sets, and the average was used in computing the proportion of Jewish school children.

About thirty-three per cent of all the children of school age, in the public, parochial, and private schools of New York City were by this "card" system adjudged to be Jews. The results thus arrived at are in close agreement with those obtained by the public school attendance method above described. Since the thirty-three per cent represent not only the public school children, but also the children in private and parochial schools, there were added to the 730,755, in the elementary public school register of New York City for 1915-1916, the 200,000 children attending, according to the estimate of the Statistical Division

of the New York State Department of Education, the elementary parochial and private schools of the city. This made a total of 930,755 children, in 1915, between the ages of five and fourteen, of whom 307,149 would appear to have been Jewish. 931,000 children would mean a total population for New York City of 5,172,000, and that is just about what that city's population was in 1915.

By the holiday school attendance method it was computed that in 1915-1916, there were 277,687 Jewish children in the elementary public schools of New York City. To this number should be added at least the aggregate of the 20,000 Jewish children in private schools, making a total of 297,687 New York City Jewish children of elementary school age. The difference between the two approximating methods used is seen to be only about 9450, or a variation of three per cent. The agreement between the two computations is very striking, considering the fact that actually not all of the Jewish children between the ages of five and fourteen can have been at school in the early fall of the year, some obtaining their working certificates at the age of thirteen, and others being temporarily absent. In accordance with these calculations, the number of Jewish children of elementary school age, (*i. e.*, five to fourteen years) in this city, in 1917, was found to be 300,000, or very close to that number, if anything a little greater.

We must now proceed to investigate what bearing these results have upon the total population. According to the United States Census of 1910, the proportion of children between the ages of five and fourteen to the total population is approximately eighteen per cent, *i. e.*, for every eighteen school children the existence of eighty-two other persons may be assumed, or one hundred individuals in all; or where there

are one thousand children of school age, there are 5555 individuals altogether. But it is difficult to say off-hand whether the proportion of children to adults among the Jews is lower or higher than it is in the case of the general population. From a study of over four thousand families selected at random from the census cards of the Bureau of Attendance of the Board of Education, referred to above, it was found that the average Jewish family has 2.5 children at school, whereas the average non-Jewish family has 2.35 children at school. This would imply a difference of fifteen children per hundred families. Assuming five to six individuals per family, this would mean a difference of 2.5% to 3% in the proportion of children as between Jews and non-Jews. On the other hand, the fact that New York's Jewish community is so largely composed of immigrants would tend to make the proportion of Jewish children lower than that of the children of the general population. In the United States Census of 1910, Population, Vol. 3, the proportion of children between five and fourteen years in the native population is given as twenty-six per cent, whereas among the foreign-born whites it runs as low as seven per cent. But as the Jewish immigration is largely a "family immigration," the proportion of children among Jewish immigrants is probably twice as great as among other immigrants. Thus Samuel Joseph, in *Jewish Immigration to the United States*, shows that, whereas the age group "under 14" (which includes also children below five) is 12.3% for all European immigrants, it is twice as large, 24.8%, among Jewish immigrants. One would therefore not be far wrong in assuming that the proportion of school children among Jews is little, if anything, above eighteen per cent. It is certainly not greater than twenty per cent. Allowing that every twenty Jewish

children represent only one hundred individuals, or that every thousand such children represent only five thousand Jews instead of five thousand five hundred and fifty-five, then, upon the basis of its 300,000 Jewish children of elementary school age, we should have in New York City a Jewish population of 1,500,000, or over 45 per cent of the total Jewish population of the country, and in New York State approximately a half of the Jewish population of America. Or if we include, with New York City, Newark, Passaic, Paterson, Jersey City, Hoboken, New Rochelle, Mt. Vernon, Elizabeth, Bayonne, and one or two other near-by towns, as all within the New York metropolitan district, then there will be found within that district, equivalent in size about to an area of thirty miles square, fully one-half of all the Jews living in the United States. The second largest Jewish community in the world, before the outbreak of the war, it may be mentioned in passing, existed in Warsaw, which, in 1914, housed between 300,000 and 330,000 Jews.

As to the boroughs of New York, their Jewish quotas would seem to be as follows:

Manhattan .....	695,000
The Bronx .....	210,000
Brooklyn .....	567,000
Queens .....	23,000
Richmond .....	5,000

To revert to the question of the Jewish population of New York City. The number of public school children in this city was in the autumn of 1917 almost exactly 750,000. Even if we assume that the proportion of Jewish public school children was then only 35% instead of 38% of all the public school attendants, we should have, as the Jewish public school population, 262,500, which, with the 20,000 private school

Jewish pupils, would give for Greater New York 282,500 Jewish school children, or over 280,000 Jewish persons between the ages of five and fourteen years. Let us now take for granted, what is not at all true, that one such Jewish person out of five, instead of 5.5, is a school child, between the ages of 5 and 14 years, and we have, as the Jewish population of New York City, in September, 1917, 1,412,500 souls, or by January 1, 1918, 1,422,000, a too conservative maximum it would seem, in view of the facts as they have been actually ascertained and of the drastic reductions that have been assumed. For the New York City population was estimated by the Bureau of Education of the New York Community to be, six years ago, 1,250,000; and while this is considerably greater than was Dr. Joseph Jacobs' enumeration of 1912, the Kehillah's figures are upheld by Professor Chalmer's calculations made in 1913, even though these may have been a little too liberal. Certainly it would be fair to presume that the correct number of New York City Jews was, in 1912, very close to 1,200,000. This approximation is supported by data to be found in the 1910 United States Census reports. In that census the number of persons speaking Yiddish together with their progeny, in New York City, was given as nearly 862,000, to be exact, 861,980. But there must have been more than this number of Jews in the city at that time, as will be seen from the following:

In 1880, before the last great immigrational influx began, there were sixty thousand Jews in New York City, not including Brooklyn, which at that time had at least twenty-five thousand. By 1910, all these with their descendants would have amounted, through natural increase (births over deaths) to about 150,000; and it is safe to say that in that year a very

small part of this group would have given Yiddish as their mother tongue, considering how many English, "Portuguese," and "Bavarian" Jews there were among the original eighty-five thousand cited above, not to mention that among the immigrants arriving between 1881 and 1910 there were undoubtedly quotas from Germany, France, England, and Turkey, who also would not have given Yiddish as their mother-tongue. We may, therefore, confidently add at least one hundred and thirty-five thousand to the 862,000 in question, thus bringing the Jewish population of New York City in 1910 up to 997,000, so that Dr. Jacobs' 1912 estimate would seem to have been too modest, especially in view of the immigration figures for the years 1910-1912. These show that between July 1, 1910, and December 31, 1912, 220,000 Jewish immigrants entered the United States, 128,000 intending to go to New York, of whom it is safe to say that 110,000 came to, and remained in, or soon returned to, New York City. If we add this 110,000 to the 997,000 referred to above, and allow only 43,000 for natural increases during the two years in question, we arrive at an aggregate of nearly 1,150,000 as the Jewish population of New York City in 1912.

Support is provided for the assumption of a slightly larger total, however, by the following: The Jewish population of the state of New York was, in 1907, estimated as 905,000. Probably this figure was too low, but let us assume that it was not. By 1910, if there had been no immigration at all, the state's Jewish population would have, by natural increase, amounted to 960,000. But it could have gained not less than 120,000 through immigration during those three years, since the total Jewish immigration into the country during the same period was only a trifle under 250,000. (See Annual Reports

of Commissioner General of Immigration, 1908, 1909, and 1910). Hence the Jewish population of New York State, in 1910, must have been at least 1,080,000. It was probably more. Yet, based on the number of persons who reported their mother-tongue as Yiddish, it is given in the 1910 Mother-Tongue Census as 912,692, which would indicate that only eighty-five per cent of the New York Jews reported their mother-tongue as being Yiddish. Assuming likewise that fifteen per cent of the New York City Jews failed to so report their mother-tongue, then the 862,000 Jews of this city, who, according to the 1910 census figures, did so report, can have constituted only about eighty-five per cent of all the Jews in New York City; and so, in 1910, the total New York City Jewish population would have been at least a million, especially since the city had, back in 1907, already over 800,000 Jews. (See table above.) Support is lent to this conclusion by the survey made in 1911 by Dr. Joseph Brill for the New York City Board of Health, his estimate being then 1,100,000.

Taking the city's Jewish increase during the next two years as being at the rate of 80,000 per annum, we should have, as the Jewish population of the city in 1912, 1,160,000. In all these calculations no allowance has been made for what we may call domestic immigration, that is to say, persons coming from other parts of the country into the metropolis. There is no doubt that the aggregate of these, drawn as they would be, on account of the commercial and industrial opportunities afforded, to this immense financial, manufacturing, and shipping focus, cannot have been negligible. Surely their numbers can hardly have amounted to less than ten thousand in two years. Certainly five thousand in that time would be a reasonable expectation. Thus we get a total of 1,165,000.

Dr. Jacobs himself confirms the opinion that he was too conservative in 1912, for later, in the American Jewish Year Book 5675, he calculates that by January 1, 1915, there should be 3,000,000 Jews in the country, in which prophecy he was fully justified by the event. And as New York City was even then rapidly approaching the point when it should come to contain nearly half of the Jewish population of the country, it must at the beginning of 1915 have contained very close to 1,300,000 Jews.

Starting then with a New York City Jewish contingent of 1,165,000, in 1912, let us once more glance at the immigration figures. Jewish immigrants into the United States aggregated, for 1913 and 1914, 239,381, of this number 137,604 giving New York State as their destination. It is safe to say that a preponderating proportion of these came to, and remained in, or speedily returned to, New York City. Thus that municipality may well be considered to have gained in population, through immigration, about 130,000 Jews, during the two years ending July 30, 1914. Certainly 120,000 would be for these two years a judicious estimate; since New York City's population had been just prior to 1912 forging ahead at the rate of about 80,000 additional Jewish inhabitants annually, of whom 20,000, on an average each year, were attributable to excess of births over deaths, and the balance to influxes, mainly immigrational, from without. Hence by July, 1914, the Jewish population of the city can hardly have been less than 1,335,000. Since that time, there has been a total Jewish immigration into the United States of approximately 60,000, of whom 31,000 gave New York State as their destination, probably at least 25,000 remaining in New York City.

Totalling now, we shall have something like the following for the Jewish population of New York City on January 1, 1918:

Population in 1912.....	1,165,000
Foreign immigration 1912-1918.....	145,000
Domestic immigration 1912-1918.....	25,000
Natural increases .....	150,000
Total .....	<u>1,485,000</u>

In all of these considerations it has been assumed that the general Jewish increase rate in this country has been no more than two per cent per annum; but as a matter of fact there is a strong probability that it has been somewhat greater, especially in New York City. In the first place it is well known that the death rate of a given Jewish community is always lower than the general local death rate. This is probably accounted for by the lower infant mortality rate found among Jews and by their greater tendency toward longevity. Now the death rate of New York City has averaged during the last ten years in the neighborhood of fifteen per thousand, while the Jewish death rate, according to information furnished by the actuaries of the Metropolitan Life Insurance Co., would seem to be about eleven per thousand. Again, speaking in general terms, the Jews in the large American cities have shared fully in the great prosperity which the country has enjoyed during the past decade. It is also a well-known fact that there is a strong tendency among Jews to translate increasing prosperity into matrimonial terms. Hence it is very probable that the increase rate among Jews has been for a number of years greater than the traditional two per cent, and during the last half-dozen years, at least, probably nearer two and one-half per cent than two per cent in New York City.

On the other hand, there is nothing to show that the birth rate among Jews in our cities is markedly less than it is among their non-Jewish neighbors.

If we are to hold that they have more than the average number of children at school, that fact would tend to support the foregoing contentions, and the apparent discrepancy between the very large number of Jewish children, on the one hand, which would make it appear that there were more than 1,500,000 Jews in New York City, and the diminished figure arrived at by the strict application of the two per cent rule of increase, and the twenty per cent assumption concerning school attendance among Jews, which would make it seem that there were less than 1,500,000 in this city, on the other hand, would tend to vanish.

To conclude with New York City, which contains the largest Jewish community that has ever existed within the confines of a single municipality: It has over 2200 congregations and one hundred and eighty-one religious schools with 41,403 pupils, exclusive of about 14,000 who attend private hedarim. It has over a hundred recreational and cultural agencies, more than one thousand mutual aid societies, nine hundred and sixty-five lodges, one hundred and ninety-three economic agencies, and one hundred and sixty-four philanthropic and correctional agencies.

Over \$17,000,000 was expended in 1917 by all these activities, of which amount the two great philanthropic federations, that of Manhattan and the Bronx and that of Brooklyn, expended during the past year \$2,500,000. In these figures are not included the \$6,000,000 raised in the year 1917-1918 for Jewish War Relief abroad. Within the confines of the metrop-

olis are printed and published fifty-seven Jewish journals: five dailies; twenty-eight weeklies; eleven monthlies; one bi-monthly; one quarterly; one annual; ten occasional publications. Of these twenty-three are published in English, three in Hebrew, two in Judeo-Spanish, and twenty-nine in Yiddish.

The following table, which is taken from the New York *Jewish Communal Register*, published by the New York "Kehillah," in 1918, affords details of the foregoing summary:

TABLE GIVING ESTIMATE OF MONEY EXPENDED FOR JEWISH PURPOSES  
BY JEWISH COMMUNAL AGENCIES IN NEW YORK CITY

AGENCIES	SUB-TOTALS	TOTALS
<b>Religious Agencies:</b>		
Permanent Congregations.....	\$2,700,000	
Temporary Congregations .....	250,000	
Kashruth .....	3,000,000	
Burial Societies .....	50,000	
	\$6,000,000	
<b>Religious Educational Agencies:</b>		
Week-day Religious Schools.....	740,000	
Sunday Schools .....	50,000	
Parochial Schools .....	70,000	
Hedarim and Private Instruction.....	500,000	
	1,360,000	
<b>Cultural and Recreational Agencies:</b>		
Young Men's Hebrew and Kindred Ass'ns..	435,000	
Yiddish Press .....	2,000,000	
	2,435,000 <sup>1</sup>	
<b>Economic Agencies:</b>		
Immigrant Aid Societies.....	250,000	
Employment Bureaus (not in Institutions).	15,000	
Technical Schools .....	195,000	
Clara de Hirsch Home.....	42,000	
Loan Societies .....	60,000	
Mutual Aid Societies.....	1,000,000	
Lodges .....	1,900,000	
	3,462,000	

<sup>1</sup>This does not include the amount of money spent on the Jewish theatre and in Jewish social clubs, both of which are of a distinctly Jewish recreational and cultural character.

Philanthropic Agencies:	
Relief Societies .....	725,000
Day Nurseries ... ..	50,000
Child Caring Agencies .....	975,000
Hospitals and Convalescent Homes.....	2,090,000
Old Age Homes.....	150,000
Institutions for Defectives.....	150,000
	4,140,000
Correctional Agencies .....	160,000
Co-ordinating and Research Agencies.....	100,000

The great majority of American Jews live in cities or towns, there being only about 20,000 Jewish farmers and other agriculturists in the United States; and even most of these twenty thousand reside in little centers. Accordingly, to find the sum of the Jewish communities in all urban places would be to find practically the Jewish population of the nation. It was unfortunately not feasible to make a survey of the Jewish public school population in any of the major cities outside of New York. Therefore another method was adopted to ascertain, in the case of each town or city, how many Jews it contained. The Bureau of Jewish Statistics and Research has a list of nearly four thousand congregations, rabbis, etc. To every rabbi or other head of a congregation (in some cases to lay officials), was sent a questionnaire, asking the recipient to give, among other things, a careful and conservative estimate of the number of Jews in the city in which he resided.

The thousands of resulting returns were carefully compared with one another, as well as with other data obtained through the reports of various charitable organizations in each city, and additional information furnished by Young Men's Hebrew Associations, the Industrial Removal Office, and certain analogous organizations; and thus, finally, what is believed to have been a fairly accurate estimate in the case of each city

having a general population of more than twenty thousand was arrived at, the more conservative averages being generally given the preference in all computations, deductions, etc. Whenever an estimate seemed unduly large, further inquiries were made, and statements from new correspondents were asked, the estimate conforming most nearly to the total called for by the "rule" mentioned below being preferred.

As to towns with a general population of at least one thousand and less than twenty thousand, it was not invariably possible to get a reliable estimate of their Jewish contingents. Sometimes, indeed, no response at all was received to the repeated inquiries sent out. But so many replies were obtained from the numerous smaller places, as well as from practically all cities of larger size, that it became after a while possible to formulate a sort of law or rule governing the percentages of Jews in localities of various proportions. Indeed it was eventually found practicable in the case of smaller places, from which no adequate reply was to be procured, to estimate very closely their Jewish population by the aid of the "rule" in question. Quite frequently, after an estimate had been made, a return would come in from some little town, and in hardly any instance did the detailed report vary materially in its total of the Jews of that town from the estimate that had been made.

To explain more particularly, it appears that between twenty-five per cent and twenty-seven per cent of the population of New York City are Jews, this city being with regard to its Jewish community unique. Next, in the group comprising Chicago, Philadelphia, Boston, Cleveland, St. Louis, Pittsburgh, Baltimore, Newark, and Detroit, nine large manufacturing centers, on an average a trifle under ten per cent of the population are Jews, as will be seen from the following:

TABLE A<sup>1</sup>

SHOWING 9 CITIES CONTAINING AN AGGREGATE OF OVER 9,200,000 INHABITANTS OF WHOM NEARLY 900,000 ARE JEWS

City	General Population (Estimated as of Dec. 31, 1917)	Jewish Population
Chicago .....	2,572,000	225,000
Philadelphia .....	1,785,000	200,000
Cleveland .....	782,000	100,000
Boston .....	765,000	77,500
Baltimore .....	607,000	60,000
St. Louis .....	867,000	60,000
Pittsburgh .....	601,000	60,000
Newark .....	409,000	55,000
Detroit .....	841,500	50,000
Total .....	9,229,500	887,500

In the remaining sixty-two American Cities of the first order, namely such as have a general population of at least 100,000, the percentage of Jewish residents averages a little under 4.5%, as will be seen by the following:

TABLE B

SHOWING SIXTY-ONE CITIES OF THE UNITED STATES, EACH HAVING A POPULATION, IN 1917, OF 100,000 OR MORE, AND A TOTAL POPULATION OF 12,640,000, WITH JEWISH POPULATION OF EACH

City	Jewish Population	City	Jewish Population
Birmingham, Ala. ....	3,500	Kansas City, Kan. ....	3,500
Los Angeles, Cal. ....	18,000	Louisville, Ky. ....	9,000
Oakland, Cal. ....	5,000	New Orleans, La. ....	8,000
San Francisco, Cal. ....	30,000	Cambridge, Mass. ....	8,000
Denver, Colo. ....	11,000	Fall River, Mass. ....	7,500
Bridgeport, Conn. ....	12,000	Lawrence, Mass. ....	2,000
Hartford, Conn. ....	16,000	Lowell, Mass. ....	6,000
New Haven, Conn. ....	18,000	New Bedford, Mass. ...	3,500
Waterbury, Conn. ....	6,000	Springfield, Mass. ....	6,000
Wilmington, Del. ....	3,500	Worcester, Mass. ....	10,000
Washington, D. C. ....	10,000	Grand Rapids, Mich. ...	1,000
Atlanta, Ga. ....	10,000	Duluth, Minn. ....	2,300
Indianapolis, Ind. ....	10,000	Minneapolis, Minn. ....	15,000
Des Moines, Ia. ....	3,200	St. Paul, Minn. ....	10,000

<sup>1</sup> In this and all other tables the Jewish population given is that of 1917.

