JEWISH CONGREGATIONS

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Jewish Congregations for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

All Jews in communities where there is a congregation are included in this enumeration.

TABLE 1.—SUMMARY OF STATISTICS FOR CONGREGATIONS IN URBAN AND RURAL TERRITORY, 1926: JEWISH CONGREGATIONS

ITEM	Total	In urban territory [1]	In rural territory [1]	PER CENT OF TOTAL [2]	
				Urban	Rural
Congregations (local organizations)	3,118	3,016	102	96.7	3.3
Members	4,081,242	4,062,493	18,749	99.5	0.5
Average per congregation	1,309	1,347	184		
Synagogue buildings:					
Number	1,782	1,745	37	97.9	2.1
Value—Congregations reporting	1,135	1,105	30	97.4	2.6
Amount reported	$97,401,688	$97,048,188	$353,500	99.6	0.4
Average per congregation	$85,816	$87,826	$11,783		
Debt—Congregations reporting	792	778	14	98.2	1.8
Amount reported	$21,921,691	$21,882,841	$38,850	99.8	0.2
Parsonages: [3]					
Value—Congregations reporting	53	51	2		
Amount reported	$441,600	$428,100	$13,500	96.9	3.1
Debt—Congregations reporting	19	18	1		
Amount reported	$106,800	$103,300	$3,500	96.7	3.3
Expenditures during year:					
Congregations reporting	1,290	1,257	33	97.4	2.6
Amount reported	$19,076,451	$18,998,022	$78,429	99.6	0.4
Current expenses and improvements	$13,390,597	$13,329,726	$60,871	99.5	0.5
Benevolences, etc	$1,074,680	$1,067,865	$6,815	99.4	0.6
Not classified	$4,611,174	$4,600,431	$10,743	99.8	0.2
Average expenditure per congregation	$14,788	$15,114	$2,377		
Sabbath schools: [4]					
Congregations reporting	531	519	12	97.7	2.3
Officers and teachers	4,123	4,083	40	99.0	1.0
Scholars	70,380	69,998	382	99.5	0.5

[1] Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.

[2] Per cent not shown where base is less than 100.

[3] By parsonage is here meant a rabbi's dwelling owned by the congregation.

[4] The majority of the Jewish congregations maintain week-day schools, holding sessions as a rule four times a week after public school hours; some congregations maintain both week-day schools and Sabbath schools; and others maintain Sabbath schools only. In 1926, 379 congregations maintained week-day schools, with 1,241 teachers and 48,597 pupils; 293 congregations had Sabbath schools, with 2,235 teachers and 37,500 pupils; and 238 congregations had both week-day schools and Sabbath schools, with 751 teachers and 19,681 pupils in the former and 1,888 teachers and 32,880 pupils in the latter.

The data given for 1926 represent 3,118 Jewish congregations, with 4,081,242 members (Jews). The classification of members by age and by sex was not reported.

Comparative data, 1890–1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of the Jewish congregations for the censuses of 1926, 1916, 1906, and 1890. With regard to membership, in 1890 only heads of families were counted. In 1906 the membership again included heads of families, and in addition a small number of persons known as "seat holders"; in both of these classes the person counted was frequently representative of a whole household. The figures given for 1916 included other contributors besides the seat holders, but the figures were admittedly incomplete, since there were known to be 282 organizations that made no report of members. The figures given for 1926 include all persons of the Jewish faith residing in communities where there was a congregation. The number and percentage of increase between 1916 and 1926 are not given in Table 2, therefore, as the figures are not comparable.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: JEWISH CONGREGATIONS

ITEM	1926	1916	1906	1890
Congregations (local organizations)	3,118	1,619	1,152	533
Increase over preceding census:				
Number	1,499	467	619	
Per cent	92.6	40.5	116.1	
Members	[1] 4,081,242	[2] 357,135	[3] 101,457	[3] 130,496
Increase [4] over preceding census:				
Number	([5])	255,678	−29,039	
Per cent	([5])	252.0	−22.3	
Average membership per congregation	1,309	221	88	245
Synagogue buildings:				
Number	1,782	874	821	301
Value—Congregations reporting	1,135	814	747	
Amount reported	$97,401,688	$31,012,576	$23,198,925	$9,754,275
Average per congregation	$85,816	$38,099	$31,056	
Debt—Congregations reporting	792	566	449	
Amount reported	$21,921,691	$6,502,872	$4,556,571	
Parsonages: [6]				
Value—Congregations reporting	53	93	81	
Amount reported	$441,600	$164,150	$270,550	
Debt—Congregations reporting	19			
Amount reported	$106,800			
Expenditures during year:				
Congregations reporting	1,290	1,516		
Amount reported	$19,076,451	$4,352,935		
Current expenses and improvements	$13,390,597	$3,087,161		
Benevolences, etc	$1,074,680	$426,916		
Not classified	$4,611,174	$838,858		
Average expenditure per congregation	$14,788	$2,871		
Sabbath schools: [7]				
Congregations reporting	531	615	561	
Officers and teachers	4,123	3,528	2,239	
Scholars	70,380	66,522	49,514	

[1] All Jews in communities having congregations.
[2] Heads of families, seat holders, and other contributors, but admittedly incomplete.
[3] Heads of families, principally male heads.
[4] A minus sign (−) denotes decrease.
[5] Increase not shown, as data are not comparable.
[6] See footnote 3 to Table 1.
[7] See footnote 4 to Table 1.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Jewish Congregations by States. Table 3 gives for each State the number of congregations and their membership (Jews), classified according to their location in urban or rural territory. Table 4 gives for selected States the number and membership of the congregations for the three censuses from 1906 to 1926. Table 5 shows the value of synagogue property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the synagogue expenditures, showing separately the

amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sabbath schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more congregations reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual congregation. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CONGREGATIONS IN URBAN AND RURAL TERRITORY, BY STATES, 1926: JEWISH CONGREGATIONS

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CONGREGATIONS			NUMBER OF MEMBERS [1]		
	Total	Urban	Rural	Total	Urban	Rural
United States	**3,118**	**3,016**	**102**	**4,081,242**	**4,062,493**	**18,749**
New England:						
Maine	20	19	1	7,582	7,567	15
New Hampshire	8	8	.....	2,129	2,129	.....
Vermont	5	5	.....	1,433	1,433	.....
Massachusetts	161	161	.....	213,085	213,085	.....
Rhode Island	22	22	.....	24,034	24,034	.....
Connecticut	69	59	10	90,165	87,685	2,480
Middle Atlantic:						
New York	1,228	1,199	29	1,899,597	1,891,984	7,613
New Jersey	188	163	25	219,455	213,046	6,409
Pennsylvania	293	289	4	393,517	393,204	313
East North Central:						
Ohio	116	114	2	166,154	166,012	142
Indiana	46	45	1	23,622	23,572	50
Illinois	168	167	1	339,730	339,672	58
Michigan	69	68	1	83,161	83,074	87
Wisconsin	38	37	1	31,839	31,819	20
West North Central:						
Minnesota	33	33	.....	39,925	39,925	.....
Iowa	28	28	.....	12,714	12,714	.....
Missouri	60	59	1	76,604	76,564	40
North Dakota	9	7	2	1,626	1,584	42
South Dakota	4	4	.....	380	380	.....
Nebraska	11	11	.....	12,271	12,271	.....
Kansas	8	8	.....	4,973	4,973	.....
South Atlantic:						
Delaware	4	4	.....	5,000	5,000	.....
Maryland	68	68	.....	69,974	69,974	.....
District of Columbia	11	11	.....	16,000	16,000	.....
Virginia	29	28	1	22,414	22,264	150
West Virginia	23	20	3	4,936	4,783	153
North Carolina	22	22	.....	3,724	3,724	.....
South Carolina	19	15	4	3,956	3,734	222
Georgia	22	21	1	18,366	18,318	48
Florida	27	23	4	11,975	11,735	240
East South Central:						
Kentucky	16	16	.....	15,548	15,548	.....
Tennessee	17	17	.....	18,993	18,993	.....
Alabama	21	21	.....	9,218	9,218	.....
Mississippi	19	14	5	2,871	2,657	214
West South Central:						
Arkansas	14	13	1	4,940	4,900	40
Louisiana	19	18	1	13,845	13,816	29
Oklahoma	9	9	.....	4,098	4,098	.....
Texas	51	48	3	39,089	38,905	184
Mountain:						
Montana	3	3	.....	671	671	.....
Idaho	2	2	.....	316	316	.....
Wyoming	2	2	.....	834	834	.....
Colorado	22	22	.....	18,950	18,950	.....
New Mexico	4	4	.....	367	367	.....
Arizona	4	4	.....	933	933	.....
Utah	4	4	.....	2,290	2,290	.....
Nevada	1	1	.....	164	164	.....
Pacific:						
Washington	11	11	.....	13,050	13,050	.....
Oregon	9	9	.....	12,000	12,000	.....
California	81	80	1	122,724	122,524	200

[1] See footnote 1 to Table 2.

