SPECIAL ARTICLES
THE man who becomes a leader in his community acquires a dimension larger than that yielded by his own personality. He takes on the depth and size of the whole people he represents, just because he crystallizes their aspirations and their vision of the good life. By the very measure in which he thus emerges a symbol, he transcends even his own notable individuality.

Louis Edward Kirstein was a distinguished man. He was also a distinguished American Jew. To those who knew him or worked with him no outline of the public figure could blur the memories of his warmly human qualities, his rugged strength, his stalwart integrity. Yet the memory of the man embraces the image of the leader; the footprints left by the leader bear the impress also of the man. The probity and insight that made him seek not only the immediately right but the ultimately righteous way through the problems he faced with his people belong to the unique human being. The ways he finally found could have been hewed out only by an American Jew who lived his full days within the stirring era between the Civil War to preserve the American Union, and the global war to preserve Western civilization.

When Louis E. Kirstein was born in Rochester, N. Y., on July 9, 1867, to Edward and Jeanette Leiter Kirstein, the America he grew to love so deeply had just been saved from the tragedy of disunion and cleansed of the shame of slavery. When he died in Boston on December 10, 1942, America and her allies had just reached the turning point on the hard road to victory over a foe who had first revealed the shape of his barbarism in attack upon the Jews. The life thus spanned by memorable events in the history of America
and Jewry tells in its course the saga of the American Jew. I have heard Louis Kirstein reminisce upon the adventurous days of his youth, and thought how typically American they were. I have heard him review the development of his business career, watched him hover lovingly over his books on Lincoln, and seen him answer the challenge to liberty and the call of democratic citizenship. I noted the essential American in the individual man. But I saw him also year after year give princely contributions to Jewish causes here and abroad; I watched him stir to the message of Zionism; I observed him shrink in initial unbelief, then rally in steady courage against the latest and most terrible pogrom visited upon his ancestral people. Invariably I found myself thinking, "There moves — every inch of him — an American and a Jew."

Yet which of the manifold strands in this full life really were woven by the American in Louis E. Kirstein, and which by the Jew? Was his devotion to learning Hebraic or American? Were the imagination and enterprise that made him an outstanding business man characteristically Yankee or Jewish? Was the good citizen of Boston a product of the Jewish tradition or that of America? Was the generous, far-seeing philanthropist a child of the people who wrote charity into their fundamental law or of the nation that made the voluntarily supported institution an instrument of democratic progress? Even by the answers Louis E. Kirstein wrote in his daily living, he becomes a symbol. For would not every American lay claim to such traits as typical possessions of his countrymen; would not every Jew equally recognize them as deeply-rooted fruits of his heritage? The truth has recurrently been rediscovered by the fine spirits of the marching generations. Both American and Jewish civilization have been fed from the same streams of cultural development. The prophets cried out for a brotherhood among men, a peace and freedom that, centuries later, the American fathers wrote with their blood into the law of their land. America stands forth as the most recent historic product of the Western civilization that is rooted in the intellectual and moral soil of Hellenism and Hebraism.

Thus, every characteristic episode in the life of a man like Louis E. Kirstein seems "typically" American or "funda-
mentally" Jewish until they all merge into an integral whole that is uniquely American and Jewish. Like many another American boy who later achieved success, he chafed under the routines of school life. Loving travel, eager to be on his own, he cut away from home ties when he was sixteen, despite his deep devotion to his mother, and his father’s urgings that he complete his education. In later life he was always grateful for the family tradition—freedom and citizenship. His father had followed Carl Schurz from Germany with the other stalwart forty-eighters who would not make their peace with reaction. In Rochester he had won a place of high esteem in the community life. But, for the young Louis, at sixteen, these things could not outweigh the call of individual adventure. He had to test and prove himself.

The adventures he found in the course of seven years would still fire a true American youth. His baseball ventures, among the many stirring experiences of this period, have received most attention. To the youth of the half-century following, men with whom young Louis Kirstein was associated would bring excitement. He hired John McGraw, for instance, to play baseball for him in a small Florida town; he paid the future “Little Napoleon” of the New York Giants $50 per month. It was the Rochester Ball Club that brought the traveling baseball magnate back to his home city, when he had saved up sufficient funds to buy its franchise. There followed tumultuous times with the fighting players of the ball leagues in their lusty, rough-and-tumble days. But Louis Kirstein won from them more than the insights into human behavior and the spice they yielded. Insisting steadfastly upon navigation on his own, he had to steer his club through many a financial storm—and thus received good grounding in the intricacies of business economics. He even obtained from these days a first contact with trade unionism, when he had to deal with the Brotherhood of Baseball Players. To the end of his busy life, Kirstein retained his typically American love of sports.

But when he was in his early twenties, he left baseball and embarked upon what was to become his lifework—merchandising. In his first engagements he indulged his
youthful zest for travel by taking to the road to sell the goods of various concerns: men’s shirts, his father’s optical supplies, and — after a brief experiment with the retail and manufacturing branches of the optical business — Stein-Bloch clothing. His traveling had brought him recurrently to Boston. In 1894, he had become associated in that city with the retail optical concern of Andrew J. Lloyd and, during this relatively short sojourn, he had made the acquaintance of Lincoln and Edward Filene. In 1896, he married Rose Stein, daughter of Nathan Stein, senior executive of the Stein-Bloch Company. As he returned to the clothing industry his many contacts with Lincoln Filene developed both personal friendship and a keen interest in the pioneering techniques of organization and function which that store had launched. In 1912, this interest and friendship — a friendship which was to endure and deepen with the years — led to Kirstein’s joining the Filene Company as vice president. He was thus forty-five years old when he finally struck his roots in the city which, for the three decades that followed, became his center for a widely radiating accomplishment as businessman, citizen, American and Jew.

By the very laws of its accelerating inner growth, modern business has constituted the core of our highly dynamic society. Whatever may be the future of industrial man, it is business enterprise that has generated the creative impulses which have built our amazing economy. But it was after the Civil War, particularly during the decades when Louis Kirstein pursued the career of his maturity, that the business leader became the dominant figure in American community life. During the first epoch of our national development, our great men turned to politics for creative opportunities. After 1870 the names of our important builders appear in business. In Jewish life, too, the successful businessman emerged to communal leadership. Thus, during the decades when Louis Kirstein played his part, both in American life generally and in Jewish life specifically, business constituted a prime source of communal authority.

Merchandising, his particular calling, also came to maturity during the years of his adult career. As we review the history of business enterprise in the United States, we can
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see that different periods witnessed the progress of the economy as a whole by advances along specific sectors. It was during the first decades of the twentieth century that modern retail distribution emerged. And in that episode of American development, Louis Kirstein, attracted to Filene’s by the courage, imagination and deep sense of human responsibility of its founders, played a leading part.

It was in 1881 that William Filene opened a small specialty shop on Winter Street in Boston. He had a pioneering background in the expanding drygoods business that went back to 1856, and successful ventures in Salem and Lynn, Massachusetts, and in Bath, Maine. When he turned the Boston store over to his sons in 1901, it could boast of a sound and steady growth. By 1912, when Louis Kirstein joined the newly incorporated organization, the business was housed in its present eight-story structure, designed by Daniel H. Burnham, and considered “the finest example of store architecture in Boston.”

As the store thus entered upon the fullness of its career, the challenge confronting business statesmanship changed somewhat from that of the first decades of sheer growth. It was an arresting challenge, and one that particularly interested men of the caliber of Kirstein and his associates. For now problems of business ethics, fair practice, relationships between each store and its employees, customers, competitors, and the general community had come to the fore. Not that the traditional objectives of business had lost any of their basic importance. On the contrary, these aspects of their total job certainly never lost any of their compelling interest for Kirstein or his associates. They recognized consistently that in our society profits remained the measure of competence, and the title to pioneering in such functional fields as personnel practice, publicity, merchandising policy and communal relationships. Interested always in the philosophy crystallizing out of their daily tasks, they framed their working principles of store management about this central tenet. They frankly articulated the aim to build an enduring institution that would “make money” by sound and responsible merchandising, which would yield dividends for customers, workers and community, as well as for management.
From the start, therefore, the merchandising function, of which Kirstein became the chief executive, was assigned a focal role in the total store program. All who worked with him testify to the superb mastery with which he handled it. If the first era of his youthful physical growth had been left behind by 1912, the years ahead were to bring more than their normal harvest of fresh economic problems. The first World War; the shock of the depression of 1920–21 that froze war-swollen inventories; the emergence of “hand-to-mouth buying”; the spreading automobile with its effects upon suburban living, and the decay of traffic-congested central urban districts which generally held the large store; the depression of the thirties; the social reforms of the New Deal; the world drift to total war; finally war itself — it is hardly necessary to elaborate upon these major forces impinging upon retail merchandising to prove that even true business statesmen like Louis Kirstein and his partners had to grapple with the daily problems of constant adjustment. They met each development with an astute realism that never permitted the exigencies of the moment to undermine their fundamental tenets of business ethics and communal responsibility. Many of their innovations and experiments proved technically interesting — and valuable. Indeed the very shape and size of general organization proved a fertile experiment in merchandising. For Filene’s has not been strictly a department store. It is instead a departmental specialty shop, offering a more restricted range of goods and services than the standard department store. As Filene’s became the largest single apparel store in the world, this famous local institution built, as the automobile forced it to spread, branches through New England: year-round specialty shops in larger cities and suburban towns; college-year specialty shops in college towns; summer specialty shops in beach resorts.

Always proud of Filene’s reputation and accomplishment, Kirstein lived in its future even as his own life drew to a close. Those who knew him intimately always gained fresh insights when we heard him speculate upon what lay ahead for business. In 1942, as Allied victory at last took on the firm contours of certainty, Kirstein began to project Filene’s into the postwar world. He related it not only to
possible economic conditions; he saw also the inter-connect-
ing communal tissues that bound it to widening social in-
surance, secure employment, organized peace, international
trade, decent, civilized group relationships.

These larger forces indeed always held their place among
the realistic daily concerns of Louis Kirstein and his asso-
ciates. Their social philosophy found its first proving ground
in their own store; from there it proliferated into the local,
national — and world — community. They had made per-
sonnel welfare a distinct store function when this constituted
pioneering indeed. They had subjected their advertising and
service to severe, rigorous, self-imposed standards of respon-
sibility. As early as 1898 an employee organization, the
Filene Cooperative Association, the first of its kind, rose to
speak for the employees in dealings with management.
Kirstein enjoyed the complete confidence of the Asso-
ciation's members. When he died, it was recalled that,
when they were unable to agree upon an arbitrator to com-
pose differences with the management, they had asked him
to serve in that capacity.

Such incidents may well stand as a symbol of the con-
fidence he had won from union workers generally. His
position as a leading businessman in the house of organized
labor was unique. All seemed to regard him as eminently
fair — what Americans approve as a "square shooter." But
here again it is interesting to observe how his closest con-
tacts and most fruitful influence were exercised among those
unions whose achievements have been credited by students
to their Jewish leadership. In the needle trades, where
Louis D. Brandeis, Louis Marshall, and other outstanding
Jewish communal leaders worked with the Jewish unions to
give these onetime sweatshop trades the characteristic con-
stitutional structure that was to underlie significant steps
toward industrial citizenship, Louis E. Kirstein also con-
tributed much. Union spokesmen like Sidney Hillman and
David Dubinsky pay tribute to the help he furnished from
his business position in winning over other businessmen to
that basic acceptance of organization among their workers
that is prerequisite to all peaceful, collaborative progress.
Thus, in this work, as in all his widening interests, the Filene store served always as his embarkation point. Indeed, Boston, his local community, furnished the first circle of his spreading activity. When Mr. Kirstein died, the response to the sad news made it unmistakably clear that his fellow townsmen mourned the passing of one they had come to cherish. He had won secure hold on their affections, and secure rank among the first citizens of New England's metropolis. Two features of this position make it noteworthy beyond its own intrinsic achievement — the conditions under which it had been accorded him, and the accomplishments by which he had won it.

Boston does not readily confer its accolade upon its adopted sons. Its critics may call this provincialism, but fundamentally its jealous wish to restrict local leadership to those who were born on its soil springs from a reverence for one's own group roots. New England has given its unique gifts to our whole land, and there can be no question among those who watch them in their social behavior, that the present descendants carrying on the fine old names carry on also the fine old sense of civic duty. To be sure, snobbery and decadence often exist among the avid trailers of genealogy. But those who perceive nothing more in New England traditionalism miss the true richness of historic continuity. Kirstein always appreciated these inner qualities of the New England he made his home. He remained in fact an adopted son — an "immigrant" from Rochester, and also a Jew. The "fact" nonetheless became the non-essential element of the relationship. Boston acclaimed Louis E. Kirstein "one of us."

The newer groups, like the older, gave him their trust, their respect, their affection. Boston's Irish for many decades now have left behind them the early burdens of rejected "outsiders," the sufferings and bewilderments of a century ago when Beacon Hill turned startled eyes upon these aliens teeming in new slums. Today Boston's Irish are among the important and influential sections of her people. The spokesmen for the Irish recognized Kirstein as a fellow; he had friends among their leaders, their middle classes, their workers. In the same way among his own people, he became the German Jew, held over from a passing era of
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communal life, to lead the Russian and other East European Jews who have been assuming increasingly the management of Jewish communal life.

Boston bestowed upon him all her most venerated honors, and he took on central responsibilities for her welfare. With no completed formal education, he made himself a widely-read, penetrating citizen of his time and place. Harvard University is a New England, an American, a world institution of learning. From Harvard he received in 1933 an honorary degree of Master of Arts; from the Graduate School of Business Administration he received responsible office and association. He was appointed also a member of the Visiting Committee of the Semitic Museum. In his honor a group of his friends established a fellowship in the Harvard Medical School. Boston University made him an honorary Doctor of Commercial Science. Boston’s Public Library claimed him too; he first became a trustee in 1919, and five times served as president of the Board of Trustees. The Business Library he presented to the city four years later as a memorial to his father, has established itself as one of the most useful institutions in the downtown commercial district. When, during the first months of the depression, in 1930, Boston’s port problems were casting particularly disturbing shadows upon her economic life, Kirstein was elected president of the Port Authority. The various business and social agencies in which he participated make up a significant roster of public trust and public service.

And always this service he undertook reflected not only the public esteem of Kirstein, but also his own outlook upon life. The public library stood for democracy’s faith in the self-development and education of all its people. The Harvard Business School embodied his conviction that business must become increasingly a profession, if businessmen are to be entrusted with the custodianship of economic institutions in a civilization where life, work and the pursuit of happiness are inextricably interwoven. The Greater Boston Community Fund, which absorbed him from its start, represented the good society in his own home town. The Associated Jewish Philanthropies and the Beth Israel
Hospital symbolized his loyalty to his own kinship group. I had worked closely with Mr. Kirstein for thirteen years before his death. I had repeated opportunities to note how other communal leaders, other Bostonians, felt toward him. I know how deeply they admired him as a businessman, an American, a citizen. But I am also convinced that they had first approached him as a leading citizen of their city because he was a representative Jew. They looked to him to interpret to them what Jews might feel, or want, or do on any given problem; they looked to him also to interpret to the Jews what the general community at any given time might require of them. He became the creative channel of communication between his Jewish group and the larger urban society of which they were a constituent part.

Certainly his identification with his people had in it the strong pull of deep-rooted feeling and, also, of a maturely acquired philosophy of life. Mr. Kirstein considered himself fortunate in the friends he had made at home and abroad; he paid constant tribute to the influence of Louis D. Brandeis upon his development. In business, in communal affairs, in Jewish life, he garnered much from the wisdom of his chosen mentor. From Brandeis he accepted the rule that activity begins in your own home soil — your city, your group, your organization. In 1919, after the first World War, he became president of the Federated Jewish Charities, parent organization of the present Associated Jewish Philanthropies. Though he held office only for the legal term then established, he continued a potent informal, or unofficial, leadership. In 1929, when the Wall Street crash seemed to shake social agencies as profoundly as, if not more than, other institutions, he was again called to take formal leadership. That post he held until his death. During the terrible crises and exacting demands of the thirties, he helped steer the organization to secure growth and foundation.

But in Jewish affairs, as in business, and in American citizenship, Boston became not only his original fulcrum, but his link with wider responsibility. The Jewish tragedy opened by the rise of Hitler to power hit him like a heavy personal blow. Like so many others, he had blood relatives caught in the clutches of Nazi barbarism; time and again he, too, said, “There but for the grace of God go I.” But his pain went deeper than that, far deeper than any sense of
personal fear and outrage. Like many acute minds and fine spirits among Jews and non-Jews alike, he saw the drift of events that made the Jews merely the first, if most helpless, victims on the Nazi timetable. But he also saw in this most recent horror the whole tragic history of his people. To the fierce determination he shared with all decent men that this war must be the last, he added the specific fire of the Jew's determination that somehow this must be the last martyrdom of his people. Certainly sheer survival, sheer physical rescue, constituted our first duty to Europe's most helpless, its Jews. Kirstein gave of his heart and his substance to Jewish relief; he served as vice president and later as chairman of the General Committee of the American Jewish Committee, and was anxious that it work out a sound rapprochement between Zionist and non-Zionist groups. For he looked beyond the emergency. Following in the footsteps of his revered friend, Louis D. Brandeis, he drew from the events of his last decade of life a passionate concern for the potentialities of this resurrected ancestral homeland. Whether Zionism could furnish the complete answer to Jewish need, he had his serious doubts. But he was convinced that it must constitute a central part of any finally effective answer. As his Jewishness thus widened and deepened, it maintained for him its true perspective as an integral part of upstanding, integrated Americanism. He came to feel that no man can be a worthy American who denies his fathers in this land built by the refugees of three centuries. And his interest in things of the Jewish mind and spirit was exemplified by his honorary vice-presidency of The Jewish Publication Society of America.

Thus a survey of his accomplishments must end as it began, with the man who remains an intensely human individual, yet transcends individuality by the symbol he can offer other perplexed men. Certainly in every area of activity the quality of his individuality exerted strong influence. For all his rugged simplicity, Mr. Kirstein was exacting. He was fastidious as to men as well as to things. He could always forgive those who were weak, but never those who were shoddy. He understood human frailty, but despised human cant. He could lend a hand to men who
occasionally faltered, but he could not tolerate those who shirked. Those he admired were the men and women who gave themselves unstintingly, without thought of self.

These personality traits found fertile place in the many fields of leadership which his time, his country and his people opened to him. Certainly Mr. Kirstein was a businessman — if you will, a Jewish businessman, but one whom his fellow Americans chose to follow. A founder of the American Retail Federation, he was chairman of its board of trustees. During the first World War, his country turned to him to assume responsibility for the purchase of all army uniforms. During the critical years of the depression the calls upon him, from the experimental days of NRA on, were many. It was death that ended his service to his country during the present war; despite his seventy-five years, the nation still had uses for Louis E. Kirstein. From President Franklin D. Roosevelt down through the ranks of official Washington, his talents, his integrity, and his self-respecting Jewishness, had won him secure place as active co-worker. In Boston, men of all groups, all walks of life, all classes, hailed him as one of their great citizens. Yet, if the Jews claim him for their especial own, their fellow-Americans and fellow-Bostonians, who also worked with him, will be the first to understand.
AMERICAN JEWISH SCHOLARSHIP: A SURVEY

In Honor of the Centenary of Kaufmann Kohler

By Ismar Elbogen

HEINRICH HEINE aptly said that the Jew had a portable fatherland. Wherever the Jew migrated he carried with him his spiritual heritage. Different countries at different periods of Jewish history have held the hegemony in Jewish studies. During the past fifty years the mantle of Elijah has fallen on the United States. America was fast becoming a center of Jewish scholarship, and within the past decade it has become the sole center — with the exception of Palestine.

I

Our sages were wont to express the continuity of Jewish tradition by the expression, "Before the sun of A set, the sun of B rose." Kaufmann Kohler, who was born in the old Kehillah of Fürth, Bavaria, one hundred years ago — May 10, 1843 — had the good fortune to become a link between the generations. He was one of the last bahurim of an old-fashioned yeshivah, and he became a student of modern universities. As a high school student at Frankfurt, he came under the influence of Samson Raphael Hirsch, and a few years later under the spell of Abraham Geiger, then rabbi of the same city. While the neo-Orthodox Hirsch "imbued him with the divine ardour of true idealism," he received from the Reformer Geiger the inspiration for liberalizing the Jewish religion and for studying it in the light of modern biblical criticism and historical research.

Kohler landed in the United States in 1869. The American Jewish community was then going through a period of
transition. The first generation of Reform Rabbis was nearing Jordan. The thriving Jewish middle class had had their way; services after a new pattern were instituted, held in a modernized house of worship and in an aesthetically attractive form. The small group of rabbis searched for a Credo. What they found was in the main negative, proclaiming what Judaism was not, and saying little about what Judaism stood for or what Reform Judaism was to be. The leaders were disciples of the German school of Reform. They clung to its slogans not realizing that they lived in a new world.