TABLE B (CONTINUED)

City	Jewish Population	City	Jewish Population
Kansas City, Mo. ....	12,000	Reading, Pa. ....	1,750
Butte, Mont. ....	1,000	Scranton, Pa. ....	7,500
Omaha, Neb. ....	10,000	Providence, R. I. ....	15,000
Camden, N. J. ....	2,000	Memphis, Tenn. ....	7,000
Jersey City, N. J. ....	12,500	Nashville, Tenn. ....	3,000
Paterson, N. J. ....	15,000	Dallas, Tex. ....	8,000
Trenton, N. J. ....	7,000	Fort Worth, Tex. ....	2,250
Albany, N. Y. ....	7,000	Houston, Tex. ....	5,000
Buffalo, N. Y. ....	20,000	San Antonio, Tex. ....	3,000
Rochester, N. Y. ....	20,000	Salt Lake City, Utah...	2,500
Syracuse, N. Y. ....	12,000	Richmond, Va. ....	4,000
Akron, O. ....	2,000	Seattle, Wash. ....	5,000
Cincinnati, O. ....	25,000	Spokane, Wash. ....	1,100
Columbus, O. ....	9,000	Tacoma, Wash. ....	900
Dayton, O. ....	4,000	Milwaukee, Wis. ....	20,000
Toledo, O. ....	7,500		
Youngstown, O. ....	5,000	Total .....	513,000
Portland, Ore. ....	8,000		or about 4.1%

As to cities of the second class, namely, those having a general population of between 50,000 and 100,000, their percentage of Jews averages about three per cent. Generally speaking, with regard to both classes mentioned above, it may here be noted that the proportion of Jewish residents is greater than the mean in the East, and less than the average in the West. The tables given below are peculiarly instructive as exhibiting how the percentage of Jewish residents tends to become gradually lower as the total number of citizens decreases.

TABLE C

SHOWING JEWISH POPULATION OF THE CITIES OF THE UNITED STATES HAVING IN 1917 A POPULATION OF 50,000, OR MORE, AND LESS THAN 100,000

(a) Cities Having a General Population of 90,000-100,000 each, and a Combined Population of 1,035,100, With Jewish Population of Each City

City	Jewish Population	City	Jewish Population
San Diego, Cal. ....	600	Evansville, Ind. ....	1,500
Jacksonville, Fla. ....	2,000	Lynn, Mass. ....	7,500
Savannah, Ga. ....	5,000	Somerville, Mass. ....	2,000

TABLE C (CONTINUED)

City	Jewish Population	City	Jewish Population
Schenectady, N. Y. ....	3,500	Norfolk, Va. ....	5,000
Yonkers, N. Y. ....	5,000		
Oklahoma City, Okla....	1,000	Total .....	34,600
Erie, Pa. ....	1,500		or 3.3%

(b) Cities Having a General Population of 80,000-90,000 Each, and a Combined Population of 591,570, With Jewish Population of Each City

City	Jewish Population	City	Jewish Population
Fort Wayne, Ind. ....	1,650	Utica, N. Y. ....	1,600
St. Joseph, Mo.....	3,300	Harrisburg, Pa. ....	4,000
Manchester, N. H. ....	600		
Elizabeth, N. J. ....	5,000	Total .....	19,150
Troy, N. Y. ....	3,000		or 3.2%

(c) Cities Having a General Population of 70,000-80,000 Each, and a Combined Population of 884,590, With Jewish Population of Each City

City	Jewish Population	City	Jewish Population
Sacramento, Cal. ....	900	Bayonne, N. J. ....	10,000
Tampa, Fla. ....	1,000	Hoboken, N. J. ....	5,000
East St. Louis, Ill. ....	1,000	Canton, Ohio ....	1,000
Peoria, Ill. ....	1,750	Johnstown, Pa. ....	400
South Bend, Ind. ....	2,000	Wilkes-Barre, Pa. ....	3,000
Terre Haute, Ind. ....	500		
Wichita, Kan. ....	300	Total .....	26,850
			or 3.0%

(d) Cities Having a General Population of 60,000-70,000 Each, and a Combined Population of 1,149,060, With Jewish Population of Each City

City	Jewish Population	City	Jewish Population
Mobile, Ala. ....	2,200	Saginaw, Mich. ....	1,000
Little Rock, Ark. ....	1,500	Passaic, N. J. ....	6,000
Pueblo, Colo. ....	1,000	Springfield, O. ....	400
Rockford, Ill. ....	900	Allentown, Pa. ....	1,200
Springfield, Ill. ....	700	Altoona, Pa. ....	1,000
Sioux City, Ia. ....	2,500	Charleston, S. C. ....	1,900
Covington, Ky. ....	350	Chattanooga, Tenn. ....	1,400
Portland, Me. ....	2,500	El Paso, Tex. ....	1,800
Brockton, Mass. ....	1,500		
Holyoke, Mass. ....	1,000	Total .....	28,850
			or 2.5%

TABLE C (CONTINUED)

(e) Cities Having a General Population of 50,000-60,000 Each, and a Combined Population of 1,022,145, With Jewish Population of Each City

City	Jewish Population	City	Jewish Population
Montgomery, Ala. ....	1,650	Lincoln, Neb. ....	1,200
Berkeley, Cal. ....	300	Atlantic City, N. J. ....	4,000
New Britain, Conn. ....	2,500	Binghamton, N. Y. ....	1,500
Augusta, Ga. ....	2,500	Lancaster, Pa. ....	1,400
Macon, Ga. ....	550	York, Pa. ....	700
Davenport, Ia. ....	600	Pawtucket, R. I. ....	500
Topeka, Kan. ....	1,000	Galveston, Tex. ....	1,100
Haverhill, Mass. ....	3,500	Superior, Wis. ....	800
Bay City, Mich. ....	1,000		
Lansing, Mich. ....	450	Total .....	25,415
Springfield, Mo. ....	165		or 2.4%

As to towns of the next degree, namely, those having a general population of between 20,000 and 50,000, the Jewish population in such places averages a trifle over two per cent of the total population, as indicated in Table D, while in still smaller localities it falls to a little over one per cent, and in places with less than one thousand inhabitants to  $\frac{1}{4}$ - $\frac{1}{2}$  of one per cent.

TABLE D

SHOWING JEWISH POPULATION OF ONE HUNDRED AND FIFTY-SEVEN CITIES, EACH HAVING A GENERAL POPULATION OF BETWEEN 20,000 AND 50,000, WITH JEWISH POPULATION OF EACH CITY

City	Jewish Population	City	Jewish Population
Fort Smith, Ark. ....	300	Stamford, Conn. ....	1,500
Alameda, Cal. ....	200	Key West, Fla. ....	200
Fresno, Cal. ....	400	Pensacola, Fla. ....	1,000
Pasadena, Cal. ....	350	Columbus, Ga. ....	300
San Jose, Cal. ....	200	Aurora, Ill. ....	300
Stockton, Cal. ....	1,000	Belleville, Ill. ....	150
Colorado Springs, Colo. ...	660	Bloomington, Ill. ....	275
Danbury, Conn. ....	300	Danville, Ill. ....	625
Meriden, Conn. ....	1,000	Decatur, Ill. ....	200
New London, Conn. ....	1,000	Elgin, Ill. ....	500
Norwalk, Conn. ....	550	Evanston, Ill. ....	250
Norwich, Conn. ....	1,500	Galesburg, Ill. ....	220

TABLE D (CONTINUED)

City	Jewish Population	City	Jewish Population
Joliet, Ill. ....	1,100	Kalamazoo, Mich. ....	900
Moline, Ill. ....	60	Muskegon, Mich. ....	300
Quincy, Ill. ....	400	Jackson, Miss. ....	126
Rock Island, Ill. ....	412	Meridian, Miss. ....	400
Anderson, Ind. ....	150	Vicksburg, Miss. ....	532
Hammond, Ind. ....	600	Joplin, Mo. ....	250
Lafayette, Ind. ....	300	Butte, Mont. ....	1,000
Muncie, Ind. ....	200	South Omaha, Neb. ....	262
New Albany, Ind. ....	125	Concord, N. H. ....	158
Richmond, Ind. ....	155	Nashua, N. H. ....	350
Burlington, Ia. ....	225	East Orange, N. J. ....	300
Cedar Rapids, Ia. ....	700	Montclair, N. J. ....	75
Clinton, Ia. ....	65	New Brunswick, N. J. ....	3,000
Council Bluffs, Ia. ....	1,000	Orange, N. J. ....	210
Dubuque, Ia. ....	450	Perth Amboy, N. J. ....	5,000
Ottumwa, Ia. ....	412	Plainfield, N. J. ....	1,500
Waterloo, Ia. ....	325	Union, N. J. ....	400
Leavenworth, Kan. ....	600	West Hoboken, N. J. ....	350
Lexington, Ky. ....	385	Amsterdam, N. Y. ....	300
Newport, Ky. ....	300	Auburn, N. Y. ....	250
Paducah, Ky. ....	250	Cohoes, N. Y. ....	200
Shreveport, La. ....	1,500	Elmira, N. Y. ....	1,200
Bangor, Me. ....	1,000	Gloversville, N. Y. ....	600
Lewiston, Me. ....	275	Jamestown, N. Y. ....	125
Cumberland, Md. ....	600	Kingston, N. Y. ....	800
Brookline, Mass. ....	200	Mt. Vernon, N. Y. ....	3,000
Chelsea, Mass. ....	13,000	New Rochelle, N. Y. ....	3,000
Chicopee, Mass. ....	250	Newburgh, N. Y. ....	400
Everett, Mass. ....	334	Niagara Falls, N. Y. ....	300
Fitchburg, Mass. ....	528	Oswego, N. Y. ....	300
Gloucester, Mass. ....	243	Poughkeepsie, N. Y. ....	1,600
Malden, Mass. ....	9,000	Rome, N. Y. ....	250
Medford, Mass. ....	250	Watertown, N. Y. ....	230
Newton, Mass. ....	400	Charlotte, N. C. ....	350
North Adams, Mass. ....	500	Wilmington, N. C. ....	400
Northampton, Mass. ....	400	Winston Salem, N. C. ....	116
Pittsfield, Mass. ....	1,500	East Liverpool, Ohio ....	300
Quincy, Mass. ....	1,250	Hamilton, Ohio ....	260
Salem, Mass. ....	1,500	Lima, Ohio ....	300
Taunton, Mass. ....	750	Lorain, Ohio ....	300
Waltham, Mass. ....	300	Mansfield, Ohio ....	50
Fattle Creek, Mich. ....	244	Newark, Ohio ....	100
Calumet, Mich. ....	110	Portsmouth, Ohio ....	128
Flint, Mich. ....	385	Sandusky, Ohio ....	143
Jackson, Mich. ....	300	Steubenville, Ohio ....	400

TABLE D (CONTINUED)

City	Jewish Population	City	Jewish Population
Zanesville, Ohio	250	Beaumont, Tex.	400
Muskogee, Okla.	225	Waco, Tex.	1,500
Butler, Pa.	150	Ogden, Utah	125
Chester, Pa.	1,000	Burlington, Vt.	850
Easton, Pa.	800	Lynchburg, Va.	300
Hazleton, Pa.	950	Newport News, Va.	2,000
McKeesport, Pa.	3,000	Petersburg, Va.	400
New Castle, Pa.	610	Portsmouth, Va.	1,000
Norristown, Pa.	220	Roanoke, Va.	300
Pottsville, Pa.	400	Bellingham, Wash.	250
Shamokin, Pa.	235	Everett, Wash.	150
Shenandoah, Pa.	550	Huntington, W. Va.	310
South Bethlehem, Pa.	1,300	Charleston, W. Va.	1,000
Williamsport, Pa.	350	Wheeling, W. Va.	1,000
Central Falls, R. I.	250	Green Bay, Wis.	300
Cranston, R. I.	400	Kenosha, Wis.	200
Newport, R. I.	500	La Crosse, Wis.	235
Warwick, R. I.	500	Madison, Wis.	500
Woonsocket, R. I.	900	Oshkosh, Wis.	100
Columbia, S. C.	281	Racine, Wis.	700
Knoxville, Tenn.	350	Sheboygan, Wis.	852
Austin, Tex.	300		
		Total	112,521

The general population of these one hundred and fifty-seven cities was, according to the 1910 census, 4,278,000. It is now doubtless over 4,910,000. The Jewish population percentage is consequently 2.3%.

The following table shows the Jewish population of fifteen cities in the United States, whose combined general population is 17,210,000, and which contain over 2,500,000 Jews:

TABLE E

SHOWING FIFTEEN CITIES CONTAINING OVER SEVENTY-FIVE PER CENT OF THE JEWS OF THE UNITED STATES

City	Jewish Population	City	Jewish Population
New York	1,500,000	Boston	77,500
Chicago	225,000	Baltimore	60,000
Philadelphia	200,000	St. Louis	60,000
Cleveland	100,000	Pittsburgh	60,000

TABLE E (CONTINUED)

City	Jewish Population	City	Jewish Population
Newark .....	55,000	Buffalo .....	20,000
Detroit .....	50,000	Rochester .....	20,000
San Francisco .....	30,000		
Cincinnati .....	25,000	Total .....	2,502,500
Milwaukee .....	20,000		or 14.5%

On pages 342-344 will be found a list of one hundred and sixty-one cities in the United States, each containing one thousand or more Jews. The following cities have at least five hundred and less than one thousand Jews:

TABLE F

SHOWING SIXTY-ONE CITIES WHOSE JEWISH POPULATION IS FIVE HUNDRED, OR MORE, AND LESS THAN ONE THOUSAND

City	Jewish Population	City	Jewish Population
Sacramento, Cal. ....	900	Taunton, Mass. ....	750
San Diego, Cal. ....	600	Benton Harbor, Mich. ....	580
Colorado Springs, Colo. ....	660	Kalamazoo, Mich. ....	900
Norwalk, Conn. ....	550	Port Huron, Mich. ....	500
Macon, Ga. ....	550	Vicksburg, Miss. ....	532
Danville, Ill. ....	625	Manchester, N. H. ....	600
Elgin, Ill. ....	500	Portsmouth, N. H. ....	550
Maywood, Ill. ....	700	Red Bank, N. J. ....	500
Oak Park, Ill. ....	750	Glen Falls, N. Y. ....	500
Rockford, Ill. ....	900	Gloversville, N. Y. ....	650
Springfield, Ill. ....	700	Kingston, N. Y. ....	800
Hammond, Ind. ....	600	Patchogue, N. Y. ....	500
Indiana Harbor, Ind. ....	650	Peekskill, N. Y. ....	500
Terre Haute, Ind. ....	500	Durham, N. C. ....	500
Cedar Rapids, Ia. ....	700	Fargo, N. D. ....	600
Davenport, Ia. ....	600	Tulsa, Okla. ....	500
Leavenworth, Kan. ....	600	Bradford, Pa. ....	560
Cumberland, Md. ....	600	Easton, Pa. ....	800
Attleboro, Mass. ....	530	Farrell, Pa. ....	550
Beverly, Mass. ....	550	Hazleton, Pa. ....	950
Fitchburg, Mass. ....	528	Homestead, Pa. ....	650
Lexington, Mass. ....	540	Mount Carmel, Pa. ....	550
North Adams, Mass. ....	500	New Castle, Pa. ....	610
Peabody, Mass. ....	750	Sharon, Pa. ....	500
Plymouth, Mass. ....	510	Shenandoah, Pa. ....	550
South Framingham, Mass. ....	500	Uniontown, Pa. ....	600

TABLE F (CONTINUED)

City	Jewish Population	Town	Jewish Population
York, Pa. ....	700	Burlington, Vt. ....	850
Newport, R. I. ....	500	Tacoma, Wash. ....	900
Pawtucket, R. I. ....	500	Sheboygan, Wis. ....	852
Warwick, R. I. ....	500	Superior, Wis. ....	800
Woonsocket, R. I. ....	900		

It must not be imagined from this exhibit that no Jews are found in the smallest communities. As a matter of fact, of the thousands of minor towns, villages, or hamlets in the entire country, there are very few in which is not to be discovered a nucleus of Jews, sometimes, indeed, amounting to only one or two families, but still a potential Jewish community. The following list of villages, each containing less than one thousand inhabitants (those marked with an asterisk contain less than five hundred), indicates that even in the smallest of our American communities, there is probably to be found a small Jewish admixture:

TABLE G

SHOWING JEWISH POPULATION OF TWENTY-NINE TOWNS EACH HAVING A GENERAL POPULATION OF LESS THAN ONE THOUSAND

Town	Jewish Population	Town	Jewish Population
Panama, Ill. ....	5	*Lehr, N. D. ....	14
*Denham, Ind. ....	9	*Laura, O. ....	4
Earl Park, Ind. ....	2	*Jacksonville, O. ....	4
Milan, Ind. ....	10	*Pittsburg, Okla. ....	5
Alberton, Md. ....	14	Hopewell, Pa. ....	125
Kitzmilller, Md. ....	1	*Lane, S. C. ....	6
*Boyne Falls, Mich. ....	7	*Ehrhardt, S. C. ....	17
Shelby, Miss. ....	24	Chapel Hill, Tex. ....	13
*Sunflower, Miss. ....	14	*Birdsnest, Va. ....	5
*Warrenville, N. J. ....	5	*Cheritan, Va. ....	10
Rosenhayn, N. J. ....	300	*Weirton, W. Va. ....	69
Carmel, N. J. ....	450	*Caso, W. Va. ....	10
*Ruidoso, N. Mex. ....	4	*Genesee, Wis. ....	11
*Hunter, N. Y. ....	200	*Fenwood, Wis. ....	2
*Bloomington, N. Y. ....	14		

While lack of space prevents the listing here of every town in the United States having a general population of more than 1000, and less than 20,000, the following, which may be described as fairly typical, are given at this point, together with their Jewish populations, the figure printed after the name of each town indicating how many thousands of individuals the town contained according to the 1910 census, except as to those places situated in the states of Kansas, Massachusetts, New Jersey, New York, North Dakota, Rhode Island, South Dakota, or Wyoming, whose general population is given as of the year 1915. The total number of persons residing in these 500 small cities and villages is a little under 4,200,000, while the total number of Jews living in them is a trifle less than 80,000. In this connection it must be recalled that the aggregate population of these municipalities has greatly increased since 1910, while the Jewish quotas are those of the present time. Making due allowances, therefore, it will be seen that the Jewish percentage averages between 1% and 2% of the general population in cities of this magnitude.

