Jewish Communal Services: Programs and Finances

Many types of Jewish communal services are provided under organized Jewish sponsorship, although some needs of Jews (and of non-Jews) are exclusively individual or governmental responsibilities. While the aim is to serve Jewish community needs, some services may be made available also to the general community.

Most services are provided at the geographic point of need, but their financing may be secured from a wider area: nationally or internationally. This report deals with the financial contribution of American Jewry to domestic and global services and, to a limited extent, with aid by Jews in other parts of the free world.

Geographic classification of services, i.e. local, national, overseas, is based on physical location of areas of program operation.

A more fundamental classification would be in terms of type of services provided or needs met, regardless of geography. On this basis, Jewish communal services would encompass:

- Economic aid, mainly overseas: largely a function of government in the United States.
- Migration aid: a global function involving movement between countries, mainly to Israel, but also to the United States and other areas in substantial numbers at particular periods.
- Absorption and resettlement of migrants: also a global function involving economic aid, housing, job placement or retraining, and social adjustment. The complexity of the task is related to the size of movement, the background of migrants, the economic and social viability or absorptive potential of the communities in which resettlement takes place, and the availability of resources and structures for absorption in the host communities.
- Health: mainly general hospitals, some specialized hospitals and outpatient clinics in larger cities in the United States, including facilities for the
chronically ill aged. This also includes health facilities in Israel and, to a lesser extent, in Europe.

- Welfare services: primarily family counseling, child care, and care of the aged; some of these services are maintained on regional as well as local bases. They rarely are organized on a national basis, except for coordinating and clearance services. Child care and care of the aged are also major activities in Israel.

- Youth and recreational services: mainly Jewish centers, summer camps, Hillel units on campuses, and other youth services provided by B'nai B'rith.

- Community relations: provided by a network of local agencies and a series of national agencies, some of which also operate on regional and local bases. Some national agencies also seek to provide aid to overseas communities in relation to civil rights.

- Religious agencies: local congregations, national groups of congregations, and associated rabbinical bodies.

- Jewish education: provided through congregational, communal, and independent schools, coordinating bureaus of Jewish education, specialized national agencies, yeshivoth, teacher-training schools, and theological seminaries.

- Cultural agencies: under Jewish sponsorship and including higher education (other than theological seminaries); research in the social sciences, history, linguistics; publications; library, archive, and museum facilities, and lecture bookings.

- Vocational services: provided in larger communities in the United States through specialized agencies (Jewish Vocational Services and Vocational Service of B'nai B'rith) providing individual and group guidance; in the form of sheltered workshops and sometimes as part of family agencies; overseas, in the form of vocational education programs conducted by ORT, Histadrut, Hadassah, and other agencies.

- Service agencies: mainly specialized national agencies designed to make for more effective clearance of activities in each field of service among national and local agencies.

Many agencies provide services in more than one of these areas. For purposes of classification, agencies have been grouped in this report according to the major focus of their activities in relation to welfare-fund support.

The cohesive elements in planning and financing these services are mainly federations and welfare funds for local services, and federations together with national and overseas agencies for nonlocal services.

Federations identify needs, plan for meeting them through budgeting, and conduct annual fund-raising campaigns to provide the resources requisite to planning. After review of programs and finances, each federation distributes its campaign proceeds to those local, national, and overseas beneficiary organizations that are generally accepted as broad Jewish responsibilities.
Estimates of income and of costs of Jewish communal services can be made for most, but not all, activities. Exceptions, where data are not available, are noted below. Income and costs roughly approximate each other, particularly for operating programs, as distinct from capital projects.

The aggregate value, or cost, of Jewish communal services may be loosely described as the Jewish "gross national product" of such services.

On this basis, the minimal estimate for the "gross national product" of Jewish communal services was almost $800 million for 1966. From 1967 through 1970 the response to the UJA Israel Emergency Fund and the high proportion of service payments by hospitals brought this annual total above the 1.1 billion dollar mark annually. Excluded from this total are almost all endowment income of federations and local agencies, all local capital fund campaigns, and all internal congregational operating expenses.¹

This sum is related to the major sources of income: annual campaigns for contributions, service payments, and public tax funds.

There have been major increases in service payments and tax funds, with moderate changes in contributed income in the last decade. A comparison of data for 1968 with data for 1958 would indicate the following major changes:

- Federations raised $29 million more in 1968 for regular operating purposes, but the 1968 IEF experience resulted in an increase of about $112 million in total federation campaign income beyond the 1958 level.
- Grants by community chests for local Jewish services rose by over $7 million.
- Hospital income rose by at least $270 million,² care of aged income by about $50 million, and center income by about $15 million (other than federation and chest allocations).
- While nonlocal agencies raised about $47 million more in 1968 than in 1958, most of this sum was earmarked for special and capital purposes (which are not included in federation annual campaigns).

The major increases in contributions, that included such special and capital funds, were: Brandeis University, $5 million; Reform and Conservative drives, $6 million; higher education in Israel, $8 million; secondary education in Israel, $2.2 million; Yeshiva University and Medical School, $6.4 million. Other major increases were $3.3 million for the American Jewish Committee and the Anti-Defamation League, mainly for drives in New York and Chicago, and $7 million for national health agencies.

¹ The expenses of Reform congregations for 1968 were estimated at $52 million by Henry Fruhauf, in Temple Finance and Reserve Funds, published by UAHC. This compared with an earlier, 1961 estimate of $32 million. Similar recent data for Conservative and Orthodox congregations were not available.

² Excludes hospitals with incomes of about $80 million in 1968 or 1967, for which reports were not available for 1958.
While there are gaps in some of the data (mainly for congregational income and local capital fund campaigns), the data summarized above indicate that income and costs of Jewish communal services rose by about $540 million from 1958 to 1968 (or about $460 million excluding the Israel Emergency Fund).

Results of Jewish Federated Fund Raising

About $3.9 billion was raised by the central Jewish community organizations of the United States in their annual campaigns in the 31-year period 1939 through 1969. This period coincides with the organization of the UJA which received almost $2.2 billion, mainly from Welfare Funds.

The annual totals for campaign proceeds for this period show the following major changes:

- From 1939 through 1942, annual levels ranged from about $27 to $29 million.
- From 1943 through 1945, there were annual rises of about $10 million, so that a level of $57 million was reached by the end of World War II.
- From 1946 through 1948, peak fund raising was reached during the period of the massive post-war DP problem and the effort related to the creation of the State of Israel: 1946 results more than doubled and moved forward to the 1948 peak of over $200 million.
- From 1949 through 1955, the impact of these historic events diminished. As a result, there were successive declines, until the level of about $110 million was reached in 1954 and 1955.
- From 1956 through 1964, campaign results ranged from a high of $139 million in 1957, to a low of $124 million in 1958, with results in 1959–64 within a narrower range of $125 to $130 million. Most of these year-to-year changes reflected the introduction of special fund efforts to supplement regular campaigns.
- 1965 results of $132 million and 1966 results of $137 million were the highest since 1957.
- In 1967, 1968, and 1969 the regular campaigns continued to move ahead, reaching a total of $147 million in 1967, $153 million in 1968, and $165 million in 1969. The rise was expected to continue in 1970. The 1969 regular funds total of $165 million was the highest since 1948. However, the rise in regular funds between 1959 and 1969 was roughly in line with the rise of about 28 per cent in the price level during this period.

A threat to Israel’s existence developed in May 1967 in the form of a United Arab Republic blockade of Israel shipping through the Strait of Tiran, coupled with military encirclement.

As Israel fought off this threat, in which the UAR was joined by Jordan

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3 UJA partners raised funds jointly in 1934 and in 1935, but did so independently before 1934 and from 1936 through 1938; JDC raised funds since 1914, Keren Hayesod since 1920, and JNF since 1910.
and Syria, Jews in the United States, Canada, and other countries quickly recognized that the welfare, health, education, and related needs of immigrants in Israel would require additional massive voluntary support for services which the people of Israel could no longer help finance because of their other direct responsibilities.

The result was an historic outpouring of aid for the UJA Israel Emergency Fund, with $173 million obtained by the community federations and welfare funds besides the proceeds of the 1967 regular campaign. Together, welfare funds raised the record sum of $319 million in 1967.

This campaign continued in 1968 and 1969 in response to the continuing crisis faced by Israel. Campaign responses of about $83 million in 1968 and $103 million in 1969 were exceeded only by the 1967 peak year results.

With minor exceptions, federation campaigns include only maintenance and operating needs. They exclude totals for capital fund or endowment drives conducted by federations alone, or together with local Jewish agencies, for local hospitals, homes for the aged, centers and, other structures.4

By contrast, the data for independent efforts of national and overseas agencies include major capital and endowment fund drives, mainly for educational and religious institutions and hospitals. Comparisons between totals for annual federation campaigns and for independent appeals would hence be grossly inappropriate.5

The Federation of Jewish Philanthropies of New York and its beneficiaries obtained for their building fund, from 1961 through mid-1969, about $152 million in pledges, as well as about $36 million in government grants, $33 million in loans (including $8 million in government loans), $17 million in endowment, investment, property sales, and other income. Earlier campaigns for capital purposes raised $16.5 million in 1949, $13.5 million in 1945, and $3 million in 1943.

Systematic data on local capital fund raising are not available on an annual basis because of the long-term nature of these efforts, but partial figures indicate their magnitude. They are largely conducted by Federations outside their annual campaigns.

JWB reported that capital fund drives for local centers were halted in 1967 during the Israel emergency, but later resumed. In 1969 eight community centers were constructed or expanded, at a cost of $15.5 million. JWB now estimates that, in the 22-year period through 1969, capital investments for local centers reached $132 million.6

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4 A group of 24 larger cities, including New York City, reported endowment fund assets of about $100 million in 1969. Their income and earnings in 1969 were $9.6 million, with about half coming from gifts and bequests and most of the remainder from earnings and gains on sales.

5 For example, the beneficiaries of the N.Y. Federation of Jewish Philanthropies secured $14 million in capital fund pledges in 1968–69 and $15 million in 1967–68, which were unique in size, but not in occurrence; other cities frequently raised substantial capital sums beyond their annual maintenance campaigns. However, in 1967–70 the primacy of the Israel Emergency Campaign resulted in some slow-down in local capital fund efforts.

6 JWB Yearbook, Volume 18, 1969.
Reports from cities with a Jewish population of about 2,000,000 listed about 380,000 individual gifts. This excluded tens of thousands of individuals covered by organization gifts, Yiddish newspaper gifts, and the like, especially in the largest cities.

The amounts raised by federations are augmented by funds provided by nonsectarian United Funds and community chests for local Jewish services. These grants, mainly to federated agencies, totaled $22 million in 1968. Outside New York City, chests provided over $19 million to federations. Among the largest cities, only Baltimore did not receive chest funds. Most larger and intermediate-sized cities received such support.

Independent Campaigns

Each federation determines the beneficiary agencies which it supports through allocations. There are about 11 nonlocal appeals which are included by three-quarters or more of all federated campaigns, and 21 additional appeals included by more than one-third of all federations. Other agencies receive less extensive inclusion.

A beneficiary agency is expected to forgo independent fund raising in localities where it receives an allocation from the federation, except where the federation specifically agrees to some form of limited, independent fund raising.

Agencies raise funds directly in cities where they are not included by federations, frequently with federation clearance of the timing and other aspects of the campaign. Welfare funds do not normally allocate funds for capital needs of nonlocal agencies. In some cases, maintenance needs of agencies are included by federations, while the same agencies conduct independent solicitations for capital needs not eligible for federation support.

A number of federations have developed policy statements regarding supplementary appeals which stressed the primacy of the federation campaign, commitment of community leaders to such primacy, clearance procedures on approved appeals and public reporting by these appeals.

In 1969 some 16 overseas agencies (other than UJA) independently raised $44.8 million for both capital and operating purposes. In most cases, these were not additions to the allocations received from welfare funds, but represented the sole funds raised by these agencies in communities for particular purposes. Thus, out of roughly half the total independently raised for operating purposes by overseas agencies, two agencies (ORT and American Red Mogen Dovid) which did not appeal to welfare funds raised $3.8 million; two which sought funds independently in large cities (National Committee for Labor Israel, Pioneer Women of America) raised $3.5 million; and one agency (Hadassah), which raised funds independently in half the communities while supplementing its federation allocations in the other half, raised $11.6 million independently.
Capital and special funds raised independently in 1969 included over $15 million for overseas purposes. These appeals were not granted federation allocations, but frequently sought clearance from federations for independent fund raising in specific communities (mainly for higher education in Israel).

Similarly, out of $86 million raised independently by national agencies, almost $9 million was raised by community-relations agencies concentrated in New York and Chicago; $22.7 million was raised by national hospitals and by Einstein Medical College and $27.9 million by Brandeis University, which were excluded by most or all federations but raised a major portion of their funds for nonoperating purposes; and three (B’nai B’rith National Youth Service Appeal, Reform Jewish Appeal, Jewish Theological Seminary-United Synagogue) relied on membership support to augment federation allocations by $14 million.

The New York United Jewish Appeal’s inclusion is limited to the National United Jewish Appeal, National Jewish Welfare Board, and United Hias Service; other nonlocal agencies raise funds independently in New York City. No accurate estimates of the totals raised in New York City are available.

The magnitude of funds raised independently by specific agencies is based on effectiveness of campaign techniques, attractiveness of the appeal, effective organization of supporting groups and, particularly, the response evoked in New York City.

The major independent efforts are by organizations that do not appeal to welfare funds or receive significant welfare fund support (e.g. Brandeis University, national health appeals, ORT and B’nai B’rith membership drives, Jewish National Fund and Weizmann Institute); by agencies receiving allocations for operations, but not for capital or special purposes (Hebrew University, Technion, Yeshiva University), and by agencies relying mainly on their own membership, with supplementation by welfare funds (Reform Appeal, Jewish Theological Seminary, Hadassah, National Council of Jewish Women, Pioneer Women).

Restricted independent fund raising for local agencies (generally arranged by agreement with federations) provides smaller sums for operating purposes. Local hospitals, centers, family agencies, child care agencies, and homes for the aged independently raised about $11.3 million for operating purposes in 1968. These were supplementary contributions, with the major share of income derived from Jewish federations and community chests. These amounts do not include capital fund campaign and endowment income (bequests, etc.) received by local agencies.

**Distribution of Funds**

Jewish federation campaigns are conducted on a pledge basis, with payments made in installments, except for the smallest gifts. Most campaigns are conducted in the spring. Possibly one-third of cash collections on pledges for a given campaign year is usually paid in succeeding years. An allow-
ance for "shrinkage," averaging about five per cent, is usually made for the difference between cash and pledges for the regular campaign.

Cost of administering federations, including costs of fund raising, budgeting, planning, and other central functions, averaged about 15 per cent in 1968 for the regular campaign (exclusive of IEF).

These major elements explain the difference in the figures shown for amounts raised (Table 1) and those for amounts distributed (Table 3). In some cities, amounts distributed also include substantial sums from sources other than current campaigns: unrestricted investment earnings, bequests, unexpended income of prior years, and the like.

About 56 per cent of regular amounts budgeted by welfare funds for 1968 were applied to overseas needs, 4 per cent to national agencies, and almost 40 per cent to local services. From 1967 the percentage shifts for most fields of service were less than one per cent.

The UJA share (included in "Overseas") rose from 58 per cent in 1955 to 65 per cent in 1957, and leveled off at 56 to 60 per cent in 1958 to 1961. In 1963 through 1968, the UJA share was from 54 to 55 per cent.

Regular welfare fund allocations to UJA rose by about $3.0 million (to $66 million) in 1968, with a similar rise indicated in the 1969 regular campaign. Allocations to the 1967 UJA Israel Emergency Fund Campaign were more than twice the regular allocations to UJA. As a result, UJA received in 1967 about four-fifths of all funds allocated by welfare funds. In 1968 and 1969 UJA received over 70 per cent of all funds allocated (including IEF).

Overseas agencies other than UJA continued to receive under three per cent of totals budgeted. Together with national agencies, all nonlocal non-UJA agencies continued to receive about seven per cent of totals budgeted.

A major factor affecting the distribution of funds is the existence of Jewish hospitals in almost all of the large centers of Jewish population. This is reflected in higher shares of funds for local Jewish services and lower non-local shares in the very largest cities. Thus, nonlocal agencies continued to receive about 57 per cent of regular funds budgeted in 1967 in cities with Jewish populations of 40,000 and over. The very smallest communities (under 5,000 Jewish population) with the least developed networks of local Jewish services continued to give nonlocal agencies 80 per cent of their budgeted funds. Intermediate-size cities provided nonlocal agencies with about 69 per cent of budgeted funds.

Local services received for operating purposes from federation sources about $46.7 million in 1968, compared with $43 million in 1967. Increases were shared by some local fields of service (excluding hospitals) where aid was secured from community chests. Income for Jewish local services from

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7 Note that amounts raised are larger than amounts budgeted, generally to the extent of shrinkage allowances and costs of operating federations; therefore, percentages of amounts raised will be lower than percentages of amounts budgeted.
Community chests rose by about four per cent in 1968. Jewish federation allocations rose by almost ten per cent, but this mainly as a result of increased allocations for Jewish education, the need to provide total financing in cities where local Jewish services received no chest support, and the need to supplement chest grants.

There was no increase in allocations for local capital purposes in 1968. Such allocations did not exceed 1.4 per cent of the total, nationally, or 2 per cent outside New York City. Local capital funds are frequently excluded from the annual maintenance campaigns. The figure of allocations for capital-fund purposes from federations relates only to minor funds provided for these purposes in the annual campaigns.

Local services receiving most widespread federation support in communities of all sizes were community centers and Jewish education programs. Those in smaller cities received a greater proportion of the funds than those in larger communities.

There are important variations in local services included by federations even among cities with about the same Jewish population or campaign results. Federations do not receive community chest support for Jewish education, local community relations, or local refugee aid programs.

In order to determine the relative support provided by federations to various local fields of service, community chest contributions must be taken into account.

Thus, from the total of $36.5 million provided to fields eligible for chest support in 1968 in 128 cities outside New York City (hospitals, family service, child care, centers, care of the aged, and administration), total chest support of $19 million should be deducted. The difference ($17.5 million) represents combined federation support for these fields.

In making inter-city comparisons of allocations for specific fields of service, it is important to note whether the federations being compared have the same inclusion pattern, and, if they do not, the approximate value of services excluded by one community but included by another. This is particularly significant for service areas not universally included by federations.

The pattern of fund distribution in communities results from systematic budget review by allocations committees of federations and welfare funds. This involves a study of agency programs and finances, utilization of factual reports and intercommunity statistical comparisons prepared by CJWF, and consideration of recommendations by the Large City Budgeting Conference (LCBC) consisting of 25 of the largest communities. LCBC recommendations deal with 15 nonlocal agencies receiving three-quarters of all nonlocal federation allocations, exclusive of UJA.
OVERSEAS SERVICES

Aid to Israel and Other Overseas Areas

Aid to Israel by Jews in the United States is channelled through the United Jewish Appeal and other overseas agencies, and through purchases of Israel Bonds. From 1948 through 1969 the UJA provided almost 1.3 billion dollars for the Jewish Agency for Israel (via the United Israel Appeal), which included transmissions of $115 million to the Jewish National Fund, mainly between 1948 and 1952. The JDC used UJA funds for its program in Israel (as part of its ramified overseas services) to the extent of about $185 million. Hadassah transmitted about $180 million in this period. Sales of Israel Bonds were over $1,209 million in the U.S.

United States governmental assistance and restitution payments from Germany are the other major external sources of aid to Israel. U.S. Government aid to Israel up to mid-1969 was about $1,226 million; but this included $856 million in loans, of which $411 million was later repaid, and grants and technical aid of $370 million. This included grants and loans in local currency. Net aid stood at $815 million through 1968–69.

By the end of September 1969 foreign currency balances were reported at about $736 million, and were continuing to fall. Offsetting liabilities simultaneously increased mainly because of global sales of Israel Bonds. Foreign debt was reported at $1,556 million at the end of 1967, and has risen since then mainly because of record sales of Israel Bonds of $290 million in 1968 and 1969. By June 1969 foreign currency debts were reported at about $2,100 million.

Israel's own earnings are largely from the export of goods and services, supplemented by foreign investment and private transfers of funds. Commodity exports reached $650 million in 1968, or about 63 per cent of imports of $1,042 million. The 1968 deficit in commodity trade reached $392 million, twice that in 1967. Preliminary data for 1969 indicated a further rise of the trade deficit to at least $535 million for that year.

These figures deal with trade in commodities only. If services are included (tourism, transport, debt service, unspecified government costs), the deficit was $930 million (preliminary) in 1969, $696 million in 1968, and $532 million in 1967.

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8 This was included in total JDC receipts of over $626 million from 1948 through 1969. Total JDC receipts in the 56-year period, 1914 through 1969, from all sources was about $916 million.
10 This included deposits in Israel, deposits abroad, and deposits with the International Monetary Fund. Statistical Bulletin of Israel, December 1969.
million in 1967. These deficits were partially offset in 1968 by $425 million in "unilateral transfers" consisting mainly of restitution and reparations, campaign proceeds in the U.S. and other countries, personal transfers, and U.S. government aid. In 1967, these transfers reached $532 million.

**Philanthropic Programs for Israel**

Philanthropic funds have continued to be an important source of income for Israel's economy. These are specifically earmarked for welfare, health, and education programs. A by-product effect is that the exchange of dollars for pounds is helpful to the economy of the country.

American Jewish philanthropic agencies reporting to the CJFWF had available for overseas purposes about $209 million in 1969, and $174 million in 1968. In recent years, about 80 per cent of these funds have been available for Israel purposes. Campaigns in other overseas countries also provide funds for programs in Israel. The Bank of Israel reported global transmissions by philanthropic institutions to Israel (exclusive of costs outside Israel) of about $325 million in 1967, and $164 million in 1968. In 1966 and earlier, the annual level of transfers was generally under $90 million.

In the three-year period 1967–69, contributions by Jews all over the world for health, education, welfare, and related needs of the people of Israel approximated $1 billion ($435 million in 1967, $225 million in 1968 and $300 million in 1969), including expenditures in parts of the world other than Israel and the United States.

In addition, net receipts from the global sale of Israel Bonds in 1967 totaled $712 million, after redemptions and conversions, contrasted with net receipts in 1968 of $79 million, after similar redemptions.

Immigration to Israel, since the establishment of the state in 1948 through 1969, totaled about 1,330,000; some 185,000 Jews migrated from Israel to other countries. Major immigration took place from 1948 through 1951, when about 685,000 Jews entered Israel. Some 90,000 Jews immigrated in 1952–55, but there was a surge forward in the next two years (1956–57), when over 127,000 Jews immigrated to Israel. The immigration pace slackened in 1958–60, when about 75,000 Jews went to Israel, but the tempo of movement was heightened again in 1961–64 when almost 230,000 Jews migrated there. In 1965–68, immigration exceeded 80,000. It rose to about 40,000 in 1969.

The waves of immigration were related to opportunities existing at par-
ticular times: the post-war migration of displaced persons; movements from Eastern Europe, when local conditions permitted and required this in Poland, Hungary, and Rumania; movements from North Africa resulting mainly from political changes in Algeria, Tunisia, Morocco, Yemen, and Egypt, and the like.