What American Judaism needed was a new program — a revival of the Jewish tradition of learning. America was a colonial land. Jewish immigrants arrived in the tens of thousands and found no spiritual atmosphere. The Sephardic congregations, always very exclusive, showed no interest in attracting the new arrivals. Besides, they had but little to offer as far as Jewish learning was concerned. As a matter of fact, they themselves had to turn for spiritual leadership to the group they looked down upon; the old Sephardic Congregation Mikveh Israel in Philadelphia offered its pulpit to Isaac Leeser, a German, in 1829. The choice, however, could not have been a happier one. Leeser was a man of great ability and considerable achievements. It was he who "anglicized" the American Jewish community of the time. Sermons in English, an English translation of the Bible and the prayer book, numerous popular tracts, as well as the monthly publication *The Occident* are to the credit of this indefatigable leader. But Leeser was a self-educated man and no trained scholar. The wisdom he had to offer was secondhand. He was not the creative genius to lay the foundations for scholarly study.

Isaac Mayer Wise tells of an experience he had in a New York synagogue shortly after he landed in 1846. "I asked the Shamash," he writes, "whether I could obtain a volume of the Mishnah. That individual laughed so mockingly that I readily perceived what a sign of 'greenness' it was on my part to ask for an ancient Hebrew book in the New World." In another synagogue he listened to what was offered as Jewish learning and found that "ignorance swayed the scepter and darkness ruled."
Isaac M. Wise was to turn the tide. He was a man of vision and of energy. He foresaw that the New World was to become a Jewish center and would have to provide for Jewish spiritual needs. He set about to produce studies on biblical and theological themes. More, he aimed at an organized effort to sow Jewish scholarship in American soil. No sooner did he settle as rabbi in Albany, N. Y., than he launched the project of a union of Jewish congregations with the primary object to educate rabbis and teachers. This is not the place to follow the via dolorosa Wise had to travel before he succeeded. A quarter of a century of bitter controversy was needed before the Union of American Hebrew Congregations was formed, with the express purpose “to establish and support a scholastic institute, and the library appertaining hereto, for the education of rabbis, preachers and teachers of religion.”

Prior to that, in 1867, Philadelphia, then the citadel of Jewish spiritual life in the United States, had opened a “Maimonides College,” which met with no success and closed its doors at the end of 1873. No more successful were the preparatory classes established at Temple Emanu-El in New York City. But the Hebrew Union College, founded by Wise in Cincinnati in 1875, was to endure. It became the first training and (later) research school for Jewish learning in the New World.

The College as such claimed no monopoly of Jewish scholarship. It expected that the graduate rabbis would be the standard bearers of Jewish learning. Soon experience showed that the American rabbinate, with its burden of daily routine and frequent appearance before the public eye which entirely absorbed its energies, had no leisure for study and research. Even Samuel Hirsch, who had come over with a great reputation as thinker and scholar, found no time for further scholarly work. The learned Hebrew Commentary on Job by Benjamin Szold, rabbi at Baltimore, was not published before 1886. Marcus Jastrow could only use the leisure enforced by poor health for the preparation of his great work, A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature (1886—
This product of twenty-five years’ labor was the first attempt in the English language to deal with this vast field. It was a momentous event when that distinguished talmudic scholar, Alexander Kohut, was called to New York. He had already achieved a reputation with the publication of four volumes of his monumental *Arukh ha Shalem*; but the manuscript for the remaining four volumes he brought with him on his arrival. Kohut was a student in the classical mold, wholly devoted to his research work. His enthusiasm for study could not fail to command the highest respect of the laymen and professional alike.

The Hebrew Union College was Isaac M. Wise’s favorite child. All the organizations which he founded he considered subsidiary to this. It was by no means easy to nurse this child and to secure its existence and growth, to provide the College with an adequate staff and with a useful library. Wise always stressed the need for support of what he conceived to be the center of gravity for Judaism, but his appeals did not meet with too generous a response, and his travails were heavy. The Hebrew Union College started with preparatory courses to which after four years was added a collegiate department. It did not have sufficient means to pay a proper staff and had to employ such volunteer teachers as happened to be available in Cincinnati. A new method had to be worked out for making rabbinical texts accessible to American boys, a new terminology coined for rendering rabbinic writings into English. Moses Mielziner, instructor in Talmud and the first full-time professor at the College, devoted himself to this task, in cooperation with Dr. Wise and Dr. Max Lilienthal. His work, *An Introduction to the Talmud*, coped with the difficulties of terminology and methodology, and became a guide to rabbinic studies for several generations. To this he added an appendix entitled “Outlines of Talmudic Ethics.” Mielziner presented talmudic matters, especially legal subjects, in a systematic way at a time when no works of this kind were available to American readers. The Cincinnati group set for itself far-reaching objectives. As early as 1879 Lilienthal founded a Rabbinical Literary Association of America and published the *Hebrew Quarterly Review*, which, however, did not survive more than ten issues (1880–82). The attempt
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was premature; America needed twenty-five more years of preparation before it could successfully support such a venture.

These years of stress and trial coincided with the first period of heavy Russian immigration. Many of the immigrants had received a thorough Jewish education in Russia, but the sudden change of environment and the struggle for a livelihood re-directed their interests, and no talmudic scholar of any eminence came to the fore. In any case, the next generation, the sons of these immigrants, had a background quite different from that of American-born young men of German stock and a much better qualification for Jewish studies.

In order to widen the scope of the studies of the college, Dr. Wise enlarged the staff and engaged more and more European scholars. In 1891 he extended a call to Gotthard Deutsch, gifted historian and writer. Deutsch had not inherited—as was expected—the mantle of his teacher Heinrich Graetz, but he possessed wide knowledge, was familiar with the most out-of-the-way sources of history and collected with unceasing industry thousands of data of the past. He was animated by the zeal to inculcate the will for research in his pupils. Max Leopold Margolis, who joined the faculty a year later, was the son of a renowned rabbinic authority. He had been brought up in the atmosphere of the old Beth Hamidrash but had acquired the scientific method at Columbia University and was prepared to become a master of philological research. He had a peer in Caspar Levias who after his studies and teaching in American universities joined the College in 1895 and became one of the most talented Semitists in the United States. Unfortunately, Levias was not a steady worker and did not accomplish what was expected of him, but his publications are a source of inspiration to workers in the field. When Margolis left the College—to return in 1905—Moses Buttenwieser filled his place. He had but recently arrived from Germany and was an enthusiastic student of the then predominant Biblical Higher Criticism. In the year 1900 Henry Malter joined the faculty. He was a pupil of Moritz Steinschneider, trained in Judaeo-Arabic literature and medieval philosophy and a very sound philological method.
David Philipson was the first graduate of the College to join the faculty. Thus, in the course of a decade a faculty had been assembled whose members furthered Jewish research through creative work.

III

In the meantime American universities began to open their doors to Jewish studies. As early as 1886 Richard J. H. Gottheil began his teaching career at Columbia University, where for several years he held an endowed chair in the field of rabbinic literature. In his classes men like Margolis, Levias, and later Israel Davidson received their training; and in the Columbia University Oriental Series directed by him, many a valuable book in this field appeared. In 1888 Paul Haupt appointed Cyrus Adler, the first student to receive a Ph.D. degree in Semitics from an American university, to the Semitics Department of Johns Hopkins University, opening to him a fruitful career. His subsequent appointment to the Smithsonian Institution in Washington offered the young scholar the opportunity of traveling to the Near East to prepare the Oriental Section of the World's Columbian Exposition in Chicago, 1893. Henceforth, Adler became a strong influence in Jewish scholarly and spiritual endeavors, combining knowledge, wisdom and enthusiasm with high executive ability. From 1892 until his death in 1921, Morris Jastrow, Jr., occupied the chair of Semitic languages at the University of Pennsylvania, and though his magnum opus dealt with the religion of Babylonia and Assyria, he cultivated biblical studies and stimulated many a student to further work in this field. Emil G. Hirsch brought his rich gifts to the chair of rabbinic literature and Jewish philosophy to which the University of Chicago had called him in 1892. Johns Hopkins appointed William Rosenau to the Department of Semitics in 1898, where under the direction of Paul Haupt, the Oriental studies flowered. The University later appointed Rosenau an Associate in Rabbinics.

It was an important step to create positions which left to their incumbents leisure for scientific study. It was no less important to enable them to publish the results of their
researches. Such an agency was The Jewish Publication Society of America in Philadelphia, founded in 1888 after two previous attempts which had failed. One of the first undertakings of the Society was the publication of the English translation of Heinrich Graetz' *History of the Jews*. Unfortunately, the Notes of the German original, that incomparable guide for further research into the sources, were omitted. Numerous learned works written for the Society were to follow. As early as 1892 the Society envisaged a new English translation of the Bible with original contributions by a score of scholars in the United States and England. Due to the rather ponderous procedure nothing came of the undertaking except the translation of the Psalms done by Kaufmann Kohler (1903). It was not before the reorganization of the Bible Translation Committee, with Max L. Margolis as the Chief Editor, that the translation was completed (1917).

Most promising was the founding of the American Jewish Historical Society in the year 1892, the 400th anniversary of the discovery of America by Christopher Columbus. It marked the entry of Cyrus Adler into Jewish institutional life. The object of the Society was "to collect and publish material bearing upon the history of our country." This program stimulated historical research on various aspects of Jewish life in the Americas—the Inquisition in Latin America, the early Jewish settlements in North America, the Jewish contributions to the growth and development of the colonies, and the part played by Jews in the Revolution and in subsequent periods. Oscar S. Straus, the first president of the Society, Cyrus Adler, its first secretary, and others became enthusiastic collaborators, while sons of older scholars, such as Max J. Kohler and George A. Kohut, here won their first spurs. The Society has to its credit thirty-six volumes of rich historical material. Unfortunately, the Society did not have the understanding and support of the wider Jewish community, and a systematic endeavor to study the history of the Jews in America is still wanting.

Another noteworthy undertaking of Cyrus Adler was the *American Jewish Year Book*, which was published from the beginning by The Jewish Publication Society. Its forty-five volumes contain a mine of valuable information and its
pages were opened to a new branch of Jewish studies, the investigation of social conditions at home and abroad. The *American Jewish Year Book* has become the main source for statistical data about the Jews in all countries and their migrations. Nor must we forget the *Year Book* of the Central Conference of American Rabbis which in its fifty volumes contains many stimulating papers. The same may be said of the *Proceedings* of the Rabbinical Assembly of America, the Conservative wing of the rabbinate, of more recent date.

**IV**

All these endeavors prepared American Jewry for greater undertakings. Isidore Singer, that Dreamer of the Ghetto, who in vain had tried to interest Jewish Maecenases in Europe to finance his grand idea of a Jewish encyclopedia, succeeded in finding in the New World what he had been denied in the Old. The American environment was young and more receptive for a plan of such magnitude. Here he found a publisher. Dr. Isaac Funk—significantly enough a non-Jew—of the well-known firm of Funk and Wagnalls, saw at once the importance of the idea and was ready to give it all support. Soon the whole plan was worked out. And a great plan it was indeed. To quote its Preface, *The Jewish Encyclopedia* endeavored “to give, in systematized, comprehensive, and yet succinct form, a full and accurate account of the history and literature, the social and intellectual life, of the Jewish people—of their ethical and religious views, their customs, rites, and traditions in all ages and in all lands... With the publication of *The Jewish Encyclopedia*, a serious attempt is made for the first time to systematize and render generally accessible the knowledge thus far obtained.”

American scholars undertook the responsibility of carrying out a gigantic work which had no precursor in Jewish literature. The Encyclopedia being a new venture in Jewish scholarship, the Board of Editors had to cope with many complicated and delicate problems. Renowned scholars would not, and often could not, condense and popularize their subjects. Speaking generally, one of the shortcomings
of "Jewish Science" was neglect of systematization; its adepts praised Maimonides but did not emulate his method and system. The Encyclopedia, however, called for basic comprehensive articles. In some fields, such as Americana and Slavonica, pioneer work had to be done. The editors set the example, writing themselves the main articles of their respective departments. Scholars such as Kaufmann Kohler and Emil G. Hirsch, Gotthard Deutsch and Richard J. H. Gottheil, Cyrus Adler and Hermann Rosenthal here presented the results of life-long study. Joseph Jacobs, Australian-born, European-bred, a man of wide experience and broad outlook, a repository of facts and ideas, enriched the work with his studies in the new fields of anthropology and sociology. Louis Ginzberg was the Benjamin of the Board of Editors but their equal in scholarly attainments. Thus, the Encyclopedia was a training school for systematic studies. Isaac Broyde, Jacob Z. Lauterbach, William Popper — to name only a few men who later became prominent in the field of scholarship—here found their first opportunity for variegated research and systematic presentation.

Every first attempt has its difficulties, every collective work its faults. The Jewish Encyclopedia was no exception, but considered as a whole it was a scientific success. Its twelve volumes, produced within the span of five years, remain a standard work. Scholars have often lamented the fact — and with justice — that the publishers did not later issue a revised edition. It is a proof of both the success of the work and the changed conditions in American Jewish life that J. B. Eisenstein used the Encyclopedia as the basis of the ten-volume Hebrew encyclopedia, Otzar Yisrael (1907–1913).

V

The Jewish Encyclopedia was a landmark in the evolution of American Jewish scholarship. It inaugurated the period of maturity and productivity which led to the importation of the most renowned Jewish scholar of Europe, Solomon Schechter, as president of the reorganized Jewish Theological Seminary, founded in 1887 under the aegis of that noble personality, Sabato Morais. Schechter was the harbinger
of a new era in American Jewish scholarship. His ideas about Judaism and Jewish learning were original and fascinating. His discovery of the Hebrew original of portions of Ben Sira and his subsequent exploration of the Genizah in Cairo had revealed vast new areas for research promising a rich harvest. His commanding personality was to give Jewish scholarship a new impetus. Schechter was given full power to organize a new faculty, and with the clear insight characteristic of him, he selected the right men. In New York he found Louis Ginzberg whose articles for the Encyclopedia promised a distinguished scholarly career. From Europe he called Alexander Marx whom he had met in Cambridge and recognized as a man of wide and broad scholarly interests; besides filling the chair of Jewish history and literature, Marx also built up a great library. Schechter called to the Seminary Israel Friedlaender, then instructor at the University of Strasbourg. He at first suspected Friedlaender, a pupil of Theodor Noeldeke, of being an adept of Protestant Higher Criticism, but it soon became evident that his Jewish piety and loyalty were impeccable. To be sure, Friedlaender was inhibited in Biblical research and specialized instead in Arabic lore. He gave much of his time to public interests and died a martyr's death on his relief trip to the Ukraine in 1920. In 1905 Schechter appointed Israel Davidson who was to become an authority on Hebrew poetry. Mordecai M. Kaplan, an alumnus of the Seminary, was called as organizer of the Teachers Institute, where he laid the foundations of a Jewish pedagogy. In addition, Kaplan explored Jewish theology for a new basis of Jewish doctrine and life. In 1915 Moses Hyamson, who had come from England two years previously, joined the faculty. He combined talmudic learning with knowledge of Roman Law, making the comparative study of the two legal systems his specialty.

VI

The reorganization of the Jewish Theological Seminary was a challenge to the Hebrew Union College, which met it by offering the vacant presidency to the most outstanding scholar in the American Reform movement, Kaufmann
Kohler. Kohler gave up a prominent rabbinical position and accepted the call which enabled him to devote the rest of his life entirely to scholarship. He was 60 years old when he took office, but he felt vigorous and was eager for new activities. His aim was to raise the academic standards of the institution and to stimulate the faculty to scholarly endeavor. The new president made a number of important additions to the faculty. He secured young Julian Morgenstern, who had only a few years before returned from studies of Assyriology in Europe, for Bible, a field in which he later distinguished himself; Morgenstern became the first American-born and the first graduate of the College to attain to a full professorship at the institution of which he later became president. Kohler also secured Jacob Z. Lauterbach whose abilities he had learned to appreciate at the Jewish Encyclopedia. Lauterbach had been a student of talmudic and rabbinic lore from his early youth and had been especially advised by his teacher Julius Wellhausen not to give up that field, but to explore with modern scholarly methods the early rabbinic conception of the Jewish religion. Lauterbach followed this advice in his studies on the Pharisees and the Sadducees and in his research on early Jewish rites and customs. Kohler also called to the College faculty, to become its first professor of systematic philosophy, David Neumark, an original interpreter of the evolution of Jewish philosophy whose new expositions were rejected during his lifetime but came to be accepted later on. Neumark was one of the pioneers of the modern Jewish renaissance, and he knew how to overcome Kohler's resistance against modern Hebrew—a subject which he was instrumental in introducing into the College curriculum.

Kohler himself, though a busy executive, cultivated extensive scholarly activities. When he assumed the presidency he did not sever his connection with the Jewish Encyclopedia for which he wrote some 300 articles. The first fruit of his new activity was his Jewish Theology (1910), written in German for that grand series Grundriss der Gesamtwissenschaft des Judentums. The book was the first attempt to cover every aspect of the subject. A few years later the same series published Hermann Cohen's magnum opus on Jewish philosophy, which relegated Kohler's book to a
lower place. However, the enlarged English version, published in 1918, still ranks high in the field.

Kohler's favorite study, wherein he showed his full mastery, was comparative history of religion. The fifty volumes of F. Max Mueller's *Sacred Books of the East* on his bookshelves were not a mere decoration of his study but his spiritual property. His interest in comparative religion was already discernible in his doctoral thesis, published in 1867, and half a century later, in his swan song, he urged the establishment at the College of a chair in the History of Religion. He had a predilection for that blank leaf between the Old and the New Testaments—the literature of the Apocrypha and Pseudepigrapha—and for the Hellenistic and Patristic writings. When the Dante anniversary occurred in 1923, the octogenarian surprised his friends with a book entitled *Heaven and Hell* wherein he relates the poet's vision to the past history of religion. And when called to the World on High, he left a volume on the *Origins of the Synagogue and the Church*, a summary of his favorite studies, which was at the same time a bequest and a challenge to his many pupils and admirers.

VII

An unexpected stimulus was offered to Jewish studies when Moses Aaron Dropsie of Philadelphia in his will directed "that there be established and maintained in the city of Philadelphia a College for the promotion of and instruction in the Hebrew and cognate languages and their respective literatures and in the Rabbinical learning and literatures." The Dropsie College for Hebrew and Cognate Learning, which received its charter in 1907, opened new avenues to Jewish scholarship. It was the first post-graduate Jewish institution in the world having no other purpose than scientific research. It was non-sectarian, there was to be "no distinction on account of creed, colour or sex in the admission of students." Dropsie College found in Cyrus Adler a congenial president. The first appointments of faculty members could not have been happier; Henry Malter and Max L. Margolis were at their right place in a research institute. Two gifted scholars, Jacob Hoschander
and Benzion Halper, headed the Department of Cognate Languages. When in 1913 the History Department was added, Abraham A. Neuman became its head. In 1925 Nathaniel J. Reich was called to head the Department of Egyptology. Upon the death of several of the older men, their chairs were occupied by their pupils. Joseph Reider and for some time Ephraim A. Speiser conducted the courses in Biblical Philology. At present, Solomon Zeitlin heads the Rabbinic Department, and Solomon L. Skoss is Professor of Arabic. Neuman was appointed president in 1941. The College invited guest-lecturers, one of whom was that jurist and humanist Judge Mayer Sulzberger, whose lectures are contained in his published studies on the ancient Hebrew constitution and legislation.

It was evident that Jewish scholarship was moving to the West. When the *Jewish Quarterly Review*, that British medium for Jewish learning, was discontinued in 1908, Dr. Adler, in association with Solomon Schechter, resumed its publication in Philadelphia (1910), thus providing the College and American students at large with a scholarly organ of a high standard. However, he limited it to purely learned investigations. After the death of Schechter in 1915, Adler carried the burden alone. It is symbolic that the 30th volume of the periodical, which was to have been the last, was just leaving the press when he died. Eager to preserve this organ, A. A. Neuman and Solomon Zeitlin continued the publication as joint editors.

There was a stimulating rivalry between the various institutions of higher Jewish learning. Above all, the Jewish Theological Seminary was very productive. Louis Ginzberg published in rapid succession the volumes of his *Legends of the Jews, Yerushalmi Fragments* and *Geonica*. Schechter stirred up quite a sensation with his *Documents of Jewish Sectaries*. Schechter could point out that within a decade after his arrival in this country more had been done in the field of Jewish learning than in all of the previous years of American Jewish history.

The opportunities for study and publication continued to increase. Jacob H. Schiff established a fund with the Jewish Publication Society of America, for the publication of a series of Hebrew classics analogous to the Loeb Classics.