TABLE 4.—NUMBER AND MEMBERSHIP OF CONGREGATIONS, BY STATES, 1906 TO 1926: JEWISH CONGREGATIONS

[Separate presentation is limited to States having 3 or more congregations in either 1926, 1916, or 1906]

STATE	NUMBER OF CONGREGATIONS			NUMBER OF MEMBERS [1]		
	1926	1916	1906	1926	1916	1906
United States	**3,118**	**1,619**	**1,152**	**4,081,242**	**357,135**	**101,457**
Maine	20	6	4	7,582	565	205
New Hampshire	8	3	2	2,129	358	80
Vermont	5	4	3	1,433	590	166
Massachusetts	161	99	48	213,085	38,867	4,388
Rhode Island	22	3	14	24,034	762	1,025
Connecticut	69	37	18	90,165	8,688	1,733
New York	1,228	798	378	1,899,597	113,924	35,342
New Jersey	188	57	56	219,455	15,720	4,603
Pennsylvania	293	105	120	393,517	32,276	15,479
Ohio	116	46	53	166,154	20,151	5,678
Indiana	46	27	29	23,622	5,461	1,383
Illinois	168	87	56	339,730	33,377	5,286
Michigan	69	17	21	83,161	5,383	1,530
Wisconsin	38	12	26	31,839	2,612	1,199
Minnesota	33	7	22	39,925	2,740	1,725
Iowa	28	18	12	12,714	2,595	412
Missouri	60	16	18	76,604	8,347	2,392
North Dakota	9	1	1	1,626	45	12
South Dakota	4	2	----	380	270	----
Nebraska	11	7	8	12,271	1,695	435
Kansas	8	3	5	4,973	170	175
Delaware	4	1	2	5,000	250	207
Maryland	68	29	31	69,974	12,056	2,153
District of Columbia	11	10	3	16,000	3,225	698
Virginia	29	15	18	22,414	2,690	915
West Virginia	23	5	3	4,936	280	220
North Carolina	22	8	9	3,724	572	234
South Carolina	19	8	7	3,956	570	312
Georgia	22	15	13	18,366	2,880	897
Florida	27	6	5	11,975	746	323
Kentucky	16	7	10	15,548	2,695	1,147
Tennessee	17	10	12	18,993	2,022	919
Alabama	21	15	13	9,218	2,947	1,141
Mississippi	19	10	17	2,871	1,928	746
Arkansas	14	12	11	4,940	1,451	673
Louisiana	19	15	20	13,845	4,284	1,618
Oklahoma	9	11	2	4,098	1,166	72
Texas	51	29	25	39,089	6,258	1,676
Montana	3	4	3	671	740	152
Colorado	22	7	13	18,950	2,356	853
New Mexico	4	1	3	367	90	120
Arizona	4	3	1	933	170	20
Utah	4	3	3	2,290	670	183
Washington	11	8	6	13,050	2,950	488
Oregon	9	7	4	12,000	1,315	414
California	81	23	24	122,724	8,178	2,028
Other States	5	2	----	1,314	50	----

[1] See footnotes to Table 2.

TABLE 5.—VALUE OF SYNAGOGUE PROPERTY, AND SYNAGOGUE DEBT, BY STATES, 1926: JEWISH CONGREGATIONS

[Separate presentation is limited to States having 3 or more congregations reporting value of synagogue buildings]

STATE	Total number of congregations	Number of synagogue buildings	VALUE OF SYNAGOGUE BUILDINGS		DEBT ON SYNAGOGUE BUILDINGS		VALUE OF PARSONAGES[1]		DEBT ON PARSONAGES[1]	
			Congregations reporting	Amount	Congregations reporting	Amount	Congregations reporting	Amount	Congregations reporting	Amount
United States	**3,118**	**1,782**	**1,135**	**$97,401,688**	**792**	**$21,921,691**	**53**	**$441,600**	**19**	**$106,800**
Maine	20	12	8	169,500	4	18,400	----	----------	----	----------
New Hampshire	8	3	3	38,500	2	8,800	----	----------	----	----------
Massachusetts	161	95	71	5,041,500	59	1,145,950	----	(2)	----	----------
Rhode Island	22	10	7	675,000	4	43,500	----	----------	----	----------
Connecticut	69	29	24	1,289,200	18	392,200	----	----------	----	----------
New York	1,228	681	358	41,798,309	274	9,252,823	8	61,000	4	16,500
New Jersey	188	99	70	5,045,000	59	1,883,600	5	78,000	5	21,800
Pennsylvania	293	194	121	10,177,583	92	2,341,446	8	64,500	4	26,500
Ohio	116	68	46	7,247,100	35	1,743,824	3	41,000	1	25,000
Indiana	46	24	19	946,500	9	123,900	----	(2)	----	----------
Illinois	168	115	81	7,048,448	49	1,819,748	----	----------	----	----------
Michigan	69	45	38	1,746,800	29	416,050	3	9,000	1	1,000
Wisconsin	38	25	16	678,100	10	179,500	----	(2)	----	----------
Minnesota	33	22	10	577,000	7	121,000	----	----------	----	----------
Iowa	28	12	9	161,000	4	13,300	----	(2)	----	----------
Missouri	60	40	18	1,468,500	7	352,500	----	----------	----	----------
North Dakota	9	6	3	13,000	1	1,000	----	----------	----	----------
Nebraska	11	8	6	223,500	4	29,500	----	----------	----	----------
Kansas	8	5	3	110,000	1	20,000	----	----------	----	----------
Delaware	4	3	3	128,000	3	41,000	----	----------	----	----------
Maryland	68	36	29	2,257,400	19	329,800	----	----------	----	----------
District of Columbia	11	5	4	343,000	4	52,150	----	----------	----	----------
Virginia	29	17	12	820,000	7	124,500	----	----------	----	----------
West Virginia	23	7	6	454,000	4	122,500	----	----------	----	----------
North Carolina	22	9	8	290,000	3	37,000	----	(2)	----	----------
South Carolina	19	8	6	140,000	2	6,000	----	(2)	----	----------
Georgia	22	13	9	373,000	6	72,190	----	(2)	----	----------
Florida	27	14	12	707,000	10	166,850	3	25,600	2	10,000
Kentucky	16	13	8	447,500	4	57,250	----	(2)	----	----------
Tennessee	17	7	6	404,000	4	60,860	----	----------	----	----------
Alabama	21	13	10	320,500	2	66,250	----	----------	----	----------
Mississippi	19	12	8	161,000	4	24,250	----	(2)	----	----------
Arkansas	14	5	5	142,000	1	5,000	----	(2)	----	----------
Louisiana	19	8	6	283,000	2	35,500	----	(2)	----	----------
Oklahoma	9	6	4	215,000	2	27,500	----	----------	----	----------
Texas	51	40	31	2,215,248	14	401,800	7	61,000	----	----------
Colorado	22	11	10	470,000	2	53,000	----	(2)	----	(3)
Washington	11	8	7	649,000	5	133,500	----	(2)	----	----------
California	81	37	31	960,500	22	175,250	----	(2)	----	(3)
Other States [3]	38	17	9	1,167,000	4	22,500	16	101,500	2	6,000

[1] See footnote 3 to Table 1.