**Bond Sales for Israel**

The following State of Israel Bond issues have been floated since 1951: Independence Issue, four Development Issues, and two Development Investment Issues. Flotation of the Independence Issue for a three-year period from May 1, 1951 to May 1, 1954 resulted in sales of $145.5 million. The first Development Issue, floated for a five-year period from 1954 to 1959, resulted in sales of $234.1 million. These issues were completely redeemed.

Sales of the Second Development Issue were $293.7 million by 1964, the end of the five-year period of flotation. Sales of the Third Development Issue began on March 1, 1964. At November 1969, $299.4 million had been sold and were still outstanding.

Total bonds for all issues were $1,436 million at the end of 1969, including $1,209 million sold in the United States.

At the end of November 1969 there were outstanding in the hands of the public $784 million, consisting of $149.9 million Second Development Issue; $299.4 million Third Development Issue (floated March 1, 1964), $238.5 million Fourth Development Issue, (floated September 15, 1967), $15.8 million Development Investment Issue, and $80.3 million Second Development Investment Issue (floated August 1, 1968).

From the inception of the sale of Israel Bonds in May 1951 through 1969, about $100 million State of Israel Bonds were received by UJA in payment of allocations provided from the proceeds of individual pledges. In 1969, UJA reportedly received $11.9 million in bonds in payment of individual pledges to local welfare funds.

In recent years, bond issues must be held for a period of at least two years before a charitable institution may surrender them in Israel for Israeli pounds. These bonds therefore may not be used in payment of pledges during this two-year period.


A substantial portion of the funds received by bondholders on redemption of their matured bonds was reinvested in State of Israel Bonds sold in 1963 and later years.

Bond sales in the United States totaled almost $132 million in 1969. It was exceeded only by the 1967 peak of $190 million. These results reflected
the response to the critical needs faced by Israel at the time of the six-day war and continuing thereafter.

In Canada, 1969 sales amounted to $10.2 million, compared with $7.7 million the preceding year. Elsewhere, $17.1 million in bonds were sold, bringing the 1969 worldwide sales to $159 million.

The proceeds of bond sales are used for agriculture, industry, power and fuel, housing and educational construction, and transportation and communications.

**Reparations and Restitution Funds**

Income from individual restitution payments from Germany constituted a major source of foreign currency for Israel: $1,345 million from 1955 through 1968. This included $123 million in 1967 and $143 million in 1968, with the 1968 level expected to be maintained during the succeeding five years.¹⁷

JDC continues to receive $1 million annually from residual reparations funds. The Memorial Foundation for Jewish Culture was established in 1964 with $10.4 million from Claims Conference funds for the support of “Jewish history, religion, education, and tradition.” Operations began in 1965. Thirty-eight Jewish organizations joined the Foundation, including seven in the United States. Allocations in 1967–68 of about $1,290,000 were granted to organizations in 13 countries and to individual scholars for activity in the areas of education, research, publication, and documentation of the Holocaust. Allocations are granted out of current income only.

**Overseas Agencies**

American Jewish financial support for needs in Israel and elsewhere overseas is provided mainly through federation allocations to UJA and about a dozen other overseas agencies. UJA continued to receive the major share of welfare fund overseas allocations. Other overseas agencies raised the major portion of their funds independently.

The UJA share of all regular funds budgeted in 1967 and 1968 was about 54 per cent. The entire Israel Emergency Fund went to UJA, increasing UJA's total share. In 1967, UJA received about 80 per cent of total funds raised. Its share declined to over 70 per cent in 1968, and to about 68 per cent in 1969.

Total 1969 income of all overseas agencies was about $209 million, with some $45 million raised outside the federations. The largest of these independent fund-raising activities were the Israel Education Fund of the UJA; Hadassah, which raised $11.6 million through activities of its members; the building and special fund drives of Hebrew University and Technion, which raised over $12 million; the drives of the National Committee for Labor

Israel and Pioneer Women, which raised $3.4 million for welfare activities conducted by Histadrut in Israel; the Jewish National Fund campaign for "traditional income," which raised $3.3 million; and Weizmann Institute, which raised $3.1 million.

**United Jewish Appeal**

The United Jewish Appeal (UJA) is a partnership of the United Israel Appeal (UIA) and the American Jewish Joint Distribution Committee (JDC) for joint fund raising. Over 90 per cent of UJA income is received from federations; the remainder is secured in hundreds of small non-federated communities, where UJA enlists the cooperation of community leaders to take responsibility for conducting local UJA campaigns or joint appeals, with UJA as the major beneficiary.

From its inception in 1939 through 1969, UJA received cash payments of about $2,185 million, and distributed about $1,340 million to the UIA (formerly United Palestine Appeal), $644 million to the JDC, and about $90 million to USNA, NYANA, and UHS. In addition, there were pledges of about $100 million for prior years (mainly for 1969) most of which, by past experience, would be paid in 1970.

The peak campaign year was 1967, when UJA received $67 million in pledges for its regular campaign and $173 million for its Israel Emergency Fund. In 1968, UJA regular allocations were reported at $69.7 million and the Israel Emergency Fund at $83 million. In 1969 they rose to $74 million and $103 million, respectively.

UJA provides general campaign services to communities (publicity, speakers, and the like), and seeks to secure from welfare funds a maximum share of funds collected. It does not directly operate any service programs. These are conducted through the agencies which share in the UJA proceeds: UIA (actually by the Jewish Agency in Israel), JDC, and the New York Association for New Americans (NYANA) and United Hias Service, which receive most of their income from sources other than UJA.

Currently UJA funds are distributed according to a formula which has remained largely unchanged since 1951, and is effective through 1973. It provides that, after deduction of campaign expenses and allocations to NYANA, UIA is to receive 67 per cent and JDC 33 per cent of the first $55 million raised each year. Of any additional funds, UIA is to receive 87.5 per cent and JDC 12.5 per cent. For 1969, JDC was to receive $685,000 above the formula, and up to $1,250,000 more for 1970, if up to $10 million were raised beyond the $55 million level. The formula was not applied to the proceeds of the Israel Emergency Funds of 1967, 1968, and 1969.

UJA initiated its Israel Education Fund in September 1964 for the purpose of conducting a five-year capital fund campaign to provide high school

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18 Exclusive of Israel Education Fund.
buildings, teacher training programs, student scholarships and related centers, equipment, and facilities. This effort is separate from the annual UJA campaign. A total of $30 million in pledges was received from 1965 until the end of 1969, of which $17.3 million was received in cash.

Large gifts are sought: $100,000 and over, payable in five years or less, with no diminution of the gift from the same source to the welfare fund which provides support for the UJA annual campaign and with consultation with local welfare funds in order to avoid conflict with other solicitation efforts.

JDC does not share in IEF. The funds are turned over to UIA which is to "own, manage and operate the schools and related institutions" to be built with the donated funds, with the Jewish Agency for Israel, Jerusalem as operating agency in Israel.

The government of Israel cooperates; it provides land for construction, exempts the institution from government tax, provides funds toward the cost of maintenance, and agrees not to make similar arrangements with other similar efforts without prior consultation with UJA and UIA.

UJA Regular and IEF Funds

On a pledge basis, UJA regular income in 1969 was $74 million, exclusive of the Israel Education Fund. This was about six per cent higher than the 1968 pledge total of $69.7 million. In addition, pledges for the Israel Emergency Fund were about $103 million.

On a cash basis, the UJA had receipts of $69.3 million in "regular" funds in 1969, compared with $59.5 million in 1968. These were the cash amounts received each year regardless of years for which the pledges were made. In addition, $4.8 million was received in 1969, and $2.2 million in 1968 for the Israel Education Fund.

Cash receipts for the 1967 Israel Emergency Fund were $151.8 million by the end of 1967 and rose to about $172.2 million by the end of 1969. Cash receipts for the 1968 Israel Emergency Fund (of $83 million in estimated pledges) totaled $68.7 million by the end of 1969. Cash receipts for the 1969 Israel Emergency Fund (of $103 million in estimated pledges) totaled $54.4 million by the end of that year.

UJA seeks agreements with federations in advance of campaigns to maximize its percentage share of campaign proceeds. 1969 UJA regular allocation proceeds of about $74 million compared with regular total campaign proceeds of about $165 million.

UJA Special Loans

CURRENT LOAN

Borrowing from banks has been a major factor affecting the financing of UJA, UIA, and JAFI, Inc. in the last decade. The current $50 million loan
was negotiated in April 1965 for a 15-year period with a group of 11 insurance companies. These funds were borrowed by UIA, and guaranteed by UJA. The unpaid balance at the end of 1969 was $39 million.

The terms of this loan also limited short-term debt (for 12 months) at any time to $10 million. The loan for $50 million was exclusive of financing provided by some of the insurance companies for capital requirements for housing in Israel.

An additional series of bank loans for $45 million were secured by UIA early in 1970.

**Jewish National Fund**

The Jewish National Fund, under the UJA agreement between UIA, JDC, and NYANA, is permitted to raise $1.8 million annually from "traditional collections" in the United States, after deduction of expenses which are not to exceed $300,000. Amounts raised beyond that level would result in an equivalent reduction in the UIA share of UJA funds. Total U.S. income of JNF, including traditional income, bequests, and other income, was about $3.3 million in 1968–69, and about $3.0 million in 1967–68. Substantial portions were raised with the help of Hadassah, ZOA, and other organizations.

**United Israel Appeal, Inc.**

The United Israel Appeal, Inc. resulted from merger in 1966 of the Jewish Agency for Israel, Inc. and the United Israel Appeal. One hundred of the 210 Board of Trustees members of the combined agency are drawn from names submitted for consideration by various communities, and 100 are designated by the American Zionist organizations which had been represented in the earlier UIA. Ten are elected at large. The new board of trustees elects two-thirds of the 27-member board of directors, with the remaining one-third designated by the Jewish Agency-American Section, Inc.¹⁹

The operating agency servicing immigrant and other programs in Israel is the Jewish Agency for Israel, Jerusalem. Services are provided in line with the specific allocations and instructions by UIA, Inc. Funds from UJA flow directly to UIA, Inc., and are appropriated for specific programs.

The United Israel Appeal is the major beneficiary agency of the UJA, the latter being constituted by periodic agreements between UIA and JDC. The current agreement provides for UJA campaigns to be conducted during the five-year period 1969–73.

UIA conducts a year-round program of stimulating interest in Israel through the use of motion pictures, literature, and direct contact with membership organizations and welfare funds.

¹⁹ The Jerusalem Jewish Agency maintains a separate branch in the United States (Jewish Agency-American Section, Inc.) for activities which are not financed through UJA.
Complete responsibility for the use of American Jewish philanthropic funds provided by federations to UJA for needs in Israel is centered in America. The tax-exempt and tax-deductible status of these contributions remains unimpaired since the American control of funds is in line with policies developed by the Internal Revenue Service for all agencies providing funds for overseas use.

Israel Emergency Fund

The response of the American Jewish community to the Israel crisis brought pledges of about $173 million for IEF of UJA in 1967, $83 million in 1968, and $103 million in 1969. This was in addition to the proceeds of the regular UJA campaign.

Preliminary estimates for the year ended March 31, 1970 indicate that the United Israel Appeal hopes to have available for allocation about $125 million in cash for both IEF and regular programs. UIA approved allocations for this sum for 1969-70, subject to revision on the basis of the actual funds available.

Jewish Agency for Israel, Jerusalem

Sources of Jewish Agency, Jerusalem, income have been primarily grants from the U.S. earmarked for UIA, Inc.; a share of Keren Hayesod campaigns in Jewish communities outside the U.S.; grants and loans by the Israel government for costs of agricultural settlement, and contributions earmarked for Youth Aliyah. Before 1967, about 80 per cent of contribution income generally came from the United States, but the 1967 crisis in Israel brought a rise in contributions by overseas Jewry.

UIA receipts from UJA in 1967-68 were about $211 million, and $105 million in 1968-69. In addition, cash receipts for the Israel Education Fund were $2.0 million in 1968-69, and $3 million in 1967-68. Before 1967, the peak year of UJA fund raising was 1948, but UIA received a lower share from UJA in that year ($37 million) than in more recent years, when the JDC share of UJA funds declined. The rise in 1967-68 receipts was due to the Israel Emergency Fund and to accelerated collections. These receipts decreased in 1968-69, and rose again in 1969-70.

In 1967-68 the response of world Jewry made it possible for the Jewish Agency to provide over $250 million for a larger proportion of the immigrant costs.
UIA allocations for programs in Israel are shown below:

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<tbody>
<tr>
<td>Immigration and Absorption</td>
<td>$14.4</td>
<td>$6.4</td>
<td>$9.4</td>
<td>$11.3</td>
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<tr>
<td>Other Social Welfare Services</td>
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<tr>
<td>Health Services</td>
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<tr>
<td>Agricultural Settlement</td>
<td>6.8</td>
<td>53.7</td>
<td>18.5</td>
<td>22.2</td>
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<tr>
<td>Housing</td>
<td>5.6</td>
<td>33.7</td>
<td>26.0</td>
<td>17.1</td>
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<tr>
<td>Youth Care</td>
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<tr>
<td>(includes Youth Aliyah)</td>
<td>4.3</td>
<td>3.4</td>
<td>1.8</td>
<td>1.4</td>
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<tr>
<td>Higher Education</td>
<td>1.7</td>
<td>34.0</td>
<td>31.9</td>
<td>31.7</td>
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<tr>
<td>Education</td>
<td></td>
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<tr>
<td>Debt Service (in U.S.)</td>
<td>5.0</td>
<td>4.9</td>
<td>4.9</td>
<td>4.9</td>
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<tr>
<td>Administration and Other</td>
<td>1.9</td>
<td>1.9</td>
<td>2.4</td>
<td>2.5</td>
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<tr>
<td>(Israel and New York)</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>$39.7</strong></td>
<td><strong>$188.6</strong></td>
<td><strong>$150.4</strong></td>
<td><strong>$124.9</strong></td>
</tr>
</tbody>
</table>

* Additional funds were provided by overseas Jewish communities for more requirements of the Jewish Agency for Israel in the categories specified above.

**Immigration and Absorption** include activities to help prospective immigrants move to Israel: documentation, screening, counseling, transit centers, transportation, and initial reception in Israel.

**Social Welfare** includes relief payments, old-age assistance, work relief, sheltered workshops, and new projects to advance integration of immigrants.

**Health** services include medical care (in-patient and out-patient) for immigrants in development towns, medical care for the aged and the chronically ill, and services for the mentally ill.

**Agricultural Settlement** allocations provide for absorption of immigrants into agriculture through new housing and for renovation of housing in agricultural settlements and in *moshavim* (cooperative farming), reclamation, aid to settlements moving toward self-support (water projects, livestock, tools, farm buildings, fruit and citrus plantations, establishment of new settlements, and related planning services).

**Housing** allocations include new housing, rehousing, and rent subsidies for immigrants.

**Youth Care and Training** include maintenance of youth in settlements and schools, operation of youth centers and youth clubs, bussing students, and related services.

**Higher Education** allocations for 1968–69 include aid to seven institutions.

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20 Because of devaluation in November 1967, UIA expended about $20 million less than allocated for 1967–68, and this windfall income was carried forward for use in 1968–69.

21 Exclusive of almost $8 million in 1968–69 commitments, to be expended in 1969–70.
of higher learning for operations and for capital purposes: Hebrew University ($11.3 million), Technion ($6.5 million), Weizmann Institute ($4.5 million), Tel Aviv University ($6.5 million), Bar-Ilan University ($2.4 million), Haifa University ($0.5 million), and Beersheba University ($0.4 million).

Education allocations include pre-kindergartens for children of working mothers, high school scholarships (academic, vocational, agricultural, and other specialized areas), and Ulpanim (rapid language instruction).

American Jewish Joint Distribution Committee

JDC is an American agency conducting a global program of direct aid to Jews through its own staff overseas and through cooperation with indigenous Jewish organizations. It assisted about 233,000 persons in 1969. Of these, 88,000 were in Israel (including some 27,000 receiving aid from Malben, 30,000 in ORT schools, and 18,400 in yeshivot), 71,000 in Western Europe, 21,000 in Eastern Europe, 46,000 in Moslem areas, and about 7,000 elsewhere. This is exclusive of 85,000 aided by less formally organized "relief-in-transit" programs.

In 1969, disbursements were $22.2 million; receipts were $22.9 million. Regular income included $1 million in residual Claims Conference funds, $0.3 million in related restitution funds, and almost $0.9 million of Malben income in Israel.

The JDC Malben program of service to sick, aged, and handicapped immigrants in Israel continued to account for the largest single share of JDC appropriations: $6.2 million, or 26 per cent of the 1969 total. An additional $856,700 was provided for aid to yeshivot and other traditional institutions in Israel. In 1969 Malben aided about 27,000 persons, including the aged in institutions and in their own homes, who also received medical and psychiatric care. Malben accounts for the greatest portion of the total of over $184 million spent by JDC in Israel from 1950 through 1969.

In 1969 JDC appropriated $4,050,000 in 1969 for work in Moslem areas. The largest number of North African Jews receiving JDC aid was in Morocco: over 17,000 in 1969. Some 25,000 received such aid in Tunisia and Iran. JDC assistance is channelled through such agencies as OSE, in the health field; the Alliance Israélite Universelle, Ozar Hatorah, and Lubavitcher schools, for education; ORT, for vocational training.

Most of the total cost of JDC programs operating in European countries were centered in Rumania, Italy, and France where it included a large proportion of Tunisian, Algerian, and Moroccan refugees. Needy Jews in France were also assisted by federated agencies of the Fonds Social Juif Unifié, which secure JDC aid. The JDC assistance program in Poland was ended in December 1967 at the request of the Polish government; its program in Rumania was reactivated and increased. The Czechoslovakian crisis
and the resurgence of antisemitism in Poland in 1968 resulted in JDC aid to most of the Jews who were able to leave these countries.

**ORT and Vocational Education**

Vocational training overseas is provided through facilities of ORT operating in Western Europe, Moslem countries, and Israel. In Israel vocational training is also conducted by Histadrut, Hadassah, Youth Aliyah, and Technion, as well as by the Israel government and municipalities.

The global expenditures of the World ORT Union were at an annual level of about $17.8 million in 1969, and are projected at $19.2 million for 1970. Total ORT trainees in 1969 were 57,200, of which 34,400 were in Israel, 5,600 in France, 5,200 in Italy, 4,800 in Moslem countries, and the balance mainly in Europe.

American Jewish support of the ORT program is channelled in two ways: through JDC grants ($2,250,000 for 1968, $2,350,000 for 1969, and $2,450,000 for 1970) derived from the JDC participation in the UJA, and through membership contributions of ORT in the United States. Women's American ORT provided about $3 million in 1969. The agreement between ORT and JDC permits ORT to recruit members at annual dues not to exceed $25, except where there is a mutual agreement with specific federations for a higher level.

World ORT raised about $1.5 million in other countries in 1969, and secured about $11 million from local sources, mainly governmental, in the countries of operation.

Global income of ORT was estimated at about $17.3 million in 1969 and was expected to reach over $18.5 million in 1970. Almost one-half the outlay in 1969 was in Israel ($7.9 million) and over one-fourth in France ($5.1 million), but local sources (mainly governmental tax revenues and school fees) provided the major share of financing.

**Migration Services**

United Hias Service provides a worldwide service designed to enable Jews to migrate to countries where they can make an economic and social adjustment. In 1969 UHS aided 6,360 persons (including 2,268 immigrants to the United States), compared with 6,538 in 1968. A migration level of almost 6,500 is expected in 1970.

A large proportion of the Jewish immigrants arriving in the United States remain in New York City, where the New York Association for New Americans (NYANA) provides services aiding their resettlement and absorption. Hence, the financing of the NYANA program is considered a national responsibility, reflected in the inclusion of NYANA as a direct beneficiary of National UJA.

Recent annual Jewish immigration to the United States was estimated at
about 7,500, including those who came with the aid of agencies and those arriving independently. About 2,350 of the immigrants who settled in New York City received aid from NYANA in 1969. The annual UJA grant to NYANA of over $600,000 rose to $900,000 in 1969.

Hadassah

The largest overseas service agency income, other than UJA's, was Hadassah's at $15.3 million in 1967–68, and $16.2 million in 1968–69. Hadassah's major projects are for medical services and Youth Aliyah. The new Hadassah Hebrew University Medical Center on the outskirts of Jerusalem was constructed at a cost of about $29 million. Medical services in Israel are also provided by the Kupat Holim of the Histadrut, government departments, and the Malben program of JDC.

The Youth Aliyah program for maintenance and training of immigrant youth (in the earliest years the orphaned, now mainly youths with families in Israel) and other youth activities are conducted by the Jewish Agency, Jerusalem, at an annual cost of about $6.5 million. Hadassah transmitted to Youth Aliyah about $1.9 million in 1968–69. Hadassah reports that it has supplied over $58 million for Youth Aliyah since the program was begun 36 years ago. Other women's groups in the United States and overseas provide smaller, supplementary funds for Youth Aliyah. The number of children cared for annually was about 9,000 including 2,500 in day centers.

Higher Education in Israel

Enrollment in 1969–70 at all institutions of higher education in Israel totaled about 42,000, compared with about 35,000 in 1968–69. In America, Weizmann Institute, Hebrew University, and Technion had receipts of over $20 million in 1969, mainly in contributions. Income of Hebrew University and Technion rose by $4 million in that year. In addition, these institutions, together with four others, received grants of over $30 million annually from the United Israel Appeal, a beneficiary of UJA funds.

Weizmann Institute income in the United States is derived from an annual fund-raising dinner and an investment program.

Hebrew University and Technion received about $700,000 annually in 1968 and 1969 from federations for maintenance purposes. Together, their building fund and special fund cash campaign proceeds were $12 million in 1969. The maintenance appeals of the two institutions were combined; their capital fund drives were conducted separately.

22 All hospital beds in Israel (public, voluntary, and private) totaled some 22,400, and provided about 7.7 million days' care in 1968. Hadassah had about 650 beds and bassinets and provided about 216,400 days' care.

23 In 1968–69 Weizmann Institute received about $4.5 million from the United Israel Appeal, Hebrew University $11.3 million, Technion $4,590,000, Bar-Ilan University $1,067,000, Tel Aviv University $6.5 million, Haifa University $0.5 million and Beersheba University $0.4 million.
Both institutions marked enrollment increases in recent years. There were about 15,300 students registered at Hebrew University (including the Tel Aviv branch) and 6,200 at Technion.

Hebrew University maintains schools of humanities, social sciences, education, social work, physical sciences, agriculture, law, medicine, dentistry, and pharmacy. Technion has schools in various branches of engineering, architecture, industrial sciences, as well as a technical high school.

Bar Ilan University, founded in 1955 with the support of the Mizrachi Organization of America, subsequently evolved as an independent institution. In 1969–70 it had a student enrollment of 4,500 in natural sciences, social sciences, and humanities.

Tel Aviv University, affiliated to the municipality, was reorganized as an independent institution, and, in 1964, began seeking public financial support for capital needs on a limited basis. Its 1969–70 student enrollment was about 10,700 in the humanities, social sciences, natural sciences, law, and medicine.

Haifa University, which began its program in 1964–65, had an enrollment of 3,600 in 1969–70. Beersheba University, opened in 1965, had an enrollment of 1,600 in 1969–70.

Religious and Cultural Programs in Israel

In 1968 some 20,200 students attended 308 yeshivot receiving support from the Israel government (over $1.3 million in 1969–70). Students in some of the yeshivot also receive JDC support. Many of the yeshivot have no age limits, but most students are aged 14 to 17. They are called "traditional institutions" because of their roots in the traditional religious life in Eastern Europe.