Jewish studies also found serious attention outside the organizations referred to. We instance: Isaac Husik's work at the University of Pennsylvania, especially his *A History of Medieval Jewish Philosophy*, and Arnold B. Ehrlich's critical notes to the Bible, *Randglossen zur hebräischen Bibel*. The acquisitions of great book collections gave a stimulus to bibliography, cultivated by the two guardians of the richest treasures, Alexander Marx at the Jewish Theological Seminary and Adolph S. Oko at the Hebrew Union College, and not less so by that quixotic personality Abraham Solomon Freidus, the first chief of the Jewish Division of the New York Public Library, where he was succeeded by Joshua Bloch; by Israel Schapiro of the Library of Congress; and by such collectors as David W. Amram, A. S. W. Rosenbach and Ephraim Deinard. The fact-finding inquiries into Jewish education and the enthusiastic interest of physicians such as Harry Friedenwald and David I. Macht, both devoted equally to Judaism and to medicine, resulted in noteworthy contributions in these special fields. Talmudic studies of the old type had likewise found strongholds in this country since the beginning of the century. In Chicago, Cleveland, Pittsburgh, New York and Philadelphia orthodox groups made efforts to revive the traditional studies of Talmud and Halakha. Such studies were far removed from modern systematic research, but they helped to bring Hebrew books into the country, to create an atmosphere and a love for Rabbinics and occasionally even to publish their *Hiddushe ha-Torah*.

VIII

*World War I* shook the foundations of European Jewish organizations and institutions, but it also strengthened the sense of solidarity among American Jews. They realized
that they were destined to become the center of Jewish life and became conscious of the implied responsibility. Money was made available for Jewish scholarship, and American Jewish learning, already creative as we have seen, now entered upon a period of expansion. New institutions, new generations of scholars, new publications mark the twenties of this century. We are too close to that decade, and we must needs be reserved in discussing living personalities.

Stephen S. Wise, fascinating orator and vigorous communal leader, founded, in 1922, the Jewish Institute of Religion in New York. The Institute was to be a progressive school. Research was not to be fettered or bound to any one interpretation of Judaism. The Institute also laid stress on the study of contemporary Judaism and especially of problems connected with Palestine. It invited guest lecturers—Jewish and non-Jewish—whose visits brought American and European scholars into closer contact and collaboration. The system, however, did not work; the institution needed a permanent faculty, which it eventually brought over largely from Europe: Chaim Tschernowitz, famous as historian of the Halakah and pioneer in a new method of Talmud study; Julian J. Oberman, who later became professor of Semitic languages at Yale University where he specialized in Hebrew Paleography; Salo W. Baron, who in his comprehensive works is seeking for a philosophy of Jewish history (he later was appointed Professor of Jewish History, Literature and Institutions on the Miller Foundation at Columbia University); and the poetic Shalom Spiegel, who from a long sojourn in Palestine brought a deep affection to Hebrew language and poetry. Sidney S. Goldstein inaugurated social studies at the institution, and Henry Slonimsky contributed to a deeper appreciation of philosophy and education. From the ranks of its own students came Ralph Marcus, a specialist in Hellenistic literature, who with Abraham S. Halkin teaches Semitic languages at Columbia University. Among its professors were also Nissan Touroff, distinguished Hebraist, devoted to the problems of psychology and education and, last but not least, Harry A. Wolfson who later occupied the Nathan Littauer Chair at Harvard University, where he has enriched Jewish learning with his
profound studies of the history of Jewish philosophy. The Institute press has published a number of valuable works, the latest of which is G. Scholem's inspiring *Major Trends in Jewish Mysticism* (1941), based on a course of lectures delivered at the Institute.

A noteworthy feature was the expansion of the Rabbi Isaac Elchanan Theological Seminary by the addition of a Yeshiva College and a Teachers Institute. This represented the first attempt at a combination of a traditional Talmudical academy with modern academic course of study. A century ago it was the orthodox dogma that he who had attended a university was not acceptable as a rabbi. American orthodoxy now broke with this view and created a new norm. Bernard Revel, who built up the institution, was a student of the evolution of the Halakah, as was Julius Kaplan who died at an early age. Of the present faculty, Samuel Belkin specializes in Hellenistic studies and Joshua Finkel in Judaeo-Arabic literature; Pinkhos Churgin created the semi-annual *Horeb* (1934), and Jekuthiel Ginsberg, the *Scripta Mathematica* (1932). The sister institution, the Hebrew Theological College in Chicago, gave Meyer Waxman the opportunity to prepare his four-volume *History of Jewish Literature* (1938–1941).

IX

In the meantime the older institutions maintained and even enlarged their programs. The Hebrew Union College called Jacob Mann, an indefatigable student of the Genizah who in his short life enriched Jewish historical research with several highly valuable volumes of source material, and when he died was engaged upon a work of great scope—namely, *The Bible as Read and Preached in the Old Synagogue*. Like him, Zevi H. W. Diesendruck died in the prime of life; he gave his attention to the study of two princes of philosophy—Plato, four of whose dialogues he translated into classic Hebrew, and Maimonides, whose philosophical teachings he illuminated in special studies designed as parts of a comprehensive work on "The Concept of God in the philosophy of Maimonides." Another loss was Abraham Z. Idel-
sohn who, in his monumental *Thesaurus of Hebrew Oriental Melodies* (1914–32; 10 vols.), brought together the richest collection of Jewish music, folkloristic and liturgical. These melodies, many of which he reproduced phonographically, he analyzed and compared with the music of other nations. A group of younger scholars, all graduates of the College, introduced new lines of Jewish study: Israel Bettan, the history of Jewish preaching; Samuel S. Cohon, Jewish theology as related to Jewish life; Abraham Cronbach, the social sciences; Jacob R. Marcus, systematic studies of modern history; and, later, Sheldon H. Blank, biblical investigation, and Nelson Glueck, Biblical and Semitic archeology. Since 1924, the College has published an *Annual* (vol. 17:1943) which contains contributions by American and foreign scholars.

The Jewish Theological Seminary after Schechter's death elected Cyrus Adler as acting president and later as president. At first Dr. Adler filled vacancies with visiting professors but later he made permanent appointments. Louis Finkelstein was appointed Lecturer in Theology in 1925 and thus began a brilliant career which was crowned by his appointment as president. Finkelstein published several volumes of original contributions to the evolution of early post-biblical religion. In the same year, Boaz Cohen became associated with the faculty, pursuing his studies in bibliography and in the history of Jewish law. In recent years Alexander Sperber, H. Louis Ginsberg and Robert Gordis were appointed to the Department of Bible and Simon Greenberg to that of Education. The Seminary undertook the great serial publication *Ginze Schechter*, to which Louis Ginzberg contributed two volumes of studies in Haggadah and Halakah, and Israel Davidson, who had already made interesting contributions to the subject of Saadia Gaon and his religious opponents, contributed a work dealing with hitherto unknown Hebrew poetry. At that time Davidson was already engaged in his monumental *Thesaurus of Medieval Hebrew Poetry*, which in four volumes and two supplements lists approximately 40,000 poetical compositions in the Hebrew language written before 1740. Louis Ginzberg has been for many years at work on his *Commentary to the Palestinian Talmud* of which three volumes appeared in 1941.
The American Academy for Jewish Research had been organized as early as 1920 but it did not begin its activities until a number of years later. Most of the contemporary scholars mentioned above were its Fellows. Among the charter members were David S. Blondheim, a student of the Romance languages who investigated the influence of ancient Hebrew culture on the evolution of these languages and their influence in turn on medieval Jewish studies; also Hyman G. Enelow, an ardent lover of rabbinic literature and ethics. To the older men were added younger scholars, such as Israel Efros, who specialized in medieval philosophy; Solomon Gandz, a student of ancient mathematics; and Michael Higger, who devoted his energies to critical publications of talmudic texts. The *Proceedings of the American Academy of Jewish Research* (vol. 13: 1943) and a new series of *Texts and Studies* offered new media for scholarly publication.

Characteristic of the period of expansion is the Alexander Kohut Memorial Foundation which the Kohut family endowed in order to enable Jewish scholars who had not the necessary means to publish their contributions. It was George Alexander Kohut, the "devoted servant of Judaism, and dauntless protagonist of the universal power of enlightenment," who suggested the publication of the *Universal Jewish Encyclopedia*, which after years of labor and trial is now nearing completion.

X

The economic collapse of 1929 halted the expansion. But not for long. For the Nazi racial laws brought a number of scholars to this country, among them Guido Kisch, a pioneer in the study of "Jewry Law" (decrees and laws passed by governments relating to Jews — as distinguished from Jewish law) and the influence of Jewish culture on medieval legal codes; and Julius Lewy, the Assyriologist who has recently taken up biblical study. Soon Nazi brutality in Central and Western Europe compelled a goodly number of Jewish scholars to seek refuge in the United States. Their knowledge, expertness and scientific method will, given an opportunity, become real assets to American
Jewish scholarship. The transfer of the Yiddish Scientific Institute to New York City is of considerable interest. The linguistic isolation in which its researches are conducted is open to question. Be that as it may, the Institute is equipped with an extensive library, a staff of collaborators and an efficient organization, and will no doubt contribute substantially to historical and sociological research.

We are at the end. Our survey shows from what small beginnings Jewish scholarship in America has developed. The growth has been rapid, even great. But it was not an organic growth; it did not spring in the main from America's own soil and environment. For until recently American Jewry has had a constant influx of intellectual forces from Europe. This reservoir is now destroyed. American Jewry will henceforth have to produce native scholars of its own.

We shall not prophesy what America's distinctive contribution will be. But let us hope that the next hundred years will be no less creative than were the last.
In Memoriam

Dr. Ismar Elbogen died on August 1, 1943, at the age of 68. Our loss is as keen as it is fresh.

Superlatives are a common idiom of the necrologist's vocabulary. But they would be no exaggeration if applied to the deceased scholar. Dr. Elbogen carried high the banner of Jewish learning and Jewish loyalty. He belonged to the school of thought known as "Historic Judaism," which holds a position midway between traditional Orthodoxy and modern Reform. But the great scholar was beloved by all schools. The variously oriented learned institutions — the Jewish Theological Seminary, the Hebrew Union College, the Jewish Institute of Religion, Dropsie College — all vied in honoring him.

His chief life-work was done in Germany, with the Lehranstalt für die Wissenschaft des Judentums as the seat and not scope of his activity. We shall not here sum up his accomplishment, but merely record that he published a succession of books and essays, foremost of which is his work on the Jewish liturgy. There is no better account of the subject; nor is there likely to be in a generation.

His life since World War I was an allegory of the transformation of the man of learning into the man of true goodness. His interests in the welfare of his fellow-Jews became also his responsibilities. In him, feeling and reason, act and thought were one. The ethical purity of the man, too, was a message.

A. S. O.
OF THE illustrious Samuel ha-Nagid (995–1055), Spanish statesman, scholar and poet, it is told that he had, among his other qualities, the virtue of disseminating literature: he employed many scribes to make copies of Jewish books which he presented to poor scholars. He was what is called today a founder of libraries.

Like Samuel ha-Nagid, Mayer Sulzberger, learned jurist and humanist, whose birth one hundred years ago is being commemorated, was also a patron of many good causes, but it is the patron of Jewish learning, the book collector, that concerns us here. He was not, strictly speaking, the progenitor of Jewish libraries in the United States. But he marked an epoch. He foresaw that America was destined to become a place of Jewish scholarship; and he began collecting rare Hebrew books and manuscripts in order to provide future scholars with their indispensable tools. Partly, if not entirely, through the agency of Ephraim Deinard — a shrewd, circumspect bookdealer, but whose enthusiasm for Hebrew books and manuscripts was as genuine as it was infectious — Sulzberger brought together, as early as the 1890’s, a wonderful heap of tomes, many of them hopelessly imperfect but nonetheless of great literary use and value. He also collected Jewish scholars of magnitude and comprehensiveness: it was he who induced the late Dr. Solomon Schechter, then of Cambridge, England, to come to the United States.

Though American interest in the study of the Hebrew

*The writer is indebted to Ensign Charles H. Haar of the U. S. Navy, who assembled a great deal of material bearing on our subject, a portion of which was used in the preparation especially of the last section of this paper.
tongue and of ancient Jewish history dates from the days of the Puritan fathers, notable collections of Hebraica and Judaica are things of the past sixty or seventy years only. At the turn of the eighteenth century, neither old Hyman Levy, who died in 1789, nor young John Jacob Astor, whom he had trained in the fur business, collected books — they rarely read them. “Brave” Moses Michael Hays (died 1805), uncle of Judah Touro, left twenty-two Hebrew books — if only we knew their titles! Aaron Lopez, friend of Ezra Stiles, is reputed to have had a library of at least a thousand volumes which included Hebrew books.

During the first half of the nineteenth century, American Jews were few in number. Neither did general conditions favor the forming of Jewish book collections. If, in the decades that followed, America had the means, it did not have the opportunities. Jewish books were hard to come by. There were no Jewish publishing houses and hardly any bookdealers. The human element, too, was lacking — there were no scholars. There were no institutions of learning. American Jewry did not reach the library stage until the last decade or two of the nineteenth century.

In the beginning there were, mainly, Hebrew Bibles and Prayer Books for the use of synagogue and home. The early settlers, the Sephardim, imported their few Rituals from Amsterdam or London. The German Jews, who had begun to come to the United States in ever increasing numbers around 1830, brought with them their Rödelheim Siddurim, their Fürth Mahzorim, and their “Teutsch Chumesch” for the womenfolk. In addition, the more learned, who came to instruct the young and inform the ignorant, brought sets of the Sulzbach edition of the Mishnah and of the Frankfort on the Oder edition of the Talmud. Hebrew books printed in Vienna and Lemberg were not brought to this country until several decades later, while Wilno and Warsaw editions only began to reach these shores toward the close of the century. In the meantime, scholars began to arrive bringing with them substantial book collections. And Temple Emanu-El of New York followed a tradition of the synagogue and pioneered in 1868.

Sulzberger was the first American Jewish collector of Hebraica on a large scale. His aim — a right and excellent
aim — was to have the best books in all the subjects. The booklover seems to have had no part. Sulzberger undertook no bibliographical tours in Europe. He stayed at home, where he envisioned a new sanctuary in the United States — the great Jewish library, built by American Jews.

England was his model, England which could boast of the two finest collections of Hebrew books in the world. One was that of the Bodleian Library at Oxford, which for a long time was without rival. Several favorable circumstances had contributed to its pre-eminence, particularly the incorporation in 1829 of the great collection of printed and written specimens of Hebrew literature formed by David Oppenheimer (1664–1736). To the Bodleian also came (1848) the manuscripts from the H. J. Michael Library, and by the middle of the nineteenth century the Bodleian contained the first of all Hebrew libraries. It was later surpassed, however, by the numerous and extensive accessions to the library of Hebrew books contained in the British Museum at London.

Several decades were to pass before Sulzberger’s dream became a reality. The opportunity for building up great Jewish libraries in America was limited. Were it not for the first World War and the unfortunate conditions that prevailed in Europe thereafter, it would probably have taken fifty to one hundred years to bring together such collections as America can now boast of. Indeed, the story of Jewish book collections in America is also the story of the migration of Jewish books in recent years. Books and art objects, like people, migrate; and for the same reasons — war, economic upheavals, and persecution. But books follow also in the wake of scholars.

The Library of the Jewish Theological Seminary of America*

The Seminary Library was, in a sense, the creation of Mayer Sulzberger.

In 1886, when the Jewish Theological Seminary of America in New York was founded, its Library was limited to the

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*This section is based on Professor Alexander Marx’s account of the Seminary Library, in the *Jewish Theological Seminary of America Semi-Centennial Volume* (1939). While quotation marks have been omitted, the contents will show sufficiently what is quotation or paraphrase and what is comment.
immediate needs of faculty and student body. By 1901, when the Seminary was reorganized, its holdings numbered about 5,000 volumes, 3,000 of which, constituting the David Cassel (Berlin) collection, had been acquired in 1893, and 700 from the library of Sabato Morais, the Seminary's first president. The number of manuscripts was three. It was then that Sulzberger offered his accumulations, consisting of 2,400 books and 500 manuscripts.

At the dedication of the new Seminary building (521 West 123rd Street) in 1903, Sulzberger outlined his vision of the future of the Library. Characterizing the Hebrew book collections in the Bodleian Library and the British Museum as the most magnificent and complete Hebrew book collections in the world, perhaps never to be surpassed, he went on to say: "But it is our business on this side of the Atlantic to hope and to work, undaunted by the magnitude of others' achievements; we should hold in view the purpose to make our collection as nearly complete as the resources of the world may render possible, and in so doing we should spare neither thought nor labor nor money."

It was a vision come true. In the same year, Sulzberger acquired the S. J. Halberstam collection, consisting of over 5,000 volumes and about 200 manuscripts, and presented it to the Seminary Library. Together with his own collection, the gift totaled some 7,500 books and 750 Hebrew manuscripts. In a letter of January 20, 1904, addressed to Dr. Cyrus Adler, the president of the Board of Directors, he stressed the purpose of the Library: "My hope is that the Seminary may become the center for original work in the science of Judaism, to which end the collection of a great library is indispensable. We and our successors must labor many years to build up such a library, but I believe that a good foundation for it has been laid."

A good foundation it was indeed. Of the then known one hundred Hebrew incunabula, the Sulzberger gift contained no less than forty. The collection was also rich in sixteenth century editions printed in Italy, Turkey and Poland, as well as in books printed in Russia prior to the edict of 1836, which suppressed the numerous printing establishments in that country. The Halberstam collection was especially strong in liturgical books. It also contained a wealth of
broadsheets, consisting of wedding poems, congratulatory poems, elegies, etc., printed in Italy and gathered by the Italian scholar, Moïse Soave.

Sulzberger continued his support of the Library throughout his lifetime. In 1907, he acquired the Haggadah collection of Adolph Oster, numbering 417 editions, which formed the nucleus of the Seminary Library's great Haggadah collection of more than 1,300 different editions. In the next three years Sulzberger gave a collection of 364 books in Ladino (Spanish books written or printed in Hebrew characters), and 185 volumes that bore American imprints. Not only did he serve as an exemplar to others; he set the pace.

Already in 1905, friends presented the Library with a selection of 420 rare books which had belonged to A. M. Bank, a Russo-Jewish collector. In 1907, Jacob H. Schiff gave to the Library the Moritz Steinschneider collection of about 4,500 books and 30 manuscripts along the lines of Hebrew and oriental bibliography, medieval philosophy, mathematics and science. This collection, which contains many books with the great scholar's notes, was purchased by Schiff as early as 1897, with the condition that Steinschneider retain possession of it during his lifetime and that upon his death it would be given to some institution. In 1911, Schiff also acquired for the Library the Emil Kautzsch (Berlin) collection of some 4,600 books and pamphlets, all in the biblical field. The incentive for this acquisition was given, no doubt, by the need for books in the field of modern biblical research in connection with the new English translation of the Bible, then in process.

Mortimer L. Schiff, some years later, followed the example of his father. Himself a collector of rare books and illuminated manuscripts, he acquired in 1921 the Israel Solomons (London) collection of Anglo-Judaica, consisting of 1,800 books and pamphlets and 1,100 prints — a collection second only to that of the British Museum — and presented it to the Library.

The largest and greatest acquisition was the famous Elkan N. Adler (London) Library, bought by a group of friends in 1923. It was stipulated that those books which were found to be duplicates of the ones in the possession already of the Library, should be returned to the vendor, in either copy.
These later (1924) went to the Hebrew Union College Library — which, it is interesting to note, was the Seminary’s competitor for the Adler collection, notwithstanding the admonition of Louis Marshall to the College librarian to cease “gunning” for it.

The Adler collection enlarged in substance and numbers the resources of the Seminary Library. It contained a number of *ignota* and *unica*, and increased the Library’s holdings of Hebrew incunabula from 65 to 82. (With the later additions of 5 books and 4 fragments, they represent the largest repository of fifteenth century Hebrew books in the world. The Library counts also more than one hundred non-Hebrew incunabula). The Adler collection also contained many books printed on vellum and on blue paper, as well as a wealth of books printed or lithographed in the cities of India, which Mr. Adler, a globe-trotter, had brought back from his travels. In addition, he had gathered innumerable documents and material bearing on the Spanish Inquisition during his journeys in Spain, Portugal and South America. Above all, his collection enriched the Library by some 4,000 manuscripts, covering every branch of Jewish lore and literature, and by about twice that number of Genizah fragments.

To these was added, in 1932, a collection of 1,100 manuscripts, the gift of the late Mrs. Nathan Miller, founder of a Chair of Jewish Studies at Columbia University. The late Dr. H. G. Enelow, who was instrumental in procuring that gift, also bequeathed his own extensive collections of Hebraica, Judaica and general literature, which he had assembled with the loving care of a student and bibliophile. The Library now contains about 8,000 manuscripts, the largest collection found anywhere. It also has the largest collection of printed Jewish books — some 120,000 volumes — in which more than fifty languages and dialects are represented.