[2] Amount included in the figures shown for "Other States," to avoid disclosing the statistics of individual congregations.

[3] The figures for parsonages (value and debt) include data for 16 congregations in Massachusetts, Indiana, Wisconsin, Iowa, North Carolina, South Carolina, Georgia, Kentucky, Mississippi, Arkansas, Louisiana, Colorado, Washington, and California.

TABLE 6.—EXPENDITURES AND SABBATH SCHOOLS, BY STATES, 1926: JEWISH CONGREGATIONS

[Separate presentation is limited to States having 3 or more congregations reporting expenditures]

STATE	Total number of congregations	EXPENDITURES DURING YEAR					SABBATH SCHOOLS[1]		
		Congregations reporting	Total amount	For current expenses and improvements	For benevolences, etc.	Not classified	Congregations reporting	Officers and teachers	Scholars
United States	**3,118**	**1,290**	**$19,076,451**	**$13,390,597**	**$1,074,680**	**$4,611,174**	**531**	**4,123**	**70,380**
Maine	20	9	23,480	22,030	1,450		1	4	27
New Hampshire	8	3	7,500	4,000	1,000	2,500	2	6	52
Massachusetts	101	78	788,110	694,349	46,402	47,359	16	125	2,696
Rhode Island	22	7	139,900	119,500	2,500	17,900	3	29	550
Connecticut	69	32	240,167	181,687	10,821	47,659	10	92	1,492
New York	1,228	381	8,890,824	5,840,650	521,781	2,528,393	110	844	16,730
New Jersey	188	81	901,212	547,289	43,801	310,122	27	141	2,708
Pennsylvania	293	138	1,495,058	1,215,989	89,745	189,324	67	566	9,695
Ohio	116	50	837,672	723,842	59,182	54,648	28	329	6,136
Indiana	46	26	193,867	102,977	6,640	84,250	10	49	657
Illinois	168	82	1,118,551	779,478	52,139	286,934	32	336	7,346
Michigan	69	42	392,872	224,181	18,074	150,617	11	62	899
Wisconsin	38	18	149,151	124,950	11,200	13,001	10	60	867
Minnesota	33	14	170,165	120,465	19,700	21,000	6	48	700
Iowa	28	14	65,212	30,744	3,968	30,500	7	30	357
Missouri	60	23	824,684	811,143	11,037	2,504	15	132	2,806
North Dakota	9	6	16,540	9,040	4,600	2,900	4	16	142
Nebraska	11	5	70,626	69,626	1,000		4	29	490
Kansas	8	4	25,124	15,624	4,500	5,000	2	15	93
Delaware	4	4	48,942	37,000	300	11,642	2	16	250
Maryland	68	32	331,328	232,746	9,582	89,000	5	37	661
District of Columbia	11	5	83,014	82,164	850		3	39	811
Virginia	29	13	95,255	64,155	5,400	25,700	9	117	1,377
West Virginia	23	9	66,981	51,781	3,200	12,000	8	46	411
North Carolina	22	11	80,993	57,811	15,200	7,982	8	36	233
South Carolina	19	7	18,628	17,023	1,605		7	26	163
Georgia	22	12	91,908	82,188	1,925	7,795	8	51	765
Florida	27	17	243,959	74,050	5,250	164,659	8	62	696
Kentucky	16	10	90,795	73,143	15,452	2,200	8	56	599
Tennessee	17	6	50,782	47,600	3,182		3	36	427
Alabama	21	15	73,600	30,284	6,143	37,173	11	57	691
Mississippi	19	8	38,538	5,906	4,050	28,582	6	20	221
Arkansas	14	6	22,055	16,380	3,075	2,600	5	27	166
Louisiana	19	9	95,924	68,832	4,492	22,600	4	35	421
Oklahoma	9	5	48,984	34,214	12,270	2,500	4	34	362
Texas	51	35	625,874	285,282	52,226	288,366	26	244	2,674
Colorado	22	12	105,676	61,776	11,400	32,500	3	31	449
Arizona	4	3	5,650			5,650			
Utah	4	3	24,200	20,400	500	3,300	2	15	141
Washington	11	7	90,788	70,363	1,500	18,925	4	36	670
Oregon	9	3	40,406	40,106	300		2	9	155
California	81	37	331,984	279,778	6,338	45,868	25	161	3,455
Other States	21	8	19,472	11,051	900	7,521	5	19	139

[1] See footnote 4 to Table 1.

HISTORY, DOCTRINE, AND ORGANIZATION[1]

HISTORY

There were Jews in the original colonies before 1650. In New York, then New Amsterdam, there were Jews in 1654, and in the fall of that year a company of Jewish refugees arrived from Brazil, who settled in the colony. Although the Dutch authorities of New Amsterdam favored the Calvinist church and did not permit persons of other faiths to hold public assemblies, the Jews established their worship upon their arrival in the town, the population of which then numbered only about 800 persons. Like other residents of dissident faiths, the Jews gathered among themselves according to their opportunities, in their own homes or in a hired room, beginning to do so as soon as there were enough persons to hold public worship. In July, 1655, they applied to the authorities for a plot for a cemetery. With the granting of this application, in 1656, the Congregation Sheerith Israel (Remnant of Israel), the first Jewish congregation in North America, entered upon its career as an institution. Its first minister was one named Saul Brown (originally Moreno, Spanish for Brown), who came to the congregation from Newport, R. I., and he officiated in the synagogue regularly. He died in the year 1682, at which time the congregation was occupying a rented building on Mill Street, now South William Street.

Other Jewish communities were formed in Newport, R. I. (1658); in Savannah, Ga., Jews having been in the company which came with Oglethorpe; in Charleston, S. C.; in Philadelphia, Pa., and in Richmond, Va., all in colonial times. In 1854 there were in the United States, according to a calendar published in that year, 98 Jewish congregations, and at that time there were probably over 70,000 Jews in the country. In 1877 there were at least 278 congregations in the country and 230,000 Jews; in 1890, 533 congregations and probably 475,000 Jews; in 1906, 1,700 congregations and about 1,775,000 Jews; in 1916, 1,900 congregations and about 3,300,000 Jews; and in 1926, 3,118 permanent congregations, and 4,081,000 Jews residing in the cities, towns, and villages in which the congregations were located.

DOCTRINE

The Jewish religion is a way of life and has no formulated creed, or articles of faith, the acceptance of which brings redemption or salvation to the believer, or divergence from which involves separation from the Jewish congregation. On the other hand, it has certain teachings, sometimes called doctrines or dogmas, which have been at all times considered obligatory on the adherents of the Jewish religion.

The Unity of God.—The fundamental doctrine of the Jewish religion is that God is One. At all times the religion of the Jew vigorously protested against any infringement of this dogma of pure monotheism, whether by the dualism of the East or by the Trinitarianism of the West. It never permitted the attributes of justice and of love to divide the Godhead into different powers or personalities. God is a Spirit without limitations of form, eternal, noncorporeal, unique, omniscient, omnipotent, and one. "Hear, o Israel: The Lord our God, the Lord is One" is the declaration of faith which the Jew pronounces daily and breathes it even in his hour of death. God is the Creator of the world. He is also the preserver of the world, its ruler, and the arbiter of its destiny. He was God from the very beginning, and the worship of other gods is a rebellion against the universal God beside whom there is no other. "Look unto Me, and be ye saved,

[1]This statement, which differs from that published in Part II of the Report on Religious Bodies, 1916, was furnished by Dr. H. S. Linfield, director of the statistical department, The American Jewish Committee, New York City.

all the ends of the earth; for I am God and there is none else" (Isaiah, xlv, 22). He is the God of righteousness, mercy, love, and holiness; the ideal of moral perfection. God is "our Father, our Redeemer for everlasting" (Isaiah, lxiii, 16); He is not remote from mortal man in his need, but He is rather, as Jewish sages have put it, "near, nearer than any other help or sympathy can be," who "appears to each according to his capacity or temporary need." A Jew can not compromise with idolatry or polytheism; indeed he is enjoined to give his life rather than to renounce the purity of his religion.