TABLE H

SHOWING JEWISH POPULATION OF FIVE HUNDRED TOWNS WHOSE GENERAL POPULATION IS BETWEEN 1000 AND 20,000

City	Jewish Population	City	Jewish Population
<b>ALABAMA</b>			
Anniston (13) .....	220	Selma (14) .....	340
Atmore (1) .....	8	Sheffield (5) .....	50
Bessemer (11) .....	110	Thomas (2) .....	15
Decatur (4) .....	170	Tuscaloosa (8) .....	55
Demopolis (2) .....	107	Uniontown (2) .....	22
Dothan (7) .....	40		
Eufaula (4) .....	110	<b>ARIZONA</b>	
Florence (7) .....	197	Douglas (6) .....	100
Gadsden (11) .....	107	Morenci (5) .....	3
Huntsville (8) .....	60	Phoenix (11) .....	150
Jasper (3) .....	29	Tucson (13) .....	40

TABLE H (CONTINUED)

City	Jewish Population	City	Jewish Population
ARKANSAS		DELAWARE	
Cotton Plant (1) .....	32	Middletown (1) .....	34
Helena (9) .....	250		
Hot Springs (14).....	309	FLORIDA	
Jonesboro (7) .....	100	Fernandina (3) .....	17
Osceola (2) .....	67	Miami (5) .....	175
Paragould (5) .....	25	Ocala (4) .....	62
Pine Bluff (15).....	400		
Texarkana (6) .....	200	GEORGIA	
CALIFORNIA		Albany (8) .....	265
Bakersfield (13) .....	125	Athens (15) .....	340
El Centro (2) .....	12	Bainbridge (4) .....	103
Huntington Park (1) ....	88	Brunswick (10) .....	138
Long Beach (18) .....	200	Cornelia (1) .....	2
Marysville (5) .....	55	Dalton (5) .....	18
Redlands (10) .....	70	Hazlehurst (1) .....	8
San Bernardino (13) .....	250	Lumber City (1).....	4
Santa Ana (8) .....	87	Marietta (6) .....	1
Santa Cruz (11) .....	64	Rome (12) .....	250
Santa Rosa (8) .....	26	West Point (2) .....	84
Sawtelle (2) .....	15		
Tulare (3) .....	2	IDAHO	
Tuolumne (1) .....	10	Boise (17) .....	200
COLORADO		ILLINOIS	
Boulder (10) .....	100	Abingdon (2) .....	20
Cripple Creek (6) .....	110	Alton (18) .....	90
Leadville (8) .....	79	Beardstown (6) .....	3
Trinidad (10) .....	250	Cairo (15) .....	375
CONNECTICUT		Centralia (10) .....	50
Ansonia (15) .....	150	Champaign (12) .....	150
Branford (3) .....	60	Clinton (5) .....	30
Colchester (1) .....	480	Fort Sheridan (2) .....	20
Derby (9) .....	250	Kankakee (14) .....	260
East Hampton (1) .....	9	Lincoln (11) .....	73
Ellington (2) .....	225	Maywood (8) .....	700
Moosup (2) .....	90	Metropolis (5) .....	12
South Norwalk (9).....	1,000	Mount Vernon (8) .....	72
Wallingford (9) .....	200	Oak Park (19) .....	750
Willimantic (11) .....	250	Taylorville (5) .....	49
		Waukegan (16) .....	400

TABLE H (CONTINUED)

City	Jewish Population	City	Jewish Population
INDIANA			
Alexandria (5) .....	5	Junction City (6) .....	15
Attica (3) .....	33	Manhattan (7) .....	12
Bedford (9) .....	20	Pittsburg (18) .....	65
Columbus (9) .....	95	Wellington (6) .....	18
Crawfordsville (9) .....	28	KENTUCKY	
Elwood (11) .....	57	Henderson (11) .....	275
Frankfort (9) .....	26	Hopkinsville (9) .....	150
Gary (17) .....	1,200	Owensboro (16) .....	230
Goshen (9) .....	78	Shelbyville (3) .....	39
Greensburg (5) .....	34	LOUISIANA	
Howell (2) .....	5	Alexandria (11) .....	450
Indiana Harbor (5) .....	650	Baton Rouge (15) .....	165
Kokomo (17) .....	130	Bogalusa (2) .....	65
Ligonier (2) .....	100	Crowley (5) .....	66
Madison (7) .....	70	Donaldsonville (4) .....	100
Marion (19) .....	400	Lake Charles (11) .....	286
Michigan City (19) .....	450	Lecompte (1) .....	83
Mount Vernon (6) .....	85	Monroe (10) .....	350
Peru (11) .....	100	Morgan City (5) .....	220
Rockville (2) .....	20	New Iberia (7) .....	105
Union City (3) .....	3	Plaquemine (5) .....	55
Vincennes (15) .....	50	MAINE	
Wabash (9) .....	150	Auburn (15) .....	300
Washington (8) .....	17	Caribou (5) .....	25
Whiting (7) .....	44	Ft. Fairfield (2) .....	4
IOWA			
Centerville (8) .....	130	Gardiner (5) .....	70
Dows (1) .....	10	Houlton (6) .....	53
Fort Madison (10) .....	65	Old Town (6) .....	194
Keokuk (15) .....	143	Presque Isle (3) .....	24
Mason City (17) .....	260	Rockland (8) .....	150
Muscatine (16) .....	429	Rumford (5) .....	50
Osage (3) .....	52	MARYLAND	
Webster City (6) .....	45	Annapolis (9) .....	240
KANSAS			
Atchison (15) .....	84	Eastport (2) .....	10
Coffeyville (15) .....	43	Frederick (10) .....	144
Galena (6) .....	73	Hagerstown (17) .....	250
Hutchinson (19) .....	200		

TABLE H (CONTINUED)

City	Jewish Population	City	Jewish Population
<b>MASSACHUSETTS</b>			
Attleboro (18) .....	530	Eveleth (7) .....	110
Abington (6) .....	60	Hibbing (9) .....	165
Clinton (13) .....	185	Little Falls (6) .....	30
Leominster (18) .....	210	Mankato (10) .....	115
Lexington (6) .....	540	Stillwater (10) .....	25
Marlborough (15) .....	125	Virginia (10) .....	250
Medway (3) .....	250		
Melrose (17) .....	200	<b>MISSISSIPPI</b>	
Middleborough (8) .....	40	Canton (4) .....	75
Millis (1) .....	110	Clarksdale (4) .....	220
Montague (8) .....	51	Columbus (9) .....	52
Peabody (19) .....	750	Greenville (10) .....	350
Plymouth (13) .....	510	Hattiesburg (12) .....	125
South Framingham (9) ..	500	Laurel (8) .....	80
Stoneham (7) .....	85	Lexington (2) .....	83
Watertown (17) .....	60	Natchez (12) .....	261
Westborough (6) .....	12	Okolona (3) .....	24
Winthrop (13) .....	1,500	Port Gibson (2) .....	53
		Rolling Fork (1) .....	22
<b>MICHIGAN</b>			
Alpena (13) .....	50	Starkville (3) .....	38
Ann Arbor (15) .....	300	Summit (1) .....	27
Benton Harbor (9) .....	580	West Point (5) .....	14
Cadillac (8) .....	72	Yazoo City (7) .....	78
Crystal Falls (4) .....	165		
Escanaba (13) .....	83	<b>MISSOURI</b>	
Hancock (9) .....	83	Brookfield (6) .....	2
Holland (10) .....	12	Carthage (9) .....	69
Houghton (5) .....	165	Columbia (10) .....	175
Iron River (2) .....	100	Hannibal (18) .....	92
Laurium (9) .....	75	Independence (10) .....	85
Maristee (12) .....	33	Jefferson City (12) .....	155
Marquette (12) .....	95	Lexington (5) .....	8
Monroe (7) .....	30	Louisiana (4) .....	88
Negaunee (8) .....	90		
Petoskey (5) .....	89	<b>MONTANA</b>	
Port Huron (19) .....	500	Anaconda (10) .....	60
Sault Sainte Marie (13) ..	206	Billings (10) .....	260
		Helena (13) .....	347
<b>MINNESOTA</b>			
Austin (7) .....	40	Livingston (5) .....	15
Chisholm (8) .....	83	Missoula (13) .....	75

TABLE H (CONTINUED)

City	Jewish Population	City	Jewish Population
NEBRASKA		NEW YORK	
Fremont (9) .....	100	Bainbridge (1) .....	12
Nebraska City (5) .....	49	Batavia (13) .....	141
NEVADA		Cold Spring (3) .....	17
Goldfield (5) .....	15	Dunkirk (18) .....	164
NEW HAMPSHIRE		Ellenville (3) .....	330
Derry (3) .....	42	Fonda (1) .....	11
Portsmouth (11) .....	550	Freeport (7) .....	300
NEW JERSEY		Friendship (1) .....	12
Allendale (1) .....	10	Fulton (11) .....	60
Alpha (2) .....	15	Glen Cove (5) .....	281
Asbury Park (11) .....	1,250	Glens Falls (16) .....	500
Bernardsville (1) .....	30	Haverstraw (5) .....	220
Bloomfield (17) .....	1,000	Hempstead (6) .....	88
Boonton (5) .....	50	Hoosick Falls (5) .....	87
Carteret (4) .....	150	Hudson (12) .....	450
Dover (9) .....	300	Huntington (5) .....	300
Gloucester City (11) .....	62	Ithaca (17) .....	221
Hackensack (14) .....	200	Johnstown (11) .....	45
Harrison (15) .....	1,000	Lindenhurst (2) .....	200
Keyport (4) .....	166	Little Falls (13) .....	150
Lakewood (4) .....	375	Malone (7) .....	20
Long Branch (15) .....	1,300	Mechanicsville (8) .....	52
Maywood (1) .....	49	Medina (6) .....	60
Millville (13) .....	170	Newark (6) .....	18
Morristown (13) .....	200	New York Mills (3) .....	326
Oxford (3) .....	18	Ogdensburg (14) .....	55
Red Bank (9) .....	500	Olean (18) .....	150
Somerville (6) .....	250	Oneida (9) .....	60
South River (7) .....	250	Oneonta (10) .....	35
Westfield (8) .....	80	Oriskany Falls (1) .....	10
Woodbine (2) .....	1,900	Patchogue (5) .....	500
NEW MEXICO		Peekskill (16) .....	500
Albuquerque (11) .....	220	Phelps (1) .....	13
Roswell (6) .....	20	Piermont (1) .....	5
San Marcial (1) .....	10	Plattsburg (10) .....	205
Santa Rita (2) .....	2	Port Chester (15) .....	1,000
Tome (1) .....	10	Port Jervis (9) .....	150
		Potsdam (4) .....	40
		Riverhead (3) .....	77
		Rouses Pt. (2) .....	6
		Tarrytown (6) .....	400
		Tonawanda (8) .....	100

TABLE H (CONTINUED)

City	Jewish Population	City	Jewish Population
Tupper Lake (4) . . . . .	150		
Woodhull (1) . . . . .	13		
NORTH CAROLINA			
Asheville (19) . . . . .	250		
Durham (18) . . . . .	500		
Gastonia (6) . . . . .	39		
Greensboro (6) . . . . .	165		
Greensboro (16) . . . . .	187		
Raleigh (19) . . . . .	120		
Ramseur (1) . . . . .	1		
Rocky Mount (8) . . . . .	43		
Statesville (5) . . . . .	55		
Tarboro (4) . . . . .	55		
NORTH DAKOTA			
Bismarck (6) . . . . .	22		
Dickinson (4) . . . . .	51		
OHIO			
Alliance (15) . . . . .	100		
Amsterdam (1) . . . . .	11		
Bellaire (13) . . . . .	440		
Bucyrus (8) . . . . .	43		
Cambridge (11) . . . . .	62		
Chillicothe (15) . . . . .	51		
Fremont (10) . . . . .	55		
Glendale (2) . . . . .	10		
Ironton (13) . . . . .	90		
Lancaster (13) . . . . .	107		
Marietta (13) . . . . .	80		
Marion (18) . . . . .	100		
Middletown (13) . . . . .	225		
Murray (1) . . . . .	15		
Piqua (13) . . . . .	60		
St. Marys (6) . . . . .	33		
Sekitan (2) . . . . .	18		
Shadyside (1) . . . . .	20		
Troy (6) . . . . .	19		
Van Wert (17) . . . . .	17		
Wellsville (8) . . . . .	23		
OKLAHOMA			
Ardmore (9) . . . . .	150		
Chickasha (10) . . . . .	125		
Enid (14) . . . . .	50		
Guthrie (12) . . . . .	35		
Hartshorne (3) . . . . .	18		
Lawton (8) . . . . .	46		
McAlester (13) . . . . .	37		
Tulsa (18) . . . . .	500		
PENNSYLVANIA			
Aliquippa (2) . . . . .	300		
Berwick (5) . . . . .	157		
Bethlehem (13) . . . . .	130		
Braddock (19) . . . . .	1,600		
Bradford (15) . . . . .	560		
California (2) . . . . .	117		
Carbondale (17) . . . . .	1,000		
Carnegie (10) . . . . .	320		
Catasauqua (5) . . . . .	50		
Chambersburg (12) . . . . .	90		
Charleroi (10) . . . . .	75		
Coatesville (11) . . . . .	300		
Connellsville (13) . . . . .	383		
Conshohocken (7) . . . . .	63		
Corry (6) . . . . .	34		
Coudersport (3) . . . . .	8		
Danville (8) . . . . .	104		
Dickson City (9) . . . . .	174		
Du Bois (13) . . . . .	186		
Dunmore (18) . . . . .	109		
Duquesne (16) . . . . .	350		
Edgewood (3) . . . . .	11		
Exeter Bor. (3) . . . . .	198		
Farrell (10) . . . . .	550		
Freedom (3) . . . . .	11		
Glassport (6) . . . . .	120		
Homestead (19) . . . . .	650		
Kittanning (4) . . . . .	145		
Lebanon (19) . . . . .	100		
Lock Haven (8) . . . . .	200		
Lyndora (2) . . . . .	53		



TABLE H (CONTINUED)

City	Jewish Population	City	Jewish Population
Paris (11) .....	110	WASHINGTON	
Port Arthur (8) .....	110	Aberdeen (14) .....	40
San Angelo (10) .....	22	Centralia (7) .....	35
Sherman (12) .....	41	Ellensburg (4) .....	21
Taylor (5) .....	57	Walla Walla (19) .....	100
Temple (11) .....	55	WEST VIRGINIA	
Texarkana (10) .....	150	Bluefield (11) .....	152
Tyler (10) .....	350	Eramwell (1) .....	5
Victoria (4) .....	120	Clarksburg (9) .....	245
Waxahachie (6) .....	29	Elkins (5) .....	12
UTAH		Fairmont (10) .....	95
Logan (8) .....	75	Gary (1) .....	6
VERMONT		Kimball (2) .....	45
Bennington (6) .....	103	Morgantown (9) .....	120
Montpelier (8) .....	100	Parkersburg (18) .....	440
Newport (3) .....	22	WISCONSIN	
West Rutland (2) .....	33	Appleton (17) .....	140
VIRGINIA		Ashland (12) .....	22
Alexandria (15) .....	72	Beaverdam (7) .....	55
Berkley (6) .....	88	Beloit (15) .....	167
Charlottesville (7) .....	50	Fond du Lac (19) .....	125
Cliftonforge (6) .....	26	Hurley (3) .....	300
Danville (19) .....	150	Janesville (14) .....	83
Fredericksburg (6) .....	66	Marinette (15) .....	275
Hampton (6) .....	80	Neenah (6) .....	33
Harrisonburg (5) .....	102	Stevens Point (9) .....	100
Pocahontas (2) .....	81	Wausau (17) .....	225
Staunton (11) .....	85	WYOMING	
		Rock Springs (6) .....	28

The following table shows the Jewish population of the country, by states:

TABLE I

SHOWING THE JEWISH POPULATION OF THE UNITED STATES, BY STATES

State	Jewish Population	State	Jewish Population
Alabama .....	11,086	California .....	63,652
Arizona .....	1,013	Colorado .....	14,565
Arkansas .....	5,012	Connecticut .....	66,862

TABLE I (CONTINUED)

State	Jewish Population	State	Jewish Population
Delaware .....	3,806	North Dakota .....	1,492
District of Columbia..	10,000	Ohio .....	166,361
Florida .....	6,451	Oklahoma .....	5,186
Georgia .....	22,414	Oregon .....	9,767
Idaho .....	1,078	Pennsylvania .....	322,406
Illinois .....	246,637	Rhode Island .....	20,502
Indiana .....	25,833	South Carolina .....	4,816
Iowa .....	15,555	South Dakota .....	1,262
Kansas .....	9,450	Tennessee .....	14,034
Kentucky .....	13,362	Texas .....	30,839
Louisiana .....	12,723	Utah .....	3,737
Maine .....	7,387	Vermont .....	2,221
Maryland .....	62,642	Virginia .....	15,493
Massachusetts .....	189,671	Washington .....	9,117
Michigan .....	63,254	West Virginia .....	5,129
Minnesota .....	31,462	Wisconsin .....	28,581
Mississippi .....	3,881	Wyoming .....	498
Missouri .....	80,807	Porto Rico .....	200
Montana .....	2,518	Alaska .....	500
Nebraska .....	13,547	Canal Zone .....	200
Nevada .....	503	Philippine Islands ....	500
New Hampshire .....	3,257	Virgin Islands .....	70
New Jersey .....	149,476	Guam .....	1
New Mexico .....	858	Hawaii .....	150
New York .....	1,603,923		
North Carolina .....	4,915	Total .....	3,390,572

From the above table it would appear that the Jewish population of the United States approaches a total of nearly 3,400,000. But it is probably not quite so great. In a mass of computations, such as those here set forth, based from the beginning largely on estimates, however carefully such estimates may have been pared down, it is entirely possible that an aggregation of errors amounting to two or three per cent may have, in one way or another, crept in, no matter how vigilantly the labors of the collators may have been supervised. It is therefore considered advisable by the writer, in order that the figures here exhibited may not become liable to any charge

of having been padded or inflated, to assume some such percentage of inaccuracy as that mentioned above, and there has consequently been allowed 2% for such potential errors, making the final estimate of the Jews of the United States 3,320,000, as of the beginning of the year 1918.

In the following table there is presented, in each case, the Jewish population of each state in the United States, as well as the Jewish population of each of the state's larger cities or towns, together with the combined Jewish population of all of the state's small towns. By a larger city is here meant any municipality having a general population of more than 20,000, and by a small town is meant any town with a general population of less than 20,000 and more than 1000, the general population figures being in all instances taken from the 1910 census, with the exception of the eight states of Iowa, Kansas, Massachusetts, New Jersey, New York, North Dakota, South Dakota, and Wyoming, where the 1915 census returns have been relied upon.

TABLE J  
SHOWING THE JEWISH POPULATION OF EACH STATE, BY CITIES

City	Jewish Population	City	Jewish Popula ion
ALABAMA		Texarkana .....	200
Birmingham .....	3,500	91 small towns .....	3,012
Mobile .....	2,200		
Montgomery .....	1,650	Total .....	5,012
117 small towns.....	3,736		
Total .....	11,086	CALIFORNIA	
ARIZONA		Alameda .....	200
33 small towns.....	1,013	Berkeley .....	300
ARKANSAS		Fresno .....	400
Fort Smith .....	300	Los Angeles .....	18,000
Little Rock .....	1,500	Oakland .....	5,000
		Sacramento.....	900
		Pasadena .....	350
		San Diego .....	600
		San Francisco .....	30,000

TABLE J (CONTINUED)

City	Jewish Population	City	Jewish Population
San Jose .....	200	Tampa .....	1,000
Stockton .....	1,000	62 small towns.....	2,251
218 small towns.....	6,702		
<b>Total .....</b>	<b>63,652</b>	<b>Total .....</b>	<b>6,451</b>
COLORADO		GEORGIA	
Colorado Springs .....	660	Atlanta .....	10,000
Denver .....	11,000	Augusta .....	2,500
Pueblo .....	1,000	Columbus .....	300
54 small towns .....	1,905	Macon .....	550
		Savannah .....	5,000
		117 small towns.....	4,064
<b>Total .....</b>	<b>14,565</b>	<b>Total .....</b>	<b>22,414</b>
CONNECTICUT		IDAHO	
Bridgeport .....	12,000	Boise .....	200
Danbury .....	300	35 small towns.....	878
Hartford .....	16,000		
Meriden .....	1,000	<b>Total .....</b>	<b>1,078</b>
New Britain .....	2,500	ILLINOIS	
New Haven .....	18,000	Alton .....	90
New London .....	1,000	Aurora .....	300
Norwalk .....	550	Belleville .....	150
Norwich .....	1,500	Bloomington .....	275
Stamford .....	1,500	Chicago .....	225,000
Waterbury .....	6,000	Danville .....	625
114 small towns.....	6,512	Decatur .....	200
<b>Total .....</b>	<b>60,862</b>	East St. Louis.....	1,000
DELAWARE		Elgin .....	500
Wilmington .....	3,500	Evanston .....	250
15 small towns.....	306	Galesburg .....	220
<b>Total .....</b>	<b>3,806</b>	Joliet .....	1,100
DISTRICT OF COLUMBIA		Moline .....	60
Washington .....	10,000	Oak Park .....	750
FLORIDA		Peoria .....	1,750
Jacksonville .....	2,000	Quincy .....	400
Key West .....	200	Rockford .....	900
Pensacola .....	1,000	Rock Island .....	412
		Springfield .....	700
		361 small towns.....	11,955
		<b>Total .....</b>	<b>246,637</b>

TABLE J (CONTINUED)

City	Jewish Population	City	Jewish Population
INDIANA		KENTUCKY	
Anderson .....	150	Covington.....	350
Evansville .....	1,500	Lexington.....	385
Fort Wayne .....	1,650	Louisville .....	9,000
Hammond .....	600	Paducah .....	250
Indianapolis .....	10,000	97 small towns.....	3,377
Lafayette .....	300		
Muncie .....	200	Total .....	13,362
New Albany .....	125		
Richmond .....	155	LOUISIANA	
South Bend .....	2,000	New Orleans .....	8,000
Terre Haute .....	500	Shreveport .....	1,500
191 small towns.....	8,653	76 small towns.....	3,223
Total .....	25,833	Total .....	12,723
IOWA		MAINE	
Burlington .....	225	Bangor .....	1,000
Cedar Rapids .....	700	Lewiston .....	275
Council Bluffs .....	1,000	Portland .....	2,500
Clinton .....	65	113 small towns.....	3,612
Davenport .....	600	Total .....	7,387
Des Moines .....	3,200		
Dubuque .....	450	MARYLAND	
Ottumwa .....	412	Baltimore .....	60,000
Sioux City .....	2,500	Cumberland .....	600
Waterloo .....	325	67 small towns.....	2,042
205 small towns.....	6,078	Total .....	62,642
Total .....	15,555	MASSACHUSETTS	
KANSAS		Beverly .....	550
Kansas City .....	3,500	Boston .....	77,500
Leavenworth .....	600	Brockton .....	1,500
Topeka .....	1,000	Brookline .....	200
Wichita .....	300	Cambridge .....	8,000
131 small towns.....	4,050	Chelsea .....	13,000
Total .....	9,450	Chicopee .....	300
		Everett .....	500
		Fall River .....	7,500