Mention should be made of the gift of 1,475 volumes, 13 manuscripts and a number of Genizah fragments from the Solomon Schechter collection, presented to the Library by his widow in 1916.

In 1924, the Library was separately incorporated and became a partner-institution of the Seminary as far as management is concerned. It remains, of course, the per-
petual property of the Seminary. Six years later, it was installed in its new quarters in the Jacob H. Schiff Memorial Building, wherein ample provision for future growth was made. The stacks, which occupy ten floors in the tower, have a shelving capacity of 200,000 volumes. A description of the building which houses the Library and the Seminary Museum is given by Joseph B. Abrahams in the *Jewish Theological Seminary of America Semi-Centennial Volume* (1939). An interesting account of the Seminary Museum, in the same volume, is from the pen of Dr. A. S. W. Rosenbach.

The contents of the several collections have been described fully and adequately by the Seminary's eminent Librarian, Professor Alexander Marx. This scholar-librarian has kept himself on the alert now for forty years for opportunities to make valuable purchases. He loves his books — he has written entertainingly of the romance of book collecting — and, as a great scholar, he knows them.

**The Hebrew Union College Library**

The Hebrew Union College Library antedates the Library of the Jewish Theological Seminary of America by more than a decade; and its growth during its first twenty-five or thirty years was more rapid and more steady, if not also more organic.

The Library began with the College, which was founded in Cincinnati, Ohio, in 1875. The books which it then contained, however, were so few — 130 volumes all told, nearly all of them textbooks — that they hardly constituted a library in the customary sense of the word. Among the earliest donors of books was Sir Moses Montefiore who sent from London a set of the Warsaw edition of the Bible *Mikraot Gedolot* (1860–68), with his autograph dedication. During the next six years, however, it grew to 8,000 volumes, 5,000 of which were added during the academic term 1880–81. They were mainly "theological works, while philosophy, history, and the classics are well represented," the librarian

*The story of this Library has never been told with the same degree of continuity and fulness as that of the Seminary Library; hence the more detailed account.*
reported. That is to say, it was not an exclusively Jewish library.

At that time no regular appropriations seem to have been made to increase the contents of the Library systematically. A report of 1881 states that the sum of $50 had been appropriated for books purchased by the president of the College. Questions affecting the administration of the Library, evidently arose at an early date. Thus, when a janitor was engaged by the College, it was resolved that “in consideration of services to be rendered by the janitor in arranging the Library, etc., his salary of [an additional] $10 per month is ordered to be continued during vacation.” Soon another resolution was passed: “That the committee on Course of Study, Text-Books and Library select, if necessary, a competent person to arrange the Library in the new College building [724 West Sixth Street], and also an assistant to the Librarian, and that $60 be appropriated for that purpose.” The janitor assistant was replaced by a student assistant.

The years 1880–81, as already noted, were a landmark in the progress of the Library. Gifts, large and small, flowed in. San Francisco friends of the College acquired the collection of the Rev. Henry A. Henry (1800–1879) of that city at a cost of about $2,000, and presented it to the Library. This collection numbered some 2,000 volumes and represented an almost complete bibliography of Hebrew readers, grammars, dictionaries, catechisms and manuals of the Jewish religion—all school books which are difficult to obtain—as well as a number of other valuable books. The Rev. A. S. Bettelheim (1830–1890) was instrumental in securing this collection for the Library.

Another collection numbering several hundred volumes, mainly along the lines of Halakah, came from Dr. Isaac M. Wise. These books had formerly been a part of the extensive Rabbinic collection of his father-in-law, the Rev. Jonas Bondi (1804–1874), of New York. Other early benefactors were Julius Rosenthal, of Chicago, and Judge Moses F. Wilson (a non-Jew), of Cincinnati.

The Library, though still slow in augmentation, was firmly established as a Jewish library in 1891, when it came into possession, by bequest, of the collection of the Rev. Dr. Samuel Adler (1809–1891), of New York, consisting of about
1,600 bound volumes and 300 pamphlets, exclusively Hebraica and Judaica. Dr. Adler — father of the late Felix Adler, the founder of the Society for Ethical Culture — also left the sum of $1,000 for the enlargement of the collection. The Hebraica collection of the Rev. Samuel M. Benson, of Madison, Indiana, numbering several hundred standard works, was also donated about that time by his family.

In 1893, the Trustees of the Temple Emanu-El of New York presented to the Library over 300 volumes of Hebraica, including two incunabula*— viz., the exceedingly rare Yosippon and the Mibhar ha-Peninim — and other rare specimens of printing from the early part of the sixteenth century. They came from the great collections of printed books and manuscripts formed by the Italo-Jewish poet and bibliophile Joseph Almanzi, of Padua, Rabbi Jacob Emden, of Altona, and Chief Rabbi M. J. Lewenstein of Paramaribo. These collections had been sold at auction by Frederick Muller in Amsterdam in 1868. The great bulk of this purchase was donated by the Emanu-El trustees to Columbia University Library — the Congregation, apparently, not being equipped to maintain the collection. Another part of this collection, consisting of 620 Latin dissertations on biblical and other Jewish subjects was presented in 1909 to the Library of the Jewish Theological Seminary of America.

In 1904, the Library acquired the collection of the Jewish historian Dr. M. Kayserling, of Budapest, Hungary, consisting of about 3,000 volumes and about twice as many pamphlets, among them a large assortment of monographs on the history of Jewish communities in various countries. It was purchased by the late Julius Rosenwald, of Chicago, for the express purpose of donating it to the Library.

From the Rashi Memorial Fund (contributed by the Alumni of the College), a notable Halakah collection of over 900 volumes, three-fourths of which were books — some of great rarity — printed in the Orient, was purchased in Constantinople (Istanbul) in 1907. A year later, with the same Fund the Library bought a miscellaneous Hebraica

*This chronicler suspects that the copy of the Nofel Zufim, which he purchased some twenty-five years ago for the Library from a bookdealer in this country, was originally likewise in the gift.
collection of about 1,100 volumes in Münster, Germany, in which the literature of Kabbalah was well represented.

Disregarding chronology, we name here a few other private collections that came to the Library by gift: that of Dr. David Einhorn, Professor Moses Mielziner, Dr. Max Landsberg (Rochester, New York), and Dr. Kaufmann Kohler, the last comprising over 4,000 volumes along the lines of Bible, New Testament, Hellenistic literature, comparative religion and folklore.

The year 1912 marked an epoch. Mr. Isaac W. Bernheim, of Louisville, provided a fund of $50,000 to erect a new home for the Library, with accommodations enough to meet not only the immediate needs of the institution but also those of the near future — it was thought. The building — the first Jewish library building — is a quaint structure in the English collegiate style, embracing a reading room, a librarian's office, a cataloguing room, and a stack-room which has a capacity of 70,000 volumes. At that time the Library contained between 32,000 and 35,000 volumes.

Ever since 1910 or thereabout, the aim of the Library has been to gather and preserve every procurable literary record of the Jewish past. Preservation was thought to be as important as immediate use — all the while, of course, keeping in mind that libraries are maintained for research and not as record offices. Despite the fact that the Library began on a large scale rather late, and prices were high, it ranks among the foremost in its possession of the world’s greatest collections of Jewish printed books. The acquisition of large collections of manuscripts was left to the Library of the Jewish Theological Seminary of America.

The task, accordingly, was to search for sources as well as for means to fill in the gaps in the several collections. This became a program. Thus, the Spinoza collection began to be gathered, piece by piece, in the winter of 1911–12. This collection now consists of about 2,500 volumes, and is second to none in size and importance.

Soon after the cessation of hostilities of the first World War, the College librarian went to Europe to survey the book market and make purchases, if possible. The result of this
trip was one of the largest single purchases made for a Jewish institutional library, comprising a total of about 18,000 items in printed book and manuscript, including music.

The Dr. A. Freimann Collection

This collection comprised about 7,000 volumes and pamphlets. Its owner, an outstanding Hebrew bibliographer and a librarian, specialized in Jewish history and in certain phases of Jewish literature, and gathered many rare and valuable books, all fine specimens and in good condition. Included were 33 Hebrew incunabula, including some of great rarity, which until then were not represented in American collections. Of the Hebrew books printed in the first half of the sixteenth century, more than one-half was contained in this collection. Here, too, was the complete literature of the *Jüdische Wissenschaft*. Other noteworthy features of this collection consisted of long and complete sets of Hebrew and Judaic periodicals, bibliography, and of certain important authors — e.g., Jacob Emden — as well as nearly all the privately printed, and hence not easily obtainable, monographs which were published from about 1880 to 1920.

The Eduard Birnbaum Music Collection

The Eduard Birnbaum Collection of Jewish Music forms, in a sense, a library within a library. It was assembled during a lifetime by the cantor Eduard Birnbaum (Königsberg, Prussia), an authority on Jewish music. Birnbaum's purpose was to write a history of Jewish music, and he brought together nearly 3,000 manuscripts as well as an even greater number of volumes of printed synagogal and secular music. This collection is the most important and greatest of its kind in the world, well-nigh approaching completeness. Moreover, it contains not only the non-Jewish music which influenced the synagogue chant but virtually all the books and monographs that treat of the subject. It also contains a wealth of liturgical works of the various rites, or *Minhagim*, among them several of the greatest rarity. Noteworthy, too, are the numerous works of Hebrew and Judeo-German poetry,
books printed in Russia in the first half of the nineteenth century, which are hard to come by, as well as portraits of Hazzanim (cantors), musicians, singers, and illustrations of musical instruments.

The Library first began to pay attention to Jewish music in 1919, when Hugo Steiner, of Baltimore, presented a collection of nearly 600 pieces — books, pamphlets and sheets— of synagogue music, brought together by Alois Kaiser, late cantor of Eutaw Place Temple of that city. The subject of Jewish music had just begun to come into its own with musicologists and musicians, and the material was not easy to gather — it was not represented even in our leading libraries. Thus, the acquisition of the Birnbaum Collection was not an accident.

In the winter of 1923–24, the Library reaped its richest harvest in purchases of single items and of relatively small but special collections.

The Chinese Hebrew Manuscripts

By a strange freak of literary fortune, the Library acquired the Hebrew manuscripts of the native Chinese Jews, a treasure of extraordinary interest. These manuscripts, 59 in number, were obtained by the College librarian after an extended book-scouting expedition. With the exception of four manuscripts, which were “lost” at the London-Palestine Exhibition in 1907, and several Torah Scrolls,* these manuscripts constitute all the books that have come down from the Chinese Jews. They consist of hymnals, prayer books and sections (Parashiyyot) of the Pentateuch. Written on several folds of the thin Chinese paper pasted together into one consistency, some of them are in the form of square or oblong books; others resemble fans or accordions, the oblong pages being folded one upon the other so that they can be pulled out fanwise. Several of the hymnals and prayer books

*Mayer Sulzberger possessed one. About 1900, he writes to Marcus N. Adler in London as follows: “If I should live long enough to see the Chinese troubles settled, and a new Synagogue dedicated at Kai-Fung-Fu, it would give me great pleasure to contribute the roll for the edification of the descendants and successors of the original owners.” This, also, was characteristic of the man.
contain Persian glosses in Hebrew characters, thereby indicating, according to the learned, a relationship between the Chinese Jews and those of Persia.

These manuscripts were the property of the synagogue at Kai-Fung-Fu, the capital of the province of Honan in China, and were acquired by the Mission of Inquiry sent out by the London Society for Promoting Christianity amongst the Jews in the year 1851. Of greatest interest and importance is the Communal Register in genealogical form, comprising hundreds of names of men and women, both in Hebrew and Chinese. This unique manuscript has recently (1942) been published in translation by Bishop William Charles White. It is hailed as a new source for the history of the Chinese Jews. When the manuscripts were brought to the United States, they attracted fresh and wide attention.

Of the rarities obtained at this time several came from the famous Library of the Earl of Crawford, as e.g., the truly magnificent set — perhaps unique in its condition — of the editio princeps of the Babylonian Talmud. The set is in its original binding of parchment, bound in six stout volumes, the metal clasps of which had been removed by a former owner. Evidently, it must have stood unopened for several centuries in some monastery, for it shows no traces of use and looks as if it had just come from the press of Daniel Bemberg, of Venice, the man who printed it, or from a Frankfort Book Fair in the sixteenth century. As a piece of bookish lore, it may be related that Mr. Elkan N. Adler, some years ago, had vainly offered the Earl a great stamp collection in exchange for this set. The Library's immaculate set of Migne's Patrologia, Greek and Latin, also came from the Earl of Crawford's collection.

An extensive collection of conversionist tracts, written by converted Jews and dating from the fifteenth to the nineteenth centuries, was acquired in the winter of 1923–24.

Another important acquisition of that year was an almost complete collection of sermons preached at the Autos-da-Fé of the Portuguese Inquisition from 1612 to 1748, and an equally valuable collection of records listing the names of the Inquisition's victims, their crimes and punishments. Among the rarities was a copy of the secret manual of the Inquisition,
printed at Seville about 1500; a unique Spanish Letter of Indulgence, signed in ink and issued by the archbishops of Seville about 1497, giving absolution for the crime of eating meat or drinking wine with Jews or Moors, going to their weddings or funerals, or nursing their children. There were also four thick manuscript volumes containing the laws of Spain relating to Jews.

Nor can we forget the Israel Solomons collection. It is not generally known that Israel Solomons had a second collection, comprising rare tracts, prints, engravings, medals, etc., relating to Anglo-Jewish history. After his death, this collection was acquired by the Library (1924). It includes the original minute book of the Portuguese Asylum at London from 1758 to 1779, containing the names of distinguished Sephardic families who have since disappeared. There is also a book in an ornate binding which once belonged to Queen Victoria. It was written in Hebrew and English by a certain Valentine on the occasion of her escape from assassination (1840). The tracts pertaining to the controversy over Haham David Nieto's Spinozism are all found there. Among the prints are a series of caricatures of English Jews of the eighteenth and nineteenth centuries. There is also an interesting collection of bookplates engraved or owned by Jews — among them one owned by Isaac Mendes, engraved by Levi, dated 1746 — and many autograph letters, including one from Isaac D'Israeli.

Last, but not least, the thousands of duplicates of the Elkan N. Adler collection were bought, "sight unseen."

In France a considerable number of Hebrew manuscripts was obtained, including rare tracts pertaining to French Jewish history from the sixteenth to the eighteenth century. The famous illuminated manuscript of the Passover Haggadah, until then unknown, was likewise acquired in France.

During a sojourn of the librarian in the Near East, in 1927, an opportunity presented itself to purchase a representative collection of Samaritan manuscripts, including an ancient codex of the Pentateuch. With their acquisition, the Library became at once the largest repository of Samaritanica in the country. Also obtained in the same year were several Yemenite Hebrew and Judaeo-Persian manuscripts.

At the same time, the Library fell heir to the Dr. Louis
Grossman collection, numbering about 18,000 — rather more than less — books and pamphlets. This collection contained many surprises both in manuscript and in printed book. It also enriched the Library in the subjects of education, comparative religion and, above all, in Judaeo-German works. In accordance with Dr. Grossman's will, the duplicates of Judaica and Hebraica were turned over by the Library to the Jewish Institute of Religion, while works of a general character, which the Library did not wish to keep, went to the Hebrew University and National Library in Jerusalem.

In the light of the acquisitions of the years 1920 to 1927, the later accessions may seem relatively of small interest. But these, too, were important, both in themselves and as links in the development of the Library as a whole. A number of precious manuscripts was added, notably those of Dr. S. H. Margulies, of Florence, Italy, which included Isaac Lampronti's *Pahad Yizhak*, in revised form; and the liturgical manuscripts of the Marranos of the mountain villages of northern Portugal. These manuscripts (mostly of the eighteenth century), acquired in 1925, are of great interest and significance. Mention should also be made of the large collection of Hebrew broadsides and leaflets, being poems for special occasions, adding almost a new chapter to the history of Italian Hebrew poetry.

Nor should such important and valuable acquisitions be passed over as the G. A. Gerson (Vienna) collection of Judaeo-Spanish and Ladino writings; the Dr. L. C. Karpinski collection on Palestine archaeology, history and geography; the S. Rehfisch (London) collection of *Pirke Abot*, consisting of about 300 volumes — the money was furnished by Mrs. Morris L. Bettman, of Cincinnati — and the series of rare tracts pertaining to the Pfefferkorn-Reuchlin controversy over the burning of Jewish books, purchased with funds supplied by the late Joseph Schonthal, of Columbus, Ohio.

In 1929, a series of legal documents and proclamations relating to the Jews of Italy from 1567 to 1848 were acquired. Among them was a folio broadside of extraordinary interest: the original proclamation (1584) of Pope Gregory XIII, commanding Jews to listen every Saturday in their synagogues to sermons of missionaries. A goodly number of rare Judaeo-
Spanish items was also added, as well as several books and documents pertaining to the Inquisition. The Inquisition material, we believe, is second only to that found in the Library of the Jewish Theological Seminary. An item of the greatest interest is the so-called "Edict of Faith," being an Inquisitorial decree against the shielding of heretics by local Christians, issued by the Inquisitor of the Kingdom of Valencia in 1512.

Of great historical interest is the "Minute Book of the Fraternity of Dowering the Brides of the Portuguese Congregation in Venice: 1613-1666." This manuscript is redolent of Marrano history. The volume provides a great deal of material on the life and history of the Jewish communities of Venice, Amsterdam and Palestine.

The Museum

The idea of a Jewish museum, interestingly enough, came from the women — the National Federation of Temple Sisterhoods — and it soon caught the fancy of the Library administration. Begun in 1913 by gifts of ceremonial objects from individuals, it was slowly increased by occasional purchases. In 1921, considerable material of historical interest and artistic value was added by the acquisition of a collection of Jewish coins and medals brought together by Joseph Hamburger, a numismatist, of Frankfort on the Main. The funds were furnished by the Temple Sisterhoods. Subsequently, the Library set to work more systematically. Did not the famous Alexandrian library include within its scope the Museum of Alexandria — or was it the other way round? In any case, the Museum was not to be a random acquisition of curios, but one of Jewish cultural history.

The Salli Kirschstein Collection

A unique opportunity arose in the fall of 1925, and early the next year, memorable in the history of the Library, the Salli Kirschstein Collection was acquired. This famous collection covers not only Jewish ceremonial objects but also Jewish graphic art and other fields of culture — tapestries, ceramics, carvings, etc. — as well as illuminated Megillot
JEWISH BOOK COLLECTIONS IN THE U.S.

and illustrated books. Assembled in it are specimens of nearly all the artistic, decorative and folkloristic objects for the synagogue and the home that Jews have created in the course of many centuries and in various countries. Through it, for the first time, the American scholar may gain a picture of the cultural life of the Jew and attempt its study.

"Jewish culture" — that particular focus of life organically developed — presents a unique problem. From early times the cultural development of the Jewish people has not been determined by its own form-principle or creative urge alone. The Jews actively participated in the culture of the nations in whose midst they lived and at the same time developed their own culture. To what extent they did the one and the other differs according to the period and the country. The task of the historian is a proper realization and estimate of the combined influences — a task which hardly has been attempted. For the external proof was lacking, namely, a collection of materials.

One of the very first men to realize the need for such a collection was, remarkably enough, a Christian — the Catholic Heinrich Frauberger, director of the Düsseldorf Kunstgewerbe-Museum and the founder of the Society for the Study of Jewish Art and Antiquities (Gesellschaft zur Erforschung jüdischer Kunstdenkmäler). In the course of many years, Frauberger was able to gather a representative collection of objects relating especially to Jewish religious culture. About the same time (1890), Salli Kirschstein, a Berlin businessman, began to gather articles in the field of Jewish graphic art. He subsequently (1908) acquired the Frauberger collection, all the while adding to it and rounding out his own accumulations of works of Jewish artists, portraits, miniatures and prints of Jewish personalities, engravings and photographs of synagogues and cemeteries, as well as original historical documents, holograph letters, broadsides, etc.

The Kirschstein collection comprises 6,174 pieces in gold and silver, in brass and pewter, in wood and chinaware, in linen, silk and velvet, from the Renaissance to the present day — wedding rings, bridal girdles, canopies, spice boxes, Seder cups, precious Torah curtains and mantles, Hanukkah
Menorahs, Sabbath lamps, etc. The whole panorama of Jewish cultural history is spread out before the student—the objects used by the Jew in his religious worship, from the Ark of the Torah to Passover plates, his achievements as artist and craftsman, as musician and architect, writer and philosopher. There are, for instance, no less than 38 portraits, miniatures and prints of Moses Mendelssohn. Here is also the famous Oppenheim portrait of Ludwig Börne, as well as portraits by Marr and Mengs, etchings by Chodowiecki, Salomon Bennet, B. H. Bendix, Menno Haas, and caricatures by Emil Grimm.