The World and Man.—The world is a cosmic unit and it is good. The Holy One created and sustains the earth and the heaven, light and darkness, life and death; and the world is ruled by everlasting wisdom and kindness. There is no cosmic force for evil, no principle of evil in creation. There is no inherent impurity in the flesh or in matter, and man is not subject to Satan. There is no original sin; sin is the erring from the right path. The crown and the acme of God's creation is man. He is capable of perfection without the aid of an extraneous being, and, being born free, is able to choose between good and evil, and is endowed with intelligence; "God created man in His own image" and made him "but little lower than the angels." From one man did all the races of the earth descend, and thus they constitute one family. This doctrine of the unity of the human family is a corollary of the doctrine of the unity of God, and the One God is in direct relation with man, all men, there being no mediator between God and man.

The Future of Mankind and Israel.—The perfection of humanity through the unfolding of the divine powers in man is the aim of history. There is to be a divine kingdom of truth and righteousness on this earth. Daily the Jew concludes his prayers by declaring his hope to behold speedily the time when God, in the glory of His might, will be manifested, and the abominations will be removed from the earth and idolatry utterly cut off, and He will perfect the world as the kingdom of the Almighty, and all flesh will call upon His name. This kingdom is the hope of mankind and the goal toward which it is striving. Whether or not this universal Kingdom of God will be preceded by the day of God or by a universal judgment when "all that work wickedness shall be stubble," Jewish religion teaches the coming on this earth of a social order of human perfection and bliss, of peace without end, when none shall hurt or destroy, and when the earth shall be full of the knowledge of the Lord (Isaiah chapters ix, xi); this is the Messianic era.

Israel is the One God's "own treasure from among all peoples," a unique people that shall never cease from being a nation before the Lord for ever (Jeremiah xxxi, 36). All human beings are God's children and all enjoy His fatherly care; but the people of Israel is God's "first born son." In the course of history, by the process of the selection of the morally worthy, one called Abraham was found to be deserving of receiving the grace of God to be "a blessing" to the nations of the earth, and the choice rested on Jacob (Israel), culminating finally in the selection of the people of Israel as a society of "priests and a holy nation." It is not claimed that this people is better than others or that it possesses a special share of the divine love; but it is affirmed, and the Jew daily declares this faith in his prayers, that God has chosen Israel from all peoples and tongues and brought them near to His great name, to give thanks unto Him, and to proclaim His unity.

As His chosen people, Israel has been judged more severely by God: "You only have I known of all the families of the earth, therefore I will visit upon you all your iniquities" (Amos iii, 2); and Israel has been dispersed and has suffered, but in the end will be restored. This is the doctrine of the restoration of Israel: "And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt bethink thyself among

the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and hearken to His voice according to all that I command thee this day, thou and thy children, with all thy heart, and with all thy soul; that then the Lord thy God will turn thy captivity and have compassion upon thee, and will return and gather thee from all the peoples whither the Lord thy God hath scattered thee. If any of thine that are dispersed be in the uttermost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee" (Deut. xxx, 1–4). The restoration will be not merely to compensate the people for all its suffering, but to enable Israel, unhampered by unfriendly environment, to carry on His work as an exemplary nation, "high above all nations, that He hath made, in praise, and in name, and in glory; and that thou [Israel] mayest be a holy people unto the Lord" (Deuteronomy xxvi, 19). The consummation of this hope of the complete restoration of Israel will be wrought by a Messiah (an anointed one). This agent of the house of David will be an ideal man, an ideal ruler, but not more; and God will act wondrously for the Messiah and for Israel.

The glory of God itself, it is sometimes declared, will be the power that will perfect the world as the kingdom of God; at other times it is taught that the agent will be the Messiah; and again it is asserted that it will be Israel. The people of Israel is the servant of the Lord, His chosen people to be a light to the nations, to open the eyes of the blind, to set free the prisoners, and them that sit in darkness. Israel is God's witness (Isaiah xli–xliii), testifying to His unity; and Israel is the people of the saints of the Most High that will establish the Kingdom of God to last forever (Daniel vii). The choice of Israel, its imperishability and restoration, and the blessed future that awaits mankind, whether the immediate agent for its accomplishment be the Messiah, or God's glory itself, or the people of Israel itself, are doctrines of the Jewish religion.

The Law.—The belief in the unity of God, in the future hope of the world, and in the other doctrines is of no value unless one lives in accordance with the requirements of the beliefs. The emphasis is not on belief, but on righteous conduct. What is required is service of the Lord, a just system of human conduct in accordance with statutes and ordinances, "which if a man do, he shall live by them." The duty of man, created in the image of God, is to order his life entirely in accordance with the will of God, and only by so doing can he attain perfection and fulfill his destiny. And what does God desire of man? That was definitely conveyed to him. Already the first man, Adam, had received divine revelation for his conduct and for that of his descendants; others followed, until Moses received the full revelation, all the commandments and the statutes and the ordinances, which should govern the life of man and lead him to moral and religious perfection. This revelation, as contained in the Five Books of Moses, constitutes the Law of Moses, the Law, the Torah, the Written Law, and it must be understood in the light of Jewish tradition, the Oral Law. This Torah of divine origin, which will not be changed, is the foundation of the Jewish faith; and that the Jew must order his life in accordance with the Torah has always been a basic principle of the Jewish religion. To fear God and to keep his commandments is the whole duty of man.

The Torah, written and oral, preeminently emphasizes the principle of justice; other principles stressed are purity and truth, optimism and hope, joy and thanksgiving, holiness and the love of God. Righteousness and compassionate love are demanded for the fatherless, the widow, the oppressed, the stranger, and even the criminal; charity is *zedakah*, justice to the needy; and compassion is required even for the dumb animal. Further, a man's life must be permeated by purity of heart and built on truth. For, "the seal of the Holy One is truth" and "upon truth rests the world." Hope and optimism are other requirements, and hope is

but rarely deferred to the world to come, but a man must rather wait for the moral and spiritual advancement of mankind in this world. At times this world is declared to be "like a vestibule in which one prepares for the palace," nevertheless, "one hour devoted to repentance and good deeds in this world is more valuable than the entire life of the world to come." A man should "rejoice before the Lord" and gratefully enjoy his gifts and fill other hearts with joy and thanksgiving; ascetism is discouraged. The whole life of man is holy, for the "Lord our God is holy," and man's life should be motivated by the love of God. Twice daily a Jew recites the *Shema'*, a declaration which contains the words "thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might." It implies the purest motives for action, specifically serving the Lord, not from fear but rather out of love and for the sake of God and the glorification of His name; the doing of good, not in view of any reward, but for its own sake; and the love of man and the most unselfish devotion and the willing surrender of one's life itself whenever the cause of God demands.

Other fundamental teachings of the law, written and oral, are freedom of will and human responsibility, divine providence, retribution, immortality of the soul, resurrection of the dead, the power of repentance and of prayer. Man is free, the choice between good and evil having been left to him as a participant of God's spirit; man is responsible for his own actions. In close relation with the doctrine of divine providence stands that of retribution—that God rewards the righteous and punishes transgressors. The doctrine of the soul's immortality and of a future life in which retribution shall take place is plainly set forth in the Talmud, and the belief in the resurrection of the dead is closely connected with the doctrines of immortality and of retribution in the hereafter. Emphasis is laid on the power of repentance to avert from man the evil which threatens and to procure for him God's grace, and on the efficacy of the prayer "of all that call upon Him in truth." There is no need for any mediator when one prays to God, "for the Lord is nigh unto all them that call upon Him." He hears great and small alike.