TABLE J (CONTINUED)

City	Jewish Population	City	Jewish Population
Gloucester .....	243	MINNESOTA	
Haverhill .....	3,500	Duluth .....	2,300
Holyoke .....	1,000	Minneapolis .....	15,000
Lawrence .....	2,000	St. Paul .....	10,000
Lowell .....	6,000	145 small towns.....	4,162
Lynn .....	7,500		
Malden .....	9,000	Total .....	31,462
Medford .....	250	MISSISSIPPI	
New Bedford .....	3,500	Jackson .....	126
Newton .....	400	Meridian .....	400
North Adams .....	500	Vicksburg .....	532
Northampton .....	330	74 small towns.....	2,823
Pittsfield .....	1,500		
Quincy .....	1,250	Total .....	3,881
Revere .....	6,000	MISSOURI	
Salem .....	1,500	Joplin .....	250
Somerville .....	2,000	Kansas City .....	12,000
Springfield .....	6,000	St. Joseph .....	3,300
Taunton .....	750	St. Louis .....	60,000
Waltham .....	300	Springfield .....	165
Worcester .....	10,000	216 small towns.....	5,092
268 small towns.....	17,098		
Total .....	189,671	Total .....	80,807
MICHIGAN		MONTANA	
Battle Creek .....	244	Butte .....	1,000
Bay City .....	1,000	34 small towns.....	1,518
Calumet .....	110	Total .....	2,518
Detroit .....	50,000	NEBRASKA	
Flint .....	385	Lincoln .....	1,200
Grand Rapids .....	1,000	Omaha .....	10,000
Jackson .....	300	South Omaha .....	262
Kalamazoo .....	900	88 small towns.....	2,085
Lansing .....	450		
Muskegon .....	300	Total .....	13,547
Saginaw .....	1,000	NEVADA	
199 small towns.....	7,565	22 small towns.....	503
Total .....	63,254		

TABLE J (CONTINUED)

City	Jewish Population	City	Jewish Population
NEW HAMPSHIRE		Buffalo .....	20,000
Concord .....	158	Cohoes .....	200
Manchester .....	600	Elmira .....	1,200
Nashua .....	350	Gloversville .....	650
58 small towns.....	2,149	Jamestown .....	125
		Kingston .....	800
Total .....	3,257	Mt. Vernon .....	3,000
NEW JERSEY		Newburgh .....	400
Atlantic City .....	4,000	New Rochelle .....	3,000
Bayonne .....	10,000	New York .....	1,500,000
Camden .....	2,000	Niagara Falls .....	400
East Orange .....	300	Oswego .....	300
Elizabeth .....	5,000	Poughkeepsie .....	1,600
Hoboken .....	5,000	Rochester .....	20,000
Irvington .....	200	Rome .....	250
Jersey City .....	12,500	Schenectady .....	3,500
Kearny .....	400	Syracuse .....	12,000
Montclair .....	75	Troy .....	3,000
Newark .....	55,000	Utica .....	1,600
New Brunswick .....	3,000	Watertown .....	230
Orange .....	210	Yonkers .....	5,000
Passaic .....	6,000	356 small towns.....	17,618
Paterson .....	15,000	Total .....	1,603,923
Perth Amboy .....	5,000	NORTH CAROLINA	
Plainfield .....	1,500	Charlotte .....	350
Trenton .....	7,000	Wilmington .....	400
Union .....	400	Winston Salem .....	116
West Hoboken .....	350	110 small towns.....	4,049
West New York.....	1,500	Total .....	4,915
190 small towns.....	15,041	NORTH DAKOTA	
Total .....	149,476	Fargo .....	600
NEW MEXICO		34 small towns.....	892
35 small towns.....	858	Total .....	1,492
NEW YORK		OHIO	
Albany .....	7,000	Akron .....	2,000
Amsterdam .....	300	Ashtabula .....	209
Auburn .....	250		
Binghamton .....	1,500		



TABLE J (CONTINUED)

City	Jewish Population	City	Jewish Population
SOUTH CAROLINA			
Charleston .....	1,900	Burlington .....	850
Columbia .....	281	51 small towns.....	1,371
77 small towns.....	2,635		
Total .....	4,816	Total .....	2,221
SOUTH DAKOTA			
Sioux City .....	200	VERMONT	
38 small towns.....	1,062	Lynchburg .....	300
Total .....	1,262	Newport News .....	2,000
TENNESSEE			
Chattanooga .....	1,400	Norfolk .....	5,000
Knoxville .....	350	Petersburg .....	400
Memphis .....	7,000	Portsmouth .....	1,000
Nashville .....	3,000	Richmond .....	4,000
90 small towns.....	2,284	Roanoke .....	300
Total .....	14,034	87 small towns.....	2,403
TEXAS			
Austin .....	300	Total .....	15,403
Beaumont .....	400	WASHINGTON	
Dallas .....	8,000	Bellingham .....	250
El Paso .....	1,800	Everett .....	150
Fort worth .....	2,250	Seattle .....	5,000
Galveston .....	1,100	Spokane .....	1,100
Houston .....	5,000	Tacoma .....	900
San Antonio .....	3,000	67 small towns.....	1,717
Waco .....	1,500	Total .....	9,117
236 small towns.....	7,489	WEST VIRGINIA	
Total .....	30,839	Charleston .....	1,000
UTAH			
Ogden .....	125	Huntington .....	310
Salt Lake City.....	2,500	Wheeling .....	1,000
34 small towns.....	1,112	92 small towns.....	2,819
Total .....	3,737	Total .....	5,129
WISCONSIN			
		Green Bay .....	300
		Kenosha .....	200

TABLE J (CONTINUED)

City	Jewish Population	City	Jewish Population
La Crosse .....	235	Superior .....	800
Madison .....	250	151 small towns.....	5,444
Milwaukee .....	20,000		
Oshkosh .....	100	Total .....	28,581
Racine .....	400		
Sheboygan .....	852	WYOMING	
		18 small towns.....	498
Grand total .....			3,388,951

The total Jewish population of the United States amounted, therefore, in 1917 to over 3,300,000. If to these be added the Jews of Canada and Latin America, it will be found that there are now in the Western Continent over three and a half million Jews. Twelve states of the Union, namely, California, Connecticut, Illinois, Indiana, Maryland, Massachusetts, Michigan, Missouri, New Jersey, New York, Ohio, and Pennsylvania, as shown by Table K, contain nine-tenths of all the Jews in the country.

TABLE K

SHOWING TWELVE STATES WHICH CONTAIN NINETY PER CENT OF THE JEWS IN THE UNITED STATES

State	Jewish Population	State	Jewish Population
California .....	63,652	Missouri .....	80,807
Connecticut .....	66,862	New Jersey .....	149,476
Illinois .....	246,637	New York .....	1,603,923
Indiana .....	25,833	Ohio .....	166,361
Maryland .....	63,642	Pennsylvania .....	322,406
Massachusetts .....	189,671		
Michigan .....	63,254	Total .....	3,041,524

The single state of New York, with a Jewish population of over 1,600,000, holds, it will be seen, nearly half of all the Jews in the United States. Wyoming and Nevada have less Jews

than any other state, namely, five hundred each, about the same number as there are in the Philippines. Alaska also has approximately five hundred. There are two hundred in the Canal Zone, and as many in Porto Rico, seventy in the Virgin Islands, and one in Guam.

In making all the computations for the purposes of this census, no attention has been paid to places with a general population of less than one thousand. Thus if here or there some slight exaggerations have crept into our census, they will be, in a measure, neutralized through the omission of the Jewish quotas in the numerous townlets that have been disregarded. It may be of interest to note here that New York is not percentage-wise the most Jewish city. Chelsea, Mass., has a general population of forty-six thousand, and contains thirteen thousand Jews, or a Jewish population of twenty-eight per cent. Rosenhayn, N. J. has a general population of six hundred, and contains three hundred Jews, or a Jewish population of fifty per cent, while Carmel, N. J. has a general population of seven hundred and fifty, and contains four hundred and fifty Jews, or a Jewish population of sixty per cent. Woodbine, N. J., is practically entirely Jewish in population.

## THE JEWS OF SERBIA

BY I. ALCALAY, CHIEF RABBI OF SERBIA

The Jews of Serbia represent a branch of a large group of what is known as Oriental Jewry, who left Spain in 1492 or thereabouts, and settled in Turkey. Until the middle of the last century they were, in the main, living under the political protection of the Turkish Government. All their religious and social concepts were identical with those of the Oriental Jews. When, in course of time, the portion of Europe now known as Serbia freed itself from the yoke of the Turkish rule, an entirely new position was created for the Jews residing in the liberated portion of the Balkans. At first they spoke Ladino and a little Turkish; but with the formation of the Serbian Government, the Jews naturally found it very difficult to respond to the new environment and conditions, owing to the fact that they had to learn the Serbian language and to adapt themselves to a régime that belonged to the Greek-Orthodox Church, whereas formerly the Mohammedan faith had been predominant. As the Serbians at first considered the Jews loyal adherents of their former oppressors, they naturally made the Jews conscious of a civic or patriotic inferiority. In consequence, the first years under the new régime were not free from strife and struggle. But at no time did the Serbians openly display their antagonism or hatred towards the Jews, or accuse them of forming a distinct group which was not loyal to Serbia. For the Serbian Government, the rulers, and the princes not only found that the Jew

was in no way disloyal, but on the contrary discovered him to be most patriotic in every respect.

This process of readjustment lasted nearly a whole generation. During this time the Jew living in Serbia under Serbian rule had every opportunity to adapt himself to the new conditions. He learned to understand the manners and customs of his Serbian neighbors, and, what is most important, he learned the Serbian language. Thus the Jew of Serbia until the present war began had full opportunity to develop himself, and he became one of the important factors in the life of the State. It was not long before he proved his patriotism and loyalty by valor on the battlefield and by participating in the intellectual and economic progress of the State.

Before entering upon details, I wish to quote some figures of statistical interest. When the war broke out, there were from thirty-five to forty thousand Jews in Serbia. More than half of them were late arrivals, who, after the Balkan war, had been attracted to Serbia from the Turkish empire. These newcomers constituted an important addition to the Sephardic community of Serbia. They had enjoyed the freedom of Serbia for a period of ten months, when the present war broke out and their further development was thereby interrupted. They had been and were still undergoing a transformation. In the main they lived like their coreligionists in Turkey. When, therefore, the Jews of Serbia are spoken of, that expression is limited to the fifteen thousand Jews, who were in that country for many, many years prior to the outbreak of the Balkan war. Of these fifteen thousand Jews fully ten thousand were residents of Belgrade, the rest being scattered throughout the smaller towns of Serbia, such as Nish, Shabat, Leskovetz, Pirot, Pojarevatz, Smederevo, and Kraguyevatz.

They were mainly occupied with commerce, although, of course, they were also to be found among the various crafts. Not the least important was the position many of them occupied in the various liberal professions, in which fields they made themselves especially valuable, so much so, that they reflected great honor upon the rest of Jewry.

In consequence of the advantageous political position occupied by the Serbian Jews, which position they had earned for themselves, it was possible for every Jew to be proud of his religion and, at the same time, gain the respect of his neighbors. It was his chief pride to make his life an open book, especially in relation to his non-Jewish neighbors, for he noticed that in governmental affairs, as well as in social intercourse, no attempt had ever been made to belittle him on account of his religion. On the contrary, he noticed a genuine interest displayed on the part of his neighbors in his religious practices. The king attended Jewish services; and on certain occasions the leading ministers and diplomats of other faiths came to pay homage and respect to the ancient religion of the Jews. All this made such a deep impression upon the Jew, that he developed a high regard and loyal love for the traditional, as well as for the ceremonial phases of the Jewish faith, thus becoming a better Jew and a better Serbian.

The Serbian Jew is by nature deeply religious, and he is ever ready to make all personal sacrifices for the sake of Judaism, though he is far from being narrow-minded. He does not know the meaning of Reform in contra-distinction to Orthodoxy; but he happens to have developed a type of Judaism in which the two are very happily blended. As far as the spirit of the times permits, the Jews of Serbia stand fast by Jewish traditions; but in their daily lives and in their

social relations they are absolutely up-to-date and modern in every sense. Their homes are thoroughly Jewish in spirit, as well as in practice. Every Jewish festival is strictly observed in accordance with the ritual. The most important phase of Jewish life, however, is brought out in the ceremonials of the synagogue, to which the Jews come dressed in their best and in which they deport themselves with all the dignity and respect that a house of worship should command. The liturgy has not changed from the accepted traditional form. In all the synagogues there are choirs. In Belgrade there is one synagogue with a mixed choir, which, in quality and in artistic merit, compares favorably with the best choirs to be heard in any Jewish house of worship. Of course, all the singers are Jews and Jewesses. Many of the melodies rendered in the Serbian synagogues have come down to us from the time when our ancestors resided in Spain, and are the same as in Holland, New York, Montreal, and the West Indies, although these are separated from the Serbian Jews by four hundred years of history and by many thousand miles. In addition, however, the latter have adopted some Hebrew melodies written by Sulzer, Lewandowski, and other modern Jewish religious composers. The organ is never played on Sabbath or on festival days. It is only at patriotic and private festivities, occurring on week-days, that the peal of the organ ever resounds. The prayers are mainly read in Hebrew, but some are translated into old Castilian or Serbian. In addition to festival sermons, special sermons are delivered on Sabbaths, once a month, dealing invariably with ethics, history, and other subjects, including every modern question of Jewish interest. The sermons are delivered in the Serbian language, and attract not only Jews, but also many

persons belonging to other denominations, who come to hear the addresses and appear to be moved by the music. On Saturday afternoons services are arranged for the young folks, especially for the students of the Hebrew classes, which are attended by young men and young women, by boys and girls. These take an active interest in the services. The boys and young men render some of the prayers. Special sermons for the young people are delivered, calculated to develop in the young folks a sense of pride in matters Jewish. The services held on the king's birthday are made so attractive that the leading dignitaries attend the synagogue and display a feeling of friendship and respect made stronger because of the whole-hearted spirit in which services of this type are conducted.

The education which the Jewish youth of Serbia receive in the city schools is of a fairly high standard, and it may be asserted that these schools compare well with educational institutions in the most enlightened countries. Education in Serbia is compulsory. The Jewish children, however, are not satisfied with the public school education alone; they continue their studies in high schools and other advanced institutions. Even children whose parents wish to have them take up a business career enter special commercial schools. Accordingly, the mercantile class contains men of high intellectual attainments. Apart from the young men who attend the Belgrade University, which, by the way, offers courses also to women, several Serbian Jews take courses at leading universities of other countries. During the ten years of attendance in the public, elementary, and high schools, every Serbian child is compelled to take up religious instruction as well. The Jewish boy must furnish proof that he is receiving religious instruction, and unless he brings a certificate of special merit

in that respect, he is not allowed to be promoted. This has helped the Serbian Jews to perfect their religious schools to such an extent that they really constitute the foundation of Jewish life. Every Jewish community has its religious school which is in charge of men who, in addition to their knowledge of Hebrew, have a thorough modern education. The Jewish children, during the first four years of attendance at public school, are expected to take eighteen hours of Hebrew instruction a week. While at the high school, they must necessarily curtail their Hebrew studies, so that they can devote only six hours to them. The hours for religious instruction never conflict with those for secular education, and that is why the scholars are able to take advantage of both to the fullest extent. The children acquire a correct Hebrew pronunciation, a thorough knowledge of the Bible, both in the original language and in a Serbian translation, and a familiarity with Jewish history from the beginning down to modern times, including modern social movements. All of the traditional and ritual observances are explained to the child, so that he does not follow them blindly, but practises them intelligently and sincerely. The provincial schools have from one to two Hebrew teachers, but in Belgrade, where the number of Jewish children in the public, elementary, and high schools amounts to seven hundred, there are seven male teachers and one female teacher for Hebrew; the principal, who is usually a university graduate, also presides over certain classes which receive his personal instruction. The teachers are for the most part graduates of the Belgrade Jewish Seminary, which was supported by all of the Jewish communities of Serbia. Many of these teachers also taught in the regular public schools. However, since this Seminary has been closed, due to the

inability to attract candidates for this special field, it has been necessary to draw upon Palestine for teachers. The Bible is taught in Hebrew. Every other subject of Jewish instruction is imparted in Serbian.

The manner in which these religious schools are conducted has greatly helped to make the Jews of Serbia a highly cultured element in the country. There is a very large group of Jewish young men who occupy splendid positions in the political as well as in social life. For example, there are over thirty-five Jewish physicians in Serbia, though the Jewish population amounts to only fifteen thousand. This compares favorably with the general community, for in the entire population of Serbia which, before the war, amounted to three millions, there was but one physician for every seven thousand souls. In every other branch of the professions the quota of Jews is in the same proportion. Three Jews have occupied positions as under-secretaries in the State Department, one of them having been appointed consul-general in one of the leading European cities. There is a Jewish officer in the army who has worked his way up to the position of colonel, and considering that he is only thirty-six years old, there is every reason to hope that a still higher military rank will be reached by him.

The same is the case in the field of literature; the Serbian Jews have made their mark in prose as well as in poetry. The very same consul-general, alluded to above, Mr. Chaim Davitcho, was a writer of distinction, whose original contributions and translations of foreign dramas, principally from the Spanish, have made him one of the most prominent figures in the National Theatre and in the leading literary circles of Serbia. But apart from having devoted himself to general literature, he has also written on subjects of Jewish interest.

For example, he has produced a series of novels dealing with the life of the Belgrade Jews, beginning with the period when Serbia was under Turkish rule and bringing his material up to date. Throughout all of these novels, his special object was to bring out very forcibly the loyalty of the Jew to his God and the love that he bears his fellow-men. The incidents in congregational and home life are treated by him with such grace and elegance as to make them stand out like gems beautifully set. The brother of Chaim Davitcho, Mr. Benko Davitcho, who fell in action during the Balkan war, has also earned for himself a reputation as a *littérateur*. A score of others whose contributions to modern literature are most valuable might be mentioned. All these prominent men are not only conscientious Jews, but are ever ready to give up their time in facilitating the progress of Jewish communal affairs, in their respective towns, in the fields which have a particular attraction for them.

The rabbis of Serbia have various functions. They are not bound to the synagogue alone, but also devote part of their time to the Jewish social life. It often happens that some families owe their social and economic well-being to the active endeavors and the practical aid rendered them by their spiritual leaders. These diversified labors are greatly facilitated by the recognition, aid, confidence, and authority that the rabbi enjoys on the part of the Government, as well as his community. A rabbi in Serbia, in addition to a diploma from a seminary, must, of necessity, have a university education, or must give proof of his Hebrew and talmudic learning by a document signed by one of the recognized spiritual leaders of Europe. He is elected by a committee consisting of the Executives of the community and of twenty-five delegates

elected by the Jews who hold a special meeting for their election. The Government is always advised of the appointment of a rabbi, and it usually sanctions the choice of the Jewish community. This sanction carries with it the privileges accorded the rabbi. Then follows the installation of the rabbi with all due pomp and ceremony. Three days are devoted to this special celebration, in which non-Jews also participate as a mark of their respect to the newly elected religious leader. The celebration begins with services in the synagogue, and a prayer is offered for the well-being and the success of the rabbi. Banquets, receptions, and concerts are included in the three days of festivity. The rabbi is in more senses than one a state official, for, apart from performing religious and social duties, he has to discharge state functions according to the demands of the constitution.