The value of the collection does not consist in its unique items—and they are many—but rather in that it is unique in itself. Not only does it show the development of Jewish culture from about the sixteenth century onward, almost without a gap, but it contains also single pieces from earlier periods. The ceremonial objects especially are here represented in exquisite examples from various times and countries.

Intensely interesting are the six hundred Torah bands, called Wimpeln, which are used to bind the scrolls of the Torah together. It was customary for a mother, on the birth of a child, to embroider such bands with inscriptions expressing all her hopes for the child’s future and present them to the synagogue. It took one mother thirteen years to complete the work of embroidering such a Wimpel.

Of the one hundred or more Megillot, some two-thirds are illuminated. They illustrate the development of the Megillah during the past three or four centuries—now the perfect form of the Italian Renaissance, now the pomp of the baroque style, now the playful charm of the rococo period. Here influences can be traced; periods can be observed; countries can be distinguished. What applies to the Megillah, applies also to the Ketubah, of which there are nearly one hundred. Noteworthy is the Megillah of Padua, in which the experiences of a single community take the place of the Esther story as an expression of thanksgiving for deliverance from the dangers after the Turkish siege of Vienna in 1684.

Of curious interest is a circumcision bowl of delftware on which the infant is portrayed with a halo around its head—the artist, it may be inferred, was a Christian: pictures of
the circumcision of Jesus came to his mind. A porcelain plate commemorates the return of the Jews to Munich in 1793, after an expulsion of ten years.

Outstanding in the collection is a wooden crucifix, eighteen inches high, on the edges of which a Spanish inscription is carved, done in intarsia with five little metal points. It is the cross of the Inquisition — the only one whose present survival is known — which was held aloft in the unwilling hands of men who went to death at the stake. The inscription, in part, reads: "He who holds me, has not the Cross, he who holds me not has the Cross."

There is much anecdotal testimony of artistic "symbiosis" of great charm in the autograph collection, forming a chapter Meyerbeer-Scribe-Heine-Wagner. Meyerbeer improves Scribe's libretto of Robert the Devil, and Wagner sketches in one of his letters to Meyerbeer the motif for the Flying Dutchman, which he had taken from Heine's Memoiren des Herrn Schnabelewopski. Wagner hails Meyerbeer as "Master," and almost slavishly bends his knee before the man whom he later savagely attacked in his Judaism in Music. And the question "Judaism and Germanism" rises from the yellowing letters which Heine more than a century ago wrote to the friend of his youth, Leopold Zunz. This great collection quivers with life.

The Boris Schatz Collection — a collection known as the "Schatz Gallery" in Jerusalem — was acquired in 1927, the gift of the late Joseph Schonthal. This collection comprises nearly all the works of this artist in bronze, stone, ivory and oil — a total of 64 pieces. It represents one of the first conscious attempts in modern times at the creation of a specifically Jewish art, and is thus of significance from a historico-cultural aspect.

The New Library Building

In the annals of the Library, one of the great events, as important, perhaps, as those of 1921, 1924 and 1926, was the attainment in 1928 of a Library building fund of approximately $300,000. Among its larger contributors were Ben Selling, of Portland, Oregon, a great friend of the Library, who made the first $25,000 contribution; Julius Rosenwald,
the noted philanthropist, who donated $50,000; and Ludwig Vogelstein and Adolph S. Ochs, each of whom gave $25,000. Other contributors included Paul M. Warburg, of New York; Joseph Schonthal, of Columbus, Ohio; Albert D. Lasker and Max Adler, of Chicago; Marcus Aaron, of Pittsburgh; and several citizens of Cincinnati and San Francisco.

The Hebrew Union College Library is the only Jewish library in the world which houses its collections in a building of its own. Ground was broken on April 7, 1930, and the dedication of the edifice took place on May 31, 1931. The two-storey building was carefully planned by two architects in accordance with a program submitted by the librarian.

The building was meant for economical and effective service. The Entrance Lobby, Reference Room, Students' Seminary Room, and six Private Study Rooms are located on the ground floor. Part of the second floor is set aside for the administrative staff — Librarian's private office, workroom, Secretary's office, and Cataloguing room. The remainder of the floor is given over to the Manuscript and Rare Book Room, the Music Room, and the Spinoza Room. The basement contains the Bindery, Receiving and Packing Room, Current Periodical File Room, Photostat Room, Staff Room, and Women's Rest Room.

The Stack Room is efficient in arrangement — a simple pattern of intervening aisles and an easy control, the stacks running at right angles to the window walls. It is four tiers high and is designed so that it can be enlarged to almost double its present capacity of 125,000 volumes without disturbing the simplicity of the arrangement of the shelves. The building has a total shelving capacity of 160,000 volumes.

With the exception of the Manuscript and Rare Book Room, age-old materials — wood, plaster, paint and some metal — were employed. These media were selected because of their effective possibilities in the relation to the specific purposes to which the rooms are adapted or to the general scheme of decoration. The only actual ornament that has been used, as contrasted with decoration, is the carved frieze in the Reference Room, the motif of which is the Menorah, used as in an overlapping, continuous design.
Modern in the strict sense of the word is the Manuscript and Rare Book Room, with space for 15,000 volumes. Here, allegheny metal and brass have been used entirely to carry out the feeling of the repository of a treasure. This room may be described as a “decorative vault.” The decoration, however, is limited to the use of simple and well proportioned forms of metal.

The Entrance Lobby presents the keynote in color for the rest of the building. This color has been carried through the building in modified tones and various arrangements with woodwork, upholstery and drapes.

The principal librarians who served the Hebrew Union College Library were: Professor Sigmund Mannheimer, from 1884 to 1902; Dr. Judah L. Magnes, 1902 to 1904; Dr. Max Schloessinger, 1904 to 1906; Adolph S. Oko, 1906 to 1933. He was succeeded by Dr. Walter Rothman, the present librarian.

The Library of Dropsie College

The Library of the Dropsie College for Hebrew and Cognate Learning, in Philadelphia, Pennsylvania, began, with the college, in 1909. Originally, it had only some 2,000 volumes from the library of Dr. Cyrus Adler, its first president, but in 1912, when the college building was erected, it contained about 5,000 volumes and a small collection of manuscripts, the gift of Mayer Sulzberger. The latter, who had received his first legal training in the law office of the founder, Moses A. Dropsie, continued to patronize the institution, giving books, including some 20 incunabula, and Babylonian-Assyrian cuneiform tablets. After Sulzberger's death, 7,000 volumes of his general library came to Dropsie College.

Two small collections which were formed in the nineteenth century in America, those of Isaac Leeser and Joshua I. Cohen, were incorporated into the Library. The Leeser collection had been originally intended for Maimonides College, which the rabbi had helped to found; but since that school was no longer in existence, the executors of his estate, Sulzberger among them, passed the collection on to
Dropsie College. The Cohen collection was given to the College in 1915.

The Library now possesses about 50,000 volumes. It is strong in the fields of Bible, Talmud, New Testament, rabbinic literature, Semitic languages, and Near Eastern art, and contains 237 manuscripts in various languages, 30 incunabula, of which 20 are Hebrew, 450 Genizah fragments in Hebrew and Arabic, several fragments of Demotic and Coptic papyri of considerable antiquity, as well as cuneiform tablets and Assyrian seals. Dr. Joseph Reider has served as Librarian ever since its inception.

The Library of the Jewish Institute of Religion

The Emil Hirsch-Gerson Levi Library of the Jewish Institute of Religion was organized in 1922. It is third in size and importance among the Jewish libraries of New York.

Into the making of this Library have gone the extensive collection of Dr. Stephen S. Wise, rich in the field of the history and psychology of religions, as well as in the literature of Zionism; the collection of Marcus Brann (Breslau), especially strong in Jewish scientific periodicals; a part of the library of Dr. Emil Hirsch, including a collection of Steinschneideriana; and the library of Dr. Gerson Levi, consisting of reference works, Midrash, philosophical and rabbinic texts. George Alexander Kohut presented the Institute Library with a number of valuable Hebrew manuscripts, including the oldest known copy of the Midrash-ha-Gadol. The Library now possesses over 45,000 volumes, about 200 manuscripts and some half a dozen incunabula. It is especially rich in modern Hebrew literature and the history of Zionism. Dr. Shalom Spiegel has administered the Library throughout his connection with the Institute.

Other Institutional Libraries

Not organized until the 1920’s, the Library of the Rabbi Isaac Elchanan Theological Seminary in New York is estimated to comprise 40,000 volumes, mainly along the lines of rabbinic literature. The Library of the Hebrew Teachers College at Boston possesses between 10,000 and 15,000 volumes of Hebraica and Judaica.
The College of Jewish Studies at Chicago is energetically expanding its accumulation. In 1940 its Library consisted of about 5,000 volumes. During the past three years the number has increased to 16,000. The Library has acquired by purchase the collection of the late Professor Jacob Mann of the Hebrew Union College, containing about 4,000 volumes of standard works in Jewish literature, bibliography, Karaitica, the history, archaeology and geography of Palestine, as well as complete sets of the important scientific Jewish periodicals.

Another acquisition was that of the library of the late Rabbi Abraham B. Rhine, of Hot Springs, Arkansas, numbering about 4,500 volumes — the gift of his daughter, Mrs. William H. Sahud. In this collection the literature of the Haskalah and the later Hebrew literature is especially well represented.

The Library also came into possession of about 1,500 books from the collection of the late Rabbi Joseph Stolz, of Chicago, along the lines of Jewish theology and religion, including works on the Jewish Reform movement, as well as on the history of Jews in America. The Hebrew Theological College and the Jewish People's Institute, both at Chicago, likewise maintain libraries.

The Western Jewish Institute at Los Angeles, California, founded in 1933, has a Library. It contains a special section of "Jewish Californiana."

The American Jewish Historical Society, founded in 1892 for the purpose of collecting and publishing material about the history of the Jews in the Western Hemisphere, has accumulated the largest collection bearing on American Jewish history, consisting of about 9,000 books, 1,500 volumes of periodicals, and some 6,000 pamphlets. The manuscript material is said to be the most valuable part of the Library, whose chief benefactor has been Dr. A. S. W. Rosenbach. The Max J. Kohler collection and a portion of that of George A. Kohut, containing rare and valuable items, are now in this Library.

The Library of the American Jewish Committee in New York has in recent years brought together a collection of about 15,000 volumes and pamphlets bearing on contempo-
rary Jewish life, in several languages. It is particularly rich in modern Anti-Semitic.

The Library of the Yiddish Scientific Institute in New York, though not large, is of considerable importance.

Of public institutions possessing special divisions for Hebraica and Judaica, the New York Public Library and the Library of Congress are pre-eminent among public libraries; while Harvard, Yale and Columbia are outstanding among university libraries.

The Jewish Division of the New York Public Library

The New York Public Library was organized in 1895 by the consolidation of the Astor and Lenox Libraries. Two years later, in 1897, the Division of Jewish Literature was inaugurated. Its nucleus consisted of the books formerly scattered throughout the numerous departments of the Library, to which was added the valuable library of Leon Mandelstamm (1809-1889), of St. Petersburg (Leningrad), brought to New York by A. M. Bank. The funds were furnished by Jacob H. Schiff.

This philanthropist was also a great patron of Jewish learning. Unlike Mayer Sulzberger, Schiff was not himself a book collector; nor was he primarily concerned with the needs of the specialist scholar. But the New York Public Library, the Library of Congress, the Library of the Jewish Theological Seminary of America, and the Harvard Semitic Museum owe much to his generosity. To the New York Public Library he gave repeatedly. The story is told that whenever the funds previously given had run out, all the librarian had to do was to write and say: "We have used up your last gift. May we have another check?"

The Jewish Division thrived under the able generalship of its first chief, Abraham Solomon Freidus (1867-1923), who was the first Jewish librarian to receive a library school training, and he regarded his work as a religion and a mission. While he was not an orderly housekeeper — indeed, he was famed for the hopeless disorderliness of his Division — he allowed common sense to triumph over pedantry even in cataloguing rules, and could produce on the instant what-
ever information he was asked for. His ideal was service, and his service was ideal. You became his friend when you asked him for a bit of literary information. He was not a bibliophile — he was not even bookish. Freidus was inclined to limit the acquisitions to recent editions of the older literature and to modern scholarly publications. He paid special attention to history, social studies, and to Hebrew and Yiddish belles-lettres. First editions and manuscripts he considered luxuries; they were of use to the few, not the many. His happiest years, no doubt, were those between 1900 and 1905, when the *Jewish Encyclopedia* was being produced: he was furnishing information galore to hundreds of its collaborators.

By 1920 the collections of the Jewish Division numbered well over 20,000 volumes. It now contains over 60,000. Its expansion and growth are largely due to the present chief, Dr. Joshua Bloch. The Division counts 30 incunabula and about 1,000 Hebrew books printed before the year 1600, from virtually all known Hebrew presses. It contains a well-balanced collection of works in the several fields of Jewish learning. Well represented, too, are the subjects of Bible, archaeology, Talmud and Midrash, Jewish philosophy and ethics, theology and history. The codes of Jewish law and their commentaries are there, as well as an extensive collection of Responsa. Noteworthy also is its collection of Jewish mysticism. Special attention is given to books on the social and economic aspects of Jewish life, as well as to modern Jewish history. Its holdings in modern Hebrew and Yiddish literature, in newspapers and periodicals — particularly those which appeared in the United States during the nineteenth century — are perhaps unsurpassed.

The Library of Congress

The Division of Semitic and Oriental Literature of the Library of Congress was established in 1913, as the result of the gifts by Jacob H. Schiff in 1912 and 1914 of about 15,000 volumes of Hebraica and Judaica.

The Schiff donations consisted of two collections brought together by Ephraim Deinard (1846–1930), bookdealer, bibliographer and author. Deinard was a character. He had
traveled throughout Europe, Asia and Africa, gathering the books and manuscripts of his people, hunting out many a curiosity which lay hidden in obscure corners. He was also the author of some 65 tracts, and continued writing even after he lost his eyesight in 1926. He had his own printing press in his modest home at Newark, New Jersey, where he carried on interminable controversies, the while expounding the history and beauty of Hebrew books, and lamenting over the indifference of his generation. His services in the building up of collections of Hebraica in this country deserve high praise indeed. The very idea that a Hebrew book collection be established at the national capital in the Library of Congress was his. In less than ten years, the Jewish division at the Library of Congress had grown to 22,000 volumes. It now numbers over 40,000. They are beautifully kept and presided over by the scholarly Dr. Israel Schapiro.

The Adolph Sutro Collection

The Adolph Sutro (San Francisco) collection which is said to have consisted originally of some 230,000 volumes and hundreds of incunabula, included also a considerable number of Hebrew books. In addition, it contained 135 Yemenite Hebrew manuscripts, acquired by him in Jerusalem, in 1884, from M. W. Shapira, notorious in his day as a purveyor of spurious antiquities. At first, the Sutro collection was kept privately, but after the death of the owner (1898), it was stored in two warehouses, one of which burned in the San Francisco fire of 1906. The remaining 90,000 volumes, among them the Hebrew books and manuscripts, went to the California State Library and are now kept in the San Francisco branch of that Library. Sutro bequeathed three Yemenite liturgical manuscripts to the Hebrew Union College Library, where they were received in 1908 or 1909.

The Harvard College Library

Deinard sold collections, large and small, rather than individual books. But he was growing old, and would sell no more. In the meantime, however, he had assembled one more large collection of Hebraica, numbering some 12,000 volumes, representing every phase of Hebrew lore, almost
every period and every center of Hebrew printing. This collection included 29 manuscripts, 15 incunabula and many sixteenth century prints, and was housed in a specially built shack at New Orleans, whither he had withdrawn. Here Deinard, blind, kept vigil. In 1929, Lucius N. Littauer, who had already endowed a Professorship of Jewish Literature and Philosophy at Harvard, purchased this collection for his Alma Mater. Professor Harry A. Wolfson was appointed curator — a happy choice indeed.

The Harvard College Library had housed Hebrew books from its very beginning. A portion of the library of Dr. John Lightfoot (1602-1675), a learned Hebraist, seems to have come to the college through some English benefactor. Be that as it may, the records show that as early as 1723 the Harvard College Library had a considerable collection of rabbinical books — the codes of Law of Alfasi, Maimonides, and Caro; the first Amsterdam edition of the Talmud (1644-47) and several other standard works.

The real development of the Harvard Hebraica collection, however, dates from the 1920's, when some 2,000 Hebrew volumes were donated by a graduate student in Semitic languages — the books had been in his family for several generations. In 1929, 3,000 volumes, containing many Oriental prints in the field of rabbinic literature, as well as works in modern Hebrew literature, were presented by Julius Rosenwald in honor of Judge Julian W. Mack. In the fall of the same year came the Deinard collection and, in 1937, Mr. Littauer acquired an additional 3,000 volumes from the library of H. G. Enelow.

The Harvard College Library now contains approximately 25,000 volumes of Hebraica and Judaica, as well as 25 Hebrew incunabula. It boasts of a set of the Talmud, printed in Amsterdam in 1714, which once belonged to the Duke of Sussex, and later to Professor Calvin Stowe, husband of the author of *Uncle Tom's Cabin*.

Yale University Library

Like that of Harvard, the Judaica collection in the Yale University Library goes back to colonial days. An edition of the works of Flavius Josephus was among the forty books
presented by the group of ministers who joined together in 1700 to found a college.

Yale's modest collection of Hebrew books grew in the last quarter of the eighteenth century, under President Ezra Stiles who placed Hebrew on the list of required studies for all freshmen. As stress was laid upon philology, a representative collection of Hebrew grammars and dictionaries was thus accumulated.

Additions in bulk came from the libraries of several professors who were students of Hebrew. In the present century, there was added the Josephus collection of Selah Merrill, late United States Consul at Jerusalem, numbering 1,400 volumes, perhaps the largest found anywhere.

But the turning point of the Yale collection came during the second decade of this century, when George Alexander Kohut began to give books—several thousand of them—from the library of his father, Alexander Kohut. G. A. Kohut's own collection was bequeathed in part to Yale, in part to the Jewish Institute of Religion, and to the American Jewish Historical Society.

The Jewish collection at Yale now numbers about 11,000 volumes, several thousand pamphlets, 89 manuscripts and a few incunabula. It covers the various branches of Jewish learning—philosophy, history, theology, social and economic conditions, Judaeo-Arabic and Judaeo-German.

Columbia University Library

The Columbia University Library possesses 6,000 Hebrew books and pamphlets, 1,000 manuscripts, 28 incunabula, and about 12,000 volumes of Judaica.

The collection dates back to the gift, in 1892, of 2,500 books and 43 manuscripts by the Trustees of Temple Emanu-El of New York. In 1930-32, two large additions were made to the Library; 600 manuscripts were acquired from the learned bookdealer, Rabbi David Frankel, as well as several thousand volumes of Hebraica and Judaica from the Amtorg Corporation and other booksellers. In 1939, the library of Richard J. H. Gottheil, Professor of Rabbinical Literature and Semitic Languages at Columbia from 1887 to 1936, consisting of 10,000 volumes, was presented by his wife.
Lack of space precludes detailed accounts of special collections of Hebraica and Judaica in other university and college libraries. But we may list them.

The Library of the Johns Hopkins University includes an extensive scholarly collection of Hebraica and Judaica, built up during more than half a century from various sources. The library of Professor August Dillman (Berlin), numbering about 4,500 volumes, was purchased in 1895 and, in 1896, Leopold Strouse, of Baltimore, bought a collection of rabbinical works of about 2,500 volumes for the Library. The Semitic libraries of Professors Paul Haupt, Aaron Ember, and David S. Blondheim are other gifts received by the University.

The Libraries of New York University boast of the collection of Paul de Lagarde, the famous Orientalist, containing a number of rare Hebraica, to which was added in 1942 the rich collection of Dr. Mitchell M. Kaplan, consisting of some 4,000 items. The Library of the City College of New York is now the owner of the extensive collection of the late Professor Israel Davidson.

Finally, we mention the Abraham I. Schechter collection in the University of Texas Library at Austin.

The list is not complete. We have taken no account of Congregational or Temple libraries; nor of the more important private collections. Several of the larger public libraries, too, house substantial collections of Jewish books. But the Spanish Judaica found in the Library of the Hispanic Society of America in New York deserves special notice, if only on account of the many rarities.

Books beget books. A library has been defined as a nest that hatches scholars. It does more — it hands down the records to posterity. So do museums. These records — in printed book and manuscript, in gold and silver, in wood and copper, in silk and linen, in clay and glass, in etching, engraving, wood-cut, bronze and oil — brought together by American institutions — vividly illustrate Jewish life and thought everywhere. They touch the sands of the Arabian desert, the granites of Palestine, the marshes of Spain, the chalky plateaus of Western Europe, the steppes
of Russia, and the rivers and prairies of America. They exhibit the loveliest things and the most ancient of our possessions. They are the living memories of the creative competition between the spiritual Zion and the material Tyre.