The Torah emphasizes the need of study and education. It imposes a duty upon every father to instruct his children and upon the community to provide for the general instruction of old and young. The law sanctifies labor and makes the teaching of a trade whereby one may earn his living a duty upon the father and upon the communal authorities. Each man is enjoined to build a home and to contribute to the welfare of human society; celibacy, except under rare circumstances, is unlawful. Systematic care of the poor is a duty of a community. Love of one's country and loyalty to his government is enjoined upon every Jew, and he is solemnly adjured to seek the peace of his country and to pray for the welfare of its government.

Side by side with these universal principles of conduct the Torah surrounds the Jewish people with numerous laws and rites. Some laws, also called testimonies, have been given to make Israel testify to God's miraculous guidance, such as the festive seasons of the year; others, called signs, are tokens of the covenant between God and Israel, such as circumcision and the Sabbath; and still others, also called statutes, are divine marks of distinction—special means to preserve Israel and its group life. The covenant at Sinai made Israel a society "of priests and a holy nation" and laws were given to them designed to preserve the priestly character of the nation. Some of these appeal to the human reason while others do not, but even those which human intelligence is unable to grasp, are, through belief in their divine origin, vouchsafed the same high religious importance. Judaism is bound up with the Jewish people. "Ye shall be holy unto Me; for I the Lord am holy, and have set you apart from the peoples, that ye should be Mine" (Leviticus xx, 26). These particularistic religious obligations of the Torah, written and oral, enabled the small Jewish people to resist the disintegrating

forces of the idolatry and error which surrounded them, and encouraged the Jews to live by the principle, ascribed by the early rabbis to Abraham, "let all the world stand on the one side, I side with God and shall win in the end." The laws gave the Jews the strength to withstand the persecutions of the nations and the vicissitudes of time, and to fight for the truth amidst a hostile world. The Jewish religion knows of no sacraments, in the sense of rites by which a person is brought in bodily relationship to God; but the whole life of the Jew, even his commonest acts, are invested with religious obligations and meanings, and they are regarded as a sign of merit; as the rabbis have put it, "The Holy One, blessed be He, was pleased to bestow merit upon Israel and therefore heaped upon them laws and commandments." A pious man is "eager in the pursuit of religious obligations" and they fill the life of the Jew with a higher joy.

The Jewish religion and the gentile world.—Although the Jewish faith brooks no compromise with other faiths, the Jewish religion, unlike other creeds, does not consign an unbeliever to eternal doom; for a man is not judged by creed but by deeds; as one ancient teacher exclaims: "I call heaven and earth to witness that whether it be Jew or gentile, man or woman, manservant or maidservant, according to their acts does the Divine Spirit rest upon them." The Jewish religion enjoins upon its adherents the application of one law for Jew and non-Jew, home-born and stranger; "Ye shall have one manner of law, as well for the stranger as for the home-born" (Numbers xxiv, 22). The harsh expressions found sometimes in ancient Jewish lore, concerning the heathen and the laws against him, are directed against the moral depravity ascribed to the heathen because of his unchastity and violence; he is always under grave suspicion of immoral conduct. But as for the just unbeliever, it is taught that "the righteous of all nations have a share in the world to come." The Jewish religion recognizes two classes of proselytes—"a proselyte of the gate" is one who abandons idolatry and accepts instead the seven Noachian laws of humanity, and "a proselyte of righteousness" is one who submits to the Abrahamic rite and becomes a full member of the House of Israel. No distinction whatever is drawn between a born Jew and a proselyte of righteousness. In former centuries, the Jews carried on an extensive proselytizing propaganda; later the Christian Church prevented it. But whether as a result of that interference or not, proselytizing activities have since been neglected. In the fullness of time, however, all nations will flow to the mountain of the God of Jacob to learn His ways, and as the Jew expresses it in his prayers on New Year's Day, "God will reign in His glory over the whole universe and all the living shall say, the Lord, the God of Israel, is King, and His kingdom ruleth over all."[2]

ORGANIZATION

The polity of the Jewish congregations is characterized by the independence which the individual congregations enjoy. There is no synod, conference, assembly, hierarchy, or other organization which directly controls the ritual and synagogal customs of the congregation or its organization; nor do the Jewish congregations feel the need of any; all congregations teach the doctrines of the faith, accept the inspiration of the Law, and hold to the unity of Israel.

Due to the fact that the Jews in the United States came from many countries, some congregations differ slightly from others in the version of their prayer book and synagogal customs—(*nussah*=version, or *minhag*=custom)—and also in matters of polity. One important group of congregations uses a prayer book designated as of "German version" and follows the synagogal customs that go with it (Congregation So and So *nussah Ashkenaz*), and another important group

[2] The reader is referred to the Jewish Encyclopedia, articles "Judaism" and "Theology," by K. Kohler and J. Z. Lauterbach, respectively; also to M. Friedlander, "The Jewish Religion," London, 1927, and Morris Joseph, "Judaism As Creed add Life," London, 1925.

uses a prayer book known as of "Spanish version" (Congregation So and So *nussah Sefarad*) The great majority of the latter group are known also as hasidic congregations. There are also others, like Spanish-Portuguese congregations (Congregation So and So Portuguese *minhag*). These are sometimes designated as orthodox congregations, to distinguish them from others known as conservative congregations and as reform (or liberal, or progressive) congregations. The conservative congregations, which as a rule use the "German version," are at other times classed with the orthodox congregations as distinguished from the reform congregations, whose version of the book of common prayer was once known as "American custom" ("*minhag* America"), but which is now known as the Union Prayer Book. Congregations further differ in the use of Hebrew and of the vernacular in the prayers and in the sermon. All congregations use Hebrew in their prayers; but numerous congregations make extensive use of English, while still others use little or none at all. As for the sermon, in some congregations the rabbis preach in English only; in other congregations, in English on some occasions and in other vernaculars, specifically Yiddish—a dialect of German with a large admixture of Hebrew words—on other occasions; while in still others, whose congregants are mostly immigrants, the rabbis preach solely in Yiddish or other vernaculars best understood by the congregants. The congregations differ also in the use of music in the services. Some congregations abstain from the use of instrumental music, regarding the latter as unlawful in synagogal services. Such congregations often have choirs of men, but not of women; others admit women to their choirs. To pray in the synagogues with covered heads is regarded as a synagogal custom by the great majority of the congregations, but some congregations pray with uncovered heads. Another point of difference is that of the seating of women side by side with men in the auditoriums; most congregations seat their women worshippers in a separate part of the halls of the synagogues. These differences, however, do not divide Israel. All congregations are at one in the chief doctrines of the faith and its observances; and thus, although the reform congregations deny the validity of the Holy Scriptures or any book whatever as a final authority in religion, there has been nothing in the nature of a schism in Israel; there is no established synagogue, and all are animated with a strong loyalty to the common cause of Judaism. In 1926 the 3,118 congregations represented Portuguese *minhag*, German *nussah*, Spanish *nussah*, orthodox, conservative, reform, and others, all established to serve the religious needs of the 4,081,000 Jews living in places in which the congregations were located.