The Greek-Orthodox Church is related to the State to such an extent that it plays an important rôle in the life of the Government. The State is, therefore, compelled, in a sense, to allow the Jewish religious community to play a similar rôle. For example, marriages and divorces in Serbia are recognized mainly and chiefly as Church or religious functions. The laws of the State recognize only such marriages and divorces as have had the sanction of a religious authority, and do not require any separate license. Further, in all Government functions, such as taking the oath of office for military or civil service, or in legal proceedings, a religious leader must be present, in accordance with the provision of the law. The Jews have naturally developed the laws regulating marriages and domestic relations in such a way that they enjoy not only the religious sanctity and privileges accorded them by the State authorities, but also executive power to carry out

decisions. They are even able to invoke the aid of the police.

As a mark of the cultural development of Serbian Jewry, it is perhaps well to dwell upon the excellent work achieved by several organizations. First among these organizations, and perhaps the most important one, is the one devoted to the spreading of the knowledge of Judaism and Jewish history among the Serbian Jews. The second in importance is a Fund Organization, which has for its aim the grant of fellowships to Jewish young men who are desirous of pursuing higher studies in foreign universities but are economically unable to do so. Due to the efforts of this organization, many young men have returned to Serbia, and have repaid the sums spent on them not alone with actual money, but with the manifold services they are rendering. Then there is the Zionist organization in Serbia which has succeeded in uniting the various elements of Jewry. The Serbian Jews have always made it a point to send their delegates to the Jewish National Congress, have paid their shekels, and in every other respect have shared in all undertakings of the National Fund Organization. All this has been done despite the fact that in Serbia the Zionist movement has never been very strong; but one thing must be remembered: we have never had an anti-Zionist movement.

The leading social organization in Serbia is known as the Serbian Lodge of the I. O. B. B. at Belgrade. That organization practically shapes the policy of social relations among Jews. This Lodge has been able, in the course of three years, to perfect its functions in such a manner as to play a part in the social and economic welfare of Serbian Jewry and to shape the political opinions of the Jewish community. Every member of the I. O. B. B. considers it a privilege and an honor to belong to it, and only such are admitted as are deemed

satisfactory in every respect. The sessions of the Lodge are strictly formal, and the order of business is very carefully worked out.

It is hardly necessary to point out that the Serbian Jews, as all other Jewish communities, take care of their poor, who are mostly strangers that have come to Serbia because of unfavorable conditions in other parts of Europe. Whenever special collections are made in order to provide Matzoth, clothing, or other articles for the poor, the amount gathered is always in excess of the need. The surplus money thus raised is not laid aside as a permanent fund, but is at once transmitted either to Palestine, or to neighboring Balkan states, toward which a special kinship is naturally felt. The Jew of Serbia has never sought aid from his coreligionists outside of his country. When the Balkan war was declared, a special commission, under the leadership of Dr. Paul Nathan and Dr. Kahn of Berlin, and of Mr. Elkan N. Adler of London, who also represented the American philanthropic organizations, asked what could be done for the Jews of Serbia by the Jews of America, England, and Germany. The reply was: "We accept your greetings and kindly offer, and you may return with the satisfaction of knowing that we always have looked after our own and will continue to do so." But apart from the charitable aid rendered, the Jewish leaders in Serbia made it a point to afford help to their coreligionists, who were temporarily in need, in a most dignified and honorable manner, by having founded for them what is known as the Jewish Bank. This institution is maintained by a membership, and also enjoys bequests specially left to it. It is not a free-loan society, because all transactions are based on strictly commercial lines; it differs from other banks only in the fact that the rate of

interest is lower than in other financial institutions, and that credit is extended to many who could not secure a loan from any other source.

The relationship between the Jew and non-Jew in Serbia is most amicable, and this is manifested not only between the hours of nine in the morning and five in the evening, but also in private gatherings. Many of the larger concerns in Belgrade have Jewish and non-Jewish partners, and when it is remembered that many of these firms have carried on business for over thirty years and that the partnerships have never been dissolved because of disputes or through legal proceedings, one may well realize how harmonious the relationship is. The question of religion never enters into the ranks of society. During all Jewish holidays and festivals the leading church dignitaries make it a point not only to visit the synagogue, but also to offer their congratulations in private by calling at the home of the rabbi and conveying their personal, as well as their church's congratulations. Whenever the king holds a reception, many Jews are specially invited.

Although Jew and non-Jew live very harmoniously together, cases of intermarriage or conversion are extremely rare. Either act would be severely criticised on all sides, and the party guilty of such a misdeed would be boycotted by society at large. The Serbian Jew is eminently proud of his Judaism, and feels especially dignified by virtue of the fact that he, coming from Spain, can trace his ancestors without admixture for many, many generations, during which time they have happily been subjected to less cruelty and oppression than have been many of the Jews who have settled elsewhere.

Because the Jews of Serbia have strictly observed their religious practices, they have been able to retain many customs

that the Jews in other parts of the Orient have perhaps abandoned to a large degree. For example, during the seven days of *Shiva* the friends and relatives who visit the house of mourning concern themselves with all of the needs of the mourners. All food required is brought from without, and the mourners are spared the trouble of providing any. On the Sabbath following a wedding the groom has a special seat of honor in the synagogue, which is usually decorated with flowers, and during the reading of the Torah he is given the honor of holding another scroll in his arms. As a final mark of honor, the entire congregation rises, and sings a chant, inviting him to read Genesis 24, 1-7. As he steps forward from his seat to the *Tebah*, flowers and candies are thrown from the ladies' galleries by young and old. As he returns to his seat, a similar ovation is accorded him.

This is but a brief outline of the religious, cultural, and social life of the Serbian Jews. Naturally, because of the terrible results of the present great war, all these facts, recollections, and associations come to the writer like the memory of a dream. The Serbian Jews have lost all they possessed, and will be compelled to begin anew when the time comes to re-establish themselves. Their only consolation in their sorrow is that Serbia has been able to come into closer contact with America, and is better known by the Americans. They firmly believe that the Allies, Serbia among them, will be victorious in this war. They believe that Serbia will be restored to her independence and her place of honor among the nations. They are certain that, when the Serbian nation is restored and united, the Jews will again resume their happy life of the past, the horrors of the present will be forgotten, and, with the blessing of God, a yet brighter future will be opened up for all the Jews.

## THE JEWISH WELFARE BOARD

BY CHESTER JACOB TELLER  
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Primarily the purpose of the Jewish Welfare Board is to help America win the war. Despite the basic American principle of a separate Church and State, or, to be more exact, because of it, the American Government in the first days of the war perceived the necessity of calling upon certain religious welfare agencies to co-operate with it. It sought this co-operation because it recognized the value of morale in warfare, and knew how close was the relationship between morale and modern community ways of life. With a breadth of view and a degree of foresight, perhaps never before equalled by a war administration of any other country, the United States Government set itself to thinking out the war problems not only in terms of ships, guns, munitions, and supplies, but also in health, decency, personal improvement of the men, contentment, esprit. In short, all those elements that go to make up the concept of morale in its broadest implications received the closest study and the most thorough-going application.

A special Commission on Training Camp Activities was created, as a branch of the War Department, charged with the specific duties of making life in the new American camps and in the communities adjoining the camps as normal as conditions of actual war and the problems of an unprecedented national emergency would permit. This commission sought to utilize the potential social resources of the country, and it early brought to bear on the problem the whole strength of the

Young Men's Christian Association, with its nation-wide organization, so thoroughly alive to the needs of young men, and so excellently adapted to the nation's new work.

In the same spirit and for the same purposes the War Department through this special Training Camp Commission—the Fosdick Commission, as it has come to be known—invited the large Catholic group in America to participate in the national welfare program, with the result that the Knights of Columbus was nominated by the Catholic Church and accepted by the American Government as the authoritative Catholic agency for war purposes.

The selection of the third agency to represent what might be considered the third largest religious group in America, namely, the Jewish group, was fraught with difficulties. It is a commentary upon Jewish life in America, and particularly upon its work of national organization and management, that with 260 years of history behind it, and with literally thousands of organizations, no single agency could be selected as representative of the Jewry of America. True, one or two of them seemed to have some special claim to such recognition, but by reason of their limited constitution or platform, or for some other reason, they failed to secure the endorsement of the Jews as a whole. The result was a meeting of representatives of some ten or more national Jewish organizations, at which it was decided that each organization present should delegate certain powers to a new agency. This was the beginning of the organization which has since become known as the Jewish Welfare Board, and which has obtained the official recognition of the Government and, indeed, its mandate to contribute on behalf of the Jews of America to the national work of welfare among the nation's uniformed men.

As the officially recognized agency of the War Department and of the Commission on Training Camp Activities, the Jewish Welfare Board has been called to undertake high tasks and responsibilities. It has been charged with the nomination and selection of the Jewish welfare workers in the camps and cantonments of this country and in the hospitals and rest camps abroad. In these increasingly critical times, no task could be more exacting. The initial selection of men, however, is but part of it. It is necessary that they be carefully apprised of their duties as quasi-public officials, that they know thoroughly their relation to the Government, to its military establishment, to the Commission on Training Camp Activities, and to the welfare agencies with which we have joined hands, namely, the Y. M. C. A. and the K. of C. They must know the meaning of democracy in the American camp. They should understand what Americanization denotes and what it does not. They must be inspired with the ideal of an army and navy, selected from all races and creeds, to fight for the liberties of all peoples and for the rights of all religions, under our flag and under the flags of the Allies. And our welfare workers must be trained to interpret these things to the soldiers and sailors, to bring group closer to group and all men into clearer understanding of America's ideals and aims in this war. The welfare agencies are not invited to do separatist work; they are asked to join hands in fostering and promoting a joint welfare program.

As its contribution to this program, the Jewish Welfare Board has placed one hundred and ninety-eight workers in the American camps, and has sent, in addition, countless others—volunteers who, as occasional or regular visitors in the camps, have preached the message of religion, have assisted

in other ways at religious services, visited the sick in the hospitals, the men in difficulty in the guard-houses, or entertained men in groups and cheered and comforted them individually. As its contribution to the physical resources of the camps, the Welfare Board is erecting thirty buildings, not to overlap, not to duplicate, but to supplement the facilities created by other agencies, where such facilities were needed, either for the housing of our workers and the administration of their work, or for the general welfare needs of Jews and non-Jews alike. At Camp Upton, near New York, the Jewish Welfare Building, recently completed, is used for services by soldiers of every faith. On the other hand, the Welfare Board makes use of a general church headquarters, erected by the General War-Time Commission on the Churches, to the upkeep of which it contributes a substantial amount of money.

Again, we have assisted the American Library Association in its nation-wide campaign for books. We have encouraged the giving of comforts and gifts to the soldiers and sailors, regardless of creed, for to draw distinctions between creeds would be to violate the very ethics of the democracy we cherish. As official representatives of the Government, we are called to minister to *all men*.

This by no means implies that religious work has no place in the American welfare program, or that the welfare agencies must reduce their efforts to that colorless, meaningless something which frequently goes by the name of non-sectarianism. On the contrary, the Jewish Welfare Board would not truly represent the American Government, unless it also represented the organized Jewry which created it. Indeed, specialized ministrations of each group to its own men in the camps are implied in the very organization which the War Department

created with the help of the Commission on Training Camp Activities and the welfare agencies.

Thanks to this large view on the part of the Government, we have in the Welfare Board, for the first time in the history of America, an organization which not only has the official endorsement of the Government, but likewise that of organized American Jewry. The board to-day counts among its societies no less than fourteen prominent Jewish associations, among which are the Agudath ha-Rabbonim, Central Conference of American Rabbis, Council of Jewish Women, Council of Young Men's Hebrew and Kindred Associations, Independent Order B'nai B'rith, Independent Order B'rith Abraham, Jewish Chautauqua Society, Jewish Publication Society of America, National Federation of Temple Sisterhoods, New York Board of Jewish Ministers, Order B'rith Abraham, Union of American Hebrew Congregations, Union of Orthodox Jewish Congregations, and the United Synagogue of America.

The relationship between the Board and its parent bodies is for the most part steady and constructive. The rabbinical bodies have co-operated in the arrangement of an abridged prayer book for the use of soldiers and sailors of our faith. The Jewish Publication Society of America acts as the publishing agency of the board, which has thus far placed orders with it for the publication of no less than one hundred and eighty thousand copies of the *Abridged Prayer Book* and one hundred and sixty thousand copies of the *Readings from the Holy Scripture*, arranged with the help of the Society's editor.

With the Agudath ha-Rabbonim (the Federation of Orthodox Rabbis) the Welfare Board has been active in an inquiry as to the demand for Kosher food on the part of the Jewish

men in the camps, governmental sanction having been secured for the sale of Kosher non-perishable food products in the camps and cantonments wherever such supply is warranted by the demand therefor.

A series of circuits for the conduct of lecture courses to soldiers and sailors throughout the spring and summer months is being arranged under the joint auspices of the Welfare Board and the Jewish Chautauqua Society.

To the town or community program of the Welfare Board substantial contributions have been made by the Independent Order B'nai B'rith, which has organized some eight or nine community centers now operating as I. O. B. B. branches of the Welfare Board. While these branches of themselves constitute a material donation to our total assets, the I. O. B. B. and the Independent Order B'rith Abraham, as well as other national Jewish fraternities, are rendering large services of another kind through the campaigns for funds which they have furthered throughout their lodges and the moral backing and encouragement which they have from the beginning lent in unstinted measure.

The Council of Young Men's Hebrew and Kindred Associations has acted as our special advisory body wherever we have needed the viewpoint of the specialist in the inauguration of soldier activities in conjunction with Y. M. C. A. work.

The American Jewish Relief Committee, though in no way a constituent or affiliated organization, has rendered our work an immeasurable service by relieving us almost entirely from the labor and responsibility of fund-raising. Of the million or more dollars that have been contributed to welfare work to date, a very large part was secured in the special campaign of

the American Jewish Relief Committee in New York City in December last, which brought together a fund of about five million dollars for the war sufferers and the Welfare Board conjointly, and a large part of the balance of our total income to date has likewise been secured under the friendly auspices of this committee.

To the American Jewish Committee, under the leadership of Mr. Louis Marshall, we look for the adjudication of cases involving religious or other rights of Jewish men, and, in turn, we are helping the Bureau of Statistics of the American Jewish Committee in its special work of securing a list of the names of all Jews participating in the present war in the American military and naval forces, by sending to that bureau all the statistical data which it becomes possible for our agents to secure.

We are also extending assistance and hospitality to the Jewish Legionaries enlisting in America for service in Palestine under the British flag, for which purposes we have made contributions through the Zionist organizations.

Further mention might be made of several other groups of organized Jewry, both national and local, that are aiding the welfare work in its library collections and in other ways, and still the list of our co-operating agencies would not be exhausted; but for the present purposes of illustrating our attachment and responsibility to the organized Jewry of America, it is probably not necessary to multiply examples.

From the foregoing it will be seen that it is probably but fair to say the Jewish Welfare Board truly represents both the American Government and American Jewry—at least so far as the organizations of the latter are concerned. Unprecedented

as this is in the entire history of Jewish life in America, the Welfare Board lays no claim to any special distinction for this achievement. It is the crisis which confronts America, the crisis of the World War, that has brought about this result, and if it may be accounted an advantage from the point of view of Jewish group life, it is an advantage for which we as Jews can assume no merit or distinction. We shall, on the other hand, merit rebuke and censure if, to the accomplishment created by these unlooked-for world conditions, we shall make no contribution of our own. We can neither truly speak for our Government nor for the organized Jewry of America, unless we also represent the unorganized Jewish people of America, and by this unorganized Jewish people we must understand the eighty thousand American soldiers and sailors of Jewish faith and the hundreds of thousands more whose interests are bound up with theirs.

Difficult as it is to be true to the thoughts and sentiments of the Jewish people, the Welfare Board ardently desires so to be. With this general attitude toward its work, it assumes to preach no special *-ism* (except Judaism), and it permits none to be preached. In its religious work in the camps it attempts to meet the needs of the men as these needs are there ascertained. For Jews desiring an orthodox service it promotes orthodox services. For sons of Reform Jews it supplies reform services with the Union Prayer Book. For the preponderating group of soldiers of orthodox Jewish families, whose requirements are best met by what is called Conservative Judaism, appropriate services are conducted accordingly. Without standardizing any doctrine of its own, the Welfare Board endorses all degrees of doctrine, if soldiers of Jewish faith uphold them.

Without seeking to impose any ready-made program of its own, it gives encouragement to whatever the self-expression of the Jewish men demands.

With the American Library Association the Board is co-operating in supplying Yiddish books and other reading matter to Yiddish-speaking men. It has prepared to date, for distribution in the camps, three pamphlets in Yiddish, one on Government benefits and two on problems of social hygiene, and it has at the present time in contemplation several additional pamphlets in this language. For those who desire to conduct Jewish discussion circles it has now in preparation several subject outlines for guidance and instruction in the conduct of such circles. With a donation from the Jewish Publication Society of a library of Jewish books in each of the camps and cantonments, foundations have been laid for a Jewish library, to which the Board is making additions from week to week.

In addition to these group activities along religious or educational lines, the welfare workers specialize in what has been called personal welfare work, and it may be said without exaggeration that no personal welfare work that is being carried on in the American camps is more intensive or constructive than that of the representatives of the Jewish Welfare Board. The personal problems that come before the welfare workers have a vast variety of phases, including certain military and non-military problems of the men themselves, as well as questions involving the men and their families. Our workers are regular visitors at the hospitals and guard-houses; they assist and advise men in matters of transfer, leave, and real or fancied discrimination; they advise them as to money and business matters, many of our representatives giving legal advice.

Others who are rabbis perform individual religious ministrations of various kinds, particularly at the embarkation camps. In cases involving the families of men, it is our policy to refer largely to the American Red Cross, to whom the Government has delegated these functions. A basis of co-operation has been established with the Red Cross, but of necessity it is still tentative. The family difficulties of men in the service constitute a developing problem. It is a dynamic rather than a static situation that we are here dealing with, and the basis of co-operation between the welfare agencies and the Red Cross must of necessity be progressive rather than fixed, depending upon developing problems and experience, as well as upon changes in formulation of policy in the Red Cross itself and as between the Red Cross and the War Department. The problem of the welfare worker is not confined to the camp, however. He follows the soldiers wherever they go. In the near-by communities, the welfare worker makes the community welfare program, co-ordinating the hospitality activities, collecting and dispatching the comforts and gifts, managing the entertainments at the community center, and assisting soldiers and sailors in utilizing the religious or other facilities of the town or city.

For the men overseas, a special group has been assigned. It comprises a commission of two workers, one of whom will remain in Paris to direct the overseas work, while the other will return with a report based upon his survey of existing conditions. A supplementary group will comprise some six or eight workers, trained in our American service, whose function it will be to initiate similar activities in the important posts in France, and to this group additions will be made from month to month, until an adequate force shall have been sent abroad.

In addition to the welfare workers, the Government contemplates sending army chaplains of the various faiths, to the extent of one for each twelve hundred men. The Jewish chaplains will be selected by the Government after endorsement by the Committee on Chaplains of the Welfare Board, which since the beginning of the war has acted as the Government's advisory agency, with reference to all Jewish chaplains.

Though ostensibly limited in its work to the men of the United States Army and Navy, the Welfare Board conceives its task broadly. Under the latest military rulings, American soldiers abroad are members of the army of the Allies, and with this breaking down of national distinctions, the scope of our work is correspondingly enlarged. Thus the Welfare Board has purchased ten thousand copies of the books for soldiers published by Dr. J. H. Hertz, chief rabbi of Great Britain, for distribution among the English-speaking Jewish soldiers of the Allies, five thousand copies of Psalms and five thousand copies entitled *Jewish Thoughts*. These are being distributed through Dr. Lévy, chief rabbi of Paris, and Rabbi Voorsanger, chaplain with the American Expeditionary Forces.

We have likewise made a subvention to the Jewish Community of Washington for welfare work among civilian workers, including women as well as men, and we are making a study of conditions among Jewish girls in New York as a result of revelations recently made with respect to places largely frequented by soldiers and sailors.

Whether in all this work we represent the sentiments and viewpoints of the Jewish people, or whether we fail to represent it, would be difficult to say. Indeed, our Jewry of America is of such a composite nature, and the forces that play upon it are so varied and deep-rooted in their origin, that it is hard even to

ascertain what these sentiments and viewpoints are. So far as the articulate groups are concerned, we know that we have been criticized now for being too Jewish, and again for not being Jewish enough; for advocating what has been called "segregation", and again for being exponents of what has been called the melting-pot theory; on the one hand, for making martyrs of the Jewish men with the colors, because we have failed to furnish them with Kosher food, and, on the other, for making martyrs of them in our sympathy with those who desire such dietary restrictions. Fault is found with us for permitting Yiddish books to be circulated in the camps, and again we are blamed for not providing enough of this literature.