Many of the yeshivot receive support from JDC (about $800,000 annually). Some of these, and others, receive support from the Federated Council of Israel Institutions ($203,000 raised in 1969), but a great number also seek funds separately in the United States through collectors (meshu-lochim) and through mail appeals.

Cultural programs in Israel were supported in the United States through the America-Israel Cultural Foundation ($1.8 million in 1969), which included in its appeal some 50 agencies in Israel, mainly in the fields of music, theater, dance, art, and literature. Building funds are sought by AICF in addition to funds for maintenance. The major recent capital projects were for a new structure to house the National Museum of Israel and for the Central Library in Jerusalem.

Other Overseas Agencies

While UJA received almost all its income through welfare funds and joint community appeals, other overseas agencies received a smaller share of their total contributions through welfare funds.
Hadassah, Pioneer Women, and National Council of Jewish Women traditionally have raised most of their funds through membership activities; National Committee for Labor Israel raised funds independently in the largest communities where its membership strength is centered, while seeking federation allocations in smaller and medium-sized communities; American Friends of the Hebrew University and American Technion Society concentrated their independent appeals on their building and special funds, while seeking federation support for maintenance needs.

Almost all of these agencies were authorized to conduct campaigns for Israel by the Jewish Agency Committee on Control and Authorization of Campaigns under conditions regarding timing, goals, scope of campaigns, and clearance with welfare funds, set by that committee. The objective of the committee is to help assure the primacy of UJA among appeals for Israel through the cooperation of other authorized campaigns and by avoiding a multiplicity of campaigns.

In addition, efforts were begun in mid-1967 to avoid interference with fund raising for the UJA Israel Emergency Fund.

Fifteen overseas agencies, other than UJA agencies, had income of $42.7 million in 1968, compared with $47 million in 1969.

UHS and AICF participated in the cooperative budget review process of the Large City Budgeting Conference, a grouping of welfare funds in 25 of the largest cities.

The Labor Zionist effort in the United States is channelled through the National Committee for Labor Israel and Pioneer Women, which raise funds for activities of the Histadrut in Israel in education, vocational training, health, and immigrant welfare.

There are agencies which center their activities in other areas, but include limited overseas programs: the National Council of Jewish Women, for social work, education scholarships, and activities related to the department of secondary and higher education at the Hebrew University, and the Jewish Labor Committee, for aid to political and labor refugees in Europe and Israel.

The Jewish Telegraphic Agency is a world wide news service reporting news affecting the Jewish people.

Overseas concerns are also shared by some domestic agencies in the form of intervention with governmental bodies on behalf of the rights of Jews overseas: American Jewish Committee, American Jewish Congress, Ameri-

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24 Authorized agencies in recent years were: American Committee for Weizmann Institute of Science, Inc. (annual fund raising dinner only); American Friends of Hebrew University; America-Israel Cultural Foundation; American Red Mogen Dovid for Israel, Inc. (membership campaign only, no application to welfare funds); American Technion Society; Federated Council of Israel Institutions; Hadassah, the Women's Zionist Organization of America, Inc.; Jewish National Fund (traditional collections only; no application to welfare funds); Pioneer Women, the Women's Labor Zionist Organization of America, Inc.; Women's League for Israel, Inc. (New York area).
can Section of World Jewish Congress, B'nai B'rith, Jewish War Veterans, and Jewish Labor Committee.

**NATIONAL SERVICES—UNITED STATES**

Jewish national agencies deal with the continuing needs of American Jews in the areas of protection of civil rights, health, education (both religious and secular), youth services, culture, and the like. In some of these program areas, local service agencies exist in specific communities, and the task of serving total needs may be said to be divided between national and local agencies. This is true particularly in community relations, Jewish education, health, and vocational services.

Some agencies operate in more than one field of service. As a result, there are multiple references to specific agencies in the sections which follow.

The local federation and welfare fund provides a link between local, national, and overseas services by means of centralized fund raising, through federation review of agency programs in the process of budgeting funds, and in planning and sometimes operating local services.

The Council of Jewish Federations and Welfare Funds serves local central community organizations by aid in strengthening fund raising, budgeting, planning and coordination of services, public relations, overseas services, specialized consultation in such services as family service, child care, care of the aged, and health services, and in basic community organization.

**Community Relations**

Response to threats to the status of Jews in other countries was an important factor in the creation of modern Jewish community relations agencies. The major current emphasis is on improvement of domestic group relations.

Each of the five major national Jewish community relations agencies serves a membership; directly, in the case of the American Jewish Committee, American Jewish Congress, and Jewish War Veterans, and indirectly, in the case of the Anti-Defamation League (for B'nai B'rith membership) and the Jewish Labor Committee (for trade union membership). Some of them also conduct foreign affairs activities and cultural programs, and issue publications of interest to circles wider than their own membership.

The American Jewish Committee and the Anti-Defamation League conduct activities utilizing mass media (radio, TV, movies, press, magazines, etc.), as well as specialized programs (interfaith and intercultural education, business and industry, labor, veterans, youth, minority groups, etc.). Both maintain networks of regional offices as two-way channels for the integration of their national and local programs.

The other three agencies concentrate on more specialized approaches: American Jewish Congress, on legal and legislative activities; Jewish Labor
Committee, on work with labor unions; and Jewish War Veterans, on work with veterans' groups. Interfaith and other community-relations activities are conducted also by congregational associations, although the major portions of their programs are centered on aid to the religious programs of affiliated congregations.

The National Community Relations Advisory Council serves as the coordinating and clearance agency for B'nai B'rith Anti-Defamation League, American Jewish Committee, American Jewish Congress, Jewish Labor Committee, Jewish War Veterans, National Council of Jewish Women, the three congregational associations, and 85 local and regional community relations councils.

The National Community Relations Advisory Council, B'nai B'rith Anti-Defamation League, American Jewish Committee, American Jewish Congress, Jewish Labor Committee, and Jewish War Veterans have participated in the cooperative budget review process of the Large City Budgeting Conference.

The five national operating agencies and NCRAC received $15.3 million in 1969, compared with $14.2 million in 1968. The increase was secured largely through independent fund raising in New York City by the American Jewish Committee and the Anti-Defamation League.

**Health**

Living conditions of Jews arriving in the United States at the close of the last century made for a high incidence of tuberculosis, and impelled the creation, between 1899 and 1914, of three national tuberculosis hospitals, a sanitarium, and a home for children of TB patients (as well as specialized arthritis hospital). They were built in Denver and Southern California because it was thought that the climate of these areas was helpful in TB cases.

These institutions came into existence before many of the present local Jewish hospitals were organized. Improvement in the health status of Jews and medical advances in TB therapy in recent years led to a shift of emphasis by the TB hospitals to include heart, cancer, research, and treatment of asthma in adults. However, TB still continued to represent a major share of day's care provided for all ailments.

Almost all fund raising by these hospitals is conducted independently. Income from federations amounts to about one-fifth of one per cent of the institutions' total income.

The Albert Einstein Medical School, under the sponsorship of Yeshiva University in New York City, began functioning in 1955. Its receipts in 1969 were $60.4 million, compared with $50.4 million in 1968. In 1968–69 its student enrollment was 470, and it awarded 94 M.D. degrees. An agreement was reached in 1969 between Montefiore Hospital and the hospital of Yeshiva University, involving operations of both facilities by Montefiore.
Hospital and availability of teaching facilities of both hospitals to the Einstein Medical School.

Income of the other four agencies in 1969 was $25.3 million, compared with $21.4 million in 1968. Two of the agencies (City of Hope, near Los Angeles, and National Jewish Hospital, in Denver) accounted for almost $21.9 million of the total for 1969.

**Service Agencies**

Basic services to individuals are provided by local agencies financed largely by federations and, in some fields, by community chests and United Funds. These local agencies need to know the experience of other communities and the results of national program planning. This need is met by five national organizations that furnish service to local Jewish community centers, programs for the Armed Forces, Jewish education, religion, and vocational guidance. These agencies serve as coordinating and consultative bodies for their respective fields.

The National Jewish Welfare Board (JWB) is the largest of these agencies. In 1969 it received $2,024,000 out of a total of $2,692,000 for the five agencies. In addition to the assistance it provides to Jewish community centers, JWB conducts a program of service to Jews in the Armed Forces and sponsors a number of Jewish cultural projects. The JWB financial plan is related to the magnitude of federation income for its Armed Services program, and community center budgets for its center services program. Since federations frequently provide funds to centers (as do community chests), JWB continues to look to federations for support of both of its basic programs.

The American Association for Jewish Education serves local communities with studies and consultation in educational trends, stimulation of student enrollment, recruitment and placement of teachers, and pedagogic materials. It also aids the National Council of Jewish Education, the professional organization of Jewish school administrators.

Other national service agencies are the Jewish Occupational Council, which serves local JVS agencies and national agencies concerned with Jewish occupational adjustment; the National Conference of Jewish Communal Service, which serves as a forum for exchange of experience of professional workers in all fields of Jewish communal service; and the Synagogue Council of America, which represents its affiliated Orthodox, Conservative, and Reform rabbinical and congregational associations in efforts to foster intergroup cooperation and relations with corresponding Christian bodies, as well as in their relations with governmental agencies.

The National Community Relations Advisory Council also provides service to 85 affiliated local community relations agencies.
Jewish Culture

The National Foundation for Jewish Culture was established in 1960 as an autonomous operation, with an associated Council of Jewish Cultural Agencies consisting of 16 participating agencies.

Its specific activities include a program of awards to scholars for research, earmarked grants to existing cultural agencies for high priority projects, provision of information on the Jewish culture, aid to the Council of Jewish Cultural Agencies process for joint cultural agency consultation, and information on Jewish cultural agencies.

The Memorial Foundation for Jewish Culture, financed from German reparations funds, allocated $260,400 in 1967-68 for activities in the United States. This included grants to the World Council of Jewish Education, several yeshivot, research grants to agencies, and a grant for projects documenting the Holocaust.

In addition to a number of small agencies dealing with specific aspects of Jewish cultural endeavors exclusively,25 major programs in the area of Jewish culture are conducted by agencies concentrating their efforts in other fields (American Jewish Committee, Jewish Welfare Board).

Fifteen agencies had a total income of $73.1 million in 1969: Brandeis University had $42.5 million; B'nai B'rith National Youth Service Appeal, $6.4 million; Yeshiva University programs (other than medical and religious), $20 million; Zionist Organization of America, $1.4 million. The remaining 11 agencies received $2.8 million in 1969.

Three of the agencies are institutions of higher learning: Brandeis University, Dropsie University and Jewish Teachers' Seminary and People's University. In addition, Yeshiva University offers university courses in the arts and sciences and maintains a medical school and theological seminary.

Research and scholarly publication programs are conducted by YIVO and by the Conference on Jewish Social Studies in the fields of sociology, economics, and linguistics; by the American Academy for Jewish Research; by the American Jewish Historical Society, American Jewish Archives, American Jewish History Center, and the Jewish Museum of the Jewish Theological Seminary in the fields of history and archives; by Histadruth Ivrit and Bitzaron in Hebraics. Population studies are conducted mainly by CJFWF and JWB.

The Jewish Publication Society publishes books of Jewish interest. The National Conference of Jewish Communal Service publishes a journal on social work developments. Dropsie University publishes a Jewish quarterly review. CJFWF issues research reports on community organization, health and welfare planning, campaigning and budgeting, as well as studies of specific local service agencies.

25 The field also includes agencies operated under Jewish auspices with general cultural programs, as well as programs with more specific Jewish content.
Reference yearbooks are published in a number of fields: The American Jewish Yearbook (published jointly by the American Jewish Committee and Jewish Publication Society) containing specialized articles on major developments in the United States and other countries, statistics, and directories; the Yearbook of Jewish Social Service (published by CJFWF), and the JWB Center Yearbook. CJFWF also publishes an annual summary of major program and financial developments in all fields of Jewish communal service for which data are available (Jewish Communal Services: Programs and Finances). JWB conducts activities designed to stimulate interest in Jewish books and music, and operates a Jewish lecture bureau.

B'nai B'rith National Youth Service Appeal (Hillel Foundations, B'nai B'rith Youth Organization, and B'nai B'rith Vocational Service) and the Jewish Chautauqua Society emphasize youth activities. BBNYSA agencies conduct local operations, coordinated on a regional and national level.

Religion

National religious agencies provide training of rabbis, cantors, Jewish educators, shohatim, and other religious functionaries; assist programs of religious congregations, including elementary Jewish education; and encourage the enlistment of religiously unaffiliated Jews.

Each of the three religious wings has its own rabbinical and congregational associations, with affiliated national associations of sisterhoods, men's clubs, and youth groups. Nationally, they attempt to help organize new congregations, and publish ritual and educational materials. The three wings are represented in the Synagogue Council of America. In 1968, the Reform congregations reported 224,000 family memberships and Conservative congregations over 231,000 family memberships. Orthodox congregations had enrolled well over 200,000 families. In addition, there were ancillary sisterhoods, brotherhoods, men's clubs, youth groups, and nonmember users of synagogues related to each of these networks of congregations.

The major seminaries rely extensively on associated congregations for their financial support, sometimes through per capita arrangements; but they also receive federation support. They generally campaign independently in larger cities and in communities where, in the view of federations, such programs should be completely a congregational responsibility.

The Hebrew Union College-Jewish Institute of Religion trains Reform rabbis; the Jewish Theological Seminary, Conservative rabbis, and Yeshiva University and several smaller institutions, Orthodox rabbis.

Most Orthodox yeshivot are located in New York City. Major yeshivot in other cities are: the Jewish University of America-Hebrew Theological College, in Chicago; the Rabbinical College of Telshe, in Cleveland; the Ner Israel Rabbinical College, in Baltimore; and the Chachmey Lublin Theologi-

The Reconstructionist Rabbinical College in Philadelphia was established in 1968.

Aid to religious day schools is a major function of the Mizrachi National Council for Torah Education, the United Lubavitcher Yeshivot, the National Council of Beth Jacob Schools, and Torah Umesorah.

Some programs conducted by the major seminaries involve interfaith activities designed to promote better understanding between Jews and Christians.

Yeshiva University combines a theological seminary and a school for Jewish educators with a liberal arts college, a medical school, and other graduate schools, including a social work school.

Thirteen national religious agencies received $25 million in 1969, compared with $21.6 million in 1968.

**Local Services**

Central communal sources (Jewish federations and Chest-United Funds) provided about $70 million for local Jewish services in 1968.

Jewish federations supplied about $48.4 million in 1968, compared with $44.6 million in 1967, to local Jewish services in health, family and child care, refugee aid, Jewish centers, Jewish education, care of the aged, vocational services, and community relations. Federations constituted the major source of contributed income for local Jewish agencies. Other sources of funds (service fees, public funds, and the like) exceeded contributions in most fields of service.

Nonsectarian community chests and United Funds provided an additional estimated $22 million in 1968, in most cases through Jewish federations, but in some cases directly to Jewish service agencies. Of this sum, $14.8 million was received in the 14 largest cities where over 75 per cent of United States Jews live.

Community chests generally restrict their support to agencies in the fields of health, family and child care, care of the aged, and Jewish centers. A substantial share of contributed communal income even in these areas comes from Jewish federations, particularly for health and care of the aged services. Federations also have the exclusive responsibility for sectarian activities in the fields of refugee care, Jewish education, and community relations.

The budgets of agencies in different fields of service vary widely, as does the proportion of these budgets provided by Jewish federations and community chests. This is reflected below in data for 1968 (except for centers and some nonreporting agencies, data are for 1967):

---

27 Includes Greater New York Fund and NYC United Hospital Fund.
Available data for 128 communities, for 1967 and 1968, show how central communal funds (federation and chest income) were distributed among various fields of local service (see Table 5). Federations provided roughly five-eighths, and community chests three-eighths of central communal funds received by local agencies in these communities; but these totals include many fields of service and agencies receiving no chest support. In the fields where chest funds are available there was approximate parity, in the aggregate, in federation and chest levels of financing. However, the federation's share of allocations was rising more than twice as much as the chest share. The combined rise in funds in 1968 was over 7 per cent.

Rises from 12 to 14 per cent in central community grants were experienced in 1968 in the fields of Jewish education and care of the aged, with rises of 6 to 8 per cent for recreation, family and child care, community relations, and vocational services. Hospital grants were almost stationary, and refugee care costs fell by 3 per cent.

The major sources of funds for local service agencies, other than central funds, are payments for service by users and public tax funds. Funds from these sources have risen more than community funds. In 1968 such communal grants constituted 2.4 per cent of total receipts of hospitals, and 6.7 per cent of funds for care of the aged, 10 per cent for Jewish education, 23.2 per cent for child care, 36.6 per cent for centers, 78.5 per cent for family services, and close to 100 per cent for refugee aid and local community relations programs.

An analysis of allocations for local services by 97 communities over a five-year period (1964–68) indicates significant changes:

Both chest and federation grants rose: the former by 26 per cent, the latter by 20 per cent. The federation share of allocations was stabilized at about 60 per cent during this period.

The sharpest rises in allocations since 1964 were for Jewish education
(43 per cent), centers (31 per cent), family, child care, care of the aged and community relations services (28 per cent), and employment services (24 per cent). Allocations for refugee care were stationary. Hospital allocations fell by 6 per cent.

A similar analysis for the decade 1959–68 indicates that chest grants rose by 45 per cent and federation grants by 46 per cent. The sharpest rises in that period were for Jewish education, 78 per cent; care of the aged, 71 per cent; centers, 69 per cent; family and child care service, 52 per cent; local community relations, 47 per cent; and employment services, 46 per cent. Allocations for refugee care fell by 18 per cent.

**Health**

Most local Jewish hospitals are in the largest centers of Jewish population. Fifteen of the 16 cities in the United States and Canada with a Jewish population of more than 40,000 have local Jewish hospitals; in the 15,000 to 40,000 population group, eight of 16 cities have local Jewish hospitals, with only three hospitals in smaller cities. As a result of this concentration of health services in the largest centers of Jewish population, local health allocations in 1968 averaged about 20 per cent of total combined allocations (federations plus United Funds) in the group of cities with populations over 40,000 (excluding New York City)—a decline from 26 per cent in 1963—as contrasted with 7 per cent for cities in the 15,000 to 40,000 population group, and less than one per cent for other, smaller cities.

In 1968 there were reports on 23,688 beds and bassinets in 66 general and special hospitals under local Jewish sponsorship. Federations and chests provided $11.5 million for local Jewish hospitals in the United States in 1968. A total of 6.5 million days' care was provided in 1968 by local (general and special) Jewish hospitals in the United States.

In recent years, "third party" payments for service (Blue Cross, tax-support) have borne the major share of increases, while central grants from federations have been rising moderately in some communities, and declining in others. Together with chest grants, federation allocations accounted for about 2 per cent of operating receipts in 1968. Payments for service to hospitals (individual patient fees and Blue Cross insurance) and tax support rose to $440 million in 1968 in 59 hospitals, or over 92 per cent of operating receipts. Government payments accounted for about $140 million of total service payments.

**Family and Child Care**

Family service agencies provide personal and family counseling, family life education, psychiatric services, and limited economic aid. An increasing
number of agencies provide homemaker services in relation to illness of parents or care to the aged in their own homes, and make available group treatment where this is indicated as potentially helpful. Activities of family service agencies are frequently conducted jointly with child-care programs and refugee services. Specialized Jewish casework agencies exist in most cities with Jewish populations over 5,000. As in the case of health programs, most services are provided on a local level, although there are several regional programs.

During 1968, 68 family agencies reported a total of about 75,000 open cases on their rolls, which were served directly, with about 54,000 cases closed during the year, and a monthly average active caseload of over 19,000 families.

A total of 6,912 children were under care during 1968 in 39 child-care agencies for which data were available. About 25 per cent of the children under care at the end of the year were in foster homes and 34 per cent in residential centers, with most of the remainder living at home, or with relatives.

Central communal allocations by federations and community chests for family and child-care services rose by 7 per cent in 1968. Such central allocations continued to account for about 78 per cent of total receipts for family agencies (including refugee service). Central allocations were 23 per cent of the receipts of child-care agencies, with over 57 per cent provided by public tax funds.

Refugees

Services to refugees in communities are financed locally, though they may be considered as extensions of an overseas problem. Postwar immigration to the United States began in volume late in 1946, reached its peak in 1949, and has declined since then, except for brief upturns. There was a parallel decline in local refugee costs for most of these years. Refugee costs accounted for only 1.4 per cent in 1968.

Because over half of the immigrants tend to settle in New York City, the largest share of refugee costs is borne by the New York Association for New Americans, financed by the national UJA. In the metropolitan area NYANA is the specialized refugee service agency. United Hias Service seeks to encourage resettlement in other communities, where the prospects for adjustment and self-support may be better than in New York City.

When immigrants arrive in these cities, economic aid and counseling is provided through local refugee programs, generally administered by the Jewish family agencies. In such arrangements, there is a sharing of overhead costs by these local agencies.

In 1968 aid was provided to a monthly average of 665 refugee families by 47 family agencies (excluding aid by NYANA). While this was about 5 per
cent of the active cases of these agencies, financial aid to refugees was 32 per cent of assistance given by these agencies to all families aided.

Centers, Camps, Youth Services

According to JWB, there were over 300 Jewish community centers, with a membership of about 743,000, in 1967. About 31 per cent of members were under 14 years of age, 18 per cent were 14 through 24, while about half were 25 or older.

Estimated total community-center expenditures in 1967 were about $40.7 million, compared with $37.2 million in 1966, exclusive of separate camping agencies. A decade earlier, in 1957, these expenditures had been $18.7 million. Federation and chest allocations to centers, camps, and other youth services rose by 7.8 per cent in 1968, and by 31.1 per cent in the five-year period 1964-68 (a rise of 69 per cent since 1959).

Although center fees tend to be kept at a level judged low enough to admit all who seek to use the facilities, the share of center income derived from fees, memberships, and other internal sources has increased in recent years, from 56 per cent in 1957 to 63 per cent in 1967, reflecting higher dues rates by new centers. Central community support from federations and community chests provided the balance of financing. In 1968 chests continued to provide greater support than federations in most cities.

Homes for the Aged

There were 77 homes for the aged, with 14,663 beds, in 1968. They cared for 18,690 residents who received 5 million days' care. Federations and chests provided 7 per cent of receipts, with 86 per cent secured from payments for service, including public funds. Over 52 per cent came from government sources, exclusive of OASDI funds paid by clients.

Aggregate federation allocations to homes for the aged rose by 13.5 per cent in 1968. They rose by about 28 per cent between 1964 and 1968 (a rise of 71 per cent since 1959), increasing as the proportion of aged in the population continued to grow.

Well over half of the residents in homes for the aged were over 80 years of age. Over four-fifths were over 75.

The impact of Medicare on homes for the aged was centered on those certified as hospitals under Medicare. The impact of Medicaid has varied greatly from state to state because of differences in levels of aid and cutbacks in these levels because of rising costs.

Receipts of about $76 million were reported for 1968 by the homes. Payments for service accounted for $64 million, including public funds. Federation and chest support was reported at $5.2 million. There were 12 homes which received support from neither source.
Jewish Education

The estimated gross enrollment of students in 1966–67\(^{30}\) was 540,000. Of these, 43 per cent attended one-day-a-week schools, 43 per cent were in two- to five-days-a-week schools, and almost 14 per cent in all-day schools. About 92 per cent of them were in schools under congregational auspices; communal schools accounted for 5 per cent of enrollment.

