THE AMERICAN JEWISH COMMUNITY Responds to Issues of the Day: A Compendium*

INSTITUTIONAL CONCERNS

Celebrating the United States Bicentennial in 1976, major Jewish groups emphasized their devotion to American principles with programs designed to improve the human condition where possible and to help fellow Jews everywhere.

*Compiled mainly from press releases supplied by organizations. References to items may be found in Index under the various agencies.

Convention Themes

Rabbinical Council of America held Bicentennial Torah Convocation in Washington, D.C., where over 500 Orthodox rabbis met with House and Senate members (January 28).

American ORT Federation presented its 44th annual conference with 1976 budget of almost $45 million for vocational and educational training of 70,000 persons mainly in Israel, but also in South America, North Africa, and in transit from Soviet Union (January 31-February 1).

Hadassah's mid-winter conference urged Congress to approve funds for continued aid to Israel, expressing its commitment to modern democratic society in Israel and to aliyah; called upon United States government to persuade USSR to abide by Helsinki declaration, and pledged to work for rescue of Jews held hostage in Arab lands (February 12).

Jewish Welfare Board ushered in 60th year of service with pledges to continue cooperation between Israel and American Jewish community, and to take on new social-welfare challenges facing both (March 24-28).

American Jewish Congress convened for discussion on Jewish emigration from Soviet Union, U.S. relations with Arab nations as they affected support of Israel, restoration of faith in democratic institutions in post-Watergate America, and new approaches to Jewish education (April 1-4).

American Jewish Committee 70th annual meeting agenda addressed itself to wide-ranging issues: government participation in social engineering; cooperation among America's diverse ethnic, racial, and religious groups; reexamination of United States positions toward the Middle East and United Nations;
programs to aid Soviet Jews who wish to emigrate and those who do not (May 13–16).

Workmen’s Circle called for federal legislation on full employment and national health care, reiterated support of Israel, and emphasized importance of cooperation with other groups working for the preservation of Yiddish and East European Jewish culture. (May 19).

Hadassah, at 62nd national convention, announced budget of over $245 million in 1976 for programs in Israel and the United States; passed resolutions and statements in favor of gun-control legislation and freedom of the press, and urged administration to take action against Arab economic boycott, encourage all countries to fight terrorism, continue support of AID programs, and recognize Jerusalem as capital of Israel (August 15–18).

American Zionist Federation’s fourth biennial convention called on constituent organizations to enlist every American Jew into ranks of organized Zionist movement, particularly at time when the Zionist philosophy is under attack by totalitarian forces; announced affiliation of Association of Parents of American Israelis and Women’s League for Israel with Federation (October 20).

Women’s League for Conservative Judaism inaugurated 60th year of activity at biennial convention, noting past educational, religious, philanthropic, and social-action programs on behalf of Conservative movement (November 14–18).

Union of Orthodox Jewish Congregations devoted 78th Anniversary Bicentennial Convention to discussions of Orthodox community and inner-city dislocations, problems of suburbia, reverse discrimination, Jewish poor and aged, Jewish religious civil rights, and efforts to maintain halakhic standards (November 24–28).

Agudath Israel of America, at 54th national convention, conducted symposium, “Jewish Life and the Free Society,” on problems created when Orthodox congregants move from inner city to suburbs; established Commission on Latin American Jewry to provide support for Orthodox communities in South America (November 25–27).

Union of American Hebrew Congregations released study showing 720 affiliated Reform synagogues in United States and Canada had three to five percent membership growth in 1976, which it attributed to approval of its social-action programs and Jewish religious, social, and educational activities (December 5).

American Jewish Committee’s National Executive Council recommended to President-elect Jimmy Carter series of actions to strengthen United States position in international affairs, including White House conference on energy, legislation against Arab boycott, support for direct negotiations in Middle East peace agreement, curb on arms influx to Middle East, and pressure on Soviet Union to abide by Helsinki declaration (December 14).
Organizational Projects

American Jewish Congress launched oral history project in San Francisco to preserve recollections of oldest members of Jewish community in Bay area (March 18); national women's division conducted two-day institute on Zionism with visits to leaders of national civic and religious groups (March 24–25); initiated guided tours of New York's Jewish historic sites, religious and cultural institutions, and off-the-beaten-path places of interest (April 26).

Jewish Welfare Board arranged for Jewish military personnel and their families to have traditional Passover sedorim in military installations, hospitals, and communities throughout the world (April 5) and also High Holy Day services (September 9); announced that newly created Jewish worship pennant will henceforth fly from masts of U.S. Navy ships during Jewish worship services (October 12).

Union of American Hebrew Congregations announced receipt of $25,000 grant from Lilly Endowment Foundation to conduct research programs in five American cities on religious experience and changing life-styles (October 29).

Religious Observance

Agudath Israel of America set up Passover assistance programs for Soviet Jews and needy American Jews, and arranged for community sedorim for the elderly and sick in the New York area (March 31); launched a travelers hospitality project, setting up centers in major cities in the United States, Canada, and Mexico, and offering Orthodox Jews information on location of synagogues, kosher foods, and other pertinent matters (June 11).