A congregation consists of a number of corporate members. New congregations are formed when some public-spirited and zealous Jews of a neighborhood realize that the need for a congregation exists, and, being able to bear its financial and other responsibilities, organize one for the neighborhood or the town. To join a congregation is not a matter of salvation; but it gives a Jew an opportunity to serve his community, imposes upon him fiscal and other responsibilities, and confers upon him certain privileges and advantages which the institution offers to members. There are no examinations for membership. But those congregations every one of whose members is a strict observer of the Sabbath will not admit Jews who are not such; and no congregation will admit to membership one who is not a Jew of unimpeachable character. Married women and unmarried children are not, as a rule, members of a congregation in their own name, but they enjoy the privileges of the institution by reason of the membership of the husbands or fathers. A woman or unmarried son, who is prominent because of her or his public spirit or zeal or financial standing, and who is able to serve the community, is often a corporate member in her or his own name. Some Jews, while they are not corporate members of their neighborhood congregation, are pew holders; through purchase or inheritance they acquire a seat in

the synagogue and this entitles them to certain privileges, imposes upon them responsibilities, and offers them opportunities to serve their community. Others are neither corporate members nor pew holders, but regular or occasional worshipers with the congregation. Such worshipers and others, and in many congregations also corporate members, pay for the use of a seat in the synagogue during the High Holidays, and in the assignment of seats a congregation as a rule gives preference to its members over other worshipers, to regular worshipers over occasional ones, and to the occasional worshipers over those that did not go at all to the particular synagogue during the year. With the exception of the High Holidays and certain special occasions, admission to the services of the congregations is free, though the use of its educational and other institutions may not be free. Corporate members, pew holders, worshipers, and High Holiday seat holders, as a rule, make freewill offerings for the support of the activities of the congregation in accordance with their means. The corporate members are usually few in number, and theoretically they are the only ones who control the property of the congregation and its activities. In some congregations, however, seat holders and others participate in the management of the congregation and its institutions; their actual management, however, is vested as a rule in the officers or trustees and in committees.

Congregations sometimes combine to form city-wide federations for the purpose of meeting certain particular needs, such as the maintenance of religious schools. Again, many congregations are members of one of the three national federations of synagogues—the Union of American Hebrew Congregations, the United Synagogue of America, and the Union of Orthodox Jewish Congregations of America. The first aims to meet certain needs of the congregations that commonly go under the name of reform; the second serves the conservative congregations, and the last, the orthodox congregations. In 1926, the combined membership of the three unions was 672 congregations out of a total of 3,118 congregations.

The Jewish ministry consists of rabbis, trained men who have received ordination from one or more known rabbis, and usually they are graduates of theological seminaries, or former fellows of theological academies. Sometimes a congregation will accept one as its rabbi who lacks ordination or who is not a graduate of a seminary, but the practice is becoming very rare. In addition to the rabbis, many congregations, realizing the importance of the prayer service in synagogal worship, engage a reader or a cantor (*Hazan*). The sexton, too, occupies a more or less important position in the Jewish congregation. But it is the rabbi who is the teacher, preacher, and leader of his congregation; he performs the office of the Jewish religious functionary, decides matters of Jewish law and ritual, and guides his congregation or community.

WORK

The work of the Jewish congregations is inseparable from the work of the Jewish community as a whole. It is the aim of the latter to care for the religious, educational, charitable, and social needs of the Jews; and numerous organizations exist for the purpose of serving as tools in meeting those needs. All these organizations are voluntary and are supported by Jews as individuals and not by central ecclesiastical organizations. It is not possible to speak of Jewish congregational work in a way similar to that of the churches among other denominations. The congregations perform some tasks and other Jewish organizations perform other tasks, the totality of their results constituting the life and work of the Jewish community.

Worship and Ritual.—The congregation is the chief organization of religion. It supplies or seeks to supply adequate facilities for worship. During the past

quarter of a century, the facilities for Jewish worship have not kept pace with the increase of the Jews in the country, and there has therefore been a great activity of building of new synagogal edifices; this activity has not yet run its course. During the High Holidays the inadequacy of permanent buildings forces congregations to hire halls for overflow meetings, and numerous benevolent organizations, and also private persons, form High Holiday congregations and provisional synagogues. The promotion of Sabbath and holiday observance is a field of activity which engages the congregations and their functionaries, and there is also a national organization, the Jewish Sabbath Alliance of America, devoted to this work. The solemnization of marriage is the work of functionaries of the congregations, especially the rabbis. The latter also grant decrees of divorce in accordance with the requirements of Jewish law, but only after a civil divorce has previously been granted by the State courts; and great care is taken not to come into conflict with the State laws on divorce. All ritual matters are the specific tasks of the rabbis and their congregations; they reveal their interest in the important rituals of circumcision and of ritual purity. The rabbis exercise supervision over the slaughtering of animals for food, and care for the distribution of *kosher* meat and meat products in accordance with the religious requirements of the Jews. The matter of *kosher* meat plays a great rôle in the communal life of the Jews. During recent years, a few States have passed laws making it a misdemeanor to sell non-*kosher* meat or meat products, while falsely representing them as *kosher;* and this law, in the State of New York, has been declared constitutionally valid by the Supreme Court of the United States. Chaplaincy is another field of activity of the congregations and their functionaries, though there are also special societies for service among Jews in State institutions. Religious work among men of the Jewish faith in the United States Army and Navy is under the control of the Jewish Welfare Board, a national organization which seeks to provide adequate opportunity for religious worship and hospitality of Jewish communities adjacent to military and naval posts, for Jews in the armed forces of the country. An important field of activity of the congregations is the matter of the burial of Jews in accordance with the requirements of the Jewish faith. As a rule, congregations own their cemeteries or have cemetery societies, which offer facilities for the burial of members, and also of nonmembers and of the poor. There are, however, numerous cemetery associations not connected with congregations, cemeteries owned by benevolent organizations, free burial societies, and also Jewish private burial associations, all of which bury the dead in accordance with Jewish religious custom. Finally, the rabbis of the congregations render decisions in religious matters and also in Jewish communal matters in accordance with Jewish law, and a decision of a known rabbi, or a group or a conference of rabbis, is accepted by Jews as binding, in spite of the fact that the person or group which renders the decision completely lacks the means of enforcing compliance.

The promotion of religious life in the Jewish community is the work not only of the individual congregations and their functionaries, but also of other organizations. These are especially the city-wide federations of congregations, the three national federations of congregations, the city-wide associations of rabbis wherever they exist, and the national federations of rabbis, namely, the Central Conference of American Rabbis, the Rabbinical Conference of the Jewish Theological Seminary of America, and the Union of Orthodox Rabbis of the United States and Canada. Broadly speaking, all Jewish organizations, whether engaged primarily in the field of worship and ritual, of education and culture, or of charity and social work, seek to further the religious life of the Jewish communities.

Education.—The religious education of the young is largely, but not wholly, in the hands of the congregations. Numerically negligible are the Jewish parochial schools (institutions where the children receive both their secular and religious education). Jewish children attend the public schools and receive their religious education in congregational schools, in communal schools belonging to noncongregational societies, in private schools, or through private instruction. A Jewish private school consists usually of a group of children whose religious education is in the hands of a master; the school is generally known as *heder* or *beth-sefer;* and a small congregation, unable to maintain a congregational school, sometimes arranges for the establishment of a *heder* on its premises. The congregational and communal schools, generally known as (*Bate*) *Talmud Torah,* are comparatively large institutions, offering instruction to many groups of children at one time. The private and the communal schools are day schools, though there are a few noncongregational societies that maintain Sabbath schools; but even among the congregational schools the system of week-day instruction is well developed. In 1926, 293 congregations reported 37,500 pupils in their Sabbath schools, one-day-a-week institutions; 379 congregations reported 48,597 pupils in their week-day schools; and 238 congregations, which maintain both Sabbath schools and week-day schools, reported 32,880 pupils in the former and 19,681 pupils in the latter. Thus, in 1926, a total of 68,278 Jewish children were receiving week-day instruction of a total of 138,658 scholars in schools maintained by congregations. A week-day school generally requires attendance four times a week, in after school hours. The teachers in the week-day schools are always professional men who receive remuneration for their work, and this is also the case in the Sabbath schools, as a rule. There are a number of schools in the country for the preparation of teachers. These have greatly developed during the last 10 years, and some of the most noteworthy schools are those connected with 4 out of the 5 institutions for the training of rabbis.