Of one other important department of the welfare work scant mention has as yet been made—the work of our local Jewries. We hold that our purpose is unfulfilled, that we cannot truly represent either the Government or nationally organized Jewry, unless and until we also represent the *locally* organized Jewry, that is, the local Jewish communities. It is from these local communities that the Jewish soldiers have come. It is to these communities that they will return. Indeed, in ten or a score of years from now, the eighty or hundred thousand, or possibly one hundred and fifty thousand Jews of our National Army and Navy will be the prominent Jewish citizens, the upholders of our Jewish communities, the leaders and workers of our local Jewries. If we would have them remain steadfast to these communities throughout all the tragic days through which they must presently pass, they must be made to feel the spiritual forces of the communities behind them. They must know that these forces are with them wherever they may go. Apart from this, the *national* Jewish Welfare Board is in the truest sense the child of the *local* commu-

nities, as well as of the *national* Jewish organizations. It is to the local communities that we turn for both moral and financial support. We look to them, moreover, for definite service. We expect each community to send its Jewish boys into the service with a formal expression of its belief in them, so that each man may feel the power and strength of his community behind him. We expect each community to follow its soldiers with gifts, by correspondence and other aid, as well as by visitation to their families. We expect each community, meanwhile, to prepare for the return of these young men, for their readjustment to civil life, for the rehabilitation of their families, and for the new adjustments in the work of the social agencies of each town.

It was with all these ideals in mind that the Welfare Board, unlike the Knights of Columbus and the Y. M. C. A., incorporated into its platform a program of town as well as of camp work. For the past six months it has worked incessantly in the organization of what it calls local branches. At the present day eighty-five Jewish communities have organized themselves as J. W. B. branches. Twenty more are in process of organization. Before the end of this year the Welfare Board plans to have organized no less than two hundred local Jewries as Welfare Board subsidiaries. The results of this policy have already proven the wisdom thereof. It has stimulated wide-spread interest in soldier and sailor work. This is particularly true of those centers of Jewish life which are somewhat remote from large encampments. In the camp cities or camp towns the presence of uniformed men has of itself stimulated this interest, and it may be truly said that the real welfare workers are the Jews and Jewesses of these camp cities. In the very first days and months of the war, they were contributing their

time and energies and giving of their means to the entertainment of men on leave, to visiting the sick, and to affording comfort to the lonely and dejected. But in the towns more remote from the camps this stimulation of interest has been provided by the organization of the J. W. B. branches.

The fiscal policy of the Welfare Board was determined several months ago when its Executive Committee voted in favor of a central collection and disbursement of funds under which all moneys raised for and in behalf of the Welfare Board became payable to the national treasurer, the national body making itself responsible in turn for promoting and financing welfare work in the towns and cities as well as in the American and overseas camps. It was felt that, though this fund was procured from the local Jewries of the country, authority to spend it should proceed from the central office, which, by reason of its national and international perspective, could best decide as to the wisdom of expenditures, and thus guarantee to the local Jewries the best possible administration of the funds that they themselves had created. Any other policy would have been fatal, and would have made each community the collector and dispenser of its own welfare fund, thus leading to excessive outlays for town hospitality, much of which is not only of no positive social value, but of a decided negative social value, while leaving without adequate resources the more immediately important work in the camps. Indeed to have adopted a less centralized system would have made impossible a truly responsible administration of the fund, such as the War Department justly expects of the agency which it has nominated as the authoritative functioning body for its Jewish group of soldiers. The National Jewish Welfare Board desires to be in the truest sense the representative of local Jewries. It

is the local communities organized, combined, and raised to national self-consciousness. In this view of the case, the national office is but the visible expression of a covenant or pact between all the local communities of America, each of which desires to serve the most by serving all the rest.

The national office furnishes to each community under this pact the advantages of a broad perspective. It provides a means of contact with the Federal Government to which it is accredited by the Jews of America. It has to-day an organization of nearly 200 workers associated for the purpose of carrying on the welfare work of the correlated communities of the country. It provides to these communities a school in which each month a new group of some twenty-five or more men from various sections are trained as community servants—men who now give themselves to Jewish war work and will not fail the community when later called upon to help solve the even more trying problems of the post-war period. It places at the disposition of all local communities a Research Department for the study of the war aspects of community problems as they change and develop under the impact of the world struggle.

Has not then an organization like this, created in an emergency—representing the American Government, organized Jewry, the plain Jewish people, and the local communities of America—a unique opportunity? And shall not American Jews avail themselves of it by rising now as never before to a true consciousness of the character, the scope, and the meaning of their entire community?

## THE COLLECTION OF JEWISH WAR STATISTICS

BY JULIAN LEAVITT,

IN CHARGE OF THE DIVISION OF WAR STATISTICS OF THE BUREAU OF  
JEWISH STATISTICS AND RESEARCH

From the first days of the entry of the United States into the World War the American Jewish Committee felt the need of, and recognized the opportunity for, a complete record of Jewish service in the common cause. For reasons too well known to be enumerated here, statistics of an entirely reliable nature bearing upon Jewish service in the wars of the United States had never before been gathered. The work of Simon Wolf, *The American Jew as Patriot, Soldier, and Citizen* (1895), is obviously a bio-historical rather than a statistical record. The *Preliminary List of Jews Serving in the Spanish-American War*, compiled by Dr. Cyrus Adler and published in the Year Book 5661 (1900-1901), is, as its title implies, a tentative effort; while the article on *Jews in the United States Army and Navy*, prepared by Captain Landes for the Year Book 5677 (1916-17), is admittedly a rough approximation rather than a scientific census. The present moment, it was therefore felt, presented, for the first time in the history of American Jewry, an opportunity for the preparation of a contemporary record that should prove of service to the Jews of America for all time.

To this end the American Jewish Committee assigned to its Bureau of Statistics and Research, as a major function, the task of collecting data bearing upon all Jews in the military and naval services of the United States, at home or abroad,

in the regular civilian service at Washington, in the newly established War Bureaus, and in the various auxiliary services where Jews are known to be rendering valuable aid—in short, to establish at this time, and later to render possible the publication of, a comprehensive historical and statistical record of Jewish contributions to the success of the United States in the greatest world war.

But while the many advantages of such an undertaking were generally recognized, its difficulties were by no means underestimated. It was known that the official records of the army and navy make no note of religious affiliations, so that a bare examination of the millions of names on the rolls, even if permission were granted to make such search, would in itself be an enterprise of considerable magnitude. It was also recognized that the Jewish quotas, coming as they would from widely scattered parts of the country, would contain thousands of men who had naturally drifted away from Jewish affiliations, other thousands who had, in the process of Americanization, changed their names, and some who would, for reasons of their own, even seek to conceal their racial or religious identity. In view of this, it was decided to approach the problem from as many angles as possible, in order to reduce to a minimum that percentage of error always inherent in a work of this nature. Three main channels of information are thus being explored: (1) Jewish sources; (2) official records at Washington; (3) other records of a public and private nature.

From the very inception of this war statistics work, the closest possible co-operation has been fostered and maintained between the Bureau of Statistics and the agents of the Jewish Welfare Board stationed at various camps and ships and also at the front. These representatives are under instructions

to send in to the Bureau or to the Board or both all information of a statistical character gathered by, or known to, them, including individual registration cards signed by the Jewish soldiers, religious censuses taken by the Board or by other agencies in the camps, holiday furlough records, recipients of Bibles, etc. The Board has also posted conspicuous notices in the camps, advertising the work in question, and has enclosed the proper material, such as blanks and registration cards, in the vast number of Bibles and Prayer Books which it has issued to the Jewish soldiers and sailors, as well as in the other literature which it is spreading broadcast. In short, it has lent its co-operation systematically and efficiently, thereby assuring to the Bureau of Statistics a steady flow of the most valuable information possible direct from camps, ships, and trenches. All other Jewish organizations, local and national, throughout the country—religious, fraternal, trade and labor, Zionist organizations, etc.—have likewise been circularized by the Bureau of Statistics with requests for lists of members who have been called to the colors.

The response to date has been tremendously gratifying. To the rabbis of the country the Bureau of Statistics is particularly indebted for a great volume of information respecting the men in service belonging to their congregations, invaluable in quality and quantity. All Jewish dailies and weeklies have been carefully searched and clipped for reports of enlistments, for group and local honor rolls, for news of service flag dedications, etc., and news items that suggest clues to other sources of information have been diligently followed up. Thus, a casual press clipping one day reported the organization of a Jewish Soldiers' Club at Camp Gordon. The secretary of the club was at once

communicated with, and he responded in due course with a remarkably painstaking list of the club's members.

In addition, every effort is being made to reach all Jewish agencies likely to possess information of value—parents' associations, or other next-of-kin groups that are in touch with the men at the front; Jewish publicists and communal workers; Jewish newspaper men on the staffs of Jewish or non-Jewish papers; employers' and employes' associations in trades and industries wholly or preponderantly Jewish; lodges, clubs, and the like.

Recognizing, however, that, because of the limitations already referred to, purely Jewish sources of information would be inadequate for the purposes in view, a determined effort has been made to gain access to departmental records in Washington and at the various state capitals, in order to gather at the best original source whatever data might be secured as to Jewish enlistments, with the idea that the two inquiries—one into Jewish, and the other into non-Jewish channels of information—should serve to supplement and correct each other. For this purpose an office was opened, at the beginning of the present year, in Washington, in charge of the present writer. It was hoped that access might be secured either to the files of the War Risk Insurance Bureau, where are kept the original applications of all soldiers and sailors who have taken out insurance policies with the Government, as well as the allotment and allowance records, or to the files of the Adjutant-General's Office, the Statistical Division of which collects and tabulates all "service records" of the men in the army, including the invaluable "holiday furlough" records, or else to the files of the Provost Marshal General's Office, where all the draft records are to be found. Every assurance of co-operation was

given by the officers in charge of these various records, but it was soon found that, because of the tremendous burdens which recent war developments have imposed upon all these bureaus, it would be advisable to wait with the actual procedure of search until the archives were in better order, since, in the present state of these records, the work of examination would be unduly complicated for all concerned. These searches have, therefore, been suspended for the present, with the exception of two bureaus: the Marine Corps, where, through the courtesy of Brigadier-General Laucheimer, permission to examine the files was freely granted, and where the files themselves were found to be in such perfect condition as to make the quest comparatively simple, and the Office of the Surgeon-General, where searches are now under way.

Outside of Washington, a great body of information respecting the National Guard and the Federalized Militia of the states is to be found in the offices of the Adjutants-General at the various state capitals. Arrangements have consequently been made to have their records systematically examined. The files at Albany have already been thoroughly searched by a representative of the Bureau of Statistics, Miss Ruth Hessberg, who has, with extraordinary skill and diligence, located thousands of names of Jewish soldiers. The search at Harrisburg and at a number of other leading capitals is now under way. In addition, the Army Orders and Assignments, Casualty Lists, etc., issued by the United States Adjutant-General's Office and published in the *Congressional Record*, the *Official Bulletin*, and in part in the metropolitan dailies, constitute a rich source of official information which is closely examined for Jewish data. Finally, there remain the records of the local draft and exemption boards, particularly in the districts

notably Jewish, or in leading centers of Jewish population. These records, although inferior to the others in certain respects, in so far as they supply data only as to the induction of the men and none at all as to their later service history, will nevertheless be of great value in complementing and correcting the other particulars available.

Numerous subsidiary sources of information in non-Jewish quarters occasionally supply most valuable data and supplement the two main avenues of information, the strictly Jewish and the strictly official. Among these are the Red Cross, whose Home Service Divisions maintain at their local offices records of dependency and cases requiring other home relief; the War Service Rosters of the leading colleges and universities of the country; the records of local historical societies; the forthcoming edition of the various professional directories, and so forth. Arrangements have recently been entered into, providing for an exchange of information with most of these agencies.

From these various sources, some 60,000 records have at present (July 30, 1918) been collected, and are now being verified, classified, and tabulated. And since it is apparent that the value of the work as a whole will depend almost entirely upon the accuracy of the methods adopted to avoid duplication and confusion, it may be desirable, at this point, to present a brief description of the technique involved. First, as to the methods adopted for the identification of Jewish names. It is recognized, at the outset, that no perfect method has as yet been developed. To identify, with unerring certainty, Jewish names in a bare list of mixed names is utterly impossible. But a reasonable degree of accuracy is entirely feasible. To begin with, there is the great mass of information supplied

by the Jewish Welfare Board and other organizations and individuals, to whom the Jewish registrants are personally known. These names are accepted without question, as they are virtually certified. As to the remainder, there are names so unmistakably Jewish that, when taken in connection with their home addresses, next-of-kin, or branch of service—as, for example, in the case of officers in the medical or dental corps bearing distinctly Jewish cognomens—they may be accepted without further question. Where names have been anglicized or adapted in any way, the names of next-of-kin frequently remain unchanged, or perhaps the very form of the change may to a trained mind suggest the original. Other clues of like nature will at once occur to the reader—registration districts, if distinctively Jewish, birthplace or nativity of parents, the use of certain forenames or certain abbreviations of surnames—all these and other characteristics too numerous to mention, while not conclusive in themselves, tend nevertheless to furnish broad indications which, followed up by the skilled investigator, generally lead to satisfactory proof, positive or negative. Finally, it frequently happens that names coming from a non-Jewish source will be automatically checked, at the moment of filing, by a source unmistakably Jewish. Moreover, it is contemplated that, as soon as the local lists are reasonably complete, check lists will be made up by towns and cities, copies thereof to be sent to the local press and to the leading Jews in each community for revision and verification. Altogether, therefore, it may be confidently stated that, from present indications, the final residuum of doubtful, uncertified names will be practically negligible.

The cataloguing methods adopted will also serve, in a considerable degree, as a check against duplication and inclusion

of improper material. As the records are received they are copied, in triplicate, on cards having blanks for full name, home address, age, nativity of self and parents, branch of service, rank, regiment and company, camp or station, source of information received, and service record. These three cards, one original and two carbons, are filed in three separate catalogues, one arranged alphabetically and so devised as to bring together automatically all variant forms of names which are especially liable to misplacements because of common errors in reporting, copying, or transliterating; another catalogue arranged by branches of the service, with officers and honoremen "signalled"; and a third arranged by states, cities, and towns. By this means it will be possible to report not only as to the service records of any individual, but also as the aggregate of enlistments, local quotas, distribution by branches of the service and by localities, number and proportion of officers, and similar data of general interest. Analyses and studies of this material may be made and published from time to time, as occasion may demand, before the completion of the entire work.

Although the collection of military and naval statistics constitutes, of necessity, the major problem before the Bureau of Statistics at present, the record of civilian war service is by no means to be neglected. The Washington office has gathered all data available as to Jews in the Federal Civil Service and in the new War Bureaus, numbering to date some two thousand names and also much information as to Jews in the various auxiliary services, such as four-minute men, Liberty-Bond salesmen, members of Draft Boards, and War Service committees throughout the country, while all other information obtainable as to Jewish contributions to the Red Cross, Hospital and

Ambulance Units, Bond Subscriptions, and other war service is being systematically collected and classified.

From this brief account of the work undertaken so far it will be apparent that the measure of success which may ultimately attend the venture will depend in large part upon the co-operation of all elements in Jewish life. Tribute has already been paid to the service of the Jewish Welfare Board and to the magnificent co-operation of the spiritual and secular leaders of American Jewry. All the readers of this article can help definitely and notably by sending to the Bureau of Jewish Statistics and Research any data that comes within the scope of this work. At present this means any information whatsoever concerning the Jews in the present war. Concretely, the individual or organization desiring to assist in this most important work can do so in the following manner:

(1) By sending in names of individual soldiers and sailors, particularly those that do not ordinarily suggest a Jewish origin, *and renewing the record from time to time with such fresh information as may develop*, in the way of honors, promotions, or casualties; (2) by locating and notifying the Bureau of sources at which a considerable mass of information may be traced; (3) by interesting any agencies of publicity that may be reached so as to enlist the widest possible number of people in the work; (4) by sending to the Bureau, either for immediate perusal or for permanent preservation in its archives, letters from soldiers and sailors at the front, or other material of historical value.

It would have been extremely desirable to conclude this article with a brief summary of the statistical results obtained thus far in the course of this inquiry. The vast material still remaining to be collated and digested, however, makes it ad-

visible to defer the presentation of actual figures until such a time as it may be possible to present them with that degree of fulness and accuracy which the importance of the subject demands.

From indications already at hand, however, it may be confidently promised that the evidence, when fully developed, will show conclusively that the Jews of America are acquitting themselves magnificently, as soldiers and citizens, in this war; that their contributions of men and means tend to exceed, by a generous margin, their due quotas; that the Jewish soldiers at the front fight with no less valor than their comrades; that their losses are as great—and their rewards no less.

FEDERATION FOR THE SUPPORT OF JEWISH  
PHILANTHROPIC SOCIETIES OF  
NEW YORK CITY \*

BY I. EDWIN GOLDWASSER, EXECUTIVE DIRECTOR

In the American Jewish Year Book for the year 5676 there appears a significant article on the Federation movement in American Jewish philanthropy by Dr. Joseph Jacobs. In describing the attempts that had been made to apply the methods of a Federation to the largest Jewish community in the world, the writer says: "The number of institutions with fairly large incomes was so considerable that one board representing all might be of an unwieldy character. There are also in Manhattan several hospitals, many orphanages and generally a larger number of separate institutions of the same class than is found in other cities. To these and other arguments was added the consideration which had been urged in other cities, that Federation would destroy the personal interest in individual charities which led to such large endowments, donations and bequests."

These difficulties created what the author called "an unfortunate deadlock," when, spurred on by the Heinsheimer bequest, a large number of the institutions conferred with the view of determining whether Federation would be practicable.

\* In preparing this article, passages have been frequently quoted from the following pamphlets: *Plan of Federation*, adopted June 6, 1916; *Report of Special Committee of Seven*, March 12, 1917; *By-Laws of Federation*, adopted June 24, 1917.

It was left to Felix M. Warburg to re-open the consideration of the problem in 1916. After a long period devoted to personal conferences with leaders of the various institutions, it was decided to form a Committee to consider the organization of a Federation in New York City, with the view of formulating, if possible, a plan of Federation which might be acceptable to the institutions.

This Committee on Federation consisted of the following: Samuel Greenbaum, Chairman; Leo Arnstein; Emil Baerwald; Julius Ballin; George Blumenthal; Joseph L. Buttenwieser; Joseph H. Cohen; William N. Cohen; Abram I. Elkus; William Goldman, Secretary; Sol Kohn; Lee Kohns; Arthur Lehman; Samuel D. Levy; Adolph Lewisohn; Morton H. Meinhard; Joseph E. Newburger; Leopold Plaut; Jacob H. Schiff; Mortimer L. Schiff; Louis Stern; Felix M. Warburg; Jacob Wertheim.

On February 26, 1916, it appointed a Special Committee consisting of Abram I. Elkus, Chairman; Leo Arnstein; Joseph H. Cohen; Samuel Greenbaum; William Goldman; Jesse I. Straus; Felix M. Warburg; H. G. Friedman, Secretary.

The Special Committee submitted its report pursuant to the resolution of the Committee on Federation, dated February 26, 1916, "to consider all plans of Federation which have been proposed, and all criticisms and suggestions thereon, and also to act as Committee on Conciliation of all suggestions with reference to the conditions under which a plan shall be put in operation."

In accordance with these instructions, the Committee devoted twelve meetings during a period of nearly three months to the problems presented to Federation. It studied various

plans proposed, including those of Mr. Nathaniel Myers, of Messrs. Chester J. Teller, and Morris D. Waldman, the plan formulated by the Advisory Committee of the Bureau of Philanthropic Research and the suggestions of Mr. Cyrus L. Sulzberger, and the Constitutions of Federations of other cities. Criticisms and suggestions from societies and persons interested were invited. Every effort was made to keep the public informed of the various steps in the development of the plan to be presented. More important than this, however, was the fact that the Committee was ready at all times to give careful consideration to any definite suggestion for modification of the plan, so that a substantial agreement might be reached.