These collections must grow. They also require tender care, or they will perish.
When B'nai B'rith was founded a century ago, the American Jewish community consisted of some twenty-five thousand persons, large numbers of whom were recent immigrants. What there was of organized community life centered around the 34 synagogues scattered throughout the country. Except for a few burial societies, there were no philanthropic or educational agencies detached from the synagogue. Neither was there any provision to aid immigrants to adjust themselves to the American scene, nor to minister to their social and economic needs.

The Jewish immigrants of the 1830's found a community rent by bickering and jealousies that impaired its potential ability to provide the newcomers with material assistance or cultural stimulation in any effective measure. Jews coming from one part of Europe had little or no contact with those originating in other parts.

Some of the younger and better educated among the German newcomers recognized that the times called for a new type of community organization. Chief among these was Henry Jones, a machinist by trade, who was born in Hamburg, Germany, on December 22, 1811, and appears to have emigrated to America in his youth. A man of considerable education, Jones was prominent in Congregation Ansche Chesed, New York City's third oldest synagogue, of which he was secretary during the late 1830's and early 1840's.

The rivalries between the congregations of the Portuguese, Dutch, English, Polish, Bohemian and German Jews, each with its own ritual and separate and tightly knit community, dismayed Jones and his friends who gathered nightly at Sinsheimer's coffee shop on Essex Street in New York, to
discuss questions of the day. Recognizing the difficulty of changing this situation, Jones proposed to found a society which, while based on the teachings of Judaism, would be free in its deliberations from everything dogmatic and doctrinal and would be able to unite all Jews in a common cause. Jones ignored suggestions that he could achieve what he had in mind either through a Jewish lodge of the Free Masons or Odd Fellows, or by a cultural club. Instead, he embarked on the creation of something entirely new—a Jewish fraternal and service organization with a program sufficiently broad and flexible to embrace all aspects of Jewish life and to win the adhesion of all elements in the Jewish community. At the same time, Jones was apparently shrewd enough to realize that the regalia and secrecy, the benefits and fellowship of the friendly societies of the day were also effective in inducing men to belong. Accordingly, his new society embodied these features of fraternal organizations. But by 1890, the regalia, secrecy and benefits had been abandoned.

To implement his ideal, Jones gathered around him 11 like-minded men and, on October 13, 1843, established the B'nai B'rith. Standing by him at the cradle of the society were Isaac Rosenbourg, William Renau, Reuben Rodacher, Jonas Hecht, Michael Schwab, Hirsch Heineman, Valentine Koon, Samuel Schafer and Isaac Dittenhoefer. Dittenhoefer, a merchant, was chosen the first president and Jones became the first secretary.

Successors to Dittenhoefer as president of B'nai B'rith were the following, in chronological order: Dr. James Mitchel, Henry Jones, Mosley Ezekiel, Joseph Ochs, Henry Marcus, Dr. Sigmund Waterman, Benjamin F. Peixotto, P. W. Frank, Julius Bien, Leo N. Levi, Simon Wolf, Adolf Kraus, Alfred M. Cohen and Henry Monsky. Jones' successors as national secretary were Moritz Mayer, Moritz Ellinger, Mayer Thalmessinger, Solomon Sulzberger, A. B. Seelenfreund, Leon Lewis, Boris D. Bogen, Isaac M. Rubinow and Maurice Bisgayer.

The ideals and objectives of the founders of B'nai B'rith were forcibly stated in the preamble to the first constitution: "B'nai B'rith has taken upon itself the mission of uniting Israelites in the work of promoting their highest interests
and those of humanity; of developing and elevating the mental and moral character of the people of our faith; of inculcating the purest principles of philanthropy, honor and patriotism; of supporting science and art; alleviating the wants of the poor and needy; visiting and attending the sick; coming to the rescue of victims of persecution; providing for, protecting, and assisting the widow and orphan on the broadest principles of humanity."

Dedicated to this pattern of service, B’nai B’rith has followed it faithfully for a century.

From the very outset B’nai B’rith drew into its fold men of diverse views, education and standing in the community. Because its beginning coincided with the German immigration of the late 1840’s, the proceedings of B’nai B’rith were and continued to be in German until the first English-speaking lodge was founded in Cincinnati in 1850. But German Jews continued to dominate the organization until the later tides of immigration steadily broadened the composition of the membership which now numbers 150,000 men, women and young people.

Because of its planned neutrality on the theological issues that divided the leaders of Jewish religious thought, B’nai B’rith was able to enlist the support of conservative and liberal rabbis alike. Isaac Mayer Wise, Isaac Leeser, Max Lilienthal, Morris J. Raphall and Leo Merzbacher each had his own interpretation of Judaism, but in the spiritual orientation of B’nai B’rith they saw a bulwark against the growing secularism in Jewish life, which was their common concern. It was Merzbacher, for instance, who gave the organization its Hebrew nomenclature. David Einhorn was also very close to the Order and devised a new ritual in 1857.

Intellectuals like Isidor Bush, Sigmund Waterman, Moritz Mayer and Emanuel Friedlein, who were dismayed by the low educational level of many of the Jewish immigrants, were attracted by B’nai B’rith’s intention of “developing and elevating the mental and moral character of the people of our faith.” These men as well as the rabbis mentioned were all members and played a decisive role in the early days of the Order.

The newer immigrants themselves were attracted to B’nai B’rith by the fraternal hand it held out to them and by the
mutual aid benefits which it offered when they were needed most. In B’nai B’rith the newcomers also acquired their earliest insight into American ideals and customs. The change to the English language for lodge work in 1850 was an important aid to their adjustment.

II.

Appearing on the scene when planned philanthropic effort in the American Jewish community was non-existent, B’nai B’rith’s earliest organized efforts were directed into communal and philanthropic channels.

Philanthropy, as interpreted by the founders of B’nai B’rith, was not confined to providing for the welfare of their own members but embraced the entire community in its scope. At the beginning a portion of all revenues was earmarked to assist members and their families in time of need, but the bulk of the funds was set aside for the broader purpose of establishing what were to become some of the earliest and best known among American Jewish philanthropic institutions. These included the Cleveland Jewish Orphan Home (1868), Jewish Children’s Home in New Orleans (1875), Home for the Aged at Yonkers (1880), Hebrew Orphans Home at Atlanta (1889), National Jewish Hospital at Denver (1895), Erie (Pa.) Home for Children (1912), and the Leo N. Levi Memorial Hospital at Hot Springs, Ark., (1914).

Support of these institutions, as well as the community social service agencies, which B’nai B’rith created because it was usually the first organized Jewish group in countless cities, represented more than just an expenditure of funds. It involved also community planning and leadership until such time as the Jewish communal structure had reached maturity and stability, and B’nai B’rith could relinquish control of the institutions it had founded. Although the emphasis in B’nai B’rith has steadily shifted away from a philanthropic motivation, the Order never entirely withdrew from this sphere nor did it discontinue its support of the institutions it had created. Nor have new calls for service in this direction gone unheeded. In 1927, for example, B’nai B’rith opened the Home for the Aged in Memphis. It also
established a special social service bureau to aid non-English-speaking patients who sought treatment at the Mayo Clinic, Rochester, Minn. Only recently a Jewish chaplaincy was created at the Clinic. And in 1942, B’nai B’rith made a substantial grant to supplement a federal appropriation for a new ward in the Leo N. Levi Hospital to care for war casualties.

III.

B’NAI B’RITH also played a part in shaping two of the traditions of American Jewry: overseas relief and diplomatic activities on behalf of oppressed and stricken Jews abroad. In 1851, the Order joined with other American Jewish groups in making representations to the United States Government against a new commercial treaty with Switzerland which contained a clause imposing limitations on the rights of Jews in certain Swiss cantons. (It was not until 1857, however, that satisfactory modification of the treaty was secured.) And when in 1865 a plague struck the Jews of Palestine, B’nai B’rith responded to calls for help from Sir Moses Montefiore. Three years later, the Order established close relations with the Alliance Israélite Universelle and made annual contributions for a quarter of a century to the Alliance’s educational and philanthropic institutions in the Near East.

When pogroms broke out in Rumania in the late 1860’s, B’nai B’rith prevailed upon President Grant to appoint its former president, Benjamin F. Peixotto, distinguished editor and lawyer, as American consul to Rumania. Peixotto’s mission was a factor in interesting the United States in the fate of Rumanian Jewry to the point where the State Department addressed notes to the European powers inviting their cooperation in measures to halt the persecutions.

Following the Kishineff pogrom of 1903, B’nai B’rith, in accordance with a plan conceived by its president, Leo N. Levi, organized the forces responsible for the Kishineff Petition of the American people. President Theodore Roosevelt accepted the petition from a B’nai B’rith delegation, and Secretary of State John Hay deposited a bound copy in the archives of his department. Mr. Hay sought without
success to submit the petition to the Czar’s government. B’nai B’rith implemented these activities by contributing $50,000 to the fund for the relief of the victims of the pogroms and cooperated with a committee headed by Oscar Straus, Jacob H. Schiff, Cyrus L. Sulzberger and others in raising additional funds.

Levi’s successor, Adolf Kraus, took the initiative in 1905 in bringing about a conference between the Russian statesman, Count Sergius Witte, and American Jewish leaders, including Louis Marshall, Oscar Straus and Jacob H. Schiff, in an effort to mitigate Jewish sufferings in Russia. During the administration of President Taft, B’nai B’rith joined with the American Jewish Committee and other Jewish organizations in a successful agitation for the abrogation of the commercial treaty of 1832 with Russia, as a protest against that country’s refusal to recognize the passports of American Jews and other classes of American citizens.

Between 1900 and 1914 many instances of the Order’s constant role in aiding Jews abroad, through contributions or intercession with the authorities, appear in the record.

During World War I, B’nai B’rith rendered effective aid to Jews in the war zone. Substantial sums were cabled to Austria, Poland, Galicia and Bohemia before 1916. The American food ship sent to bring aid to the starving Jews in Palestine had B’nai B’rith support. B’nai B’rith also played a part in forming the American Jewish Congress of 1918 and was represented by Herbert Bentwich, who was associated with the delegations that went to Versailles to press for minority rights for the Jews of Europe. Before President Woodrow Wilson left for the Peace Conference he conferred with B’nai B’rith leaders, as well as with representatives of other Jewish organizations, on the problems of European Jewry. It was in line with this tradition that B’nai B’rith through its president, Henry Monsky, took the initiative, in January 1943, in efforts to create a united Jewish front for postwar action through the establishment of the American Jewish Conference.

World War I brought into being new national Jewish agencies, especially the American Jewish Joint Distribution Committee, primarily concerned with overseas relief. In addition to cooperating with these, B’nai B’rith engaged in
B'NAI B'RITH

relief projects of its own, including a war orphan program through which thousands of Jewish waifs were adopted by the Order in this country, and created a loan fund to rehabilitate B'nai B'rith families in war-torn areas. Again and again in the 1920's and early 1930's, B'nai B'rith, sometimes in concert with other Jewish organizations, frequently acting alone, interceded with the American Government in defense of the rights which European Jews had acquired after the war.

IV.

In its work abroad, the American B'nai B'rith was guided by the advices it received regularly from B'nai B'rith lodges overseas. The first lodge was organized in Berlin in 1882, and in 1885 President Bien visited Germany to establish a grand lodge. By 1933 B'nai B'rith had lodges and grand lodges in more than thirty countries of Europe, Asia, Africa and South America, where they played important roles in community affairs.

Since 1937, however, Hitlerism and World War II have destroyed B'nai B'rith on the European continent. In 1943 there are functioning grand lodges in Great Britain, Palestine and Egypt, and subordinate lodges in Syria, Hawaii, Argentina, South Africa, Mexico, Chile, Uruguay and Cuba. In Canada where the lodges are administratively identified with those in the United States, B'nai B'rith has long been one of the vigorous forces in the Jewish community.

The spread of terror and devastation over a large part of the world since the advent of Hitler and World War II has made efforts on behalf of victims of oppression abroad an even more important phase of B'nai B'rith's program. Although it did not engage in any large-scale activity on behalf of refugees because of its policy of avoiding duplication of services rendered by other agencies, B'nai B'rith nonetheless did its utmost to focus public attention on the horrors of the Nazi persecutions.

B'nai B'rith made substantial continuing grants for various relief purposes to its own refugee committees and
other relief agencies in a dozen or more foreign lands. In
the United States and Canada, its lodges and auxiliaries
set up classes in English and cooperated with the National
Refugee Service and the European Jewish Children’s Aid
in re-settlement work, and B’nai B’rith Hillel Foundations
aided more than one hundred refugee students to continue
their studies at American colleges.

Since 1933 B’nai B’rith has participated actively in all
communal efforts of a diplomatic character on behalf of the
Jews of Europe. It has been represented in all the important
delégations which have approached the American Govern-
ment in behalf of European Jews. It participated in the
creation in 1943 of the Joint Emergency Committee on
European Jewish Affairs, which is pressing for action for
the victims of the Nazi terror, and in the nationwide series
of mass meetings to mobilize public opinion in support of
the program of the Emergency Committee.

Interest in, and support of, Palestine reconstruction are
an old tradition with B’nai B’rith. It supported educational
and philanthropic institutions in Palestine since 1865,
especially after 1888 when the first B’nai B’rith lodge was
formed there. In Palestine B’nai B’rith founded the Hebrew
National Library, which is now part of the Hebrew Uni-
versity Library; it established a number of colonies and
organized schools, loan funds, hostels and housing develop-
ments. In addition, purchase of land, aid to emigration,
various scholarships, research, social work, and other activi-
ties in Palestine have been served by B’nai B’rith funds.
Nahum Sokolow, Maier Dizengoff, Chaim Nachman Bialik,
David Yellin, Meier Berlin, Chaim Weizmann and Gad
Frumkin were all active in B’nai B’rith in Palestine. The
first B’nai B’rith colony was named in honor of Alfred M.
Cohen, 14th president of the Order. In 1941 additional
funds were voted for the establishment of the B’nai B’rith-
Henry Monsky Colony.

During the recurring political crises affecting the fate of
the Jewish community in Palestine, B’nai B’rith cooperated
fully with various Zionist and non-Zionist groups in mobil-
izing public interest and winning government support
for the protection of the rights of Jews under the Man-
date.
Since the beginning of World War II, B’nai B’rith has again been open-handed in helping war victims. Through direct allocations from national funds and local B’nai B’rith contributions, over $650,000 in cash and supplies was made available for war relief and refugee aid in 16 countries between September 1, 1939, and March 1, 1943. About 40 per cent of this sum went to Jewish agencies operating in the overseas field and to B’nai B’rith committees abroad. The balance of the funds went to such non-sectarian agencies as British War Relief, Queen Wilhelmina Fund, United China Relief, Finnish Relief Fund, Greek War Relief Society, Inter-Faith Committee for Aid to the Democracies, Russian War Relief, United States Committee for Care of European Children and the American Red Cross.

In the case of the Red Cross, B’nai B’rith, here and in Canada, has played a particularly active role. By 1910, when B’nai B’rith’s aid to the oppressed and needy had given it a world-wide reputation, the Red Cross sought out the B’nai B’rith as a natural ally, and since 1910 many of B’nai B’rith’s contributions for the relief of human suffering have been made to or through the Red Cross. Even before the American Red Cross was founded, B’nai B’rith was already pioneering in furnishing relief to victims of disasters, both at home and abroad. More than $3,500,000 has been contributed for the relief of victims of natural and man-made catastrophes. Since 1915, an emergency relief fund was established through the annual earmarking of fifty cents of every member’s dues.

VI.

Closely related to its humanitarian activities is the broad social welfare program which has been part of B’nai B’rith’s community service since the 1870’s. Its lodges, auxiliaries and youth groups spend an estimated $200,000 a year in sponsoring summer camps for underprivileged children; free milk and lunch stations; employment bureaus;
Big Brother programs; welfare projects for hospital patients; establishment and support of welfare funds and community chests; contributions of equipment to community hospitals; scholarships to worthy students; establishment of libraries; distribution of food baskets to the needy; and year around participation in, and support of, all civic and community betterment projects.

From this deep concern with community welfare also stems B'nai B'rith's long and fruitful interest in problems affecting Jewish immigrants in the Americas. As early as 1851 it established the Hebrew Agricultural Society to train immigrants in agricultural pursuits. When the great wave of impoverished Jewish immigrants from eastern Europe began after 1880, B'nai B'rith helped stimulate nationwide interest in their problem and sought to unify immigrant aid measures. Evening schools and employment bureaus for the newcomers were set up by the Order in all of the large cities.

To relieve overcrowding of immigrants along the eastern seaboard in the early 1900's, the Jewish Agricultural Society set up the Industrial Removal Office, with headquarters in New York and Galveston. One of those who encouraged this work was Leo N. Levi, president of B'nai B'rith. His enthusiasm was transmitted to his colleagues for, in cooperating in this far-reaching task of redistribution, the B'nai B'rith lodges served not only as the machinery but as the human agents as well in helping the newcomers adjust themselves. In cooperation, too, with the Baron de Hirsch Fund, B'nai B'rith also sought to promote the establishment of Jewish agricultural colonies for immigrants.

Through a special office in Washington, maintained for nearly a generation until its national headquarters were moved to that city, B'nai B'rith rendered valuable legal aid to thousands of desirable immigrants through the services of the celebrated Simon Wolf, who was B'nai B'rith's spokesman in the nation's capital. By publishing manuals for the guidance of immigrants, by aiding thousands in Americanization classes, the Order rendered a service to new Americans. And its local legal aid committees helped thousands to comply with the alien registration law of 1940. Subsequently B'nai B'rith cooperated with the
Immigration and Naturalization Bureau of the Department of Justice in connection with a nationwide citizenship education program.

As a friend of the law-abiding and desirable immigrant, B’nai B’rith has always been active in opposing discriminatory immigration measures in this country. And in the early 1920’s, when restrictive immigration laws in the United States stranded thousands of European Jews in Mexico, B’nai B’rith established its Mexican bureau to provide for their care. For a decade this bureau sponsored classes in Spanish, furnished food, lodging and legal aid, organized a loan fund, helped build a community center, and, in effect, laid the basis for the present Jewish community of Mexico VII.

Far-reaching as have been its philanthropic, welfare and relief activities, B’nai B’rith never forgot that its founders also enjoined upon their heirs the duty of “developing and elevating the mental and moral character of the people of our faith.” Because of that injunction measures for the cultural advancement of American Jews have always had an important place in the Order’s program.

B’nai B’rith was hardly out of its cradle when, in 1852, it opened Covenant Hall in New York City as the first Jewish community center. America’s first Jewish libraries—the Maimonides Reading Institution in New York, the Mendelssohn Library Association in Cincinnati, and a library of similar name in San Francisco—were established by B’nai B’rith in the 1850’s and 1860’s. After the Civil War many of the lodges supported Jewish secular schools and academies.

Vocational training for youth, as we know it today, was still years in the future when B’nai B’rith introduced it at the Cleveland Jewish Orphans Home in the 1890’s. In the following decade B’nai B’rith built manual training schools in New Orleans and Philadelphia and gave its support to the Hebrew Technical Institute in New York and to the National Farm School at Doylestown, Pa. In cooperation with the Jewish Chautauqua Society, B’nai B’rith provided lectures on Jewish subjects in the colleges from
1900 to 1910, while independently it maintained Jewish collections in the libraries at many midwestern universities. These early educational activities, which had the twofold purpose of stimulating the loyalty of the Jews of America to the survival values of their heritage and of imparting the truth about the Jew to his non-Jewish neighbor, were the framework within which were built the basic features of B’nai B’rith’s positive program in the years following World War I.

It was in 1923 that B’nai B’rith became the sponsor of a unique and pioneering campus institution at the University of Illinois — the Hillel Foundation. That experimental unit — inspired by a wise Christian educator, Dr. Edward Chauncey Baldwin, and founded by a consecrated and self-sacrificing young rabbi, Benjamin Frankel — now has its counterpart in more than one hundred B’nai B’rith Hillel Foundations and Counselorships strategically centered in every part of the country. These Hillel units, each headed by a trained rabbi or professional youth leader, are cultural, religious and social welfare centers that now serve forty-five thousand Jewish college men and women with a program designed to inspire them with an interest in Jewish culture and traditions, and to prepare them for Jewish communal leadership. Heading this program nationally is Dr. A. L. Sachar.

Since the militarization of the colleges, welfare and spiritual service to student members of the armed forces on college campuses has become the responsibility of Hillel directors. In addition to the colleges and universities where Hillel already operated, Hillel service is being expanded to many other campuses where substantial numbers of Jewish men and women are stationed for military and naval training. This new Hillel wartime program, however, has not affected the regular service to the large remnant of civilian students, composed of girls, boys under eighteen, and those deferred from war service for physical or other reasons.