Over 90 per cent of children of elementary-school age, but only 16 per cent of children of secondary-school age, attended Jewish schools.

An earlier AAJE National Study of Jewish Education (issued in 1959) arrived at an estimated cost of “over $60 million” in 1958 for 553,600 pupils. The fact that this total was slightly above present estimates was offset by the subsequent decline of one-day-a-week schools and the growth of more costly, more intensive programs.

The consumer price index rose by about 31 per cent from 1958 to the end of 1969. Hence, the cost of Jewish education may have risen by as much as $20 million during that period. An estimate of “about 80 million” is of the grossest type and is advanced only in the current absence of more reliable data.

The major sources of support of pre-bar mitzvah education are congregational and parental. Financing of Jewish education is inseparable from congregational financing because of joint housing, joint staffing and the pivotal role of bar mitzvah preparation in Jewish education. Variations in scales of tuition fees are frequently related to variations in the inclusion of such fees in congregational membership dues. The extent of these variations in congregational dues, in tuition scales, in allowances toward tuition in dues, and the inseparability of congregational and educational costs have heretofore restricted the availability of meaningful data on financing of Jewish education under congregational auspices.

Jewish federations provide $8 million annually for Jewish education. The total budgets of the supported agencies are not reported, and data are not available on the shares of funds provided through congregations, with 92 per cent of enrollment under such auspices. Allocations to local Jewish schools and bureaus of Jewish education, reported by Jewish federations, were about $7.1 million outside New York City in 1968, a rise of 11.6 per cent from 1967. A gradual, steady increase in allocations to Jewish education occurred each year: they were 43 per cent higher in 1968 than they had been in 1964, and 78 per cent higher than in 1959. Payments by parents, either direct or through membership fees to congregations, provided the major source of income for primary education.

However, federations provided substantial shares of income for post-

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\(^{30}\) National Census of Jewish Schools conducted by American Association for Jewish Education.
bar mitzvah education, teacher training, and the coordination and common service functions performed by bureaus of Jewish education.

Federation grants in 1968 of $7.1 million for Jewish education outside New York City were 24 per cent of total local allocations from federation sources. Community chests do not provide funds for Jewish education.

Community Relations

Organized programs designed to improve intergroup relations and to deal with specific instances of antisemitism exist primarily in the large and intermediate communities. The local activities, financed by federations, received about $1.3 million in 1968 (outside New York City which is served mainly by national agencies)—a rise of 28 per cent since 1964 (a rise of 47 per cent since 1959).

In some areas, local and regional community-relations programs are financed by national agencies (mainly the B'nai B'rith Anti-Defamation League) as part of a national network of regional offices.

Employment and Vocational Services

These programs are designed to assist Jews in finding employment and to guide Jewish youth and others in selecting trades and professions. Jewish vocational agencies or departments of Jewish family services operate mainly in the larger cities. Federations provided about $2.4 million in 1968 (including New York City). In recent years, substantial supplementary income was received from government sources and service payments. About $4.9 million in annual noncontributed income was identified by the Jewish Occupational Council. A complementary program is provided by a network of vocational service bureaus financed by the B'nai B'rith National Youth Service Appeal, at a cost of over $0.5 million in 1968.

Local allocations for vocational programs increased by 6.4 per cent in 1968 outside New York City. The gain, since January 1964, was 24 per cent.

Changes in Financing Since 1959

The major changes in federation and chest support of local Jewish services in the ten-year period 1959–1968 are briefly noted. Only health and refugee costs fell, by $0.1 million each. The major rises were for:

- Recreational services, about $5.0 million;
- Family and child-care services, over $3.6 million;
- Jewish education, almost $3.0 million;
- Care of the aged, about $1.7 million;
- Employment and vocational services, about $0.5 million;
- Local community relations, almost $0.4 million.

Of total rises of about $14.0 million since 1959, chests provided about $5.5 million; the balance of $8.5 million was provided by federations.
Almost three-quarters of the rises ($10 million) were in fields generally eligible for chest support. The rise in chest support ($5.5 million) in these areas was supplemented by federations for the difference ($4.5 million), and the balance of federation rise in support ($4.0 million) went to fields receiving federation support exclusively—mainly Jewish education, which received $3.0 million.

With a rise in the price level of about 20 per cent in this decade, the constant value of the dollar support provided to hospitals and to refugee care sharply decreased, while the increases in the other fields of service would need to be deflated in keeping with price level changes during 1959–68. As a result, the 46 per cent rise in local allocations during this decade would be closer to a 26 per cent rise, after adjustment for changes in the price level.

S. P. Goldberg
### TABLE 1. AMOUNTS RAISED IN CENTRAL JEWISH COMMUNITY CAMPAIGNS 1939–1969

*(Estimates in Millions of Dollars)*

<table>
<thead>
<tr>
<th>Year</th>
<th>Total</th>
<th>NYUJA</th>
<th>FJPNY</th>
<th>Total</th>
<th>Other Cities</th>
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<td>$6.6</td>
<td>$6.0</td>
<td>$12.6</td>
<td>$15.8</td>
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<tr>
<td>1940</td>
<td>27.0</td>
<td>5.2</td>
<td>6.1</td>
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<td>15.7</td>
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<tr>
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<td>5.0</td>
<td>6.4</td>
<td>11.4</td>
<td>16.8</td>
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<td>4.7</td>
<td>7.1</td>
<td>11.8</td>
<td>17.5</td>
</tr>
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<td>1943</td>
<td>35.0</td>
<td>7.0</td>
<td>6.6</td>
<td>13.6</td>
<td>21.4</td>
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<td>18.9</td>
<td>28.1</td>
</tr>
<tr>
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<td>9.8</td>
<td>22.4</td>
<td>34.9</td>
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<tr>
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<td>32.8</td>
<td>11.8</td>
<td>44.6</td>
<td>87.1</td>
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<td>38.2</td>
<td>13.2</td>
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<td>54.0</td>
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<td>13.5</td>
<td>44.6</td>
<td>87.1</td>
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<td>13.6</td>
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<td>39.7</td>
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<td>15.6</td>
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<td>89.9</td>
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<td>79.9</td>
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<td>17.3</td>
<td>45.2</td>
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<td>17.6</td>
<td>43.8</td>
<td>80.9</td>
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<td>25.6</td>
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<td>44.3</td>
<td>82.4</td>
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<td>26.9</td>
<td>19.4</td>
<td>46.3</td>
<td>86.3</td>
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<td>27.0</td>
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<td>49.0</td>
<td>124.0</td>
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<tr>
<td>1968 Regular</td>
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<td>30.5</td>
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<td>Emergency *</td>
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<td>21.1</td>
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<td>1969 Regular</td>
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<td>33.3</td>
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<td>55.6</td>
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<tr>
<td>Emergency *</td>
<td>103.0</td>
<td>23.9</td>
<td>—</td>
<td>23.9</td>
<td>79.1</td>
</tr>
</tbody>
</table>

**Total:** 1939–1969 .... $3,896.5 $903.5 $445.3 $1,348.8 $2,547.7

* Total pledges exclude amounts raised annually in smaller cities having no Welfare Funds but include substantial multiple-city gifts which are duplications as between New York City and the remainder of the country. Estimates for some prior years were adjusted by NYUJA in 1967 to secure greater year-to-year comparability. Excludes capital fund campaigns of the Federation of Jewish Philanthropies of New York: $3 million in 1943, $13.5 million in 1945 and $16.5 million in 1949, and about $152 million in 1961–1969 including other non-campaign income and endowment funds of beneficiary agencies. Also excludes some endowment funds and capital fund raising by Federations for local agencies outside New York City.

* Provisional estimates; excludes Israel Education Fund of the UJA with pledges of about $30 million in 1965–69. Total for both regular and IEF campaigns in 1967 was $319 million, $236 million in 1968, and $268 million in 1969. Data are subject to adjustment for inter-city duplications and include some allowances by UJA for subsequent shrinkage.
TABLE 1-A. ESTIMATED ANNUAL LEVEL OF INCOME IN 1968 OF JEWISH COMMUNAL SERVICES IN U.S.  
(In millions of dollars)

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Welfare Fund Contributions (excluding capital funds)</td>
<td>$153.2</td>
</tr>
<tr>
<td>Plus: Israel Emergency Fund of UJA</td>
<td>$83.0</td>
</tr>
<tr>
<td>2. Grants by United Funds and Community Chests</td>
<td>$22.0</td>
</tr>
<tr>
<td>3. Other Contributions to National and Overseas Agencies (including capital funds)</td>
<td>$100.6d</td>
</tr>
<tr>
<td>4. Other Income of National and Overseas Agencies</td>
<td>$110.8</td>
</tr>
<tr>
<td>5. Hospital Income including Research Funds (excluding 1 and 2)</td>
<td>$483.5e</td>
</tr>
<tr>
<td>6. Family Service Income (excluding 1 and 2)</td>
<td>$3.5</td>
</tr>
<tr>
<td>7. Child Care Income (excluding 1 and 2)</td>
<td>$14.2</td>
</tr>
<tr>
<td>8. Jewish Vocational Service (excluding 1 and 2)</td>
<td>$4.9e</td>
</tr>
<tr>
<td>9. Aged Care Income (excluding 1 and 2)</td>
<td>$70.8</td>
</tr>
<tr>
<td>10. Center Income (excluding 1 and 2)a</td>
<td>$25.8</td>
</tr>
<tr>
<td>11. Jewish Education Income (excluding 1)b</td>
<td>$72.0</td>
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<td></td>
<td>$1,144.3</td>
</tr>
</tbody>
</table>

[This excludes mainly endowment income in most communities; local capital-fund campaigns, and internal congregational operating expenses.]

a JWB Yearbook, Volume XVIII, 1969.
b Approximate; based on revision of estimate in National Study of Jewish Education, less welfare fund allocations. See text.
c Understated: excludes some nonreporting hospitals.
d This sum includes operating funds, restricted funds and capital funds.
### TABLE 2. STATE OF ISRAEL BONDS, 1951–1969

(\textit{In Thousands of Dollars})

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Cash Sales**</th>
<th>Sales in U.S.</th>
<th>Sales Abroad</th>
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</thead>
<tbody>
<tr>
<td>1951 (May 1-Dec. 31) ..</td>
<td>$52,647</td>
<td>$52,506</td>
<td>$141</td>
</tr>
<tr>
<td>1952</td>
<td>47,521</td>
<td>46,516</td>
<td>1,005</td>
</tr>
<tr>
<td>1953</td>
<td>36,861</td>
<td>31,551</td>
<td>5,310</td>
</tr>
<tr>
<td>1954</td>
<td>40,406</td>
<td>34,361</td>
<td>6,045</td>
</tr>
<tr>
<td>1955</td>
<td>43,507</td>
<td>36,681</td>
<td>6,826</td>
</tr>
<tr>
<td>1956</td>
<td>54,525</td>
<td>45,699</td>
<td>8,826</td>
</tr>
<tr>
<td>1957</td>
<td>49,854</td>
<td>40,696</td>
<td>9,158</td>
</tr>
<tr>
<td>1958</td>
<td>46,541</td>
<td>37,763</td>
<td>8,778</td>
</tr>
<tr>
<td>1959</td>
<td>52,265</td>
<td>42,628</td>
<td>9,637</td>
</tr>
<tr>
<td>1960</td>
<td>51,965</td>
<td>41,390</td>
<td>10,575</td>
</tr>
<tr>
<td>1961</td>
<td>57,405</td>
<td>45,287</td>
<td>12,118</td>
</tr>
<tr>
<td>1962</td>
<td>58,125</td>
<td>46,396</td>
<td>11,729</td>
</tr>
<tr>
<td>1963</td>
<td>69,221</td>
<td>55,500</td>
<td>13,721</td>
</tr>
<tr>
<td>1964</td>
<td>85,460</td>
<td>70,356</td>
<td>15,104</td>
</tr>
<tr>
<td>1965</td>
<td>91,564</td>
<td>76,656</td>
<td>14,908</td>
</tr>
<tr>
<td>1966</td>
<td>91,150</td>
<td>76,176</td>
<td>14,974</td>
</tr>
<tr>
<td>1967</td>
<td>217,547</td>
<td>189,967</td>
<td>27,580</td>
</tr>
<tr>
<td>1968</td>
<td>130,495</td>
<td>107,019</td>
<td>23,476</td>
</tr>
<tr>
<td>1969</td>
<td>159,042</td>
<td>131,701</td>
<td>27,341</td>
</tr>
</tbody>
</table>

** Sub-Total Sales $1,436,100*  $1,208,849  $227,252
Less Redemptions 652,147
Total Outstanding at November 30, 1969 $783,954

* Redemption of bonds issued in earlier years began to fall due beginning May 1, 1963. As a result of redemption at maturity, for investment, for tourism and for payment of philanthropic pledges and the like, outstanding bonds held by the public at the end of November 1969 had been reduced to $784 million. Redemptions included about $284 million at maturity; about $111 million for conversion for investment purposes; and about $100 million (including accrued interest) in payment of pledges and allocations, received by UJA from 1952 through 1969.

** Excludes conversions of $24.8 million of earlier issues to Development Investment issue. Data for 1968 excludes conversions of $37.0 million.
TABLE 3. DISTRIBUTION TO BENEFICIARIES OF FUNDS RAISED (EXCLUDING ISRAEL EMERGENCY FUND*) BY JEWISH FEDERATIONS

(Estimates in thousands of dollars)

<table>
<thead>
<tr>
<th>TOTAL AMOUNT</th>
<th>Total</th>
<th>New York City</th>
<th>Other Cities</th>
</tr>
</thead>
<tbody>
<tr>
<td>BUDGETED TO BENEFICIARIES (c, d)</td>
<td>1968</td>
<td>1967</td>
<td>1968</td>
</tr>
<tr>
<td></td>
<td>$122,869</td>
<td>$115,832</td>
<td>$37,737</td>
</tr>
<tr>
<td>Per cent</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
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<tr>
<td>Overseas Agencies</td>
<td>69,142</td>
<td>66,101</td>
<td>19,925</td>
</tr>
<tr>
<td>Per cent</td>
<td>56.3</td>
<td>57.1</td>
<td>52.8</td>
</tr>
<tr>
<td>United Jewish Appeal</td>
<td>66,044</td>
<td>63,026</td>
<td>19,500</td>
</tr>
<tr>
<td>Per cent</td>
<td>53.8</td>
<td>54.4</td>
<td>51.7</td>
</tr>
<tr>
<td>Other Overseas</td>
<td>3,098</td>
<td>3,075</td>
<td>425</td>
</tr>
<tr>
<td>Per cent</td>
<td>2.5</td>
<td>2.7</td>
<td>1.1</td>
</tr>
<tr>
<td>National Agencies</td>
<td>4,886</td>
<td>4,705</td>
<td>390</td>
</tr>
<tr>
<td>Per cent</td>
<td>4.0</td>
<td>4.1</td>
<td>1.0</td>
</tr>
<tr>
<td>Community Relations</td>
<td>2,658</td>
<td>2,529</td>
<td>—</td>
</tr>
<tr>
<td>Per cent</td>
<td>2.2</td>
<td>2.2</td>
<td>—</td>
</tr>
<tr>
<td>Health and Welfare</td>
<td>23</td>
<td>24</td>
<td>—</td>
</tr>
<tr>
<td>Per cent</td>
<td>f</td>
<td>f</td>
<td>—</td>
</tr>
<tr>
<td>Cultural</td>
<td>552</td>
<td>508</td>
<td>—</td>
</tr>
<tr>
<td>Per cent</td>
<td>0.4</td>
<td>0.4</td>
<td>—</td>
</tr>
<tr>
<td>Religious</td>
<td>275</td>
<td>254</td>
<td>—</td>
</tr>
<tr>
<td>Per cent</td>
<td>0.2</td>
<td>0.2</td>
<td>—</td>
</tr>
<tr>
<td>Service Agencies</td>
<td>1,379</td>
<td>1,390</td>
<td>390</td>
</tr>
<tr>
<td>Per cent</td>
<td>1.1</td>
<td>1.2</td>
<td>1.0</td>
</tr>
<tr>
<td>Local Operating Needs</td>
<td>46,453</td>
<td>42,752</td>
<td>17,422</td>
</tr>
<tr>
<td>Per cent</td>
<td>37.8</td>
<td>36.9</td>
<td>46.2</td>
</tr>
<tr>
<td>Local Refugee Care</td>
<td>657</td>
<td>686</td>
<td>—</td>
</tr>
<tr>
<td>Per cent</td>
<td>0.5</td>
<td>0.6</td>
<td>—</td>
</tr>
<tr>
<td>Local Capital Needs</td>
<td>1,727</td>
<td>1,586</td>
<td>—</td>
</tr>
<tr>
<td>Per cent</td>
<td>1.4</td>
<td>1.4</td>
<td>—</td>
</tr>
</tbody>
</table>

* For gross estimated collections see Table 1. Net amounts comparable to data in this table will be available after actual shrinkage and collections are determined by experience: By early 1970, about $172.2 million of the 1967 Israel Emergency Fund had been collected in relation to pledges of about $173 million.

a Based upon communities, which are currently CJFWF members, and some smaller cities, which are not CJFWF members but had been included in the base group of communities used in 1948 when this statistical series was started. Minor differences in amounts and percentages due to rounding. Community chest support excluded from this table, but included in Tables 5, 6.

b Figures for New York include the United Jewish Appeal of Greater New York and Federation of Jewish Philanthropies. Local refugee costs in New York City are borne by NYANA, a direct beneficiary of UJA nationally. Most overseas and domestic agencies which are normally included in welfare funds in other cities conduct their own campaigns in New York. The New York UJA included the following beneficiaries (in addition to the national UJA): United Hias Service and National Jewish Welfare Board (JWB). Data for New York UJA based on estimates of distribution of 1968 and 1967 campaign proceeds, regardless of year in which cash is received.

c The difference between this amount and "total raised" in Table 1 represents mainly "shrinkage" allowance for nonpayment of pledges, campaign and administrative expenses, elimination of duplicating multiple-city gifts, and contingency or other reserves.

d Includes small undistributed amounts in "total" and "other cities" columns.

e NYANA is included in UJA totals.

f Less than .05 of one per cent.
### TABLE 3-A. DISTRIBUTION TO FIELDS OF SERVICE OF FUNDS RAISED (EXCLUSIVE OF ISRAEL EMERGENCY FUND)

**BY JEWISH FEDERATIONS**

(Excludes New York City)

<table>
<thead>
<tr>
<th>Field of Service</th>
<th>Total 1968</th>
<th>Total 1967</th>
<th>Under 5,000**</th>
<th>5,000--15,000**</th>
<th>15,000--40,000**</th>
<th>40,000 and Over**</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>TOTAL AMOUNT BUDGETED</strong></td>
<td>$85,131,598</td>
<td>$80,209,063</td>
<td>$9,646,938</td>
<td>$9,394,295</td>
<td>$12,280,709</td>
<td>$11,674,006</td>
</tr>
<tr>
<td>Per Cent</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
</tr>
<tr>
<td>Overseas Agencies</td>
<td>49,216,976</td>
<td>47,310,717</td>
<td>7,214,745</td>
<td>7,263,573</td>
<td>7,768,836</td>
<td>7,395,611</td>
</tr>
<tr>
<td>Per Cent</td>
<td>57.8</td>
<td>59.0</td>
<td>74.8</td>
<td>77.3</td>
<td>63.3</td>
<td>64.3</td>
</tr>
<tr>
<td>United Jewish Appeal</td>
<td>46,544,434</td>
<td>44,725,671</td>
<td>6,876,525</td>
<td>6,944,491</td>
<td>7,368,711</td>
<td>6,994,425</td>
</tr>
<tr>
<td>Per Cent</td>
<td>54.7</td>
<td>55.8</td>
<td>71.3</td>
<td>73.9</td>
<td>60.0</td>
<td>59.9</td>
</tr>
<tr>
<td>Other Overseas</td>
<td>2,672,542</td>
<td>2,585,046</td>
<td>338,200</td>
<td>319,082</td>
<td>399,675</td>
<td>401,186</td>
</tr>
<tr>
<td>Per Cent</td>
<td>3.1</td>
<td>3.2</td>
<td>3.5</td>
<td>3.4</td>
<td>3.3</td>
<td>3.4</td>
</tr>
<tr>
<td>National Agencies</td>
<td>4,495,856</td>
<td>4,249,863</td>
<td>529,689</td>
<td>491,444</td>
<td>694,212</td>
<td>687,295</td>
</tr>
<tr>
<td>Per Cent</td>
<td>5.3</td>
<td>5.3</td>
<td>5.5</td>
<td>5.2</td>
<td>5.6</td>
<td>5.9</td>
</tr>
<tr>
<td>Community Relations</td>
<td>2,657,739</td>
<td>2,528,897</td>
<td>242,614</td>
<td>224,122</td>
<td>379,498</td>
<td>370,766</td>
</tr>
<tr>
<td>Per Cent</td>
<td>3.1</td>
<td>3.2</td>
<td>2.5</td>
<td>2.4</td>
<td>3.1</td>
<td>3.2</td>
</tr>
<tr>
<td>Health and Welfare</td>
<td>22,936</td>
<td>24,012</td>
<td>11,251</td>
<td>10,039</td>
<td>6,327</td>
<td>7,715</td>
</tr>
<tr>
<td>Per Cent</td>
<td>0.3</td>
<td>0.1</td>
<td>0.1</td>
<td>0.1</td>
<td>0.1</td>
<td>0.1</td>
</tr>
<tr>
<td>Cultural</td>
<td>551,838</td>
<td>508,239</td>
<td>64,284</td>
<td>56,853</td>
<td>68,728</td>
<td>67,816</td>
</tr>
<tr>
<td>Per Cent</td>
<td>0.6</td>
<td>0.6</td>
<td>0.7</td>
<td>0.6</td>
<td>0.6</td>
<td>0.6</td>
</tr>
<tr>
<td>Religious</td>
<td>274,701</td>
<td>253,883</td>
<td>120,812</td>
<td>114,926</td>
<td>90,767</td>
<td>98,232</td>
</tr>
<tr>
<td>Per Cent</td>
<td>0.3</td>
<td>0.3</td>
<td>1.3</td>
<td>1.2</td>
<td>0.7</td>
<td>0.8</td>
</tr>
<tr>
<td>Service Agencies</td>
<td>988,647</td>
<td>934,832</td>
<td>90,728</td>
<td>85,504</td>
<td>148,892</td>
<td>142,766</td>
</tr>
<tr>
<td>Per Cent</td>
<td>1.2</td>
<td>1.2</td>
<td>0.9</td>
<td>0.9</td>
<td>1.2</td>
<td>1.2</td>
</tr>
<tr>
<td>Local Operating Needs</td>
<td>29,031,428</td>
<td>26,374,401</td>
<td>1,645,149</td>
<td>1,417,241</td>
<td>3,421,023</td>
<td>3,183,103</td>
</tr>
<tr>
<td>Per Cent</td>
<td>34.1</td>
<td>32.9</td>
<td>17.1</td>
<td>15.1</td>
<td>27.9</td>
<td>27.3</td>
</tr>
<tr>
<td>Local Refugee Care</td>
<td>65,739</td>
<td>686,251</td>
<td>—</td>
<td>—</td>
<td>43,674</td>
<td>51,026</td>
</tr>
<tr>
<td>Per Cent</td>
<td>0.8</td>
<td>0.9</td>
<td>0.9</td>
<td>0.9</td>
<td>0.9</td>
<td>0.9</td>
</tr>
<tr>
<td>Local Capital Needs</td>
<td>1,726,500</td>
<td>1,585,742</td>
<td>257,175</td>
<td>221,369</td>
<td>350,518</td>
<td>355,575</td>
</tr>
<tr>
<td>Per Cent</td>
<td>2.0</td>
<td>2.0</td>
<td>2.0</td>
<td>2.4</td>
<td>2.8</td>
<td>3.0</td>
</tr>
</tbody>
</table>

* Includes small undistributed amounts.