On May 25, 1916, the Special Committee presented its report to the Committee on Federation.

On June 6, 1916, the last-named Committee adopted the following resolution: "*Resolved*, That the Plan of Federation formulated by the Special Committee be adopted; that the Plan be submitted to the societies therein named, such societies to notify the Secretary of the Committee on Federation of their assent to the Plan and to designate their representatives on the Organization Committee and on the Board of Delegates on or before July 15, 1916; that the Federation be organized as soon as the Plan shall have been assented to by societies receiving two-thirds of the total amount collected in 1915 in membership dues and subscriptions by the societies named in the Plan."

In connection with this resolution, the report of the Committee was submitted, consisting of two parts, (1) a revised draft of the Constitution for the Federation and (2) a statement in explanation of the provisions of the Plan of Federa-

tion. Since this Constitution became the basis of the By-Laws under which the Federation is now operating, it is probable that the clearest statement of the Federation can be found in the explanation of the Plan as submitted by the Committee.

The Committee proposed as the name for the organization the descriptive title of "Federation for the Support of Jewish Philanthropic Societies of New York City."

#### PURPOSE

It was proposed that the scope of the Federation be limited to the support of philanthropic societies ministering to the needs of Jews of the boroughs of Manhattan and the Bronx. Brooklyn had its own organization and it was felt that there should be no intrusion in that field. It was not the intention of the committee, however, to make the location of a society the test of eligibility for admission to the Federation, but rather the territory from which its beneficiaries are drawn. Institutions located outside of New York City carrying on work primarily for the benefit of residents of Manhattan and the Bronx are entitled to the support of the Federation, equally with those located within these boroughs.

#### MEMBERSHIP

(a) Any person who subscribes and pays to the Federation at least ten dollars a year is entitled to be elected by the Board to regular membership therein, with the privilege to cast one vote in person or by proxy, and otherwise to participate in the meetings and affairs of the Federation and to hold office therein as hereinafter provided; (b) any group of persons, unable to qualify as regular members, who jointly subscribe and pay to the Federation at least fifteen dollars a year, may in the dis-

cretion and during the pleasure of the Board, be elected to a group membership therein, with the right to designate one of their group to exercise the privileges of a regular member; (c) any person under the age of twenty-one years who subscribes and pays to the Federation at least five dollars a year may, in the discretion of the Board, be elected a junior member therein during his minority, without the privileges of a regular member.

It is planned to maintain the membership of the beneficiary societies. For this purpose the Committee proposed that where a member of the Federation failed to designate the beneficiaries for his contribution, but subscribed an amount equal to or in excess of his aggregate membership payments in 1915 to the federated societies, it was to be assumed that it was his intention to remain a member of those societies and to contribute to each of them the same amount as in 1915. All other undesignated subscriptions are to be assigned by the Board of Trustees to the societies in such amounts as will enable each society to maintain its membership at no less than the amount received in 1915.

For the convenience of members who desire to make a single contribution to all philanthropies, including societies not part of the Federation, Federation acts as a clearing-house, and pays amounts designated to such outside organizations.

In other words, a subscription to the Federation may combine the following: A subscription to the General Fund, a designated subscription to federated societies, and a designated subscription to unaffiliated societies. No subscriptions to unaffiliated societies are accepted, however, until the minimum subscription of \$10 to the General Fund of the Federation or to one of the federated societies is included in the subscription.

## THE ADMISSION OF RELIGIOUS EDUCATIONAL SOCIETIES

The first and most important consideration here was the character of the activities which it is the purpose of the Federation to foster and support. The second point was: What shall be the basis for admitting or rejecting societies engaged in activities coming within the general purposes of the Federation?

The purpose of the Federation is to support philanthropic societies. No doubt exists that the Federation should take in charitable and relief agencies, organizations for the care of the sick, the dependent and delinquent, societies for general educational and social activities. The question was raised whether or not the Federation should also embrace societies carrying on the work of religious education. The following excerpt from the report of the Committee is of interest:

“The problem of religious education is highly complex. The societies in this field engage in work which is in part charitable and in part self-supporting. They provide facilities for religious education, and give free instruction to children who cannot afford to pay. Some of these societies conduct also settlement activities, clubs, gymnasiums, and classes. There are in Greater New York some eighty week-day religious schools, known as Talmud Torahs, and Hebrew schools, etc. These vary greatly in the character and value of their work, their standards and methods of instruction. Their support comes from two classes, those who themselves receive benefits from the society by sending their children or attending the synagogue usually connected with the school, and those who contribute from purely philanthropic motives in order to advance the purpose of the society.

The problem of religious education from the standpoint of Federation presents three phases which may here be noted: (1) While the work of these societies is undoubtedly of the highest value, not only from a religious standpoint, but from a lay point of view, there is not the unanimity of opinion in the community as regards the aims, methods, and purposes of religious educational work which exists with reference to the work of other charitable and social service agencies. (2) The organization of religious education is still in its beginnings. Its adequate development will require very large additions to the income of such societies and appropriations increasing very much more rapidly than the allotments for other philanthropic work. (3) The support of such societies is to a very great extent local rather than general. It is derived from very small contributions and the collection of such funds, and the retention of this class of members is likely to present the greatest difficulties."

For these reasons it seemed unwise for the Federation to complicate its problems at the beginning by taking over the support of institutions engaged in philanthropic religious activities.

On January 8, 1917, however, a Committee of Twenty-five presented to the Federation a request that the Federation consider the financial aspect of Jewish religious education in New York City. On the same day the Chairman of the Organization Committee of the Federation appointed a Special Committee of Seven to study in all its aspects the subject of Jewish religious education in New York City. In its report this committee submitted the following considerations:

"The application of religious schools for affiliation with Federation presents distinctly to Federation the problem of

admitting societies carrying on religious education as distinguished from institutions engaged mainly in secular work. When the plan of Federation was adopted, it was agreed to be 'unwise for the Federation to complicate its problems at the beginning by taking over the support of institutions engaged in philanthropic-religious activities.' The Committee which drew up the plan foresaw that the question of supporting societies engaged in philanthropic-religious activities should have to be considered again. The societies conducting religious schools submit that this question be taken up now because Federation has made their present position, and, to a greater extent, their future development precarious. As Federation becomes more successful and allies to itself the various elements in the community, it will become increasingly difficult for them to secure funds as independent organizations. The presidents of some of these societies stated that in many instances contributors have returned bills for dues with the single word 'Federation', and that as a result some of the schools may be obliged to close their doors.

It is further submitted by the applicant societies that if they were to form a Federation of their own in order to finance their activities and make an appeal to the public, the result would be detrimental to both the religious schools and to Federation, the community would be disorganized by the establishment of more than one Federation, and the endeavor to unify philanthropic activities would be frustrated. There would result a separation in the community between those now active on behalf of secular philanthropies and those who are interested in religious education.

The support of religious education presents grave problems for Federation. As noted by the Committee which framed

the plan of Federation, the community is not a unit in religious belief, and in Federation there are represented the most divergent shades of faith. Questions of conscience and conviction are involved, rather than those of policy and method. Grounds for differences are thus more deeply seated. Serious attention must, therefore, be given to objections to the inclusion in Federation of institutions with activities in reference to which there may be wide differences of opinion.

Your Committee, however, is of the view that these objections to the admission of religious societies to Federation are not sufficient to counterbalance the injury which might result from their exclusion, not merely to the cause of religious education, but also to the work of these schools *as moral influences in the community for bridging the gap between parent and child, and for maintaining the influence of the home and the family.*

Moreover, it is fundamental in the plan of Federation that each society shall have autonomy in its internal management, and so long as this principle is observed there should be no reason why the difference of opinion or belief among subscribers to Federation should constitute a bar to the admission of these societies. If religious societies are admitted, Federation must have nothing whatsoever to do with curriculum or religious beliefs. The control of the policies of the schools must be left to each individual institution, and there must be no grounds for any suspicion that the Federation is in the remotest degree seeking to influence them in the instruction which they are to give in the matters of religion."

In November, 1917, the conditions that had been set for the admission of the religious educational societies were properly met by the following bodies, which were declared affiliated with

the Federation: Schools and Extension Activities of the Bureau of Education, Central Jewish Institute, Down-Town Talmud Torah, Salanter Talmud Torah, Machzike Talmud Torah, and Up-Town Talmud Torah.

#### RESTRICTIONS UPON AFFILIATED BODIES

No beneficiary society, auxiliary society, nor any person in their behalf, was to give entertainments for the purpose of raising funds or soliciting donations or contributions other than permanent endowments or legacies in behalf of such societies.

Before making a special appeal to the community for building funds or other extraordinary purposes, beneficiary societies are required to inform the Board of Trustees, and, if such appeal is approved, the societies receive the endorsement and support of the Federation.

Co-operation in this respect between the societies of the Federation will undoubtedly prove of great benefit to the societies through the avoidance of the multiplicity of appeals of the same character at the same time. Appeals approved by the Federation will win for the society support from the entire community.

#### ORGANIZATION OF THE GOVERNING BODY

The problem of organizing a governing body for the Federation was attended by peculiar difficulties in New York. The societies themselves differed in the extent of the support which they received from the public, the number of their members, and their income. In addition to these, Federation created a new organization of contributors. Various plans were submitted to the Committee, involving two bodies, one

elected by the members and another by the institutions, the one to serve as a check on the other, or one large body made up of the delegates of the societies and of representatives of the public electing in turn a smaller administrative body. The Committee did not favor the plan involving two bodies, one to exercise a veto power over the other. It was felt that such a system would result in friction and prove cumbersome in operation. The Committee did not approve an organization calling for indirect election and representation such as is involved in the selection of the Administrative Board by an intermediate body. It held fast to the position that the responsibility of the governing body should be direct to the societies and to the contributors. The following quotations from the By-Laws will show the plan of organization:

“SECTION 1. The management of the Federation shall be vested in a Board of Trustees which shall adopt its own rules of procedure not inconsistent with the charter or By-Laws, by two-thirds of its total number of votes. Its action in matters within its jurisdiction shall be final, conclusive and binding upon all of the Beneficiary Societies. The Board of Trustees shall be constituted of Trustees designated by Beneficiary Societies and of ten Trustees-at-Large elected by the members of the Federation as follows:

SECTION 2. One Trustee shall be designated by each society receiving an income from membership dues or subscriptions in the year 1915 of not less than \$10,000 nor more than \$50,000, and two Trustees by each society receiving an income from membership dues or subscriptions in 1915 in excess of \$50,000.

SECTION 3. The Trustee or Trustees designated by a Beneficiary Society shall be entitled to cast a number of votes in

accordance with the income of the society from membership dues or subscriptions in 1915, as follows:

\$10,000 and over, but not exceeding	\$25,000, one	vote
Over \$25,000,	" " "	50,000, two
" 50,000,	" " "	75,000, three
" 75,000,	" " "	100,000, four
" 100,000,		five
		votes

SECTION 4. A Trustee designated by a society entitled to designate two Trustees may in the absence of his colleague cast the total number of votes of both such Trustees.

SECTION 5. Societies receiving an income from membership dues or subscriptions in 1915 of \$3,000 or more, but not so much as \$10,000, may combine for the purpose of designating Trustees, and shall be entitled to designate one Trustee for each \$15,000 of income received in 1915 from membership dues or subscriptions by the societies so combining.

SECTION 6. The number of votes of Trustees designated by societies with an income of less than \$10,000 from membership dues or subscriptions, or allotments from the Federation, shall not exceed twenty-five per cent of the total number of votes of the Board of Trustees, unless the allotment to such societies shall exceed twenty-five per cent of the total appropriations of the Federation to all Beneficiary Societies. In case such allotment is less than twenty-five per cent of such total appropriations, the Board shall reduce the number of Trustees to be designated by such societies, so that their votes shall not exceed twenty-five per cent of the total number of votes of the Board of Trustees.

SECTION 7. Beneficiary Societies admitted after July 1, 1917, may be authorized by two-thirds of the total number of votes of the Board of Trustees to designate Trustees on the basis of income from membership dues or subscriptions as pre-

scribed above, except that the income from membership dues or subscriptions of a society so admitted shall be taken to be the average annual amount received during a period of not less than two years immediately before admission to the Federation.

SECTION 8. Societies organized with the consent of the Board of Trustees may be authorized with the consent of the total number of its votes to designate Trustees on the basis of the amount of the appropriations allotted to them by the Federation, such appropriations to be regarded for this purpose as the equivalent of income from membership dues or subscriptions.

SECTION 9. Societies shall give notice to the Federation of persons designated by them as Trustees and such Trustees shall serve until their successors are designated.

SECTION 10. In December, 1919, and every third year thereafter, the Board of Trustees shall reapportion the number of trustees and the number of votes assigned to beneficiary societies. The basis of reapportionment shall be the average of the annual amounts allotted to each society by the Federation during the three years elapsed, such average allotment to be regarded as the equivalent of the income from membership dues and subscriptions for determining the number of Trustees and the number of votes to which a society shall be entitled.

SECTION 11. The members of the Federation shall elect by ballot ten Trustees-at-Large, each entitled to cast one vote, from candidates nominated as follows:

SECTION 12. Nominations for such Trustees shall be submitted to the Board of Trustees and posted conspicuously in the office of the Federation not less than forty-five days before the Annual Election by a Nominating Committee, appointed by the President of the Federation, consisting of twenty-five

members of the Federation, none of whom shall be a Trustee or a Delegate of the Federation or a member of an Executive Board of a Beneficiary Society. Nominations may also be made by a petition signed by no less than one hundred members of the Federation, and filed with the Federation twenty-five days before the date of the Annual Election. Nominations may be made at the meeting if the Nominating Committee shall fail to duly make its nominations or if its nominees shall be or become disqualified in whole or in part or if vacancies among the Trustees occur since the date of its report. The Nominating Committee and all nominating petitions shall designate one or more persons to act as proxies, without prejudice to the right of any member to select his own proxy.

SECTION 13. No member of the Federation shall be eligible for election as Trustee-at-Large unless he shall have served for one year as member of the Board of Delegates. This provision shall not apply to Trustees-at-Large elected at the first Annual Election.

SECTION 14. The term of office for Trustees-at-Large shall be three years, except that of the Trustees-at-Large chosen at the first Annual Election, three shall be elected for a term of one year, four for a term of two years, and three for a term of three years.

SECTION 15. In the event of the resignation or death of a Trustee-at-Large, the Board of Trustees shall elect a member of the Board of Delegates to serve as Trustee-at-Large to the date of the next Annual Election, when a successor shall be elected for the unexpired term by the members of the Federation."

In forming the Board of Trustees of the Federation, the Committee sought to meet conditions. Its aim was to appor-

tion representation to the different societies in accordance with their income from the public and to give recognition to the contributors organized as a body in the Federation. In entrusting the election of the greater proportion of the Trustees to the institutions, the Committee endeavored to secure for Federation continuity in the policies of our institutions, the interest and support of those who have been most active in the development of Jewish philanthropic endeavor and who have had most experience in the management of the societies. In placing on the governing board a considerable number of Trustees to be elected directly by the members, persons not now connected with the executive boards of the societies, an opportunity was given for representation to elements in the community not at present associated with the administration of our institutions. The Committee endeavored also to give just representation on the governing body to small societies. The only organizations excluded from representation are those with incomes of less than \$3,000. Such societies are none the less eligible for admission to Federation and as their work is extended and their allotment increases beyond \$3,000, they become entitled to representation on the same basis as other societies.

#### SOLICITATION OF MEMBERSHIP AND CONTRIBUTIONS

The By-Laws provide: There shall be a Board of Delegates of the Federation, the function of which shall be to consider ways and means of enlisting the support of the community, to secure memberships and solicit funds for the Federation, and to perform such other duties as the Board of Trustees

may prescribe. The Board of Delegates shall be chosen in the following manner:

Each society shall designate to the Board two Delegates for each vote to which it is entitled in the Board of Trustees, provided that each society shall designate at least one Delegate. Societies shall give notice to the Federation of persons designated by them as Delegates, and such Delegates shall serve until their successors are designated.

The members of the Federation shall elect by ballot one hundred Delegates-at-Large to be nominated in the same manner as Trustee-at-Large.

The term of office of Delegates-at-Large shall be three years, except that of the Delegates chosen at the first Annual Election, thirty-three shall be elected for a term of one year, thirty-four for a term of two years, and thirty-three for a term of three years.

In the event of the resignation or death of a Delegate-at-Large, the President of the Federation shall appoint a member of the Federation to serve to the date of the next Annual Election, when a successor shall be elected for the unexpired term by the members of the Federation.

The President of the Federation shall be President of the Board of Delegates.

This plan aims to lend dignity and importance to membership in the soliciting body on behalf of the contributors by making the position dependent on election and in this way a representative one. It is noted further that one year's service in this body is a condition of eligibility for election as Trustee-at-Large. The number of elected members makes possible the representation from all elements of the community, and thereby enables the Federation to reach all classes in its

behalf. The object in placing on this body delegates from the institutions was to give opportunity to the societies to designate those whom they knew to be most successful in securing funds. Directors in the various organizations acquainted with their work and their clientele are assigned to serve on the soliciting body. These bring to it experience and the interest which comes from a knowledge of the needs of the institutions. The advantage in this plan is that it combines with the work of soliciting funds administrative duties in the constituent societies of the Federation.

#### APPORTIONMENT OF THE FUNDS OF THE FEDERATION

The following excerpts from the by-laws indicate the method of the apportionment of the Federation funds:

“SECTION 1. Members of the Federation shall be requested to designate and may designate the Beneficiary Societies in which they desire membership and the amounts to be paid to such societies out of their contributions to the Federation; the contributions of a member to Beneficiary Societies prior to their admission to the Federation shall be deemed continuous designations by such members unless affirmatively revoked or unless his contribution to the Federation shall not equal his total contributions to such Beneficiary Societies; the Federation from among its members not so designating may nominate to any Beneficiary Society, upon its request, a sufficient number of members to maintain the membership roll of such society at the number which it had during the fiscal year next preceding its admission to the Federation; provided, however, that members so designated or nominated shall be elected members by such Beneficiary

Societies in accordance with their by-laws without further liability for membership dues or otherwise.

SECTION 2. Out of the undesignated funds the expenses of Federation shall first be paid, and from the surplus there shall be allotted to each Beneficiary Society an amount which with the designated sums shall make the total appropriated by the Federation to each society equal the sum collected by it from (a) membership dues or subscriptions in the year 1915 and (b) the average amount received in the years 1911-1915 in donations for purposes other than endowment, building, or special funds, and (c) the average annual amount of net proceeds from entertainments received in the years 1911-1915, and (d) the amount paid by an auxiliary society to it or expended in its behalf in 1915.

SECTION 3. The Board of Trustees may create and maintain out of the undesignated funds an emergency fund, which shall at no time exceed \$300,000. Appropriations from this fund shall be made only to meet extraordinary conditions and emergencies and upon two-thirds of the total number of votes of the Board.

SECTION 4. The Board of Trustees may in its absolute discretion make appropriations from the balance of any undesignated funds to Beneficiary Societies upon two-thirds of the votes of all trustees present, and not less than a majority of the total number of votes of the Board. In making appropriations from such undesignated balance, the Board shall consider the needs of each society and its income from all sources, but shall not consider as available income the amount received by a society in legacies and devises.

SECTION 5. The Board of Trustees by two-thirds of the total number of its votes may make appropriations from the

undesigned funds to organizations other than Beneficiary Societies, to be expended for philanthropic or philanthropic-religious purposes in behalf of the Jews of Manhattan and The Bronx. No part of the undesigned funds shall, however, be appropriated for activities not primarily philanthropic or philanthropic-religious.

SECTION 6. The Federation may in its discretion receive from members funds designated for the use of organizations and not beneficiaries thereof, and shall pay such funds in accordance with the wishes of the contributors; but such funds shall not be included as a membership payment of such member.

SECTION 7. The Federation shall discourage the making of legacies and devises to it and shall recommend that these be made direct to the Beneficiary Societies. The Federation shall not accept legacies or devises by which the principal is to be held in trust by the Federation and only the income is to be available for distribution; and all legacies and devises received shall, within a period of three years after receipt, be distributed to the Beneficiary Societies, or, upon two-thirds of the total number of votes of the Board of Trustees, to new societies to be formed."