Reaching out to serve all Jewish youth, not only those in the colleges, B’nai B’rith developed a parallel educational program for boys through the Aleph Zadik Aleph, the B’nai B’rith youth organization, which was founded in 1924 by Sam Beber, a young attorney of Omaha. Founded on the
B'nai B'rith principles of Ahavoth (brotherly love), Tzdokoh (benevolence) and Achdus (harmony), A.Z.A. represents the most concerted effort yet made to develop a truly representative Jewish movement for teen-age boys. Since its inception, it has influenced over fifty thousand boys between 14 and 21. In two decades A.Z.A. has become the most widespread nationally-directed community program for Jewish youth in America. Today this youth organization, directed by Julius Bisno, operates in 275 communities under fifteen hundred volunteer leaders, and is administered by trained workers serving from field offices spread across the continent. In 1940 the A.Z.A. conceived a national defense program for Jewish youth, which has mobilized for home front tasks a legion of young people too young to fight. After heading the A.Z.A. for 17 years, Sam Beber retired in 1940, to be succeeded by Philip M. Klutznick, himself a product of A.Z.A. schooling.

The successful pattern fashioned by the A.Z.A. for boys has since been adapted for girls through the organization of the B’nai B’rith Girls, which now has more than two hundred units.

The third B’nai B’rith educational and youth-serving agency is its Vocational Service Bureau, created in 1938. Reference has already been made to B’nai B’rith’s pioneer work in the field of vocational education. The present vocational service program of B’nai B’rith had its origin in the economic debacle of the thirties, which stimulated a concern for the occupational adjustment of Jewish youth. In 1933, Aleph Zadik Aleph set up the American Jewish Economic Commission, which surveyed Jewish occupational trends in 48 small and medium-sized communities. Two years later, the B’nai B’rith Hillel Research Bureau conducted a study of Jewish students in fourteen hundred American colleges and universities, which shed much light on the occupational interests of Jewish youth. In 1938, there was organized the B’nai B’rith Vocational Service Bureau, headed by Max F. Baer, with a program of group vocational counseling designed to help American Jewish youth achieve economic adjustment. A whole library of occupational literature has been issued under the imprint of the Vocational Service Bureau in the last half decade.
During the past two years the Bureau has broadened its program by establishing group vocational services, staffed by professional career counselors, and cooperating with Jewish community vocational service agencies. These services, now operating in half a dozen major cities, reach and serve tens of thousands of young people in nearly forty adjacent communities.

Since the war, the vocational program of B'nai B'rith has become even more far-reaching. Through military orientation clinics, seminars on the army and navy collegiate training programs, and war manpower conferences, the Vocational Service Bureau has played an important part in guiding youth into war industry jobs and preparing them for intelligent wartime career choices. Its emergency farm mobilization (in cooperation with the A. Z. A.) to recruit Jewish youth for summer farm work to relieve the wartime food shortage; its stimulation of interest among women in war industry jobs; its aid to Jewish adults in shifting to essential work; its cooperation with war industry training courses and its publication of the bi-monthly journal, The Career News, enable the Bureau to make a decided contribution to the war effort.

VIII.

In its zeal to strengthen the attachment of youth to Jewish life and to guide them on the road to productive careers in a free and democratic America, B'nai B'rith did not neglect the rich opportunities for furthering appreciation of cultural and spiritual values among adults. From its very earliest days, it sought to educate its own members, and through them the broader Jewish community. There was a time when every lodge had among its officers an official orator and a lecturer whose duty it was to present periodically addresses and lectures on Jewish questions. Long before there were organized lecture bureaus, the B'nai B'rith lodges brought to the smallest communities leading thinkers and writers as guest speakers. Virtually every lodge and auxiliary has as part of its year around program some form of Jewish cultural activity, either independently or in collaboration with other community agencies.
Never a religious organization in the strict meaning of that term, B’nai B’rith nevertheless has a long tradition of association with, and aid to, the synagogue. In many smaller communities the synagogue elders and the B’nai B’rith leadership are identical. Many lodges and auxiliaries not only meet in synagogues, toward whose support they often contribute, but frequently also sponsor and help maintain Sunday and weekday Jewish schools. There are semi-rural areas where B’nai B’rith-organized synagogues are the center for all Jewish activities within a radius of one hundred miles. In such areas B’nai B’rith conducts correspondence classes in Jewish history and religious subjects for children.

Especially helpful in these phases of its work is *The National Jewish Monthly*, B’nai B’rith’s magazine, which has the largest circulation of any Jewish journal in the English language. This is utilized not only by lodges and auxiliaries, but also by the general Jewish public as a source of information and cultural inspiration. A supplementary avenue of information on B’nai B’rith current events is the monthly *B’nai B’rith News*.

**IX.**

The Order had long been aware that there was need for some program to combat the occasional manifestations of anti-Jewish prejudice in this country. Libels against Jews during the Civil War, attempts in some states to establish religious tests for the holding of public office, propaganda by Czarist agents and attacks against Jewish immigration had, prior to 1900, moved B’nai B’rith to repeated action and protest. But it was not until 1908 that defamation of the Jew on stage and screen, in the press and in literature, as well as the problems of social and economic discrimination became the object of organized action.

In that year Sigmund Livingston of Chicago proposed to B’nai B’rith’s District 6 that it create a permanent publicity committee to combat anti-Jewish manifestations in an intelligent, dignified and organized way. Out of that committee grew the more effective instrumentality, the Anti-Defamation League of B’nai B’rith which, since its formation
in 1913, has been headed by Mr. Livingston, with Richard E. Gutstadt serving as national director since 1930.

In its vigorous efforts to correct popular misconceptions about the Jew, the A. D. L. worked out significant and lasting agreements with news agencies, publishers, theatrical managers and film producers who recognized the un-Americanism implicit in the false delineations of the Jew. This long and patient struggle against prejudice based on ignorance and misunderstanding was yielding a noteworthy measure of success at the end of the 1920's when the twin evils of hate born of economic dislocation, and an organized campaign of anti-Semitism, inspired and nurtured by Nazis in Germany, created new and unprecedented problems.

Twenty years of experience in a field in which it had been the pioneer had prepared the Anti-Defamation League for dealing with this new danger. In the years of persecution and propaganda that began in 1933, it was able to make a major contribution to the common struggle against anti-Semitism and to the broader efforts of protecting the American way of life. Independently and in cooperation with other service and civic agencies, B'nai Brith fought hard and consistently, bringing the full weight of its prestige and manpower to bear against the dogmas of communism, nazism and fascism.

When war engulfed the nation in 1941, the A. D. L. again was ready with proved techniques and a national program for strengthening the attachment of the people to the ideals and practices of democracy. On the alert against the divisive tactics of Axis propagandists, the A. D. L. is now dedicating its energies to the end that the people may understand that anti-Semitism is not primarily a weapon against Jews but rather a dagger aimed at the heart of all who love freedom. In this work, it cooperates with the American Jewish Committee and other civic-protective agencies.

To reinforce and supplement its anti-defamation program, B'nai Brith has long been a leader in the promotion of Americanism. Its national Americanism Commission, under the chairmanship of Sidney G. Kusworm, has for years stimulated and encouraged the observance of national holidays, participation in patriotic exercises, support of good citizenship movements and community betterment
projects, and cooperation with the schools in the sponsorship of essay contests on Americanism, and the provision of motion pictures on patriotic themes. Since 1940 Boy Scouting, too, has been an integral feature of B'nai B'rith's Americanism program, with many lodges organizing and taking Scout troops under their wing.

This program has been closely linked with the goodwill activities of B'nai B'rith, which helped establish the organized interfaith movement for better understanding in the 1920's. Ever since, it has worked closely with the National Conference of Christians and Jews in the furtherance of brotherhood and amity. Symbolical of all this has been the statue to Religious Liberty — the only monument of its kind in America — erected by B'nai B'rith in Philadelphia during the centennial year, 1876.

X.

B'NAI B'RITH can look proudly back upon a patriotic role that began during the dark days of the Civil War when the Order, then only 18 years old, acquired a reputation for war service that has been sustained uninterruptedly through the Spanish-American War, World War I and World War II.

In the Civil War, B'nai B'rith organized and equipped a company of Jewish volunteers that served with distinction for four years. During the Spanish-American War, the Order was active in promoting the enlistment of volunteers, and cooperated fully with the newly organized Red Cross. In World War I, B'nai B'rith contributed 3,250 of its sons to the military and naval forces and organized the Soldiers and Sailors Welfare League to provide an extensive welfare and recreational program for Jewish soldiers in the Army camps. B'nai B'rith also rendered valuable aid in the Liberty Loan drives and the food conservation campaigns and served as an important ally of the Red Cross. The Order's course in World War II thus was clearly marked. Pearl Harbor found B'nai B'rith ready to serve again. Its lodges, auxiliaries and youth affiliates united almost 150,000 persons into one organization and thus made it unique in the American Jewish community.
The first phase of B’nai B’rith’s World War II activities geared all its units into the Red Cross home service program for families of men in the armed forces, through an agreement which paved the way for more far-reaching cooperation. When the Red Cross launched its blood donor service, B’nai B’rith led the way with organized donor days and the development of new recruiting techniques. The B’nai B’rith women and girls organized more than three hundred Red Cross units which have produced large quantities of surgical dressings and garments for the Army and Navy. Red Cross first aid and nursing classes, nutrition centers and motor corps units enlisted the services of a small army of B’nai B’rith men, women and young people. By June 15, 1943, the Red Cross had received from B’nai B’rith groups 39 pieces of mobile equipment, including canteens, station wagons, ambulances and traveling blood donor clinics.

Shortly after Pearl Harbor, B’nai B’rith-Red Cross cooperation was climaxed by a new arrangement through which all B’nai B’rith groups became allied with the Red Cross Camp and Hospital Service Councils in meeting the welfare and recreational needs of both hospitalized and able-bodied servicemen. Through this program B’nai B’rith has already furnished and equipped 491 recreational facilities at various military posts and stations, in thirty states. When the Red Cross opened service clubs abroad for the A. E. F., B’nai B’rith cooperation was again forthcoming, especially in Great Britain, Egypt and Palestine.

A new phase of this program will provide recreational facilities at Army and Navy hospitals, and sponsor welfare activities for hospitalized servicemen, in cooperation with the Red Cross. A parallel service known as the Serve-A-Ship Program has been developed for the men of the Navy, and 41 vessels, including two battleships, are already being provided with reading material, musical equipment, games, and on-shore hospitality. Merchant marine ships are also provided for.

B’nai B’rith has found a fruitful field for war service through close cooperation with the Army and Navy Committee of the Jewish Welfare Board and the United Service Organizations. When the J.W.B. first began forming its local army and navy committees to carry out its national
program on the local level, it found that in many communi-
ties the only Jewish agency adjacent to army camps was
B'nai B'rith. The J. W. B. asked and received the whole-
hearted cooperation of B'nai B'rith in the creation of com-
munity programs for the men in camps. Cooperation with
J. W. B. programs has come to embrace virtually every
aspect of service. The fifty thousand B'nai B'rith women
and girls, guided by the Women's Supreme Council, have
rendered yeoman service in this sphere as they have in every
aspect of B'nai B'rith's program.

One of the most colorful of B'nai B'rith's war service
projects was its successful campaign to obtain Sifrei Torah
for use in religious services at army camps, air bases and
naval stations. In cooperation with the J. W. B., the Order
encouraged its local units to borrow 168 Torah Scrolls for
the duration of the war from synagogues and temples.

Equally close has been B'nai B'rith's cooperation with
the U. S. O. In countless communities B'nai B'rith groups
have joined in sponsoring U. S. O. appeals, contributing to
them from lodge treasuries, organizing special functions to
raise funds, and providing volunteer workers for campaign
purposes and the organization of U. S. O. programs. In the
Victory Book Campaigns, the B'nai B'rith women and
A. Z. A. boys collected well over one million volumes and
magazines.

Besides serving Uncle Sam's fighting men, the B'nai
B'rith has also extended aid to troops of the United Nations
in Egypt, Palestine, Great Britain and Canada. In England,
B'nai B'rith helped establish the first hostel for Jewish
servicemen. The Canadian lodges and auxiliaries have enter-
tained over one hundred thousand troops at variety shows,
distributed tens of thousands of gift boxes and created the
pattern for what is now a nationwide network of service-
men's clubs. The B'nai B'rith has, moreover, equipped 32
recreational centers for members of the British Empire
forces stationed in Canada.

A second major phase of B'nai B'rith's war service program
was its role in the home front mobilization. After Pearl
Harbor, B'nai B'rith lodges and auxiliaries became important
arteries of communication between the military and civilian
authorities. Lodge rooms were converted into civilian de-
fense headquarters and Red Cross workrooms. Hillel Foundations became defense registration centers. A. Z. A. opened two youth houses for community war service training. One year after Pearl Harbor forty-eight thousand B'nai B'rith members were actively engaged in volunteer civilian tasks and fifteen hundred were serving with state military units.

Equally important was B'nai B'rith's role in stimulating the sale of war bonds and stamps. Developing resourceful and ingenious sales techniques, including the now popular auction rally, B'nai B'rith groups had been responsible for the sale of $115,000,000 worth of bonds and stamps by August 15, 1943. In scores of communities B'nai B'rith and A. Z. A. units led the way in bond sales, frequently initiating city-wide campaigns. At the same time nearly $500,000 of the organization's funds have been invested in war bonds.

By April 1943, over seventeen thousand members of B'nai B'rith, A. Z. A. and Hillel were serving in the nation's fighting forces. More than seventy had died in their country's service and 51 had been decorated or cited for bravery. These men were adding a new and glorious chapter to the record of B'nai B'rith as it has been chronicled up to the middle of 1943.

What the months and years ahead hold in store, no man can foretell. But wherever the march of destiny leads and whatever the challenges to come, B'nai B'rith, which has been part of the fabric of American and Jewish life for a century, will neither falter nor be found wanting on the road ahead.
NEW YORK FEDERATION — AFTER TWENTY-FIVE YEARS

By George Z. Medalie

President, Federation for the Support of Jewish Philanthropic Societies of New York City

IN THE quarter-century since New York Federation was founded, it has grown to be the largest voluntary philanthropic organization in the world. Its 25th anniversary in 1942 might well have been celebrated with a vaunting of achievement. Instead, it was celebrated in a mood of thanksgiving and rededication, with minds and energies resolutely turned to the tasks at hand and the tasks ahead.

The anniversary was formally marked by the gathering of the community in a house of worship for a simple service of religious devotion. Three thousand men and women, representing every walk of life in New York, came together — founders, civic leadership, community workers. The community gathering was a highlight of the 25th anniversary campaign — a six months’ effort, which by common consent surpassed any previous endeavor in New York City in the scope and zeal of its workers, and the fruitfulness of its results. At its close, it had achieved the total of $7,710,000 to meet the needs of the 116 institutions of the New York and Brooklyn Federations, the campaign marking the sixth in which Brooklyn had been linked with New York in joint fund-raising effort.

As a climax of the anniversary year, the dream of communal-minded men and women for more than two decades was achieved — the merger of the New York and Brooklyn Federations into one great consolidated organization. Thus, there were welded into one body the warmhearted and generous of every section of the New York metropolis for the better serving of their brethren’s needs in whatever part of the city they might be found.
As history is lived in these times, 25 years can be an epoch; and we know that this is doubly true of Jewish life. It was a sense of this that pervaded Federation's 25th anniversary year. Men and women were conscious of progress, even revolutionary change, in medical and social welfare achievement. They were conscious of the vastly increased material strength of the community support of institutional life.

But beyond and above all this, they were deeply aware that these two and a half decades had meant the building of a community — a sense of a great tradition shared in common, a sense of a common obligation, a sense of living together and working together for common objectives.

As of all path breakers, it might be said of Federation's founders "that they builded better than they knew." And yet, as one goes through the old records and the minutes of the first meetings, today's reality is seen clearly foreshadowed in the aims and the planning and dreaming of the men and women who sat around the table in the home of Felix M. Warburg in those earlier days.

A dominant impulse undoubtedly was their desire to effect orderliness and the elimination of competitive and duplicating effort in the financing of local Jewish institutional life.

But from the beginning they set their sights higher. Through Federation, they foresaw Jewish philanthropies as being no longer the preoccupation of the wealthy few, but the possession and the concern of widening circles of Jewish life. They looked forward, also, to the better coordination of institutional activity which unified action would make possible. And in their farsightedness, they envisioned the institutions, freed from the problems of money raising, as being enabled to concentrate on the furthering and the raising of the standards of their functional services, and the advancement of skills, techniques and medical discoveries in their respective fields.

The record also reflects the fears, anxieties and skepticisms of the times. Unity was good enough, theoretically, but could one be sure that a single appeal, in dollars-and-cents results, would equal the sum of all the appeals — each with its separate loyal adherents? If financing passed
to a central body, would not standards of administration and service be watered down, since presumably there would not be the same intimate, zealous concern for the individual societies and their work? With the creation of a "super-organization," might there not be a dissipation of loyalty, a decrease of knowledge and interest, and a growing indifference to the individual aims and services which the separate institutions existed to foster?

Against the background of these hopes and fears, let us look at the 25-year record.

Prior to its founding, the affiliated societies of the New York Federation raised the sum of $1,429,260. At the end of 1918, the annual collection already totaled $2,600,000, an increase of 80%. In that year, the Brooklyn Federation collected on behalf of its 25 societies the sum of $268,000.

As for the growth in community generosity under joint New York-Brooklyn Federation fund-raising, the 1942 total of $7,710,000 gives some measure of how remarkable this growth has been with the unfolding sequence of the years. Compare this with the total of $2,868,000 raised by the two Federations through their separate efforts in 1918!

The totals raised since the initiation of the New York-Brooklyn fund-raising partnership follow:

<table>
<thead>
<tr>
<th>Year</th>
<th>Total</th>
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<tbody>
<tr>
<td>1937</td>
<td>$5,715,000</td>
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<tr>
<td>1938</td>
<td>6,005,000</td>
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<tr>
<td>1939</td>
<td>6,012,000</td>
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<tr>
<td>1940</td>
<td>6,308,000</td>
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<tr>
<td>1941</td>
<td>6,892,000</td>
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<tr>
<td>1942</td>
<td>7,710,000</td>
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</tbody>
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There is even more striking growth in the number of individuals contributing to New York's local philanthropies through Federation. In the first year of New York Federation's life, the yellowing pages of the record show, 17,000 gifts were received. The Brooklyn Federation in that year recorded 10,000 gifts. In 1942 the number of people who gave to the joint New York-Brooklyn Federation campaign passed the 265,000 mark.

The anticipated economies in fund-raising expenditures, another aspect for comparison, have also been fully realized.
Exact figures on fund-raising costs of the institutions in the pre-1917 days are not available, but it has been estimated that the expenses ran from 25% to 30% of the total raised. Federation fund-raising costs today average around 8%, among the lowest for comparable organizations in the country.

The aggregate bequests received by the institutions in recent years has averaged $360,000 a year. Federation over the same period has received an average of $321,000 a year in such funds. It is interesting to note that, while the legacies received by Federation are substantially higher than those received in earlier years, this has not in any way decreased the amount in legacies left each year to the constituent societies.

Perhaps the most significant index figure of all is that which records the fact that in the 25th anniversary campaign more than 8,000 men and women participated in an active, personal way in the community organizing and fund-raising activities of Federation. This contrasts with the relatively narrow circle of men and women — the members of the boards of the institutions and their friends — who bore the responsibility for carrying forward our local philanthropic structure in the old days.

In a word: in the earlier days, we had a number of bands of devoted individuals; today we have a community.

The 25-year story of Federation is, in essence, the story of the weaving together of this community, of the intertwining year by year of all the various elements that make up the strong fabric we know today.

The path that this development has taken, the pattern of organization that channeled it, the new community trends and forces that shaped it — as one looks back, one realizes how little of all that took place could have been foreseen by any blueprints. Blueprints there were, to be sure — elaborate schemata, checks and balances, houses of delegates, etc., through which the broad community was to be built.

It happened otherwise. The new pattern evolved from life and day-to-day living. It was not created full-blown;
it grew and took the form which we know today in terms of the unfolding life of Jews in the American scene.

As the annual fund-raising efforts began to operate, as they reached out to strengthen the ranks, almost informally and spontaneously there began to evolve the new type of organization, which in New York we call the Business Men’s Council, and whose counterpart, as to campaign methods and techniques, is to be found today throughout the country. Looking back from the vantage point of an anniversary year, we can see that the growth of this organization — pioneer of many of the fund-raising devices and approaches so familiar to us today — is based on a couple of simple insights or faiths that have remained the guiding stars of this volunteer fellowship of giving and working.

The first is the homespun belief that giving to help one’s fellowmen is no special, exceptional attribute of the “philanthropist.” Rather, it is a normal obligation that the average citizen will accept as a taken-for-granted part of his life. And so, over the years men and women of the New York community carry a line, “for Federation,” in their budgets — as much a fixture in their scheme of living as food and clothing, schooling for their children, or other necessities.