** Includes Jewish Population.

† Less than .05 of one per cent.

The difference between totals budgeted for beneficiaries and gross budgeted for all purposes represents "shrinkage" allowance for non-payment of pledges, campaign and administrative expenses and contingency on other reserves. The difference between what a community may budget for all purposes (its gross budget) and totals raised may also reflect the extent that the budgeted amounts may include funds on hand from previous campaigns (reserves, etc.). Minor differences in amounts and percentages due to rounding.
TABLE 4. ESTIMATED DISTRIBUTION OF FEDERATION AND CHEST ALLOCATIONS TO LOCAL SERVICES IN 1968 AND 1967
(In Millions of Dollars)

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Fields Receiving Chest Support</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Centers, Camps, Youth Services</td>
<td>$18.5</td>
<td>$17.1</td>
<td>$4.9</td>
<td>$4.5</td>
<td>$13.6</td>
<td>$12.6</td>
</tr>
<tr>
<td>Family and Child Care</td>
<td>17.0</td>
<td>15.8</td>
<td>5.8</td>
<td>5.4</td>
<td>11.2</td>
<td>10.4</td>
</tr>
<tr>
<td>Hospitals and Health</td>
<td>11.8</td>
<td>11.9</td>
<td>4.8</td>
<td>4.8</td>
<td>7.0</td>
<td>7.1</td>
</tr>
<tr>
<td>Aged</td>
<td>5.4</td>
<td>4.7</td>
<td>1.2</td>
<td>1.0</td>
<td>4.2</td>
<td>3.7</td>
</tr>
<tr>
<td><strong>SUB-TOTAL</strong></td>
<td>$52.7</td>
<td>$49.5</td>
<td>$16.7</td>
<td>$15.7</td>
<td>$36.0</td>
<td>$33.8</td>
</tr>
<tr>
<td>Less: Provided by Chests</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(exclusive of Administration)</td>
<td>$20.6</td>
<td>$19.8</td>
<td>$2.1</td>
<td>$2.0</td>
<td>$18.5</td>
<td>$17.8</td>
</tr>
<tr>
<td>Provided by Federations</td>
<td>$32.1</td>
<td>$29.7</td>
<td>$14.6</td>
<td>$13.7</td>
<td>$17.5</td>
<td>$16.0</td>
</tr>
<tr>
<td>Chest to Federation for</td>
<td>$0.9</td>
<td>$0.9</td>
<td>$0.4</td>
<td>$0.4</td>
<td>$0.5</td>
<td>$0.5</td>
</tr>
<tr>
<td>Local Administration</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>SUB-TOTAL</strong></td>
<td>$16.3</td>
<td>$14.9</td>
<td>$3.1</td>
<td>$3.0</td>
<td>$13.2</td>
<td>$11.9</td>
</tr>
<tr>
<td><strong>Fields Receiving Only Federation Support</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Employment Services</td>
<td>$2.4</td>
<td>$2.3</td>
<td>$0.8</td>
<td>$0.8</td>
<td>$1.6</td>
<td>$1.5</td>
</tr>
<tr>
<td>Jewish Education</td>
<td>8.0</td>
<td>7.1</td>
<td>0.9</td>
<td>0.8</td>
<td>7.1</td>
<td>6.3</td>
</tr>
<tr>
<td>Refugee Aid</td>
<td>0.8</td>
<td>0.7</td>
<td>a a</td>
<td>a</td>
<td>0.8</td>
<td>0.7</td>
</tr>
<tr>
<td>Community Relations</td>
<td>1.3</td>
<td>1.1</td>
<td>b b</td>
<td>b</td>
<td>1.3</td>
<td>1.2</td>
</tr>
<tr>
<td>Local Capitalc</td>
<td>1.7</td>
<td>1.6</td>
<td>c c</td>
<td>c</td>
<td>1.7</td>
<td>1.6</td>
</tr>
<tr>
<td>Other</td>
<td>2.1</td>
<td>2.0</td>
<td>1.4</td>
<td>1.4</td>
<td>0.7</td>
<td>0.6</td>
</tr>
<tr>
<td><strong>SUB-TOTAL</strong></td>
<td>$16.3</td>
<td>$14.9</td>
<td>$3.1</td>
<td>$3.0</td>
<td>$13.2</td>
<td>$11.9</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>$69.9</td>
<td>$65.7</td>
<td>$20.2</td>
<td>$19.1</td>
<td>$49.7</td>
<td>$46.2</td>
</tr>
<tr>
<td>Provided by Federations</td>
<td>$48.4</td>
<td>$44.6</td>
<td>$17.7</td>
<td>$16.7</td>
<td>$30.7</td>
<td>$27.9</td>
</tr>
<tr>
<td>Provided by Chests&lt;sup&gt;d&lt;/sup&gt;</td>
<td>21.5</td>
<td>20.7</td>
<td>2.5</td>
<td>2.4</td>
<td>19.0</td>
<td>18.3</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>$69.9</td>
<td>$65.7</td>
<td>$20.2</td>
<td>$19.1</td>
<td>$49.7</td>
<td>$46.2</td>
</tr>
</tbody>
</table>

<sup>a</sup> About $0.7 million provided annually by NYANA, financed by UJA.

<sup>b</sup> Provided mainly by national agencies.

<sup>c</sup> Most capital campaigns are excluded because they are conducted apart from annual campaigns; Chest funds in non-federated cities are also excluded.

<sup>d</sup> Includes in N.Y.C. grants by Greater New York Fund and United Hospital Fund to federated agencies. In addition non-federated agencies receive about $0.5 million annually.
### Table 5. Distribution of Federation Allocations*, Including Chest Funds for Local Services in 128 Communities, 1967, 1968

*(Excludes New York City)*

<table>
<thead>
<tr>
<th>Service Type</th>
<th>1967 Amount</th>
<th>1967 Per Cent</th>
<th>1968 Amount</th>
<th>1968 Per Cent</th>
<th>Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>Health</td>
<td>$7,077,294</td>
<td>15.8%</td>
<td>$7,047,487</td>
<td>14.7%</td>
<td>-0.4%</td>
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<tr>
<td>Family, Child Service</td>
<td>10,411,423</td>
<td>23.3%</td>
<td>11,158,067</td>
<td>23.3%</td>
<td>+7.2%</td>
</tr>
<tr>
<td>Centers, Camps, Youth Services</td>
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</tr>
<tr>
<td>Aged Care</td>
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<td>8.3%</td>
<td>4,215,394</td>
<td>8.8%</td>
<td>+13.5%</td>
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<tr>
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<tr>
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<td>+8.6%</td>
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<tr>
<td>Other</td>
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<td>+15.5%</td>
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<td>550,532</td>
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<td><strong>Total</strong></td>
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<td><strong>$47,923,019</strong></td>
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### Sources of Income

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<td>19,020,339</td>
<td>39.7%</td>
<td>+3.7%</td>
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</table>

*a* Includes Chest allocations for administration of local services which are part of total administrative and fund raising costs ($12,253,076 in 1967 and $12,722,815 in 1968) reported for these 128 cities. Federation allocations for administration of local services are not shown in this Table because administrative and fund raising costs cannot be segregated between local and non-local programs.
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<td>$1,742,737</td>
<td>$5,785,481</td>
<td>$6,140,178</td>
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</tbody>
</table>

* Jewish population.

* This table includes Chest allocations for administration of local services which are part of administrative and fund raising costs ($12,253,076 in 1967 and $12,722,815 in 1968) reported for these 128 cities. Federation allocations toward administration of local services are not shown in this Table because administrative and fund raising costs cannot be segregated between local and non-local programs.

1967                  | 1968
---|---
Total Admin. and Fund Raising Costs | $12,253,076 | $12,722,815
Under 5,000             | 599,741     | 555,818
5,000-15,000            | 1,870,678   | 1,964,177
15,000-40,000           | 1,990,162   | 2,176,133
40,000 and Over         | 7,852,495   | 8,026,147
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<thead>
<tr>
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<th>(59) Under 5,000**</th>
<th>(37) 5,000–15,000**</th>
<th>(19) 15,000–40,000**</th>
<th>(13) 40,000 and over**</th>
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<td></td>
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<td>Chest to Fed. for Local</td>
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</table>

* Slight difference due to rounding.
** Jewish population.
† Less than .05 of one per cent.
For all other footnotes see Table 5-A.
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<tr>
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<td></td>
<td>Amount</td>
<td>Per</td>
<td>Amount</td>
<td>Per</td>
<td>Amount</td>
<td>Per</td>
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<td>9,487</td>
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<td>1,396</td>
<td>3.6</td>
<td>1,476</td>
<td>3.6</td>
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<td>2.6</td>
<td>1,082</td>
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<td>534</td>
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<td>$39,037</td>
<td>100.0</td>
<td>$41,371</td>
<td>100.0</td>
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</table>

**Sources of Income**

| Federations              | $22,303 | 59.3 |
| Chests                   | 15,287  | 40.7 |

* Includes both federation and community chest fund; excludes New York City.
** Slight differences due to rounding.
† Administrative costs of Federations are not segregated between local and non-local programs. The total Chest participation in these costs represents about four per cent of total administrative costs for these cities.
‡ During this period the United States consumer price index rose by about 9 per cent.
### TABLE 6-A. DISTRIBUTION OF FEDERATION ALLOCATIONS* FOR LOCAL SERVICES IN 97 COMMUNITIES, 1964, 1968

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<td>Total (37)</td>
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<td>(30)</td>
<td>(17)</td>
<td>(13)</td>
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<td>5,000-15,000</td>
<td>15,000-40,000</td>
<td>40,000 and Over</td>
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<td>1,317,613</td>
<td>1,258,210</td>
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<td>1,892,671</td>
<td>1,396,033</td>
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<td>2,375,386</td>
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<td>$6,662,177</td>
<td>$26,914,532</td>
<td>$33,062,640</td>
</tr>
</tbody>
</table>

**Sources of Income**

- Chests: 15,287,037 18,298,693 439,080 411,848 2,174,653 2,569,220 2,913,973 3,328,412 9,759,329 11,989,213

* Includes both Federation and Community Chest funds; excludes New York City.

** Jewish population.

† See similar note Table 6.
<table>
<thead>
<tr>
<th></th>
<th>Total (97)</th>
<th>Under 5,000**</th>
<th>5,000–15,000**</th>
<th>15,000–40,000**</th>
<th>40,000 and Over</th>
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<td>0.5</td>
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<td>11.5</td>
<td>24.3</td>
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<td>22.7</td>
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<td>Centers, Camps, Youth Services</td>
<td>25.8 27.5</td>
<td>67.5</td>
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<td>2.4</td>
</tr>
<tr>
<td>Other</td>
<td>1.3 1.5</td>
<td>1.6</td>
<td>1.6</td>
<td>0.3</td>
<td>1.4</td>
</tr>
<tr>
<td>Chest to Fed. Local Administration†</td>
<td>1.2 1.1</td>
<td>—</td>
<td>1.5</td>
<td>2.9</td>
<td>0.9</td>
</tr>
<tr>
<td>TOTAL‡</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
</tr>
<tr>
<td>Sources of Income</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Federations</td>
<td>59.3</td>
<td>60.8</td>
<td>46.4</td>
<td>47.0</td>
<td>63.7</td>
</tr>
<tr>
<td>Chests</td>
<td>40.7</td>
<td>39.2</td>
<td>53.6</td>
<td>53.0</td>
<td>36.3</td>
</tr>
</tbody>
</table>

* See Table 6-A.
** Jewish population.
* Less than .05 of one per cent.
† See similar note Table 6.
‡ Slight difference due to rounding.
TABLE 6-C. DISTRIBUTION OF FEDERATION ALLOCATIONS FOR LOCAL SERVICES IN 91 COMMUNITIES, 1959, 1968
(Amounts in Thousands of Dollars)

<table>
<thead>
<tr>
<th>Service</th>
<th>1959</th>
<th>1968</th>
<th>Index of Change 1959—100%</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Amount</td>
<td>Per Cent</td>
<td>Amount</td>
</tr>
<tr>
<td>Health</td>
<td>$7,112</td>
<td>23.1</td>
<td>$7,000</td>
</tr>
<tr>
<td>Family and Child Services</td>
<td>6,884</td>
<td>22.4</td>
<td>10,463</td>
</tr>
<tr>
<td>Centers, Camps, Youth Services</td>
<td>7,165</td>
<td>23.3</td>
<td>12,136</td>
</tr>
<tr>
<td>Aged Care</td>
<td>2,317</td>
<td>7.5</td>
<td>3,974</td>
</tr>
<tr>
<td>Employment and Guidance</td>
<td>1,105</td>
<td>3.6</td>
<td>1,617</td>
</tr>
<tr>
<td>Jewish Education</td>
<td>3,801</td>
<td>12.3</td>
<td>6,766</td>
</tr>
<tr>
<td>Refugee Care</td>
<td>739</td>
<td>2.4</td>
<td>607</td>
</tr>
<tr>
<td>Community Relations</td>
<td>783</td>
<td>2.5</td>
<td>1,150</td>
</tr>
<tr>
<td>Other</td>
<td>487</td>
<td>1.6</td>
<td>624</td>
</tr>
<tr>
<td>Chest to Fed. Local Administration†</td>
<td>406</td>
<td>1.3</td>
<td>551</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$30,800</td>
<td>100.0</td>
<td>$44,888</td>
</tr>
</tbody>
</table>

Sources of Income

- Federations: $18,541 60.2  $27,087 60.3  146.1
- Chests: 12,259 39.8  17,801 39.7  145.2

- Includes both Federation and Community Chest Funds; excludes New York City.
- ** Slight difference due to rounding.
- † Administrative costs of Federations are not segregated between local and non-local programs.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>UJA &amp; Beneficiary Agencies</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>United Jewish Appeal&lt;sup&gt;b&lt;/sup&gt;-Regular</td>
<td>$69,281,992</td>
<td>$59,554,432</td>
<td>$69,281,992</td>
<td>$59,554,432</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Emergency</td>
<td>80,716,094</td>
<td>62,782,375</td>
<td>80,716,094</td>
<td>62,782,375</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Israel Education Fund</td>
<td></td>
<td></td>
<td>4,837,262</td>
<td>2,174,762</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>American Jewish JDC</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>405,600</td>
<td>384,000</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>United Israel Appeal</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>100,000&lt;sup&gt;1&lt;/sup&gt;</td>
<td>334,302</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jewish National Fund&lt;sup&gt;d&lt;/sup&gt;</td>
<td></td>
<td></td>
<td>2,545,816</td>
<td>2,584,546</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>New York Association for New Americans&lt;sup&gt;e&lt;/sup&gt;</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>705,372</td>
<td>424,755</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ORT-Women's American ORT&lt;sup&gt;f&lt;/sup&gt;</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>78,576</td>
<td>59,037</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Total UJA and Beneficiaries</td>
<td>$149,997,186</td>
<td>$122,336,807</td>
<td>$149,997,186</td>
<td>$122,336,807</td>
<td>$1,792,397</td>
<td>$1,747,718</td>
<td>$162,234,145</td>
<td>$131,082,279</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Other Overseas Agencies</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>American Committee for Weizmann Institute of Sciences&lt;sup&gt;g&lt;/sup&gt;</td>
<td>$3,055,744</td>
<td>$3,148,082</td>
<td>$890,868</td>
<td>$1,363,868</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>American Red Mogen Dovid</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>5,346</td>
<td>5,859</td>
<td></td>
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<td></td>
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<tr>
<td>University-Technion Joint Maintenance Appeal</td>
<td>658,496</td>
<td>658,359&lt;sup&gt;1&lt;/sup&gt;</td>
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<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>American Friends of Hebrew University</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>American Technion Society&lt;sup&gt;g&lt;/sup&gt;</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>America-Israel Cultural Foundation</td>
<td>205,125</td>
<td>203,355</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ezras Torah Fund&lt;sup&gt;b&lt;/sup&gt;</td>
<td></td>
<td></td>
<td>385,219</td>
<td>370,841</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Federated Council of Israel Institutions</td>
<td>106,194</td>
<td>102,869</td>
<td></td>
<td></td>
<td>97,141</td>
<td>57,854</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hadassah&lt;sup&gt;a&lt;/sup&gt;</td>
<td>560,000</td>
<td>560,000</td>
<td>11,623,549</td>
<td>10,971,062</td>
<td>3,181,073</td>
<td>3,109,479</td>
<td>15,364,222</td>
<td>14,640,541</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jewish Telegraphic Agency&lt;sup&gt;h&lt;/sup&gt;</td>
<td>204,743</td>
<td>174,193</td>
<td>28,173</td>
<td>24,596</td>
<td>228,968</td>
<td>210,138</td>
<td>461,884</td>
<td>480,927</td>
<td></td>
<td></td>
</tr>
<tr>
<td>National Committee for Labor Israel&lt;sup&gt;k&lt;/sup&gt;</td>
<td>238,610</td>
<td>239,474</td>
<td>2,191,631</td>
<td>2,791,525</td>
<td>27,840</td>
<td>35,567</td>
<td>24,588,081</td>
<td>3,066,566</td>
<td></td>
<td></td>
</tr>
<tr>
<td>National Council of Jewish Women</td>
<td>20,000&lt;sup&gt;1&lt;/sup&gt;</td>
<td>20,000&lt;sup&gt;1&lt;/sup&gt;</td>
<td>712,833</td>
<td>667,214</td>
<td>366,176</td>
<td>374,544</td>
<td>1,099,099</td>
<td>1,061,758</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pioneer Women&lt;sup&gt;l&lt;/sup&gt;</td>
<td>20,000</td>
<td>20,000</td>
<td>1,323,528</td>
<td>1,132,604</td>
<td>177,067</td>
<td>194,313</td>
<td>1,520,595</td>
<td>1,446,937</td>
<td></td>
<td></td>
</tr>
<tr>
<td>United HIAS Service&lt;sup&gt;g&lt;/sup&gt;, J</td>
<td>1,301,004</td>
<td>1,185,398</td>
<td>214,326</td>
<td>178,000</td>
<td>908,691</td>
<td>751,047</td>
<td>2,526,021</td>
<td>2,134,445</td>
<td></td>
<td></td>
</tr>
<tr>
<td>World Jewish Congress&lt;sup&gt;k&lt;/sup&gt;</td>
<td>1,135</td>
<td>1,095</td>
<td>131,795</td>
<td>153,745</td>
<td>67</td>
<td>42</td>
<td>133,197</td>
<td>154,882</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Sub-Total</strong></td>
<td>$3,323,227</td>
<td>$3,170,351</td>
<td>$34,333,941</td>
<td>$31,761,978</td>
<td>$9,135,509</td>
<td>$7,777,647</td>
<td>$46,792,677</td>
<td>$42,709,976</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$153,320,413</td>
<td>$125,507,158</td>
<td>$44,817,503</td>
<td>$38,759,732</td>
<td>$10,927,906</td>
<td>$9,525,365</td>
<td>$209,065,822</td>
<td>$173,792,255</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

- Including joint community appeals.
- Cash received in each calendar year.
- Excludes income from UJA; also income from campaign abroad, from intergovernmental agencies and from reparations income.
- Collections in the U.S. exclusive of global income of JNF.
- Excludes contributions and earnings of Investment Fund.
- Income from Welfare Funds estimated.
- Includes Swope Endowment Fund.

<sup>a</sup> Excludes grants from other organizations.
<sup>b</sup> Amounts raised for JNF are excluded.
<sup>c</sup> Includes membership dues, Shekels and Zionist Youth Funds.
<sup>d</sup> Excludes overseas income and income from Claims Conference, but includes UHS income from NYUJA.
<sup>e</sup> Excludes overseas and Canadian income.
<sup>f</sup> CIFWF estimate.
<sup>g</sup> On cash basis for 1968; accrual basis is $350,935 higher.
<sup>h</sup> Excludes income from UJA.