Representatives of smaller societies, with expanding activities, expressed the fear that the growth of their organizations might be hampered unless they were assured of increased funds to enable them to meet their commitments. The situation of the large institutions is not different from that of the smaller societies. Both classes of organizations look forward to enlarged activities, for which they must have additional funds. The general experience under Federation elsewhere has been that the income of federated societies increased thirty per cent or more. The purpose of Federation here is to secure as great

an increase or a greater one, in order that all societies might have adequate support for their work. The Board of Trustees is free to use the increased funds to meet the requirements of the societies.

#### EMERGENCY FUND

The Committee left the creation of an Emergency Fund optional with the Board of Trustees. To make the establishment of such a reserve mandatory might involve the tying-up of funds at a time when they were needed for immediate uses. It is proposed that the maximum amount for the fund shall be \$300,000, and that, as this amount is reduced, appropriations may be made to replenish it. This fund should be available for use only to meet emergencies such as wide-spread business depression and other extraordinary occurrences which might in any year seriously reduce the income of the Federation, or give rise to exceptional demands. It is the intention that this fund shall be drawn upon only to meet the needs of Manhattan and the Bronx. It should not be used to meet emergencies outside of New York City. The Committee believes it would not be proper to make appropriation from it for emergencies elsewhere in the United States or abroad, for the reason that the purpose of this reserve is to safeguard the work of the Federation. Such sums as might be voted from this fund for such other uses could doubtless be secured otherwise.

This fund is to be regarded as available for use only in emergencies and not as a substitute for moneys which should be secured in subscriptions from the public. The Committee, accordingly, recommended that this reserve be safeguarded by requiring that appropriations from it should be upon two-thirds of all the votes of the Board of Trustees.

## LEGACIES

The Committee believed that it is for the best interests of the community that legacies be made to the constituent societies of the Federation. The function of the Federation should be to gather and distribute annual contributions and not to accumulate trust funds. The Federation should therefore discourage legacies to itself and recommend that bequests be made directly to the beneficiary societies. It should further refuse to accept legacies or devises to be held in trust by the Federation.

If legacies or devises are nevertheless left to the Federation, the principal is to be treated as part of the income of the Federation available for distribution to its beneficiaries. Where large amounts are involved, it may not always be expedient to distribute the total in one year. The budgets of the institutions are necessarily adjusted to their regular income, and it would not be desirable to expand activities to absorb an increased appropriation, the recurrence of which could not be counted upon.

Again, there may be need for new activities, or new agencies, to the financing of which such funds could be most advantageously devoted. The Committee, accordingly, provided that the Board of Trustees have discretion to extend the distribution of legacies received over a period not to exceed three years, and also that the Board be authorized, upon a two-thirds' vote, to use the funds derived from legacies for financing new activities.

## CONDITIONS FOR THE ORGANIZATION OF FEDERATION

The Committee was of the opinion that the best method would be to organize the Federation in accordance with the

plan proposed and to proceed with a canvass. Federation was to be declared effective as soon as its financial success was established.

Accordingly, in the fall of 1916, a systematic campaign was planned, the condition being that subscriptions to the amount of two million dollars must be secured in order to make Federation operative. In other words, the Committee recommended that the Federation should be declared operative when there should have been secured from subscribers to the Federation an increase of \$200,000 over the amount contributed by them in 1915 in membership dues or subscriptions and in donations other than for permanent or building funds to the beneficiary societies, or \$700,000 in excess of the sum contributed by such subscribers in membership dues alone. The original Organization Committee consisted of ten representatives, none of whom was a director or an officer of the societies named; two representatives from each of the following: Montefiore Home and Hospital for Chronic Diseases, Mount Sinai Hospital and United Hebrew Charities; one representative from each of the following: Association for the Improved Instruction of Deaf-Mutes, Beth Israel Hospital, Crippled Children's East Side Free School, Dispensary and Hospital for Deformities and Joint Diseases, Educational Alliance, Emanuel Sisterhood for Personal Service, Free Synagogue Social Service Department, Hebrew Free Loan Society, Hebrew Sheltering Guardian Society, Hebrew Technical Institute, Hebrew Technical School for Girls, Home for Aged and Infirm Hebrews, Home for Hebrew Infants, Jewish Protectory and Aid Society, Joint Committee on Tuberculosis, Lebanon Hospital Association, Sanitarium for Hebrew

Children, Widowed Mothers' Fund Association, Young Men's Hebrew Association, and Young Women's Hebrew Association.

On January 1, 1917, Federation was declared operative, and the following officers were elected: Felix M. Warburg, President; Julius Goldman, Vice-President; Lee K. Frankel, Secretary; Harry Sachs, Treasurer; Harriet B. Lowenstein, Comptroller and Auditor; I. Edwin Goldwasser, Executive Director.

On April 27, 1917, under Chapter 269 of the Laws of New York, the Federation was incorporated. The act of incorporation was as follows:

"SECTION 1. Felix M. Warburg, Leo Arnstein, Emil Baerwald, Mrs. Sidney C. Borg, Joseph L. Bittenwieser, Joseph H. Cohen, William N. Cohen, Julius J. Dukas, Mrs. William Einstein, Benjamin F. Feiner, Lee K. Frankel, Harry G. Friedman, Mrs. Henry Goldman, Julius Goldman, William Goldman, Emil Goldmark, Paul M. Herzog, Mark Hyman, Samuel I. Hyman, Sol Kohn, Lee Kohns, Mrs. Alexander Kohut, Edward Lauterbach, Arthur Lehman, Irving Lehman, Meyer London, Edwin S. Lorsh, Aaron E. Nusbaum, Leopold Plaut, Theodore Rosenwald, Harry Sachs, Samuel Sachs, Fred M. Stein, Maximilian Toch, Mrs. Israel Unterberg, Jacob Wertheim, Charles A. Wimpfheimer, and Stephen S. Wise, together with such other persons as they may associate with them, and their successors, are hereby created a body corporate with perpetual succession by the name of Federation for the Support of Jewish Philanthropic Societies of New York City, and by that name shall possess all of the powers which by the general corporation law are conferred upon corporations; and in addition thereto, shall have all the powers and be subject to all the restrictions which now or

hereafter may pertain by law to membership corporations, so far as the same are applicable thereto, and are not inconsistent with the provisions of this act. It shall also have the power to take and hold by bequest, devise, gift, purchase, lease, or by judicial order or decree, either absolutely or in trust for any of its purposes, or in trust for any of the corporations formed for charitable, benevolent or educational purposes referred to in the section thereof, any property, real or personal, without limitation as to amount or value, except such limitation, if any, as the legislature may hereafter specifically impose; to sell, mortgage, lease, exchange, convey, or otherwise dispose of or transfer such property; to invest and re-invest the principal thereof and the surplus income therefrom; to expend the principal and income of any trust fund which it may take and hold as herein provided, in accordance with the terms of the trust upon which the same shall be held, and to expend the principal and income of any property held by it absolutely, or in trust for its general purposes, in such manner as in the judgment of its trustees will best promote its objects.

SECTION 2. The objects of said corporation shall be, and it is hereby further empowered, to aid, support, and advise, and to conduct, by itself or in co-operation with any charitable, benevolent or educational corporation, association, committee, or any other agency, now or hereafter existing which shall be affiliated with the corporation hereby organized, any or all philanthropic work which shall be carried on within the state of New York or elsewhere, and which shall be primarily for the benefit of the Jews of New York City, including the sustenance, shelter and relief of the needy and of such persons as are dependent and sick, crippled, deformed, chronic invalids,

convalescents, infants, orphans, widows, aged, infirm, forsaken, deaf, dumb, blind, defectives or delinquents; the assistance of immigrants and their children; the moral, religious and physical training of the young and adolescent; the securing of employment for those in need thereof; the promotion of self-support and other cognate ends; but not excluding any other charitable or benevolent purposes not herein enumerated.

SECTION 3. The objects of said corporation shall further be, to secure for the affiliated corporations referred to in section two hereof, heretofore or hereafter organized under any law of this state for any of the aforesaid purposes, adequate means of support in furtherance of the purposes for which such corporations shall be severally formed; to provide efficient methods for the collection and distribution of moneys or property contributed for their maintenance in accordance with the wishes of individual contributors, when expressed, and in default of any designation by the contributors, in such manner as it shall deem just and equitable; to relieve such corporations from making separate appeals to the public and independent collections of funds, so as to enable them the more effectively to carry on their philanthropic activities; to foster co-operation among them; to avoid waste in administration; to stimulate financial economy, and to encourage such further charitable, benevolent or educational work among the Jews of the city of New York as may not be sufficiently carried on by any existing organization.

SECTION 4. The persons named in the first section of this act shall constitute the first board of trustees and members of the corporation. They, or a majority of them, shall hold a meeting to organize the corporation, and adopt By-Laws not inconsistent with this act, or with the laws of the state, which

shall prescribe the qualifications of members; the manner of their selection; the amount of annual dues to be paid by them; their voting power, the number of trustees, not less than thirty-six, by whom the business and affairs of the corporation shall be managed; the classification of such trustees and the duration of the terms of office of each class of trustees; the qualifications, powers and manner of selection of the several of the classes of trustees and of the officers of the corporation; the manner in which vacancies among the trustees occurring by death, resignation, increase in number, or in any other way, shall be filled; the creation of an executive committee with power to conduct the activities of the corporation between the several meetings of the trustees, and of a board of delegates to represent this corporation and the philanthropic corporations or agencies referred to in the second section hereof, and define the powers to be exercised by or which may be delegated to them; the method of amending the By-Laws of the corporation, and such other provisions for its management and government, the disposition of its property and the regulation of its affairs, as may be deemed expedient. The by-laws may also prescribe the terms and conditions upon which the several philanthropic corporations or agencies specified in the second section hereof may become affiliated with this corporation as beneficiaries of its activities; regulate the relations between this corporation and such affiliated corporations or agencies; make provision to carry out any agreement with, or any terms and conditions accepted by, such corporations or agencies or any of them which may be conferred on members of this corporation; empower such corporations or agencies now or hereafter affiliated with this corporation to designate such number of trustees with such voting power

as may be stated in the by-laws, in addition to the trustees selected by the members of this corporation.

SECTION 5. This corporation is not established and shall not be maintained or conducted for pecuniary profit, but shall be and remain a charitable corporation. None of its trustees, officers, members or employees shall receive or be lawfully entitled to receive any pecuniary profit from the operations thereof, except reasonable compensation for services in effecting one or more of its corporate objects or as proper beneficiaries of its strictly charitable purposes."

On June 24, in accordance with the Enabling Act, the Federation was formally organized with the following societies declared affiliated: Association for the Improved Instruction of Deaf-Mutes, Beth Israel Hospital, Committee for the Care of Jewish Tuberculous, Crippled Children's East Side Free School, Educational Alliance, Emanuel Sisterhood, Free Synagogue Social Service, Hebrew Free Loan, Hebrew Orphan Asylum, Hebrew Sheltering Guardian, Hebrew Technical Institute, Hebrew Technical School for Girls, Home for Aged and Infirm Hebrews, Home for Hebrew Infants, Hospital for Deformities and Joint Diseases, Jewish Protectory, Lebanon Hospital, Montefiore Home, Mount Sinai Hospital, Sanitarium for Hebrew Children, United Hebrew Charities, Widowed Mothers' Fund, Young Men's Hebrew Association, Young Women's Hebrew Association, Ahawath Chesed Sisterhood, Amelia Relief Society, Beth El Sisterhood, Blythedale Home, B'nai Jeshurun Sisterhood, Brightside Day Nursery, Ceres Sewing Circle, Children's Haven, Columbia Religious and Industrial School, Crippled Children's Driving Fund, Emanuel Brotherhood, Federated Employment Bureau for Jewish Girls, Federation Settlement, Fellowship House, Jewish Big Brother

Association, Jewish Maternity Hospital, Jewish Sabbath Association, Jewish Working Girls' Vacation, Ladies Beneficiary, Ladies Fuel and Aid, Lakeview Home, Mount Sinai Training School for Nurses, National Desertion Bureau, National Hospital for Consumptives, Recreation Rooms and Settlement, Rodef Sholom Sisterhood, Shaaray Telfila Sisterhood, Sisterhood of Spanish and Portuguese Synagogue, Stony Wold Auxiliary, Temple Israel Sisterhood.

When Federation was declared operative, the total of subscriptions secured was \$2,000,000, and the number of subscribers 9,500. At the end of the first year, the total of subscriptions was \$2,400,000, and the number of subscribers had increased to 17,000.

On June 24, 1917, when Federation was incorporated, the number of societies affiliated was fifty-five. On January 1, 1918, the number of affiliated societies had increased to eighty-four.

From the inception of Federation two vital aims have been held steadily before the Trustees. One was the securing of larger funds for the support of the philanthropic institutions of the city. The other was to increase the number of members, so that it might be said that Jewish philanthropy was receiving the support of the entire Jewish community.

In the fall of 1917 an organization was developed with the aim of canvassing every district in the city so as to reach those who had in the past not contributed to any of the organized philanthropies in the city. The campaign was concentrated within a period of two weeks. A novel feature was the transformation of the regulation afternoon rallies, held for the purpose of receiving reports from the various workers, into meetings which were utilized for educational propaganda

on the subject of Jewish philanthropic work in New York City. Five-minute addresses were delivered on various topics, all touching on the work of the Federation and its societies. The campaign was noteworthy also in that the co-operation was secured of the larger fraternal organizations, such as the Independent Order Free Sons of Israel, Independent Order B'nai Brith, Independent Order Brith Abraham, etc. In addition to the subscriptions of the members of these orders, the lodges themselves enrolled themselves as contributing members to the Federation.

When the campaign was completed, over 51,000 new members had been enrolled, making a total of upwards of 71,000 contributing members to the Federation.

The Federation guarantees to the affiliated societies certain amounts based upon the receipts of the societies from membership dues, subscriptions, and donations in the year 1915. The guarantee to the affiliated societies is \$1,429,262.52. The funds available for Federation purposes in 1918 are \$2,600,000. In other words, the Federation in the second year of its existence has raised funds over \$1,100,000 in excess of what had been raised prior to the organization of the Federation. This is an increase of over eighty per cent.

The experience in New York has demonstrated several things. In the first place, the deadlock has been broken. What ten years ago was deemed to be an impossibility is now an actuality. There is a Federation. It has been formed in accordance with the plan that has received the approval of all the constituent societies. The old fear that a Federation would interfere with the autonomy of the institutions no longer exists. In no way, directly or indirectly, has there

been any tendency to regulate the operation of the societies or to affect the administration of their work.

As an agency for securing additional funds from the community and increasing the number of subscribers to the General Fund, the Federation has demonstrated its success in a magnificent way. Upwards of \$3,000,000 in annual contributions pass through the office of the Federation, designated to Federation purposes and distributed to unaffiliated societies in accordance with the wishes of the contributors. Upwards of nine hundred societies receive funds in accordance with the designations of the members of the Federation—this in addition to the eighty-four societies affiliated with the Federation.

The entire community has been welded into a solid unit. There is no division of up-town or down-town nor any other sort of division within the Federation. Problems of the community are considered in the broadest possible way, and the decisions are accepted by the constituent societies as the result of the most careful deliberation. The various campaigns have developed new groups of workers; men and women never before connected with Jewish work have rallied to the cause of the Federation, and have contributed in no small measure to its remarkable success.

The committees of the Federation are considering the general problems of community welfare, and for the first time in the history of the Jewish community in New York City opportunity is given for the full consideration of problems that affect many institutions. The possibilities for co-ordination and co-operation are practically unlimited. Up to the present very little has been accomplished in a positive way to show the results of these conferences. They carry within themselves,

however, potentialities that are immeasurable. The citation of some of these problems may be of interest as indicating the trend of thought. The following list is selected:

What are the arguments for and against a single placing-out bureau for the two large child-caring institutions now affiliated with the Federation? Would such a bureau be more economical and conserve the best interests of the community and of the institutions?

What institutions must be developed or created to care for foundlings who may be offered for adoption?

How can co-operation be established between the various institutions and the Department of Education of the city with the view of determining whether the City Department may not more effectively take over parts of the educational work now carried on in the institutions affiliated with the Federation?

What plan can be formulated to co-ordinate all types of placement and vocational guidance work now carried on in the institutions with the view of making present work more effective and preparing for the demands that will be made upon employment agencies in the period of adjustment after the war?

What plan will be most effective to care for cardiacs?

Is it possible to develop a committee for the social care of the Jewish sick, which shall consider all constructive plans of rehabilitating those who are temporarily or permanently incapacitated from carrying on their regular employment?

What are the hospital needs of the Bronx? To what extent can existing institutions be reorganized and merged so as to make adequate provision for this section of the Jewish community?

What are the needs and what are the present facilities of the institutions affiliated with the Federation with reference to summer recreation, either for a period of two weeks or for week-end holidays? What is the best method of developing existing facilities in order adequately to provide for the problem?

The Federation has already achieved one definite, co-ordinated plan. The preventive and after-care work for juvenile delinquents has been co-ordinated under a central committee, which represents four different agencies, all affiliated with the Federation. Adequate funds have been provided by the Federation, and for the first time in the history of the community the problem is being properly taken care of in accordance with a plan which is comprehensive in outline and which has received the approval not only of the professional workers but of the directors of the various institutions concerned.

An Advisory Purchasing Committee has been formed which has already effected joint purchases of goods in bulk. This will be greatly extended in the coming year with the idea of effecting even greater economies.

A committee has been organized to consider the problem of the standardization of salaries paid to social workers and of developing a plan for providing pensions for all those in the service of the societies affiliated with the Federation.

Under the direction of Mr. Leopold Plaut, the President of the United Hebrew Charities, Mr. A. Oseroff, the Executive Director, and Mr. Morris D. Waldman, formerly Executive Director of the United Hebrew Charities and now Executive Director of the Boston Federation, a plan is being developed whereby all relief work is to be co-ordinated under the direc-

tion of the United Hebrew Charities. The work of the sisterhoods is to be standardized, while the invaluable personal service rendered by the members of the sisterhoods will, in the opinion of those who are furthering the plan, not be in any sense reduced.

Such, then, is a brief record of the organization of the New York Federation, its material growth in the first year and a half of its existence.

One type of influence, however, which is being steadily exercised in the Jewish community, which cannot adequately be expressed in words nor can it be reduced to statistics is this: For a year and a half a Board of Trustees has met to consider the problems connected with the greatest Jewish community in the world. This Board consists for the most part of Trustees delegated by the various institutions. With years of tradition behind them, it was but natural that they came strongly imbued with the feeling of institutional pride and of institutional accomplishment. A great forward step has been made in that the requirements of individual institutions are now considered subordinate in the deliberations of the Board of Trustees to the greater problems of the community as a whole. What were before conflicting elements are gradually coming together. Where there was in previous years a pulling apart there is now a steady forging ahead. Through direct contact in committees and at the meetings of the Board, the Trustees are beginning to understand one another. Institutions are coming to a better appreciation of the problems presented by fields other than those in which they are laboring. The workers themselves, the superintendents, are co-operating to the fullest extent.

The problems that are still to be met are many. The difficulties to be overcome are great. There will be many anxious days ahead, but so firmly has the Federation planted itself in the institutional management of the Jewish community that those who are responsible for the success of the Federation feel that there is no problem so great but that the Federation can find its solution. The feeling is optimistic in the highest degree.

While the size of New York City seems to render it immune, for the time being at all events, there is discussion in certain quarters of New York and in many cities through the United States of a new form of Federation which is worthy of the closest study. Many cities have already organized war chests; joint funds are accumulated to take care of all war needs and of local philanthropies as well. It is as yet too early to say what the outcome of this movement will be. It must not be forgotten that the demands for war-time activities will cease when peace once more is with us. In the meantime, the greatest care must be taken that the continuous and dependable support of local philanthropies shall not in any way be placed in jeopardy by the combination of many funds into a single war chest.

This is not to be interpreted in any sense as a questioning of the value of the war-chest idea. It is intended merely to serve as a note of warning indicating what should be the attitude of those upon whom must fall the tremendous responsibility of maintaining peace-time philanthropies in time of war, so that their efficiency may not be impaired and that their organization may be ready to take over at the close of the war the added burden which the period of rehabilitation and readjustment necessarily brings with it.