Second, and akin to the first, giving to Federation and working for Federation have been interwoven with the daily business life of men. The “trade approach,” with which New York Federation’s Business Men’s Council began, meant that if philanthropy was to be given substance and reality in our complex, modern world, it must become an intimate part of the life of office and shop and showroom, and find organized expression in keeping with the pattern of each business and professional grouping. In later years, the process broadened, and today there are more than 300 groupings, expressive not alone of the trades but of the daily life of women, the loyalties and patterns of life of residential areas, and the fraternal life of broad masses of people who are members of the city’s Jewish lodges, mutual benefit societies and labor organizations.

Thus, Federation grew as New York grew, and was built with no other magic than the interest and labors of average citizens, and the hold that the good work seems to wield increasingly over the years.
Parallel with this growth has been the expanding community usefulness of the Federation institutions, in meeting the common welfare burden of the world's largest city, which happens also to count among its citizens more Jews than live in any other city in the world. It was, of course, this growth in welfare effectiveness which inspired the broad volunteer activity of the past 25 years, and which in turn was nurtured by the ever-growing interest of the public.

The size and effectiveness of the Federation institutions, with regard to the total voluntary welfare resources of New York, may be gauged from this one fact. Last year Federation hospitals (including Brooklyn Federation hospitals) gave 662,000 days of free ward care to 62,418 patients — one third of all free ward care given by all voluntary hospitals in New York City!

Actually, there are two ways of making a social inventory of what the institutions have accomplished under the aegis of Federation during the past two and a half decades of service. There is, first, as already indicated, the sheer quantitative side of the work.

A balance sheet of the human helpfulness rendered by the New York Federation institutions in 25 years reveals such figures as: 8,100,000 days of free hospital care given; 13,850,000 dispensary visits provided; 20,000 orphan and dependent children cared for; 75,000 distressed families helped; 42,000 problem boys and girls facing delinquency treated; 3,400,000 average yearly attendance by children, youth and adults needing cultural opportunities, recreation and friendly surroundings at neighborhood centers.

To pay the cost of all these services, the New York Federation in 25 years made possible the distribution among the affiliated societies of more than $96,000,000. A breakdown of this total reveals that in round figures: $33,000,000 went for hospitals, clinics, medical social service, $18,000,000 for family welfare work, $17,000,000 for work with children, $11,000,000 for neighborhood centers, $6,000,000 to check juvenile delinquency, $4,000,000 for Jewish education, $4,000,000 for employment and vocational guidance service, $2,000,000 for care of the aged, and $1,000,000 for fresh air work.

From a qualitative standpoint, the story is equally impres-
sive. As it happens, Federation’s history spans one of the most significant periods in social welfare and medical science in America. Between two wars there has been an immense flowering of the capacity to cope more effectively with human need. Profound changes have been worked by the forward march of skills, standards and coordination.

The ever-growing assumption of responsibilities by the state in certain types of social welfare has been paralleled by a like expansion of voluntary social welfare activity. Both reflect broader humanitarian attitudes and objectives in our national life, and expanding knowledge and fruitful research in medicine, psychology and education.

Federation institutions reflect and have influenced these developments, assured, as they have been, of the continuous, unremitting support of the community through Federation. The boards of directors and the professional staffs of the individual institutions have thus been free to concentrate on their functional services, on research, and on the improvement of standards. Closely associated in a network of organized helpfulness, the institutions have kept abreast of the mainstream of all that is most enlightened and progressive in modern medicine and social work. At the same time, they have broken new paths, and made notable contributions to the betterment of humanity.

There are the hospitals, for whom in great measure Federation affiliation has meant freedom to concentrate on primary aims, which are safeguarded in common with other first-rank voluntary hospitals. These aims, in brief, are to provide the very highest standards of service to the sick of all races and creeds, regardless of ability to pay; to stand guard against disease, suffering and epidemic (and today, in addition, against the casualties of war, catastrophe and enemy bombings); to serve as teaching centers, training young doctors and nurses to serve the community; to develop and foster research, extending the frontiers of medical knowledge.

It is well known how important a part blood banks play in the treatment of the wounded in wartime. We take pride in the knowledge that out of the laboratories of a Federation hospital has come the citrate method of blood transfusion — the discovery that made blood banks possible for use in wartime and other emergencies. Another Federa-
tion institution was the first voluntary hospital for the chronic sick in the whole world, the pioneer in taking the word "incurable" out of the medical dictionary and substituting "the care and treatment of chronic diseases." The five-day treatment of syphilis is another achievement of a Federation hospital, and its announcement was hailed as opening new vistas in effective social hygiene.

One could enumerate many other discoveries that have come from the clinics and laboratories of Federation hospitals, but these few examples must suffice as an index of the scores of pioneering achievements there are to their credit.

The integration of the child care services of the Federation institutions represented a long-felt need, which was finally achieved with the founding of the New York Association for Jewish Children — the largest single voluntary child care agency in the country. Completed in 1942, the New York Association now includes all New York Federation agencies devoted to the care of orphan and dependent children, among them agencies whose services to the community go back to 1822.

Its great achievement is unification of every type of child care program under central control and direction, so as to provide each individual child from birth to young manhood and young womanhood with the type of care best suited to his individual needs, growth and development.

Child care authorities have long known that there is no single, inflexible formula for the care of all orphan and dependent children. The foster home movement has gained increasing momentum during the past two decades, so that at the present time it constitutes the principal child welfare approach. The foster home, duplicating as nearly as possible the conditions of a normal home, is now used for the great majority of the children looked after by the New York Association.

With the shift has come the closing of two large congregate institutions — the Hebrew Orphan Asylum and the Home for Hebrew Infants. At the same time, facilities for institutional care are maintained at the Edenwald School and the Pleasantville cottage community, this type of care being employed for particular types of children, who do best as
part of a large group, with special consideration for the needs of children manifesting personality difficulties or problems of behavior. The New York Association is unique in that it can provide both forms of care, as needed, out of its own resources, at the same time coordinating research, administration and broad community planning.

As regards the increasing importance of foster care, agencies of all faiths in the United States have profited from the pioneering undertaking of the Federation foster care agency, which gave the nation its first practical demonstration that the benefits of foster care, originally restricted to children over six, could be extended to infants and babes in arms.

In family welfare work, large-scale public assistance has helped bring about profound changes in the aims and purposes of voluntary agencies in the field. In earlier days, the most important and direct service of the Federation family care agency was the giving of material assistance. The agency continues to meet economic needs where necessary, but today its work is no longer circumscribed by the practices of relief giving, and it finds greater scope and usefulness in aiding people to solve emotional and social problems, which if unchecked would undermine sound family life.

Our basic democratic conception that a man has a right to be himself, to be valued for himself, and that he is at his best when he is self-reliant and self-sustaining is clearly reflected in the work and philosophy of the Federation family case work agency. Medicine has for years been teaching diabetics, for example, to assume responsibility for their own treatment, and medical direction is pointed toward teaching patients how to adjust their living habits within their disability, not merely to follow medical orders. In the same way, family case work, as practiced by the Federation agency, is directed toward channels of self-help and healing self-knowledge on the part of the client.

A further development noted in the past two and a half decades is the growth of understanding of the nature of special social and cultural pressures upon individuals. Side by side with the foremost family agencies in the country, the Federation family welfare agency has been the quiet leader in charting new paths of service for people in trouble and in conflict with their environment. In this respect, its
own special task has been to safeguard and develop normal family life in the Jewish community, and to solve the particular needs of a special group in the general population.

In the field of care of the aged, many notable advances have been recorded in recent years, which in their sum are revolutionary changes. The Federation home for the aged is not an “alms house”—it is a living community. Its purpose is to provide individualized care for the old. Today it offers three types of service: institutional care for the aged, without serious infirmities; care for the able-bodied in small units in nearby apartment houses; and, full hospital care for the aged, requiring constant attention.

It is interesting to trace the step-by-step development of this branch of philanthropy through the pioneering achievements of the Federation home for the aged. It was the first institution in its field to engage the services of a full-time social worker, and was among the first to organize an occupational therapy department. It organized its first medical board 25 years ago, and was the first to hold annual physical examinations of all its residents. Today it is furnishing not only increasingly broader and more adequate medical service, but in addition, its medical staff is acquiring and utilizing, for the good of the general community, medical data and skills relating to the ills and infirmities of old age not heretofore available.

With all the attention focused today on war-produced juvenile delinquency, there is a special pride with which we view the enlightened and effective methods of dealing with juvenile wrong-doing developed by the Federation agency in this field. This agency is a pioneer in changing the antiquated and correctional attitude of dealing with youthful offenders to the more modern method of psychological treatment and prevention. Indeed, the term “prevention” is the key to the agency’s approach, for its main emphasis in recent years, through group therapy and child guidance, is on preventive work with the pre-delinquent child, manifesting anti-social tendencies.

The extraordinary expansion of Federation community centers and Y’s, as cultural and recreational outlets for young and old, is also a matter for deep community pride. Helping to meet the need for new centers, a flexible program
has been worked out by existing Federation centers whereby densely populated, underprivileged neighborhoods can be quickly provided with center facilities. The basic conception underlying this program is that brick and mortar do not make a center. Rather, the main requisites are sound planning, intelligent guidance and trained personnel.

The Federation-sponsored program takes advantage, of community resources and facilities. It utilizes school gymnasiums and playgrounds, transforms empty buildings and outfits vacant stores and lofts. The support of local groups, such as Parents-Teachers Associations, is enrolled, while Federation and its affiliated agencies provide the financing, the guidance and the trained personnel.

An early objective of the founders was the effecting of economies through joint purchases of institutional food and commodity needs in bulk. Only partially realized in the early years, it has remained for the last half decade to see this objective attained in full through the founding of the Joint Purchasing Corporation, Federation's central buying bureau for the affiliated institutions. Last year the volume of purchases handled centrally by the Joint Purchasing Corporation exceeded $2,000,000.

First organization of its kind in the voluntary institutional field, the Joint Purchasing Corporation began operations six years ago. Its predecessor had been the Advisory Purchasing Committee, begun in 1918 by volunteer dollar-a-year men. Today its shopping list for a year contains such items as: 2,500,000 quarts of milk; 360,000 dozens of eggs; 300,000 pounds of butter; 600,000 pounds of bread; 5,250,000 gallons of fuel oil; 2,000,000 yards of gauze and dressings; $70,000 worth of X-ray films; $150,000 worth of drugs and pharmaceuticals.

The Federation market basket is thus one of the largest in the city, exceeded in the institutional field only by the New York City Department of Purchase, which buys food and commodities for all municipal departments. It is a matter of pride that Federation's buying methods have served as a model for other medical and social welfare agencies, which have been guided by, and have freely called upon, Federation experience in establishing similar group buying plans.
The crowning achievement of the past 25 years in integrating and coordinating Jewish philanthropy in New York was undoubtedly the merger into one great organization of the Federation in Brooklyn and the Federation serving Manhattan and the Bronx.

The metropolitan press and the city’s philanthropic and civic leadership joined in hailing the merger as a forward-looking step in social welfare, and many of the congratulatory messages received expressed the belief that it will blaze the trail for other groups faced by similar problems of borough cleavage.

The merger was the logical outcome of the fund-raising partnership in which the two Federations were joined since 1937. Indeed, it was the steadily mounting success of that six-year “trial marriage” which gave practical, realistic assurance that the step could be safely taken.

Obviously, the success of the fund-raising partnership hinged, in the first place, on whether it would be possible to underwrite the needs of 116 institutions on both sides of the East River through an appeal based on an over-all New York concept of social service, rather than one confined to the separate boroughs. To this question, the contributors to the campaigns conducted jointly during the period, 1937–1942, gave a reassuring answer. Contributors, not only in Manhattan, the Bronx and Queens, but in Brooklyn as well, gave more and gave in greater numbers with each succeeding year, under the encouragement of the city-wide effort.

Complete welfare unity marks the community’s recognition that not only are borough divisions outworn with regard to keeping up with population shifts and growths in organizing support. The step indicates also the community’s awareness that the human needs of any one borough — the problems of a family in distress, the plight of a youngster in trouble, the needs of an orphan or dependent child — cannot be satisfactorily served along strict borough lines.

These problems transcend accidents of geography. They can be adequately and effectively met only by pooling the financial, the institutional and leadership resources of an entire city.
One Federation for all New York promises progress in several directions. It should make possible: (1) the increase over the years of the volume of effective service that Brooklyn institutions can render to the borough with the largest Jewish population in the world; (2) the expansion of service to areas hitherto inadequately served, particularly with regard to preventive curbs to juvenile delinquency and the opening up of religious, cultural and recreational opportunities to youth through community center programs; (3) the advantages of broad, city-wide welfare planning to keep New York's total Jewish social services abreast of total Jewish needs.

The typical Federation campaign — and the 1942 campaign, while larger, was typical — gives a dramatic picture of our present-day Jewish community in action. From an organizational point of view, it is an extraordinary spectacle, in its vastness, its complexity, and its coordination. It is made up of the careful fitting together and the conscientious carrying through of thousands of organizational details — beginning with the months-long careful planning of the chairmen and steering committees of more than 300 divisions, and culminating in seeing to it that, so far as is humanly possible, the right "solicitor" visits the right "prospect." Yet impressive as is the growth on the practical side, it is the spirit of the work which gives it its unique quality.

It is a spirit woven deep into the fabric of our community life, and it is evident in every phase of the campaign — the Executive Committee "Early Birds" literally rising early to do the community's good work at their traditional breakfasts; the members of the Speakers Bureau accepting assignments in every part of the city and its environs; the community sitting down in good fellowship at fund-raising luncheons and dinners before the inevitable grapefruit or fruit cup, and participating in the traditional card-calling ritual; the host of men and women, workers' kits in hand, making the rounds from door to door and from office to office, visiting neighbors and friends and business associates for their gift to the Federation philanthropies.

To the historian of a more leisured day must be left to trace the path by which year by year and step by step there
was built the community organization which looms so large as a force for good in the New York community. However, even a quick glance at the Federation campaign machinery, as it operates today, holds the mirror to the rise and fall of Jewish strength in the community, and offers material for reflection on the changes, both social and economic, that have been wrought in 25 years.

The community-organizing and fund-raising activities of Federation are today conducted through four main channels — the Trades Organization, comprising 164 trades and professions; the Women's Division with 90 teams and chapters; the Borough Activities, which takes in 75 neighborhood divisions and committees; and the Council of Fraternal and Benevolent Organizations with over 1,000 participating lodges, societies and labor groups.

The Trades Organization is the bulwark and mainstay of the annual fund-raising campaign. In earlier days it found the prime resource of the community in the so-called "down-town" groups — Bankers and Brokers Division, Real Estate, Department Stores, etc., whose giving capacity has declined approximately one-third since 1929.

Offsetting this decline (brought about by economic trends familiar to all) has been the rise of manufacturing, merchandising and the consumer's goods industries generally which each year have come forward to take a larger share of responsibility.

The constant process of building and rebuilding in a shifting world is likewise clearly reflected in a study made of the ten-year giving history of the top bracket group of Federation contributors. In 1929, 715 individuals gave gifts of $1,000 and over to Federation, totaling $2,419,677. Ten years later, in 1939, through the normal process of life — removals from the city, deaths, business casualties, etc., — only 416 men and women of this group were still on the books, and their giving amounted to $816,734. In a word, in the given ten-year period, Federation had to make up the loss of $1,602,943.

In 1939, the books showed 891 individuals giving $1,000 and over, totaling $2,759,185, which meant first that the
losses suffered since 1929 had been replaced; and second that 176 contributors had been added to this top group of generous givers.

Similar processes of growth and replacement have taken place throughout all the levels of Federation-giving, enabling Federation to keep pace with the shifting composition of the community, and replace the support that once rested on a relatively narrow base with one as democratically broad as the community itself.

The rise of the Women's Division is perhaps the most striking instance of the broad community gains Federation has been able to achieve in the past 25 years, and of the many changes that have taken place during that time in the make-up of the community. In 1942, the women of Federation raised exclusively from women the sum of $1,152,000, which is more money than the totals raised from both men and women for all agencies - Protestant, Catholic and Jewish — in all but 14 of the 725 cities in the United States large enough to support community chests.

No one can read this figure without thinking of women's changed status in the community. Women today ferry bomber planes across the ocean. They serve in the Army, Navy, Marines and Coast Guard. This, one might say, is the dramatic side of their changed status. On a quieter plane is the change in their services to the traditional philanthropic activities of the community. The past two decades or more have seen a considerable amount of wealth pass into women's hands. This has brought them new responsibilities, which they have discharged with honor and full understanding.

Many will recall the "good old" pre-1917 days, before there was a Federation in New York, when philanthropy "on the distaff side" represented a small factor, indeed. Women played a minor, auxiliary role.

Today they have a real voice in community affairs. Their division has grown to be a mighty arm of Federation. They have taken a larger place in Federation councils, as full partners in giving and responsibility, at the same time that they have greatly enriched and ennobled our traditions.
Through the Borough Activities, Federation has made great progress, in the past half decade, in enlisting hosts of new givers in districts and neighborhoods never before organized, thus "broadening the base," and bringing many outlying sections for the first time into intimate acquaintance with Jewish philanthropic work. This process of reaching out to tap ever new sources of strength contains much of the key to Federation's sound future.

In early days, the Trades Organization made a pioneering contribution by building a structure in keeping with the patterns evolved by the business community for its own needs. Today the Borough Activities is fathering a new development — the broadening of community support by neighborhood and residential districts in every section of the metropolitan area.

It has been gratifying to observe the natural way in which this new type of organization has followed the pattern of local community organization already existent. The form of community organization most basic to any Jewish group is, of course, the synagogue, temple or Jewish center. In neighborhood after neighborhood, it has been within the house of worship itself — the scene of the religious as well as of the cultural and social life of the neighborhood — that the philanthropic and welfare activities have been conducted, under the guidance of spiritual and lay leadership.

Equally gratifying has been the fact that in newer districts where no congregation had yet been founded, Federation itself has been the unifying force, fusing and knitting the scattered citizens of an outlying neighborhood together, through the process of organizing them in support of the Federation philanthropies.

There is a similar picture of broader, more intensive activity to win mass support in the work of the Council of Fraternal and Benevolent Organizations, which appeals to the membership of the city's basic Jewish lodges and mutual benefit societies. Labor Organizations have also made group gifts to Federation, which may well take pride in being among the first to make labor a part of voluntary welfare in New York.
The history of Federation’s first 25 years is the record of an indomitable struggle by a community against sickness, misery and despair. It is also the history of how a community kept faith with its traditions and its heritage.

It is this sense of history which lights the way as the second quarter century begins. It is good to think of the generations, linked through the institutions and through Federation, each leaving its mark, doing its tasks, carrying its daily responsibilities in the great work that will never end so long as man shall need the helping hand of his brother.

There are two major strands in the bond that links New York Jewry with Federation. There is the bond of our faith, which bids us to obey the ancient injunction of the Hebrew prophets to render justice and mercy to the poor, the fatherless and the widowed. There is also the bond of our citizenship, through which we share our country’s great tradition of neighborliness and the neighborly hand.

In Federation, the open-handed tradition of America is intertwined and harmonized with the basic Jewish spiritual principle of zedakah. Through Federation, these cherished ideals find practical expression in the busy, day-to-day life of the metropolis, in kindly deeds to fellow-men.

The life blood of America lies in what may be expected of the private citizen as a private citizen, and in what the private citizen expects of himself. Federation, as an outstanding example of what has been wrought by private citizens, is a monument to the democratic spirit of America. To find, after 25 years, that this spirit is sound and growing is heartwarming to all who love the free spirit of America, and who believe that the future of our civilization depends on the continuance and ever-growing enlargement of this free spirit.

Thus, the deep hold that the Federation institutions have on the affections and devotion of New York Jewry cannot be explained by merely saying that they stand in the forefront of medical and social welfare institutions in the country, nor even that they constitute the largest network of voluntary philanthropies in the world. This is important, but the
insistence on sheer size alone might tend to empty our local philanthropic history of its most significant meaning.

More important than size is the spiritual meaning of Federation, which is but another way of saying that Federation is more than 116 agencies serving the destitute, the old and the distressed. It is an important link, nay more, a guiding light in the way of life that we as Jews are building in America, as an expression of our deepest ideals and highest aspirations. There is no reckoning how great a role this common-shared concern for our local philanthropic institutions has played in solidifying us as a group, in giving us a banner and rallying ground to which every Jew may render loyalty, whatever his walk of life or individual ideology.

Never has this bond been stronger, as the events and achievements of Federation’s 25th anniversary year evidence. And there are many among us who feel that this tradition of democratic service to our fellowmen — so Jewish, so American — is only at the beginning of its fruitfulness for our own and our country’s future.