TABLE 7. RECEIPTS OF NATIONAL JEWISH AGENCIES FOR OVERSEAS PROGRAMS FROM FEDERATIONS AND WELFARE FUNDS AND FROM OTHER DOMESTIC SOURCES, 1969 AND 1968
| TABLE 8. RECEIPTS OF NATIONAL JEWISH AGENCIES FOR DOMESTIC PROGRAMS FROM FEDERATIONS AND WELFARE FUNDS AND FROM OTHER DOMESTIC SOURCES, 1969 AND 1968 |
|-------------------------------------------------|-----------------|-----------------|-----------------|-----------------|-----------------|
| Community Relations Agencies                    | Federation and Welfare Funds | Other Contributions | Other Income | Total |
| American Jewish Committee                        | $899,327         | $4,282,429b      | $1,626,346    | $6,808,102 |
| Anti-Defamation League                           | 1,057,429        | 3,861,261b       | 515,994       | 5,434,684 |
| American Jewish Congress                         | 438,189          | 928,361a         | 344,476       | 1,711,026 |
| Jewish Labor Committee                           | 199,783          | 238,637          | 8,517         | 446,937  |
| Jewish War Veterans                              | 181,533          | 216,661          | 572,991       | 1,154,632 |
| NCRAC                                            | 232,491          | 23,410e          | 84,763        | 340,664  |
| **Sub-Total**                                    | **$2,928,752**   | **$9,334,098**   | **$3,051,554** | **$15,314,404** |
| Health and Welfare Agencies                      |                  |                 |                |              |
| City of Hope                                     | 3,390            | 8,682,699        | 9,490,263     | 12,050,972 |
| Leo N. Levi Memorial Hospital                   | 31,938           | 287,924          | 519,519       | 842,144  |
| Children's Asthmatic Research Inst.             | 4,915            | 1,526,896        | 619,812       | 2,151,572 |
| National Jewish Hospital                        | 9,485            | 4,234,077        | 2,062,593     | 6,314,437 |
| Yeshiva U—Albert Einstein College of Medicine and Hospital | —                | 5,464,618        | 50,442,039    | 55,906,657 |
| **Sub-Total**                                    | **$49,728**      | **$22,726,682**  | **$62,944,265** | **$85,720,675** |
| National Service Agencies                        |                  |                 |                |              |
| American Assn. for Jewish Education             | $169,870         | $117,986         | $102,229      | $390,085  |
| Jewish Occupational Council                     | 40,759           | 17,835           | 24,386        | 82,980   |
| National Conference of Jewish Communal Service  | 11,003           | 8,892            | 31,738        | 51,363   |
| National Jewish Welfare Board                   | 1,651,876        | 160,995          | 210,860       | 1,907,077 |
| Synagogue Council of America                    | 25,235           | 104,873          | 13,928        | 144,036  |
| **Sub-Total**                                    | **$1,898,743**   | **$410,581**     | **$383,141**  | **$2,692,465** |
| Religious Agencies                               |                  |                 |                |              |
| Beth Medrash Govoha                              | $6,009           | $621,167         | $122,036      | $749,212  |
| Maintenance of Union Membership and Reform Jewish Appeal | 94,432         | 908,311          | 2,731,901     | 3,735,407 |
| HUC-JIR                                          | 1,282,686        | 1,443,079        | 1,148,128     | 4,108,841 |
| Union of American Hebrew Cong.                  | 567,209          | 595,622          | 292,814       | 888,436  |
| Jewish Theological Seminary                     | 578,429          | 5,740,287        | 1,862,299     | 2,885,548 |
| United Synagogue of America                     | 761              | 8,879            | 1,340,590     | 1,534,551 |
| **Total**                                        | **$2,928,752**   | **$9,334,098**   | **$3,051,554** | **$15,314,404** |
**TABLE 8. RECEIPTS OF NATIONAL JEWISH AGENCIES FOR DOMESTIC PROGRAMS FROM FEDERATIONS AND WELFARE FUNDS AND FROM OTHER DOMESTIC SOURCES, 1969 AND 1968 (Cont'd.)**

<table>
<thead>
<tr>
<th>Agency Name</th>
<th>1967 Receipts</th>
<th>1968 Receipts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mirrer Yeshiva Central Institute</td>
<td>6,000</td>
<td>6,020</td>
</tr>
<tr>
<td>Ner Israel Rabbinical College</td>
<td>7,058</td>
<td>10,044</td>
</tr>
<tr>
<td>Rabbinical College of Telshe</td>
<td>11,808</td>
<td>11,523</td>
</tr>
<tr>
<td>Rabbinical Seminary of America</td>
<td>8,330</td>
<td>7,610</td>
</tr>
<tr>
<td>Torah Umesorah</td>
<td>6,655</td>
<td>7,702</td>
</tr>
<tr>
<td>United Lubavitcher Yeshivot</td>
<td>20,000</td>
<td>20,321</td>
</tr>
<tr>
<td>Yeshiva U—Religious Divisions</td>
<td>226,650</td>
<td>250,000</td>
</tr>
<tr>
<td><strong>Sub-Total</strong></td>
<td>$239,482</td>
<td>$248,419</td>
</tr>
<tr>
<td><strong>Cultural Agencies</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>American Jewish Historical Society</td>
<td>9,644</td>
<td>8,507</td>
</tr>
<tr>
<td>Bitzaron</td>
<td>2,225</td>
<td>2,015</td>
</tr>
<tr>
<td>BB Youth Service Appeal</td>
<td>842,798</td>
<td>654,878</td>
</tr>
<tr>
<td>Brandeis University</td>
<td>27,870,993</td>
<td>10,308,742</td>
</tr>
<tr>
<td>Conference on Jewish Social Studies</td>
<td>3,107</td>
<td>2,842</td>
</tr>
<tr>
<td>Dropsie University</td>
<td>58,005</td>
<td>47,992</td>
</tr>
<tr>
<td>Histadruth Ivrit</td>
<td>20,707</td>
<td>22,147</td>
</tr>
<tr>
<td>Jewish Braille Institute</td>
<td>19,585</td>
<td>19,742</td>
</tr>
<tr>
<td>Jewish Chautauqua Society</td>
<td>9,985</td>
<td>8,889</td>
</tr>
<tr>
<td>Jewish Publication Society</td>
<td>18,355</td>
<td>14,388</td>
</tr>
<tr>
<td>T.S.P.U. and Herzlia</td>
<td>16,900</td>
<td>154,431</td>
</tr>
<tr>
<td>Nat'l Foundation for Jewish Culture</td>
<td>107,280</td>
<td>104,323</td>
</tr>
<tr>
<td>Yeshiva University (Other Than Medical, Religious)</td>
<td>68,004</td>
<td>63,981</td>
</tr>
<tr>
<td>YIVO1</td>
<td>43,937</td>
<td>38,469</td>
</tr>
<tr>
<td>Zionist Organization of America</td>
<td>21,280</td>
<td>15,544</td>
</tr>
<tr>
<td><strong>Sub-Total</strong></td>
<td>$1,232,538</td>
<td>$1,013,617</td>
</tr>
<tr>
<td><strong>Total Domestic</strong></td>
<td>$6,349,243</td>
<td>$5,945,650</td>
</tr>
<tr>
<td><strong>Total Overseas and Domestic</strong></td>
<td>$159,669,656</td>
<td>$131,452,808</td>
</tr>
</tbody>
</table>

- a No report for 1969; estimated on 1968 basis.
- b Including cash receipts, NYC and Chicago campaigns.
- c One-half to two-thirds of federation allocations consist of local “Lunch Fund” allocations reflecting public funds received through the FJPNY.
- d Excludes overseas income; reclassified for ZOA.
- e Represents dues from national agencies.
- f Including University of Judaism, Cal.; duplicating Seminary income excluded.
- g In Yeshiva University and Albert Einstein Medical School restricted and capital funds are reported as received and applied.
- h Yeshiva University is reported in part under health and welfare agencies and in part under religious agencies. In the medical school “Other Income” includes substantial amounts in government funds and hospital service grants.
- i Excludes grants from Conference of Jewish Material Claims Against Germany, National Foundation for Jewish Culture, and Memorial Foundation for Jewish Culture.
- j Income from centers included in federation income.
- k Excludes grants by other national agencies to avoid double counting.
- l Exclusive of gross sales of religious education publications.
- m CJFWF estimate.
- n Includes four income.
- o Reclassified; net of some costs.
- p No report for 1969; estimated on 1968 basis.
The number of books on Judaism and the Jews, published in the last few years in the United States, was probably larger than in any comparable period. Books dealing with every possible manifestation of Jewish life, some trivial, some significant; works examining the role of Judaism in civilization or grappling with the challenges of the recent past and the complexities of modern society; novels having Jewish heroes often filled with self-contempt, abound on the shelves of today's American bookstores and in book review sections of newspapers and periodicals—indeed proof of the vitality of contemporary American Jewry. A relatively smaller part of this flood of books was devoted to the thorough scholarly investigation of the Jewish past.

The present survey deals with the last segment, and includes a selection from the recently published works of American authors, as well as works of non-Americans published by American publishing houses. A most welcome change was the appearance in reprint, with new introductions, of many long out-of-print classics. Generally, the introduction evaluates the significance of the original work, contains a short outline of scholarly developments since its publication, and points to further research possibilities and tasks ahead in the field. In the main, this aspect of publishing has been undertaken by Ktav Publishing House, New York. The survey will include reprints in the appropriate subject area, not in a separate section (AJYB, Vol. 69 [1968], pp. 362–364). It should be noted that the survey is selective, and excludes books on contemporary affairs, sociology, political science, and those not written from a scholarly, academic point of view. Biblical and Ancient Near Eastern Studies are also excluded, in the main.

BIBLIOGRAPHY AND BOOKLORE

A major tool for research on the American Jewish community's role in the last half century is the American Jewish Year Book: Index to Volumes 1–50 (1899–1949), compiled by Elfride C. Solis-Cohen. Listing names of persons, organizations, and subjects, it is a well-arranged, simple guide, most useful in historical, biographical, and communal research. Another index, of the first 25 volumes (1939–1964) of Jewish Social Studies, prepared by Max M. Rothschild, makes this publication's rich and varied contents easily accessible. Hebrew Union College Annual, one of the most important and oldest American-Jewish scholarly periodicals, now has a cumulative name and
subject index edited by Isaiah Berger. The catalogue of the Hebrew collection of Harvard University Library was published in six volumes. In his introduction to the catalogue, Charles Berlin discusses the history and significance of this magnificent Judaica and Hebraica library. Containing author, title, and subject entries, the catalogue has already become an indispensable reference tool for librarians and scholars in this country and abroad.

The classification of Judaica and Hebraica libraries challenged many great scholars and bibliographers to come forward with their solution to the problem. Harry A. Wolfson of Harvard devised the system in use at Harvard University library, and the above-mentioned catalogue was based on his classification scheme. A new attempt in this field is A Classification System for Libraries of Judaica by David H. and Daniel J. Elazar. After 16 years of experimenting at the United Hebrew Schools library in Detroit, Mich., the authors presented a system which takes into consideration recent developments in Jewish life, and gives much attention to books on Jewish observance and practice, education, and the State of Israel.

Michael Yizhar is the author of the useful Bibliography of Hebrew Publications on the Dead Sea Scrolls.

In The German Jew in America, Rudolf Glanz provides an annotated list of publications discussing the social, political, literary, and scholarly activities of the German-Jewish immigrant in the United States.

Two exhibition catalogues contain beautiful illustrations of and scholarly information on Jewish ceremonial objects, Hebrew manuscripts, and old Hebrew books: Ingathering, edited by Irene Winter, describes the Jewish Museum's "Ceremony and Tradition" exhibition of items from New York City museums and libraries. In Remembrance of Creation by David S. Berkowitz catalogues a major Bible exhibition arranged on the occasion of the 20th anniversary of Brandeis University.

William Popper's The Censorship of Hebrew Books, reprinted with a new introduction by M. Carmilly-Weinberger, examines the attitude of Church authorities toward the Hebrew book. The long history of banning, burning, and expurgating Jewish books is brought to its sad climax with Carmilly's discussion of the Nazi book burnings in Germany and German-occupied countries.

HISTORY: EVENTS, TRENDS, AND PERSONALITIES

Professor Salo W. Baron has continued his major work, A Social and Religious History of the Jews, with the publication of two further volumes. As in the previous twelve volumes, and perhaps even more so, the author mastered a tremendous wealth of material in a wide variety of cultures. The result is the usual lucid synthesis of very complex historical processes and
a most detailed, comprehensive section of notes. Leading us to the threshold of the modern age, Baron describes how Jewish history was affected by the Inquisition, humanism, the Renaissance and Reformation. It is impossible to indicate in this survey the many areas Baron illuminates. Briefly, the volumes examine the turbulent general and Jewish history of the fifteenth, sixteenth, and seventeenth centuries, the various shifts in Jewish centers of population, the interactions of different Jewries—reaching back to the medieval origins of the events and trends and delineating the early developments ushering in modern times. Simon Dubnov's older, but still useful, History of the Jews, from the Roman Empire to the Renaissance, is now available in English translation.

Jewish Military Colony

Two books present the life of Jewish and Aramean settlers in fifth-century Egypt. Bezalel Porten's Archives from Elephantine vividly describes the political, economic, religious, family, and communal life of the Elephantine Jewish community, using all available sources. Yochanan Muffs, in Studies in the Aramaic Legal Papyri from Elephantine, discusses highly technical legal aspects of the Elephantine documents against the background of other Ancient Near Eastern texts. Through his thorough analysis, quite a number of passages in biblical and rabbinic literature are explained as fixed formulas of the general Near Eastern legal tradition.

Babylonian Jewish History

During the period under review, Jacob Neusner published two additional volumes of his important A History of the Jews in Babylonia, from 273 C.E. to 379 C.E. Neusner set for himself the task of systematizing the many disjointed, scattered statements in talmudic literature in order to present a "coherent outline of political, religious and cultural, and social history." He attempted a reconstruction of the historical fabric of Babylonian Jewry against the background of general Iranian history. Avoiding the danger of writing the history of the literature of the Babylonia diaspora, Neusner reconstructed mainly from literary sources, the role of the rabbinate in the community. He deals with the relationship between the elite of the academies and the broad masses; with the cooperation, and sometimes tension, between the secular power of the Exilarchate and the religious authority of the rabbis. The fourth century in Babylonian Jewry was a period of stabilization, with the rabbis being "heirs of giants and progenitors of giants." In that period they succeeded in consolidating their decisive role as legal authorities, religious leaders, and even as men of magic and medicine. Neusner's skillful extraction from the "jigsaw puzzle" of talmudic literature of the underlying social, legal, political, and cultural pattern of Babylonian rabbinic Judaism, gives insight into the origins of many later developments in Jewish history.
Classic of Jewish Historiography

The critical edition of Abraham ibn Daud's *The Book of Tradition*, prepared by Gerson D. Cohen, contains, in addition to the critical Hebrew text and its English translation, a very learned and interesting interpretation of ibn Daud's ideology as expressed in his chronicle, and an analysis of the spiritual and political atmosphere of the eleventh- and twelfth-century Spanish Jewish community. Cohen first determines the faulty chronology of the work, and then reconstructs with ingenuity its concept of symmetry which construes Jewish history as fixed, alternating periods of doom and redemption. Through this symmetrical presentation, ibn Daud obliquely expresses his expectation of redemption. Cohen established the work's tendency to represent messianic speculations. However, other elements can be distinguished. The author's presentation of an uninterrupted chain of tradition in rabbinic Judaism probably was his way of engaging in anti-Karaite polemics, purporting to prove that the only true tradition is that of the rabbinite community. While the chronicle's value for biblical, talmudic and geonic history is rather limited, it is a most important source for the history of the Jews in Spain, though Cohen points to its many anecdotal elements. Cohen's interpretation reveals to us the noble type of the Spanish statesman-rabbi, who unites within himself Torah, Greek wisdom, poetry, and politic skill.

Jews in Many Lands

In his earlier works on Franco-German Jewry, Irving A. Agus outlined his thesis concerning the decisive and creative contribution of medieval Ashkenazi Jewry to the development of organized urban life in Europe. His new volume *The Heroic Age of Franco-German Jewry*, drawing mainly on the Responsa literature, examines the economic and communal life of the Jews in tenth- and eleventh-century Central and Western Europe. Agus paints a picture of a highly distinct and talented community which developed a most intricate and advanced form of social, political, and economic organization in what Agus says was a primitive and barbaric environment. Achieving autonomy, the Jews of that time were able to enjoy a great measure of political, personal, and economic freedom and security. Agus also proposes that the uniqueness of medieval Franco-German Jewry influenced the emergence of modern Western Jewry as the most significant branch of the Jewish people.

Arthur Hertzberg's *The French Enlightenment and the Jews*, deals with another crucial period in European Jewish history. The author traces the events and examines the philosophical trends leading to the emancipation of the Jews in Europe. Describing the internal life of French Jewry in the preemancipation period, he points out the group's diversity, as represented by Portuguese, Sephardi, and Alsatian elements. The examination of the
relationship of these groups to Church and state authorities is accompanied by a very detailed analysis of the attitudes of the great French philosophers, notably Voltaire, to the Jewish question. Hertzberg suggests that modern antisemitism, as well as nineteenth- and twentieth-century Jewish visions of total assimilation, were born in these French circles of the eighteenth century. Anticlericalism, assertion of religious freedom, the beginnings of Bible criticism, and the emergence of Western liberalism were responsible for the political emancipation of the Jews, but also for their tendencies toward assimilation as well as for antisemitism directed against those Jews who, for some reason or other, were considered to be outside modern Western European civilization.

Here mention should be made of the publication of the first volume of The Jews of Czechoslovakia, a compendium of historical studies by well-known scholars. A survey of the state of Jewish historiography in Bohemia, Moravia, and Silesia is followed by other papers dealing with the political, economic, and cultural life of the Jews in the lands of modern Czechoslovakia.

A series of lectures by prominent scholars, mainly on past and current problems of German-Jewish relations, was published under the title Studies of the Leo Baeck Institute, edited by Max Kreutzberger.

An important contribution to the early history of the Jews in New York is the publication of the Letters of the Franks Family (1773–1748) by Leo Hershkowitz and Isidore S. Meyer. These letters provide information not only about the life of the Jews in the city, their place in society, and their contacts here and abroad, but also about life in general in eighteenth-century New York.

A compact history of a once great, now disappearing, Jewish community is offered by André Chouraqui in Between East and West. The 2,500-year-old past of North African Jews is recounted, with special emphasis on the last 150 years. In dealing with the earlier period, Chouraqui describes the diversity of the group which was formed under the rule of empires that underwent many changes. The internal life of the community, its peculiar customs, social conditions, religious beliefs, and political status are reviewed before Chouraqui turns to the discussion of modern developments under the French, and then in independent North African states. The final chapter describes mass emigration to Israel and the problems of integration into Israeli society.

The modern history of Egyptian Jewry is the subject of Jacob M. Landau's Jews in Nineteenth-Century Egypt. Though the early history of that Jewry became relatively well known, mainly through the discovery of the Cairo Geniza, its more recent developments received only scant attention. Landau used many original documents for his presentation of the demography, occupations, community organization, and intellectual and religious life of Egyptian Jews from the early part of the nineteenth century to the end of
the First World War. He strongly emphasizes the effect of modernization and the influence of European, especially British, colonial interests on the community.

Two works by Isidore Epstein, *The "Responsa" of Rabbi Solomon ben Adreth* and *The Responsa of Rabbi Simon b. Zemah Duran*, were reprinted with an introduction by Solomon B. Freehof. Epstein used these responsa as source material for the social history of Spanish and North African Jewry, respectively. In his short but most interesting introduction, Freehof describes the nature of responsa literature and its significance for social history. He also surveys other works utilizing responsa for historical study, and appraises Epstein’s contribution to the field.

Finally, reprints of Joseph Schwarz’s *Descriptive Geography and Brief Historical Sketch of Palestine* and of Joshua Starr’s *Romania: The Jewries of the Levant After the Fourth Crusade*, are to be welcomed.

**Great Jewish Personalities**

The revised edition of *Don Isaac Abravanel* by Benzion Netanyahu is a detailed description of one of the most colorful personalities in Jewish history. Descendant of a noble and wealthy family, statesman, scholar, and philosopher, Abravanel played a most important role at a crucial period of Jewish history: before, during, and after the expulsion of the Jews from the Iberian Peninsula. Though, according to Netanyahu, Abravanel “failed to sense the strength and direction of the tide” before the expulsion, his writings, permeated with deep faith and messianic hope, offered aid and solace to a generation in despair. Abravanel’s theology and philosophy reveal him as a man deeply rooted in medieval traditions, who saw the world through a mystical veil; his political career shows him as a practical statesman of great financial and diplomatic skill.

The moving and dramatic story of a martyr of the Inquisition is unfolded in the writings of the younger Luis de Carvajal, the Enlightened. A member of a family of forcibly converted Jews of Spanish origin, Carvajal grew up as a Christian, but later returned to Judaism, was tried by the Mexican Inquisition, and condemned to death. Seymour B. Liebman, the editor and translator of Carvajal’s letters, memoirs, and last will, prefaces the book with a learned discussion of Carvajal’s family background and life, and of the Mexican Inquisition in the sixteenth century. The beautiful English translation, presented in a fine typographical form, reveals a most touching record of the heroic life and death of a crypto-Jew who returned to his ancient faith.

The reissue of Meier Kayserling’s *Christopher Columbus and the Participation of the Jews in the Spanish and Portuguese Discoveries* also contributes to the understanding of the era of the Spanish Inquisition.

Other biographical works lead us to the more recent past. Jacob B. Mandelbaum published a most thorough and useful *Index to Rabbi Chaim Nathan Dembitzer’s Klilath Yofi*, which makes Dembitzer’s work on the
history of the rabbis of Lemberg and other Polish cities much more accessible. A famous native of Lemberg who was one of the founders of the scholarly study of Judaism in the nineteenth century is the subject of Isaac Barzilay’s biography Shlomo Yehudah Rapoport. Barzilay examines Rapoport’s contribution to the establishment of modern Jewish scholarship and describes his relationship with his contemporaries. He discusses Rapoport as defender of traditional Judaism but, at the same time, also of innovative critical spirit, which led to his embroilment in many controversies. A large section of the book is devoted to Rapoport’s reasons for devoting himself to the study of medieval Jewish history and an appreciation of his pioneering contribution to it.

Shlomo Eidelberg edited a volume on Yitzhak Schipper, the martyred historian of Polish Jewry. It contains several scholarly appraisals of Schipper’s contributions to Polish-Jewish history, a bibliography of his writings, and a selection of his papers. Besides his communal activities, Schipper’s most significant work was his pioneering study of the economic history and legal status of Polish Jewry, based on general archival material. The Scholarship of Bernard Revel by Sidney B. Hoenig pays tribute to one of the ideological architects of Yeshiva University, analyzing his manifold contributions to Jewish scholarship. Mention should be made here also of Gilbert Klaperman’s The Story of Yeshiva University which traces the early history of this important American-Jewish institution, outlines its scholarly and educational achievements, and describes the state of Jewish education in the United States at the end of the nineteenth and the beginning of the twentieth century.

STUDIES IN JUDAISM

Religion, Philosophy, Mysticism

A considerable number of the books in this category, published in 1968–1969, are reprints of older works, many with new introductions. It is to be hoped that their availability will stimulate a thorough reexamination of their subjects.

Kaufmann Kohler’s Jewish Theology was reissued with a new introduction by Joseph L. Blau who summarizes and assesses the significance of Kohler’s theological system against the background of German rationalism and German-American Reform. It is a rationalistic, evolutionary, somewhat apologetic theology, void of the later mystical and sociological approach to Jewish theology. Another older work, an anthology of texts, also to be understood in light of nineteenth-century German Jewish scholarship, is Simon Bernfeld’s The Foundation of Jewish Ethics. It was reprinted with a new introduction by Samuel E. Karff, who, in his summary of Bernfeld’s views, calls attention to his basically optimistic notion and to the apologetic
overtones of the book. Karff suggests that the time has come for a new compendium of Jewish ethics, taking into account the writings of such thinkers as Martin Buber and Leo Baeck, and of the problems presented by the Nazi holocaust and modern technology. With all its limitations, Bernfeld's book is rewarding reading.

Seymour J. Cohen translated into beautiful English *Orchot Tzaddikim*, a popular, anonymous work of ethics that was published no less than 75 times since its first printing in 1581. In the introduction Cohen deals with the possible authorship of the work and the time of writing. He quotes Abraham J. Heschel on the similarities between this work and the writings of R. Yehiel, father of R. Asher (thirteenth century). Cohen places the book in the fifteenth century.

Charles B. Chavel published three popular and frequently printed ethical works of Rabbenu Bahya. Their texts are based on first editions and manuscripts, and are copiously annotated. With this publication Chavel continues his earlier efforts to make available Bahya's *Works* in modern editions.

Specific aspects of Rabbinic theology are the subject of Arthur Marmorstein's *The Doctrine of Merits in Old Rabbinical Literature* and *The Old Rabbinic Doctrine of God*. R. J. Zwi Werblowsky's new introduction to the two works, which are reprinted in one volume, is a positive appraisal of Marmorstein's careful, critical analysis of the well-defined doctrines of a certain group of Jewish teachers at a certain period. Marmorstein's comprehensive documentation is of lasting value; but the subjects deserve a fresh treatment in light of new textual and historical evidence, and of more recent theological insights.

*Proselytism in the Talmudic Period* by Bernard Bamberger was reprinted with the author's new preface. Bamberger takes note of more recent research, surveys the newer literature on the subject, and adds a few new insights which, however, do not alter his earlier basic conclusions. He mentions some criticism he received because "he overstressed the favorable attitude of the Rabbis towards proselytism." Bamberger concludes his introduction with a short discussion of the contemporary problem of proselytism.

Joseph Abelson's *The Immanence of God in Rabbinical Literature* and Frederick R. Tennant's *The Sources of the Doctrines of the Fall and Original Sin* were reissued in unchanged editions.