In the city of New York and in other large cities the work of the schools is promoted by organizations generally known as bureaus, or departments, or associations of Jewish education, which render assistance to the individual schools in pedagogic and administrative matters; engage in increasing the enrollment of schools; and, in some cities, extend financial assistance and often control the policies of individual schools. The Jews aim to provide a Jewish education for every child, and to create the means to render the education offered adequate. The first objective is being approached, especially in the case of boys. Thus, in the city of New York, in 1926, over 54,000 children were enrolled in the congregational schools, exclusive of the children enrolled in the communal schools, in the few parochial schools, in the private *hadarim,* and those who received private instruction. When we consider that the average length of stay of a Jewish child in a Jewish school is about two years, we find that the vast majority of the Jewish children in the city of New York (numbering about 308,000 of the ages that attend the elementary schools and the junior high schools) receive some Jewish education during their child life. There is no reason to believe that the situation in other cities is not similar. On the other hand, the second objective is still distant; but the past 10 years have witnessed improvement also in the matter of raising the standards of Jewish education.

The congregations also extend educational and recreational facilities to adolescents and adults through their young folks' societies; through congregational study circles, generally known as *hebrah's* which consist of groups of adults engaged in the study of the Holy Scriptures, the *Mishnah,* the Talmud, Jewish history, etc.; and through their "centers." The latter are similar to the noncongregational institutions commonly known as young men's or young women's Hebrew asso-

ciations, Jewish centers, Jewish educational alliances, Jewish or Hebrew institutes, which care for the education and recreation of adults and serve the community in other ways. These institutions enjoy the services of a national organization, the Jewish Welfare Board, which stimulates the establishment of such youth organizations, assists in their activities, and cooperates with them in the development of Judaism and good citizenship. In 1926, 300 young men's and young women's associations and kindred societies were constituent members of the national organization.

Many of the institutions for the recreation and the education of adults offer commercial courses to Jewish young men and women. There are also a number of Jewish trade schools, one of the better known being the Baron de Hirsch Trade School in New York, which offers instruction in plumbing, electrical sign painting, printing, automechanics, operating engineering, and the machinist trades. There is also a farm school, located in Doylestown, Bucks County, Pa., for the preparation of boys for agricultural pursuits.

The Jews of America did not, in 1926, maintain any college offering a liberal education or professional training; but a number of Jewish societies, among them the B'nai B'rith Hillel Foundations, seek through extra-curricular means to meet the religious and cultural needs of the Jewish college students. On the other hand, the Jews have a postgraduate institution with the right to confer the degree of Ph. D., the Dropsie College for Hebrew and Cognate Learning, located in Philadelphia, Pa. The institution is maintained for the promotion of and instruction in Hebrew and cognate languages and their respective literatures, and in the rabbinical learning and literature, the chief aim being the attainment of ripe scholarship in Hebrew and in Bible and rabbinical literature connected with original investigation and research. The college is free and open to students without distinction of creed, color, or sex. There are five institutions for training of rabbis, three of which are located in the city of New York, one in Cincinnati, Ohio, and one in Chicago, Ill.; there is also a postgraduate school in New York for the preparation of young men and women for Jewish social work. The Dropsie College, the theological seminaries, and other organizations seek to promote Jewish learning in America in all its branches, and the Dropsie College and the theological seminaries have published important Jewish works. The former issues The Jewish Quarterly Review, devoted to research in all the fields of Jewish learning. In 1926, the sixteenth volume of the Review was published. The American Jewish Historical Society, organized in 1892, has issued 29 volumes of "publication" devoted to research in the history of the Jews in the United States and in other countries of the Western Hemisphere. There are in the country valuable libraries of Jewish books. Notable among them are the libraries of the Jewish Theological Seminary of America, New York City, and the Hebrew Union College, Cincinnati, Ohio; and the Jewish collections in the Semitic Department of the Library of Congress, in the New York and Philadelphia public libraries, and in the Library of Columbia University. The library of the Jewish Theological Seminary of America is famous for its large collections of Jewish manuscripts, incunabula, and rare books.

The Jewish Publication Society, organized in 1888, has a large membership and is engaged in the publication and distribution of Jewish books in the English language. During the past 10 years it has issued a new English translation of the Holy Scriptures, which has been declared to be one of the best translations of the Holy Scriptures into the English tongue. This translation was issued in 1917, and the society has since distributed over 120,000 copies of it. Graetz's "History of the Jews," translated from the German into English, in six volumes, is another great work issued by the society. It has begun the issue of a series of Jewish classics in Hebrew and in English, of which four volumes have appeared.

Recently it has published a one-volume "History of the Jewish People" by Margolis and Marx. Another important publication, namely "The American Jewish Year Book," the 28th volume of which appeared in 1926, is prepared by the American Jewish Committee and published by the Publication Society. As in other fields of Jewish activity, private concerns also engage extensively in the dissemination of the Jewish word, including prayer books, Bibles, and other religious works. The majority of the Jewish periodicals are private undertakings. In 1926, the Jews had 11 dailies, 65 weeklies, and 27 monthlies and other periodicals, all of which showed great zeal for the welfare of the Jews.

Charitable and social work.—The congregations engage in charitable, quasi-charitable, and social work. A congregation may have its ladies' aid society, men's aid society, free loan society, sick benefit society, funds for the shelter of transients, burial society, etc. But the Jewish communities have generally found it more efficient to have separate organizations to meet the needs of the family in distress, the orphan, the delinquent, the widow, the sick, the immigrant and the transient, the poor, the aged and indigent, and even the "poor dead." These organizations are numerous, and they engage in all the fields of welfare work; some maintain orphan asylums, hospitals and homes for the aged; others lend money without interest; and still others extend relief to the needy, rehabilitate families, etc. There are also quasi-charitable institutions, such as homes for Jewish working girls and recreation camps. It is the aim of Jewish philanthropy to care for its own needy; yet Jewish charitable institutions, especially the hospitals, are nonsectarian, and Jews and non-Jews are cared for alike.

One of the chief features of Jewish philanthropy is the charity federation. In the large cities and in many smaller ones, the important charitable societies are federated with a view to coordinating their work in the community and to effecting economy in the collection and distribution of funds. In 1926 there were federations in New York, Chicago, Philadelphia, Boston, Cleveland, and 60 other cities, and the amounts disbursed by them during that year aggregated $17,486,795.

The care of the immigrant Jew and the transient is carried on specially by the Hebrew Sheltering and Immigrant Aid Society of America, a society located in New York City, with branches in other cities. Jewish women immigrants are provided for by the National Council of Jewish Women. These are large national organizations, and the purpose of the former society is to facilitate the lawful entry of Jewish immigrants into the United States, to provide them with temporary assistance and to prevent them from becoming public charges, to discourage their settling in congested cities, to foster American ideals, and to spread among them a knowledge of American history and institutions.

The Jewish Agricultural Society exists primarily for the encouragement of farming among Jewish immigrants in the United States. It maintains an agricultural bureau of information and advice, open to all who desire to settle on the land; lends money to Jewish students in agricultural colleges, and conducts classes for prospective farmers, whom it helps to find suitable farms and to whom it advances money on favorable terms for their purchase; it also makes loans to established Jewish farmers, maintains itinerant agricultural instructions for farmers, and a farm labor bureau for the placing of Jewish young men as farm laborers; and helps to form associations for economic, educational, social, and religious advancement. Since 1900, when the society was organized, it has lent over $5,000,000 to 6,933 Jewish farmers in 39 States. Another important economic and quasi-charitable activity of the Jewish community is the lending of money without interest. Societies performing this function on a small scale exist in connection with many congregations usually under the name of *hebrath*

gemilluth hasadim (society for the performance of good deeds); but there are communal organizations for this work in New York, Chicago, Philadelphia, and other cities. In the city of New York the Hebrew Free Loan Society (Hebrew Gemilluth Hasadim) has, since its organization in 1892, lent money without interest totaling $18,028,284 to 465,000 persons, Jews and non-Jews. In 1926 it lent $1,221,680 to 11,769 persons, Jews and non-Jews, at the surprisingly small loss of $2,012 for that year.