Sectarian developments in Judaism and the relationship between Judaism and other great religions are investigated in a number of works. *The Samaritans* by James A. Montgomery was reprinted with an introduction by Abraham S. Halkin. Halkin has high praise for the book, whose basic conclusions are still valid. The introduction summarizes the theology of the Samaritans, and reviews the long history of tensions between the sect and the Jews, establishing the construction of the Samaritan sanctuary on Mount Gerizim as the time when the definitive split between them occurred. Halkin
also points to the remarkable shrinkage of the Samaritan community, and the lessening of tensions between it and the Jews in recent years in Israel.

In *The Samaritan Pentateuch* James D. Purvis sets out to prove that the period of the sectarian redaction and promulgation of the Pentateuch by the Samaritans should be regarded as the time of their complete separation from Judaism. Purvis concludes from an examination of the textual traditions of the Samaritan Pentateuch in light of new evidence, including the Dead Sea Scrolls, that the emergence of the sect as an independent group followed prolonged development in the late Hasmonaean period.

Leah Bronner's *Sects and Separatism During the Second Jewish Commonwealth* offers a short summary of the views of different scholars regarding such groups as the Hasidim, Pharisees, Essenes, and others.

With the appearance of volume 13 of Erwin R. Goodenough's *Jewish Symbols in the Greco-Roman Period*, this monumental work is concluded. It contains indices, maps, and corrections for the preceding volumes.

Samuel Sandmel's *The First Christian Century in Judaism and Christianity*, his most interesting and stimulating work, is an intellectually honest presentation of our limited knowledge of that crucial century in the history of religions. He speaks about the wealth of multiple explanations, implying the equivocal nature of the evidence at our disposal. With all this in mind, and with a stress on scholarly objectivity, he outlines his views on the several competing versions of Palestinian Judaism, Hellenistic Judaism, and Christianity. Sandmel also authored a short introductory essay to the reprint of H. S. John Thackerey's *Josephus, the Man and the Historian*. Claude G. Montefiore's *The Synoptic Gospels* was republished with Lou H. Silberman's appraisal of the work. Montefiore, an aristocratic English Jew, approached the Gospels with sympathy and impartiality, holding in high regard the greatness and originality of the teachings of Jesus. A Jewish commentary on the New Testament, the book reflects the author's view of the links between early Christianity and Jewish traditions.

Three older volumes of lectures were reprinted in one titled *Judaism and Christianity*. Against the background of these volumes, Ellis Rivkin, in a substantial introduction, provides a review of scholarly opinions on the genesis, development, and nature of Pharisaism, the "binding motif" of the three volumes. Pharisaism, the basis of later developments in Judaism and a crucial element in the life of Jesus and Paul, is of tremendous interest to scholars. By citing some of the deficiencies of earlier studies, Rivkin presents an outline of his thinking on this crucial factor in the development of Judaism and Christianity. The development by the Pharisees of the concept of the two-fold law, written and oral, and its rejection by Christianity are the decisive points in the evolution of the two great religions.

An anthology of Jewish refutations of the christological interpretation of *The Fifty-Third Chapter of Isaiah*, collected and translated by Samuel R. Driver and Adolf Neubauer, was published twice, by two different reprint
publishers. One edition also includes the Hebrew text and has a new introduction by Raphael Loewe, which gives the biographies of Driver and Neubauer, and refers to the more recent findings concerning the figure of Isaiah’s “Suffering Servant.”

The influence of Judaism on Islam is the subject of *The Jewish Foundation of Islam* by Charles C. Torrey. In Franz Rosenthal’s new introduction we find a survey of recent insights into the problem, an analysis of Torrey’s theory, and an appreciation of his life and contribution. In Rosenthal’s view, Torrey went too far in assuming early Islam’s dependence on Judaism. He points out that our knowledge is too limited for any definitive statements about the precise forms of Judaism, rabbinical or sectarian, or about other religious forms, such as Gnosticism, which might have been known in Central Arabia and were thus accessible to Muhammad, the Prophet.

Among collective works, mention should be made of *Religions in Antiquity*, a volume of essays in memory of Erwin R. Goodenough, edited by Jacob Neusner. It contains studies by foremost scholars in biblical religion, the history of Judaism and symbolism, and the history of religions. Another collection, *Interpreting the Prophetic Tradition*, presents a series of Goldenson lectures on the beginnings and the nature of prophecy, and its medieval and modern interpretations.

Medieval developments are analyzed in scores of other studies. Alexander Altmann, in *Studies in Religious Philosophy and Mysticism*, deals with some of the major themes of medieval Jewish and Arabic philosophy and mysticism, such as the images of the Divine and anthropomorphism. Extensive documentation based on Greek, Arabic, Christian, and Jewish sources enables us to follow the intricate ideas of medieval thinkers and mystics. The author points to the common patrimony of many of these concepts in medieval thought. Other sections of Altmann’s book are devoted to the rabbinic doctrine of creation, certain aspects of Saadia’s and Maimonides’s philosophies, and, finally, to such modern thinkers as Moses Mendelssohn and Franz Rosenzweig.

Isaac Barzilay’s *Between Reason and Faith* examines the attitude of some famous Jewish scholars in Italy to the growing challenge of involvement with the general culture of their times. This general culture, represented by Greco-Islamic philosophy and, later, by Renaissance thought, evoked varying reactions among Jewish scholars. Some attempted a synthesis of the national-communal, religious nature of Judaism and the skeptical, aristocratic notions of rationalism; others developed antirationalist tendencies in defense of the spiritual values of Judaism. External circumstances, as persecutions and expulsions, on the one hand, and tolerant treatment of the Jews, on the other, influenced the intellectual attitudes of Italian-Jewish thinkers toward secular studies and culture. Through the analysis of the writings of men like Jacob Anatoli, Hillel of Verona, Isaac Abravanel, Joseph Yaavetz, Judah Moscato, and others, Barzilay establishes as characteristic an implicit
trend of antirationalism in Italian Jewish thought from the mid-thirteenth to the mid-seventeenth century.

Benjamin Ravid undertook to edit the scattered articles and important unpublished works of his late father, the great scholar and thinker Simon Rawidowicz, among them an ambitious "Introduction to a Philosophy of Jewish History." The first volume of this collection, Iyyunim bemahshevet Yisrael: Hebrew Studies in Jewish Thought, contains fragments of that "Introduction," as well as works on Saadia and Maimonides. It also has a biography of Rawidowicz and a bibliography of his writings, prepared by Ravid.

Maimonides is the subject of three books, published in 1968–1969: Abraham Cohen's anthology The Teachings of Maimonides was reissued with a new introduction by Marvin Fox. The writings are systematically classified around a number of philosophical, psychological, religious, and ethical concepts. In his introduction, Fox calls attention to modern research on Maimonides, especially that of Leo Strauss. He also discusses the many contradictory interpretations of Maimonides—to some he was a heretic, to others a model of orthodoxy—and stresses the difficulty of finding the true significance of his thoughts because of their obscurity and subtlety. What we can learn from Maimonides today, Fox says, is intellectual honesty, lack of dogmatism, and the realization of the possibilities and limits of reason. Jehuda Melber's The Universality of Maimonides is a short summary of his life, teachings, and influence on Western thought. Taking into account all Maimonides's writings, philosophical, ethical, and legal, Melber presents the philosophical ideas in a systematic fashion. He also discusses Maimonides as disciple of Aristotle, and where he diverges from the latter. Fred G. Bratton's Maimonides: Medieval Modernist is a popular compilation intended mainly for the non-Jewish public. Bratton's aim was to fill a gap in Christian literature by presenting with objectivity, from a wider perspective, the life and work of one of the greatest Jewish philosophers. Emphasizing the insistence of Maimonides on "intelligence in religion," Bratton concentrates on his present relevance for Christians and Jews.

Among unchanged reprints in this field are: Joseph Abelson, Jewish Mysticism; Joseph Sarachek, The Doctrine of the Messiah in Medieval Jewish Literature, and the standard work by Jacob Klatzkin, Thesaurus Philosophicus Linguae Hebraicae.

Rabbinic Literature, Interpretation, and Law

Though published by an Englishman in England, John Bowker's The Targums and Rabbinic Literature deserves inclusion in this survey of American publications. It is a long overdue, good, concise, and up-to-date introduction to classical rabbinic literature. To a certain extent, it replaces Hermann Strack's earlier work on the subject. It takes into consideration new discoveries and research, relying heavily on the work of American and
Israeli scholars. A large section of the book is devoted to selections in English translation from the Targumim, with commentary. The extensive bibliography makes the work eminently useful.

Louis Finkelstein, in *New Light from the Prophets*, presents a most significant thesis having important implications for Jewish theology, literature, and the development of the system of ancient Jewish education. Proceeding from an examination of texts in tannaitic Midrashim in which the Prophets are mentioned, Finkelstein proposes that words of the Prophets were incorporated into these later structures. New elements should therefore be added to our knowledge of the Prophets: their contributions to academic teaching and to the development of specific norms in Judaism. Finkelstein concedes the difficulty of freeing one's self from the old notions concerning the nature of prophecy and the origins of rabbinic works. However, he strongly and convincingly advocates that a number of teachings, preserved mainly in the Mishna, Mekilta and Sifre, originate from prophetic times, some as early as the pre-exilic period. These teachings were transmitted orally and were included in the Midrashim by the Tannaim.

The Charles Taylor edition and translation of *The Sayings of the Jewish Fathers* was reissued with a new introduction by Judah Goldin. While Goldin gives a warm appreciation of Taylor and his work, particularly the excellence of his commentary, he also points out the limitations of his translation rooted in the nineteenth-century concept of strict fidelity to the original.

Max Kadushin, in *A Conceptual Approach to the Mekilta*, applies his well-known theory of the system of value concepts in rabbinic literature to the exegesis of a large section of the tannaitic Midrash, the Mekilta. In the introduction and commentary to the text, Kadushin discusses the emphatic trends in rabbinic literature, expressed in value concepts, such as Universality, Love of God and Israel, which form an integrated pattern and provide the key for a proper understanding of rabbinic texts.

In his book on *Siphre Zutta*, Saul Lieberman establishes the place and date of origin and defines the characteristics of this tannaitic Midrash on the Book of Numbers. The complete Midrash text is not known today; we have it only in fragments and quotations by later rabbis. With his extraordinary erudition, Lieberman isolates all elements that make Siphre Zutta different from other rabbinic sources. He speaks of the distinct style, terminology, and different *halakhah* represented in the work; enumerates those rabbis who are mentioned only in this *halakhic* Midrash, and concludes that Siphre Zutta is a work of the end of the tannaitic period, edited by a rabbi who did not accept the authority of Judah ha-Nasi. It is the product of the academies of Southern Palestine, probably Lydda, and not Galilee. In the course of the discussion, Lieberman elucidates a number of rabbinic passages, and refutes some of the methodological deficiencies in the work of modern scholars on the subject.
William G. Braude continued to make available in English translation the classics of rabbinic literature, this time the *aggadic* Midrash *Pesikta Rabbati*. The fine translation is augmented with notes, summaries, indices, and an introduction. Braude offers a description of the text, its form, contents, and peculiarities. Reviewing the conflicting views on time and place of the work's origin, ranging from the fourth to the ninth centuries, and from Palestine to Greece and Italy, Braude proposes that the work was edited in Palestine in the sixth-seventh century, though, of course, it contains much older elements.

To his new edition of *The Passover Haggadah* Nahum N. Glatzer added a selection of rabbinic and other readings relating to the Passover.

The tannaitic Midrash *Siphre*, edited by Louis Finkelstein, was reprinted. Only a few copies of the original edition, which appeared in 1939 in Berlin, were saved from the Nazis. In a short preface to the reprint, Finkelstein summarizes the tasks to be undertaken for a new, revised editing of the text.

Moses Schwab's translation of the first tractate of the *The Talmud of Jerusalem* was reissued as an unchanged reprint.

David Halivni-Weiss applies his critical method for an understanding of the talmudic texts in *Sources and Traditions*, a major commentary on Seder Nashim of the Babylonian Talmud. In the concise introduction, Halivni-Weiss defines his approach as source-critical; there must be a distinction between the original form of the sources and their later developments. Though it is well known that the rabbis of the Talmud insisted on a faithful and careful transmission of rabbinic sayings, certain variations developed, and the altered sources became part of the tradition. These variants sometimes forced the rabbis to apply artificial explanations. A rediscovery of the original framework of the sources must make it possible to arrive at their simple meaning, the *Peshat*. Halivni-Weiss classifies the variations as unconscious changes made by oral transmitters and as editorial changes. Other textual difficulties can be resolved by determining the original historical setting of the source, as well as by recognizing that the later text preserves equally authoritative sources that contradict the original.

*The Commentary to Mishna Aboth* by Moses Maimonides has been made available for the first time in an annotated English translation by Arthur David. In the introduction, David describes the significance and place of Mishna Aboth (Sayings of the Fathers) in the Mishna, as well as Maimonides's system of ethics, as manifested in his commentary. David mentions episodes from the personal life and communal relationships of Maimonides to prove that his personal virtues were based on the consistent, practical application of his system of ethical norms.

The first volume of the new annual, *P'raqim*, contains several major articles by American and Israeli scholars on certain aspects of rabbinic literature and medieval philosophy and poetry.

Some works of medieval Talmud commentators are still unpublished. A
product of the continuing effort to make them available in critical editions is Shamma Friedman's careful and thorough edition of The Commentary of R. Jonathan Ha-Kohen of Lunel on the Mishnah and Alfasi Tractate Bava Kamma. The text is based on manuscripts and Geniza fragments, which are meticulously examined from the paleographical point of view, and is critically annotated. In the introduction Friedman describes the life and contribution of R. Jonathan of Lunel and his place in medieval rabbinic literature. Most likely, R. Jonathan was the first in a quite long succession of scholars who wrote commentaries on the halakhic work of Alfasi. Friedman also discusses his unusual interpretation of the Mishna and the Gemara and the insights we gain from his commentary on the text.

A number of important medieval commentaries were collected, mainly from manuscripts, and published in two volumes by Moshe Y. Blau under the title, Shittath ha'Kadmonim. One is devoted to tractate Baba Metzia and the other to tractate Aboda Zara. In his introductory remarks Blau provides a short biography of the scholars whose works are included.

Unchanged reprints dealing with Geonic literature include Louis Ginzberg's Geonica; the three-volume set of Genizah Studies in Memory of Doctor Solomon Schechter which, in addition to Geonic texts, also contains earlier Midrashim and later texts of secular and liturgical poetry; and Henry Malter's Saadia, His Life and Works.

Talmudic-midrashic and medieval rabbinic interpretation of the Bible, the Aramaic and other translations of the biblical text, and the Masorah—the system of vowels, accents and orthographic rules relating to the Hebrew text of the Bible—are the subjects of a number of books published in the last few years. Menahem M. Kasher continued the publication of his monumental Torah Shelemah. The twenty-third volume concludes the treatments of the Book of Exodus. In it we find an encyclopedia of texts taken from the full range of the literature of the Talmud and Midrash, arranged in the sequence of the biblical verses, and explained and illuminated by Kasher. He also includes relevant passages from a most important recently discovered Targum Yerushalmi manuscript.

In the fourth volume of his The Bible in Aramaic, Alexander Sperber publishes the text of the Targumim to the Book of Chronicles and to the Five Scrolls. Sperber characterizes these texts as "Midrash in disguise of Targum," representing, as such, the transition from translation to Midrash.

Though dealing with a more recent period, two books devoted to Bible translation should be included here. Notes on the New Translation of the Torah, edited by Harry M. Orlinsky, gives the philosophy and philological considerations underlying the recent Jewish Publication Society translation of the Torah. The editor's introduction emphasizes that, besides the results of modern archeological, historical, and linguistic research, the works of the traditional interpreters of the Bible were utilized. The insights of these commentators, from the earliest rabbis through the great medieval exegetes,
like Rashi, Ibn Ezra, and others, to modern scholars like Luzzatto and Malbim, were frequently found to be valid today, and their contributions command the respect of modern critical biblical scholarship. *The German Translations of the Pentateuch* by William Weintraub discusses the history, methods, tendencies, and problems of the various German translations of the Bible. Weintraub distinguishes two major trends in these works: the attempt to achieve literal faithfulness and the desire to reflect certain ideologies. Analyzing the translations by Luther, Mendelssohn, Zunz, Hirsch, Buber-Rosenzweig and Tur-Sinai, the author cites the sources used and points to discernible influences. The treatments by the various translators of certain grammatical categories, personal names, Divine names, and anthropomorphic, philosophical, and polemical passages take up a considerable portion of the book.

The hitherto unpublished *Commentaries of R. Meyuhas ben Elijah on Deuteronomy and Job* were made available in the works of Michael Katz and Charles Chavel. Katz used a manuscript of the British Museum, Chavel the photograph of a unique manuscript, which once was in Warsaw but was lost during World War II. R. Meyuhas lived at the time of the Byzantine empire, but scholars disagree on the exact period. Some date him in the twelfth century, some as late as the fifteenth. The editors preface their books with an introduction discussing the author's life, work, and method. The commentary is philological in character, trying to arrive at the simple meaning of the biblical texts.

In the field of Masorah studies, reprints appeared of Romain Butin's *The Ten Nequodoth of the Torah*, with a new introduction by Shemaryahu Talmon. Christian D. Ginsburg's edition of two masoretic works by Jacob ben Chajim and by Elias Levita, with a new introduction by Norman H. Snaith, and Solomon Frensdorff's *Massorah Magna*, with Gérard E. Weil's new introduction. Talmon summarizes the new insights into the problem of the origin and function of the extraordinary points that are found over certain letters and words in the Pentateuch. According to Butin, they indicate spurious texts and point to deletions. On the other hand, Talmon believes that their function is that of a rather general "nota bene." Norman Snaith's introduction defines the two basic approaches in the study of the Masorah. One, originating with Elijah Levita is concerned with the accuracy, interpretation, and application of masoretic and grammatical rules; the other, whose first representative was the apostate Jacob ben Hayyim, collects and collates manuscripts, and out of these presents an eclectic masoretic text. Followers of Levita and of Jacob ben Hayyim can be traced throughout the last four centuries, even among modern scholars. Snaith also deals with the different traditions of the Masorah, as well as with the problem of the possibility of establishing a true masoretic text. Weil summarizes the insights gained from new approaches to the study of Masorah. His introduction also contains biographical material on Frensdorff.
A timely aspect of Jewish law is examined by David M. Feldman in *Birth Control in Jewish Law*. Feldman presents a unified, systematic picture of the Jewish view on birth control and related issues, based on primary sources collected from the Talmud and post-talmudic codes and responsa, as well as from nonlegal works. Making use of a wealth of material, Feldman presents both the positive and the negative aspects of Jewish law regulating marital relations, contraception, and abortion. He distinguishes stricter and more lenient trends within Jewish law, as well as differences between the Christian and the Jewish attitudes on the question. Emphasizing the dynamism of Jewish law, Feldman takes the discussion of the problem up to the present. Louis M. Epstein’s *Sex Laws and Customs in Judaism* was reprinted with an introduction by Ari Kiev in which the sound psychological validity of traditional Jewish sex laws are stressed. Epstein’s book is based on biblical, talmudic, medieval, and modern sources. David W. Amram’s *The Jewish Law of Divorce* is now available as an unchanged reprint.

The concept of the authority of state law in civil matters, as granted by rabbinic law, is examined by Leo Landman in *Jewish Law in the Diaspora*. In a chronological treatment, Landman presents data concerning the genesis, development, and application of Jewish acceptance in certain cases of the jurisdiction of non-Jewish courts. The origin of this principle, *Dina D'Malkhutha Dina* (the law of the kingdom is the law), goes back to third-century Babylonia, and is attributed to acknowledgment of the divine right of the kings. The book concludes with a discussion of questions arising from the application of this legal principle in the modern era. David Daube’s important *Studies in Biblical Law*, also dealing with later developments, and Samuel Mendelsohn’s *The Criminal Jurisprudence of the Ancient Hebrews* were reissued without changes or additions.

**LITERATURE, ART, MUSIC AND SCIENCE**

Moses Gaster’s *The Example of the Rabbis*, a collection of 450 tales and anecdotes, was republished with a new introduction by William G. Braude. Braude reviews the controversy regarding the dating of the collection: All the scholars disagree with Gaster’s contention that the material dates from the fourth century; they rather propose a late medieval period, though, of course, some of the tales may have had their origin in antiquity. The tales can be grouped according to central motifs, such as the boons of study and piety, punishment of wickedness, and resistance to temptation. As a whole, the book is a notable contribution to the study of Jewish folklore.

Harris Fletcher’s *Milton’s Rabbinical Readings* was reprinted without change. With the publication of the seventh volume of the important and frequently consulted *Leksikon fun der nayer yidisher literatur* (“Biographical Dictionary of Modern Yiddish Literature”), this major reference work is nearing completion.
Bezalel Narkiss published an attractive album of 60 reproductions of *Hebrew Illuminated Manuscripts*, whose originals are in the major libraries of the world. Narkiss classifies the manuscripts by origin: Oriental, Spanish, French, German, and Italian. He deals with the peculiar Jewish element in manuscript illumination, e.g., the use of the illuminated word rather than initial letter, which creates the designs by micrography, the use of minute script. The book is proof that the Second Commandment did not smother Jewish artistic expression in the Middle Ages.

*Music in Ancient Israel* by Alfred Sendrey examines the biblical and talmudic references to musical practice, musical instruments, and the dance. Against the background of ancient Near Eastern material, Sendrey deals with the musical aspects of the Psalms; the origins and functions of music in biblical times, and the problems of biblical cantillation and other ancient Jewish melodies.

A very neglected field, the history of the sciences among the Jews, was enriched by Bernard M. Goldstein's edition of Ibn al-Muthanna's *Commentary on the Astronomical Tables of al-Khwarizmi*. The original Arabic work is no longer in existence; it is only known from Hebrew and Latin translations. The close relationship of Islamic, Christian, and Jewish scientists in the Middle Ages is a fascinating phenomenon. Goldstein presents the texts of two Hebrew versions of the work, and establishes that the author of one was Abraham ibn Ezra. Goldstein's work is also important for the study of medieval Hebrew scientific terminology.

MENAHEM H. SCHMEIZER


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THE AMERICAN JEWISH COMMUNITY RESPONDS TO
ISSUES OF THE DAY: A COMpendium

COMMUNAL CONCERNS

Jewish Education

National Jewish Welfare Board,* the American Association for Jewish Education, and directors of Jewish communal camps held conference to explore possibilities of strengthening Jewish experience at camps, and linking these with year-round programs (January 24).

National Conference of Yeshiva Principals and National Association of Day School Administrators (Orthodox) convened to discuss such issues as "black power" implications for day-schools and crisis in recruitment and training of day-school teachers (April 30-May 4).

National Jewish Welfare Board announced 79 scholarship and fellowship grants to enable 63 men and women planning careers in Jewish community centers to enroll in graduate schools of social work for professional training (August 22).

Torah Umesorah (National Society for [Orthodox] Hebrew Day Schools) celebrated the growth of Hebrew day schools in the United States and Canada, from 30 to 400 in 25 years with current enrollment of 83,000 (November 16).

Jewish Youth

World Union of Jewish Students sponsored a conference of American and Canadian Jewish university students, aimed at bringing together the various independent campus groups, radical and traditional, for exchange of ideas and interests on ongoing basis (May 1-4).

Alienation

American Zionist Youth Foundation devoted seminar to examination of new approaches to Jewish students on campus, particularly groups with a radical Jewish consciousness and those with a New-Left orientation (September 5-7).

American Jewish Committee report of conference of college youth concluded Jewish institutions alienate young Jews because they are not responsive to problems of social justice; young people are seeking a religion which acts out moral concepts (October 23).

Union of American Hebrew Congregations, at annual convention, reappraised past programs and current problems of youth alienation and adult apathy. A program to involve youth in decision-making processes was presented (October 25-30).

United Synagogue Youth, at two international conventions (one for teenagers and one for college-age youth) discussed plans for strengthening identity and commitment of Jewish youth. Among innovations recommended were: changes in Jewish school curriculums to include courses in "applied culture," and draft counseling programs in high schools and centers (December 28).

Solidarity with Jews Abroad

North American Jewish Youth Council, at conference attended by representatives from its 25 United States and Canadian constituent youth groups, discussed action programs to help Soviet Jewry (February 4); it passed resolutions urging Arab governments to stop persecuting Jews, urging action to help Soviet Jews and demanding full voting status of youth in welfare federations (September 2-4).

Hillel Foundations on numerous American campuses demonstrated concern for the plight of Soviet Jews during Simhat Torah (October 5).

* For listing by organization and page references see Appendix at the end of this piece.
Self-studies

National Conference of Jewish Communal Service studied three "internal crises" in American Jewish life: Jewish identity, Israel and its implications for world Jewry, and relations with black community (May 29).

Central Conference of American Rabbis announced a two-year study to redefine rabbinic profession and all phases of Jewish religious life (June 20).

Jewish Defense League

National Jewish Community Relations Advisory Council and Synagogue Council of America condemned calls to violence and vigilantism by the Jewish Defense League, "a small and unrepresentative segment of the Jewish community." (July 18).

Anti-Defamation League of B'nai B'rith called Jewish Defense League "a vigilante group" whose demand for Jewish neighborhood patrols was "chutzpah" (November 20).

INTERFAITH

American Jewish Committee, in cooperation with Lutheran Council in the U.S.A., held academic colloquium with participation of 30 leading Lutheran and Jewish theologians, on special relationship of Lutheran thought and tradition, and Judaism (March 6).

American Jewish Committee initiated project aimed at ending antisemitic group stereotypes and misrepresentations in Protestant religious textbooks. Project is based on a 7-year study which isolates specific historical and religious themes to which prejudice clings (March 29).

Anti-Defamation League of B'nai B'rith cosponsored seminars on Jewish studies for college teachers with Princeton Theological Seminary (April 21-24), Vanderbilt University Divinity School (June 16-27), and Seton Hall University (November 11).

American Jewish Committee and Southern Baptist Convention's Home Mission Board convened 70 Baptist and Jewish scholars for interfaith dialogue on theology and social responsibility to improve communication and understanding between Baptist and Jewish communities (August 18).

Union of American Hebrew Congregations invited Roman Catholic and Protestant religious leaders to attend its 50th General Assembly on "A Changing Synagogue for a Changing World" and to discuss common problems (October 25-30).

American Jewish Committee, cooperating with Pope Pius XII Religious Education Center, planned a series of lectures at center on Jews and Judaism by leading Jewish scholars (October 25).

CHURCH-STATE RELATIONS

Synagogue Council of America and nine Orthodox Jewish organizations represented by National Jewish Commission on Law and Public Affairs (COLPA) filed friend-of-the-court briefs in suit before U.S. Supreme Court which contended exemption from real estate taxes for religious institutions violates church-state separation principle. COLPA brief argued "a denial of tax exemption on account of the religious nature of the claimant organization would violate the first and fourteenth amendments" (November 3).

Torah Umesorah presented testimony before House of Representatives subcommittee on education, advocating the funding of nonpublic schools by federal government (December 4).

URBAN PROBLEMS

Poverty

Council of Jewish Federations and Welfare Funds, in Crisis in the Cities, recommended that the federal government undertake economic measures and job training to overcome unemployment; construct housing for the poor; institute welfare programs with adequate standards of subsistence, decency, and dignity, and expand legal services to poor (March 14).
American Jewish Committee Pittsburgh chapter received Committee award for innovative approach in supplying decent housing for low-income families (May 16). National Conference of Jewish Communal Service urged President Nixon to take immediate effective action to implement fully and improve anti-poverty laws (June 1). Synagogue Council of America called for “expansion of job opportunities for the disadvantaged” and urged labor unions, business and industry, and government agencies to share responsibility (August 20).

National Council of Jewish Women urged Congress to enact welfare program to help states provide at least minimum required for assistance and human dignity, and to recognize role the poor must play in such a program (August 25).

American Jewish Committee executive board asked President Nixon to take vigorous action to ensure passage of new welfare measures which would set national standards for welfare benefits in all states and would include millions of working poor previously excluded from welfare provisions. Committee proposed expanded programs of day-care centers and after-school programs, and urged federal government to give higher priority to elimination of hunger, malnutrition, and disease (November 26).

*Strategies for Community Relations*

National Jewish Welfare Board reaffirmed its member agencies would work toward solution of urban crisis despite black extremist antisemitism. It set up guidelines for elimination of poverty, substandard housing, and unequal educational opportunities (March 27).

Union of American Hebrew Congregations’ Commission on Social Action examined such problems as Black-Jewish conflict, and hunger and malnutrition, and prepared guidelines for Reform Jewish community on urban crisis and civil rights (March 30–31).

National Council of Jewish Women issued a policy statement affirming “commitment to the elimination of poverty” and “continuing willingness to translate a stated commitment into action.” It urged neighborhood group projects to seek maximum participation of persons served, and recommended such techniques as dialogues and discussion of partnership roles (September 10). A “school for community action” to train council members in these techniques was opened (November 7).

American Jewish Committee issued *Shape a Safer City*, an “urban strategy kit” to help civic groups analyze community problems, map out solutions, and execute campaigns (October 24).

American Jewish Committee, with 13 civic, ethnic, and community groups, held consultation in ethnicity to study needs of lower-middle class white ethnic Americans. Conference said one aspect of urban crisis was increasing polarization between whites and blacks competing for limited resources (November 17).

*Black-Jewish Relations*

Anti-Defamation League report documented antisemitic acts of black extremists in New York public schools (January 22). American Jewish Committee representatives met with 19 Negro, Jewish, Protestant, and Catholic leaders in human rights field to initiate measures for combating bigotry: “hot lines” linking city agencies to assure prompt action; panels to mediate community relations issues; withdrawal of funds from any group promulgating racial or religious bigotry (February 10).

Synagogue Council of America received $54,500 Ford Foundation grant for program designed to lessen tension between Negro and Jewish groups by establishing structures for ongoing communications and joint community activities on local neighborhood level (February 21).

Hadassah expressed shock at antisemitism among some elements in black community, commended those black leaders who were
trying to counteract it, and urged Jews to continue working for freedom, equality, and justice in the United States (February 17).

Anti-Defamation League reported “intensive effort has been made by Negro and Jewish leaders to find avenues of better understanding” since early 1969, and recommended that Negroes and Jews “seek means to accommodate to social change” (April 19).

National Jewish Community Relations Advisory Council and Synagogue Council of America jointly rejected “substance” and “tactics” of “Black Manifesto” of the Black Economic Development Conference “on both moral and practical grounds,” and urged congregations and communal institutions to redouble efforts to help indigenous self-help projects (May 15).

Anti-Defamation League met with One Hundred Black Men, organization of middle-class Blacks working in New York City, to examine new methods of opening lines of communication between Jews and Blacks (November 6).

Education

Anti-Defamation League supported “in the main” New York City community school district plan, but objected to community control concept “as it developed in the recent experience in New York City” (January 9).

American Jewish Committee’s New York chapter approved in principle school decentralization, but advocated establishing criteria to avoid community conflict (January 15).

Torah Umesorah, the National Society for Hebrew Day Schools, objected to New York school decentralization plan; it feared, on basis of past experience, non-public schools would lose federal and state aid and services they now receive (January 29).


Poale Zion (Labor Zionists) called for increased ethnic studies on university campus, including Black, Latin American, and Jewish studies (June 26).

Hadassah announced new volunteer program of community activity by members, providing tutorial and related services in local schools (June 30).

National Council of Jewish Women commended the House of Representatives for increasing appropriations for education and recognizing federal aid to education as one of nation’s highest priorities; it urged Senate to support appropriation and President to authorize expenditure of appropriate funds (August 25).

Jewish Labor Committee organized series of educational seminars on teacher-community-school relationships for prospective New York City local school board members (November 10).

American Jewish Committee, in position statement on compensatory and preferential treatment in education and employment, voiced continued objection to all quota systems, but advocated special compensatory measures to help disadvantaged overcome handicaps of discrimination, poverty, and inadequate schooling (November 11).

CIVIL RIGHTS

American Jewish Committee called on federal government to implement civil rights laws and also to rededicate itself to the administrative aspect of civil rights cause (September 9).

National Council of Jewish Women expressed concern over action of Congress
and administration indicating weakening of federal responsibility in continuing civil rights battle; it urged united effort by all government branches to promote equal rights for all (September 10).

Hadassah deplored retardation in school desegregation program and called upon administration to act vigorously to ensure that 1954 Supreme Court decision becomes reality in every school (October 14).

American Jewish Committee urged Senate to reject voting bill passed by House of Representatives December 11, calling it "substantial weakening" of 1965 Voting Rights Act since it diverted government resources away from South, where problem of voting rights is most acute (December 15).

DISCRIMINATION
Anti-Defamation League book Prejudice U.S.A., based on University of California symposium, recommends joint "massive and sustained program of education by major social institutions for eliminating prejudice," the most pressing domestic problem (June 18).

Employment
Anti-Defamation League urged federal government to use every means to end immediately employment discrimination and dual school system, and expressed grave concern about government action which might impede realization of such goals (September 29).

American Jewish Committee seven-year study on social clubs indicated Jews, Blacks, Orientals, Mexicans, and other minorities, because they are barred from social club membership, cannot make necessary contacts for success in big business (May 16).

American Jewish Committee proposed litigation approach, in addition to other activities, to eliminate discrimination in all social clubs throughout the United States. It recommended that social clubs not directly church affiliated "clearly affirm that their membership eligibility will be determined on criteria other than religion, race or ethnic origin" (December 9).

Housing
American Jewish Committee New York chapter charged more than 100 privately-owned cooperative apartment buildings in Manhattan with discrimination against Jews and other minority-group members in violation of city and state laws, and announced program to end this "persistent evil" (May 19).

ANTISEMITISM IN THE UNITED STATES
Anti-Defamation League issued statement calling "Harlem on My Mind" catalogue issued by Metropolitan Museum of Art "an insult and attack on Jews" (January 17).

American Jewish Committee New York chapter called for immediate suspension of New York school teacher Leslie Campbell, accused of making antisemitic remarks and requested that Board of Education hold "full investigation of his fitness to teach in any public school of our city" (January 20).

Union of Orthodox Jewish Congregations of America convened special meeting of rabbis and community leaders to consider action against "wave of fires, vandalism, and robbery which has plagued . . . houses of worship and religious schools in the past weeks" (February 3). Agudath Israel urged legislation making attempts to destroy houses of worship by arson federal crime (February 19).

National Jewish Community Relations Advisory Council in analysis of conference on antisemitism concluded the most effective long-range method of combating antisemitism is elimination of injustice and poverty and strengthening constitutional rights and democratic procedures (April 11).

B'nai B'rith study of contemporary antisemitism in U.S., The Tenacity of Prejudice, found prejudice "firmly anchored in
a whole system of generally unenlightened beliefs and weak commitment to democracy”; and revealed over a third of Americans are antisemitic (April 20).

B’nai B’rith cautioned New York City mayoralty candidates that appeals to specific ethnic, racial, and religious groups would increase polarization and could arouse antisemitic or anti-Negro actions by disgruntled voters (October 6).

Jewish War Veterans requested explanation of reports of alleged instances of antisemitic baiting of Jewish recruits at Parris Island, S.C., Marine Recruit Training Center (November 20).

Anti-Defamation League urged U.S. Commerce and Transportation Departments to rescind $182,000 federal grant for construction of roads leading to “sacred religious” project in Eureka Springs, Ark., created by Gerald K. Smith, executive director of “antisemitic, anti-Negro and ultra-rightist” Christian Nationalist Crusade (December 12).

ANTISEMITISM IN EASTERN EUROPE

U.S.S.R.

Anti-Defamation League released report on Soviet antisemitism, the “growing evidence of administrative harassment against Jews as well as abundant examples of continuing religious and ethnic injustice” (January 31).

B’nai B’rith Hillel Foundation, Jewish Community Relations Councils of San Francisco and East Bay, Bay Area Council on Soviet Jewry, and student group Simcha, met to discuss Soviet antisemitism, and to develop state student organization which would effectively relate to other Jewish student efforts on this issue and coordinate Passover and Simhat Torah student demonstrations (April 11).

United Synagogue Youth and American Jewish Conference on Soviet Jewry sponsored outdoor demonstration and religious teach-in near UN, at which hundreds of high-school and college youth from North-east honored Russian Jewish youth, the “victims of a deliberate campaign of cultural and religious genocide” (May 21).

American Jewish Conference on Soviet Jewry called on Soviet leaders to release Jewish engineer Boris Kochubievski, sentenced to prison for alleged slandering of Soviet Union. Conference charged that accused’s only crime was wanting “the same religious and cultural rights allowed other Soviet nationalities” (June 8). Jewish Community Council of Greater Washington conducted two-week vigil outside Washington Soviet Embassy to demand freedom for Kochubievski (July 24).

Jewish War Veterans marked first anniversary of Soviet Union’s invasion of Czechoslovakia, expressing sympathy for Czech people and for Jews in Soviet Union (August 21).

American Jewish Conference on Soviet Jewry coordinated Simhat Torah demonstrations throughout U.S. and Canada, expressing solidarity with Soviet Jewry through prayer services, community rallies, and parades (October 5).

Hadassah called on Soviet government to permit development of Jewish communal and religious life; to make available necessary educational resources; stop vicious anti-Israel and antisemitic propaganda by Soviet communications media; to permit emigration of Soviet Jews (October 14).

American Jewish Committee leaders called on Soviet Union to recognize right of Soviet Jews to identify as Jews and permit them to emigrate to Israel (November 14).

Poland

American Jewish Committee sent a letter expressing concern about continuing antisemitism in Poland to Polish Ambassador to U.S. and asked that Polish government be informed of its content (January 17).

Yeshiva University report on emigration of Jewish professionals, technicians, and scientists from Poland said some were placed in Belfer Graduate School of Science; since July 1968, over 600 Polish Jews
emigrated to the United States, others to Scandinavia and Israel (March 10).

Joint Distribution Committee reported rapid exodus of Jews from Poland, at rate of 1,000 a month; fewer than 18,000 remained in Poland (October 27).

Council of Jewish Federations and Welfare Funds heard JDC report on mass emigration of Polish Jews and were told that the Warsaw government "accomplished its objectives of destroying almost everything in Jewish life in Poland." CJFWF was asked by JDC to consider increased financial aid for all European transmigrants (November 13).

IMMIGRATION AND REFUGEE AID

Joint Distribution Committee announced allocation of $2,350,000 during 1969 for vocational training programs in Europe, Israel, North Africa, Iran, and India conducted by ORT. The largest portions will go to Israel and France, both of which have taken in large numbers of refugees from North Africa (January 23). JDC also reported helping 1,200 Jewish transmigrants from Eastern Europe and Near East who were in Western Europe waiting for admission to U.S. and Canada (February 7).

United HIAS Service discussed with 400 American leaders in refugee and migration work world refugee problems and American efforts to deal with them, focusing on Jews in Poland and Czechoslovakia and Eastern Europe as a whole (November 25).

United Jewish Appeal said $500 million will be needed in 1970 for 60,000 new immigrants, and more than 300,000 still needy earlier immigrants in Israel (December 14).

ISRAEL AND MIDDLE EAST

Peace Efforts

Union of American Hebrew Congregations recommended to Reform lay and rabbinic leaders that they "articulate informed views [about Israel] to government officials, to the public media, and to the public at large" (January 21).

Hadassah asked President Nixon that, in discussing new initiatives for Middle East peace, American government abide by dictum that "terms must be agreed on by Israel and the Arab states . . . ; the Arabs must be persuaded to negotiate with Israel" (February 3).

Conference of Presidents of Major American Jewish Organizations unanimously opposed Big Four formulation of settlement of Arab-Israeli conflict (March 26).

In meeting with Secretary of State William P. Rogers, conference was reassured American policy was committed to "mutually accepted and contractually binding" settlement (April 14).

American Zionist Council, celebrating 21st anniversary of Israel's establishment, heard messages from Israeli and American political leaders which stressed that "imposed peace is no peace" and urged four powers to bring Arab and Israeli spokesmen together for direct talks (June 1).

Salute to Israel Parade, a community-wide celebration sponsored by over 60 national Jewish organizations, honored Israel's 21st anniversary with "Shalom-Peace" parade in New York City (June 1).

National Conference of Jewish Communal Service urged U.S. government to "insist upon face-to-face negotiations among the nations directly concerned" in Middle East conflict (June 1).

Hadassah called upon U.S. government to "exert its influence to persuade the Arab states to start discussions with Israel with the declared intention of negotiating a sound, just, and lasting peace (October 14).

National Council of Jewish Women, like other major Jewish organizations, sees "direct negotiations between the nations involved as the only hope for lasting peace between Israel and its Arab neighbors" (December 10).

American Jewish Committee expressed disappointment over the December 8 policy
statement on Israel by Secretary of State Rogers, because it pointed toward "an imposed peace and deluded the Arabs into believing that less than a full peace will be acceptable" (December 19).

Conference of Presidents of Major Jewish Organizations delegation meeting with Secretary of State Rogers warned that "recent American statements did not contribute to long-term interests of the Arab states, security of Israel, or cause of peace in Middle East" (December 22).

Union of American Hebrew Congregations' Commission of Social Action urged its constituents to work for public support for direct peace negotiations between Israel and Arab states (December 22).

Welfare and Security

United Jewish Appeal reported over 100 Reform, Conservative, and Orthodox rabbis, just returned from a study mission to Israel, would work together as "spiritual arm" of UJA for Israel's welfare and security (February 17).

Joint Distribution Committee announced series of new programs in Israel for increased services to aged and handicapped children, and for innovations in physical rehabilitation and mental health (March 28).

Arab Terrorism

Synagogue Council of America, specifically referring to Arab commando attack on El Al airlines in Athens, accused Pope Paul VI and other world figures of applying double standard regarding Arab terrorism against Israel (January 1).

American Jewish Committee said Israeli government had every right to expect world to "take appropriate and energetic steps" to help bring about end to terrorist activities, such as attack on El Al plane in Zurich (February 20).

Union of Orthodox Jewish Congregations demanded drastic action to prevent terrorist attacks (February 21).

American Jewish Committee condemned hijacking of Trans World Airlines plane to Damascus and asked that all passengers be returned to their destinations (September 11).

Hadassah called upon appropriate agencies of the United States government, the International Federation of Airline Pilots Associations, and other concerned bodies to take prompt and effective action to prevent air piracy and illegal passenger detention (October 14).

Jewish War Veterans condemned seating Syria on UN Security Council as "shocking decision to seat a state which gives aid and comfort to terrorists and pirates" (October 17).

Arab Propaganda

Union of American Hebrew Congregations study on Arab refugee problem found Arab leaders primarily are to blame for plight of refugees, despite propaganda to contrary (June 23).

American Jewish Committee publication, Arab Appeals to American Public Opinion Today, lists organizations seeking sympathy for Arab cause and describes themes of Arab propaganda (November 5).

Jews in Arab Countries

American Jewish Committee called on U.S. government, and its member nations and nongovernmental agencies to urge Iraqi government to tell "whole story" on reports that at least four Iraqi Jews had been secretly condemned and were facing execution after secret military trial (January 14).

Jewish Agency for Israel—American Section and American Jewish Committee asked administration that U.S. speak out against miscarriage of justice in Iraq and urge Iraqi government to permit Jews to leave peacefully for Israel (January 27, 28).

Union of Orthodox Jewish Congregations of America called upon American government to use its resources to "end the murder and persecution of Jews in Iraq and other Arab lands" (January 29).

Hadassah condemned hanging of nine Iraqi
Jews as "act of savagery and barbarism," and called on UN to influence Iraqi government to permit Jews to leave peacefully (February 5).

Conference of Presidents of Major Jewish Organizations called upon UN to denounce "barbarism" perpetrated against Iraqi Jews and "to help evacuate these helpless hostages and enable them to move into the free world" (February 26).

United HIAS Service adopted resolution requesting U.S. and other countries of goodwill to admit Jews from Iraq, Egypt, and Syria (March 9).

Jewish War Veterans of the United States called upon U.S. government to "take the lead in bringing world pressure to bear" against rulers of Iraq, who seek extinction of remnants of its Jewish community (August 22).

American Jewish Committee charged Iraqi government with using "spy" executions as cover-up for severe internal problems, alleging Israel was being made scapegoat and innocent Iraqi Jews victims (August 25).

Hadassah urged U.S. government to bring before UN continual persecution of Jews in Arab lands, citing examples in Syria, Iraq, and Egypt (October 14).

**French Embargo**

Jewish War Veterans (January 8), Union of American Hebrew Congregations (January 10), and American Jewish Committee (January 16) condemned France's arms embargo against Israel. Representatives of all major Jewish organizations expressed disappointment to French consul about de Gaulle's arbitrary decision (January 16).

Jewish War Veterans announced boycott of French goods and services aimed at arousing French public and political opinion against de Gaulle's hostility toward Israel and American security interests in the Middle East (February 5).

**VIETNAM WAR, DRAFT, DISSENT**

Anti-Defamation League flew its national headquarter's flag at half mast in support of Vietnam Moratorium (October 15).

Central Conference of American Rabbis and Union of American Hebrew Congregations asked affiliated congregations to support college-student Vietnam protest, asserting "right to petition for redress of grievances is fundamental to democratic process" (October 15).

Hadassah expressed support for responsible opinion in favor of right to dissent, and for speedy end to Vietnam war and Arab war against Israel (October 15).

Jewish War Veterans expressed continuing support of President Nixon's efforts to "de-Americanize" the war in Vietnam (November 4).

Labor Zionists announced support for all "practical and responsible methods" of withdrawing American troops from Vietnam and for Moratorium (November 13).

Synagogue Council of America deplored "all efforts, from whatever source, to stifle those who are critical of Government" and warned, "we cannot survive as a free and democratic society if Government loses its respect for the integrity and inviolability of human conscience" (November 14).

B'nai B'rith Hillel Foundations asserted "right and obligation" of campus chaplains to counsel students on "conscientious objections and the draft" (December 3).

American Jewish Committee affirmed its belief that "the right to dissent is inviolate," but averred it is not in American tradition to do so by "violent confrontation or by shouting down opposing points of view" (December 9).

**HUMANE CONCERNS**

**Research**

Hadassah deplored projected cuts in appropriations for medical and other research
programs, and called on administration to restore these vital funds (October 14).

_Aid to Developing Nations_

Hadassah reaffirmed support of programs of the Agency for International Development, and called upon Congress to enact legislation seeking to raise standards of life for developing nations (October 14).

_Genocide Convention_

Hadassah resolved to join with many organizations in requesting action by President Nixon and the Foreign Relations Committee to bring the Genocide Convention to the floor of the Senate for ratification by Congress (October 14).

_GERALDINE ROSENFIELD_
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