Charitable work is also carried on by a class of societies whose chief purpose is mutual benefit. They pay to members or their beneficiaries sick benefits and death insurance, pay burial expenses of members, and extend other benefits; and all such societies contribute, as a rule, to the maintenance of charitable institutions and do other relief work. These local societies are quite numerous, but great numbers of such societies exist as "lodges" or as "chapters," of "orders" or "brotherhoods." In 1926 there were 13 such orders or brotherhoods, national organizations which had an aggregate membership of 359,492. There are also numerous societies that do not pay insurance, nor extend other benefits, but engage in social-recreational and recreational-educational and benevolent work only. Like the mutual benefit societies, great numbers of these social-benevolent societies exist as branches of "orders" or "brotherhoods." In 1926 there were six such orders or brotherhoods, with a total of 182,000 members. These orders include the Independent Order B'nai B'rith, organized in 1843, which in 1926 had 440 lodges in the United States, and 85,000 members, the latter figure including the members of about 60 lodges in Canada and other countries. In the course of its existence the order has organized and continues to maintain, in whole or in part, numerous charitable institutions, among which are the Touro Infirmary, New Orleans, La., the Jewish Orphans Home, Cleveland, Ohio, the National Jewish Hospital for Consumptives, Denver, Colo., the Leo N. Levi Hospital, Hot Springs, Ark., and the B'nai B'rith Hillel Foundations. During 1926 the order expended over $300,000 for the maintenance of these and in aid of other charitable institutions. To another class of societies belongs the Jewish Veterans of the Wars of the Republic, which in 1926 had 18 posts with 8,000 members.

The manifold activities of the Jewish communities in the United States are carried on by numerous organizations in addition to those mentioned already. Notable is the share of the Jewish women in the common cause of Judaism. They work through a large number of women's local organizations and through several influential national organizations. Each of the three federations of congregations has an auxiliary federation of women's societies. They are the National Federation of Temple Sisterhoods, the Women's League of the United Synagogue of America, and the Women's Branch of the Union of Orthodox Congregations of America. In 1926 the number of these societies was 590. Two other national organizations of women are the United Order of True Sisters, organized about 1840, and the Jewish Mothers' Alliance of America. In 1926 the former had 32 lodges, with over 11,000 members, and the latter had 40 branch societies. The work of the "Hadassah" Women's Zionist Organization of America, with its 29,000 members, will be mentioned below; noteworthy is the work of another organization, the National Council of Jewish Women, with its 235 sections. The Council and its sections engage in religious, educational, and civic work, and social welfare; they maintain Sabbath schools, assist the Jewish immigrant woman, and care for the religious and educational needs of Jews in rural areas and on the farms. In 1926 the society had a total of 50,000 members.

There is nothing among Jews corresponding to what is known among other denominations as foreign mission work. Yet the Jews of America are deeply interested in the welfare of Jews in foreign countries. Jewish work in foreign

fields may be classed as follows: (1) Work for the restoration of Palestine, and (2) work for the protection from injustice, and for the relief and reconstruction of the Jewish communities that were destroyed or impoverished by the World War, and by the pogroms in Russia which followed the war.

The Jew's interest in Palestine is universal and age-old. This interest has been deepened since the declaration, made on behalf of the British Government on November 2, 1917, by Lord Balfour, then British Secretary for Foreign Affairs, that the "British Government views with favor the establishment in Palestine of a national home for the Jewish people." In July, 1922, the Council of the League of Nations awarded the mandate for Palestine to Great Britain, imposing upon her the "responsibility for placing the country under such political, administrative, and economic conditions as will secure the establishment of a Jewish national home." Previously, in 1922, the Senate and, later, the House of Representatives of the United States unanimously passed a joint resolution which was signed by President Harding, and which provided "that the United States of America favors the establishment in Palestine of a national home for the Jewish people, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of Christian and all other non-Jewish communities in Palestine, and that the holy places and religious buildings and sites in Palestine shall be adequately protected."

The principal organization in the United States for the restoration of the Holy Land is the Zionist Organization of America, which in 1926 had over 71,000 members, of whom over 29,000 were enrolled in the "Hadassah" Women's Zionist Organization. The chief work of the women's branch is to maintain in Palestine hospitals, clinics, and other health institutions where service is given to Jews, Christians, and Mohammedans alike. The American Zion Commonwealth, a Zionist society, had in that year 6,000 members and engaged in the acquisition and the sale of Palestine land. The Palestine Development Council, a non-Zionist organization, has for its purpose the social and economic development of Palestine through the creation of business corporations. Jews in America have given large sums for religious and educational work in Palestine, including the Hebrew University in Jerusalem. The American Jewish Physicians' Committee, which had 3,000 members in 1926, has for its object the eventual establishment of a medical college and a hospital in connection with that university. American Jews also support a branch of the Jewish Palestine Exploration Society, to promote explorations in the Holy Land. During the past 10 years the chief agencies for the raising of funds among Jews in the United States for the restoration of Palestine, have been the following: The Palestine Restoration Fund, which collected $4,074,567 between July, 1918, and May, 1921; the Palestine Foundation Fund, which collected $8,308,091 between June, 1921, and September, 1925; and the United Palestine Appeal, formed in October, 1925, as the central fund-raising organ of the various Zionist organizations, which raised $3,172,861 during the first year of its existence. Thus, between 1918 and 1926 these three organizations collected $15,555,519 for all the phases of the work of the restoration of the Holy Land.

American Jewry very early began to evince its interest in the welfare of the Jews in foreign countries and in their rights as citizens of the countries where they live. As early as 1859, the then Board of Delegates of American Israelites conceived it to be its duty to watch occurrences at home and abroad, that the civil and religious rights of Israelites might not be encroached upon; and in 1878, when that Board was combined with the Union of American Hebrew Congregations, a standing committee, now abolished, was created under the name of the Board of Delegates on Civil and Religious Rights. In 1906, following the pogroms in Russia of 1905, the American Jewish Committee was instituted. Another

society, the American Jewish Congress, was organized in 1916, and reorganized in 1920, to promote Jewish rights and to defend such rights wherever they are violated, and the fifth biennial meeting of the society in Philadelphia in 1925 was attended by 350 delegates. The objects of the American Jewish Committee are to prevent infraction of the civil and religious rights of the Jews, to secure for the Jews equality of opportunity, to alleviate the consequence of persecution, and to afford relief from calamities. Since 1914, the committee has maintained a bureau for the collection of information and statistics about Jews in the United States and in other countries. It has issued a number of publications, and since 1908, it has prepared the material for the American Jewish Year Book, already mentioned. The committee has headed a number of movements for the betterment of the lot of suffering Jews. Through its instrumentality relief has been extended, at various times, to Jews of Constantinople, the Balkan countries, Morocco, and other regions. When the World War broke out the committee headed the organization of the Jewish Relief Committee, the chief agency in the collection of funds for the relief of Jewish war sufferers, and it zealously protected the civil and religious rights of Jews, and sought their promotion.

The World War and its aftermath, the pogroms in Russia, which have ruined millions of Jews in Europe and other parts of the world, called forth an unprecedented activity among American Jews for the relief of their suffering brethren. American Jewry was called upon to reconstruct the Jewish communities and to rehabilitate the religious and educational institutions of literally millions of Jews; and American Jewry did not fail. Between October, 1914, and the end of 1926, the central relief-distributing organ, the American Jewish Joint Distribution Committee, distributed the amount of $67,362,000 for the relief of Jewish and also non-Jewish war sufferers and of Jewish pogrom victims in Russia, Poland, Rumania, and 30 other countries.