Lubavitch Movement, for 28th consecutive summer, sent hundreds of its senior rabbinical students on a Torah-preaching mission to communities throughout North and South America, Europe, Australia, and the Far East (August 2).

Agudath Israel of America hailed law passed by New York State Assembly to protect consumers from sale of mezuzot and tefillin not complying with halakhic requirements (June 3); Rabbinical Alliance of America launched campaign to alert Jews to prevalence of tefillin and mezuzot which do not conform to religious specification (December 1).

Special Publications


Association of Jewish Community Relations Workers published history of development of Jewish community relations in United States, A Reader in Jewish Community Relations, by Ann G. Wolfe (March 12).

National Jewish Welfare Board issued 89-page directory of summer camps under auspices of Jewish agencies (April 27); in conjunction with Brookdale Foundation, published 176-page guide, The Future is Now: A Manual for Older
**Adult Programs in Jewish Communal Agencies** (May 19).

Hebrew Union College—Jewish Institute of Religion marked its centennial celebration with publication of 501-page volume detailing role of HUC-JIR in development of Reform Judaism, *Hebrew Union College-Jewish Institute of Religion at One Hundred Years* (May 10).

**Program Priorities**

**YOUTH**

Jewish Welfare Board, in cooperation with the American Association for Jewish Education and the Association of Jewish Center Workers, sponsored a national conference on Jewish camping (January 11–15).

Hadassah announced opening in New York State of seventh summer camp for eight- to 13-year olds emphasizing Zionist and Jewish cultural activities (June 25).

Agudath Israel of America opened its children's camps in New York's Catskill Mountains to boys and girls from Central American countries, selected as potential leaders in their native Jewish communities (August 2).

American Zionist Foundation scheduled a summer Maccabiah for teenagers from Jewish camps in northeast United States (August 9–11).

Agudath Israel of America initiated program in which 250 youth volunteers were taught to provide services to elderly shut-ins in Brooklyn (January 9); career guidance agency (COPE) trained 25 girls from Orthodox seminaries as medical assistants, providing first step to possible future careers (August 11).

Agudath Israel of America's youth education department, in effort to combat "summer offensive" of missionary groups, such as Jews for Jesus, mobilized large numbers of vacationing yeshivah students to spread Torah education and alert Jews to dangers of these groups (August 4); Yavneh, national religious Jewish students association, devoted annual convention to workshops and lectures on halakhic and practical methods to counteract missionary activity and alienation on campus (September 2–6).

American Zionist Federation called together 25 student activists from American colleges to prepare them to promote Zionist awareness on their respective campuses (September 17).

American Jewish Congress launched weekly English-language radio program for young audience on Jewish tradition and identity (October 15); inaugurated monthly gatherings at Steinberg Center, at which young artists can demonstrate work in visual and musical arts (November 4).

Lubavitch Movement invited Jewish university and college students and college-age youths to weekend seminars on matters of Jewish concern and an examination of Chabad-Lubavitch philosophy (December 7).

North American Jewish Students Network held leadership development seminars for 30 Jewish college students interested in assuming active roles in Jewish community groups (December 27–31).
WOMEN

Lubavitch Women's Organization, at 14th annual mid-winter convention, heard Lubavitcher Rebbe Menachem Schneerson describe observance of *mitzvot* particularly incumbent on women as a "primary responsibility" and "extra privilege" (January 25).

Women's League for Conservative Judaism held annual study day for its leaders, at which two young women scholars discussed judicial processes of the Talmudic period, as contrasted to present-day American constitutional law (February 18).

Agudath Israel of America conducted programs to train young women volunteers to visit and assist the sick and aged in hospitals and nursing homes, and those homebound (May 7).

American Jewish Committee annual meeting devoted session to role of women in American society and the Jewish community (May 13); its Institute on Pluralism and Group Identity issued booklet, *Dialogue on Diversity: A New Agenda for American Women* (May 14); introduced bibliography on *The Jewish Woman in the Community* at National Executive Council meeting (December 3).

New York Federation of Reform Synagogues task force proposed glossary substituting nonsexist language for masculine terms used in prayerbooks and liturgy (September 23); Union of American Hebrew Congregations launched educational campaign among membership to assure complete equality of sexes in future placement of rabbis in pulpit positions and other jobs (December 6).

FAMILY AND THE AGED

Synagogue Council of America issued bulletin devoted to programs for the elderly (March).

Jewish Welfare Board research center awarded grant of $19,600 to YM and YWHA of Washington Heights in New York City for evaluation of outreach program for homebound frail elderly in changing neighborhoods (April 23).

American Jewish Committee announced plans for a study of marriages between Jews and non-Jews, and their effects on children and Jewish community (February 7); its National Executive Council reported start of three-year project to examine changing family patterns and how they affect transmission of Jewish values and identity to children (December 4).

In and About Israel

American Jewish organizations reflect a deep concern for Israel in a variety of ways, some of which appear in other sections of the compendium. Here we report programs of an informative or supportive nature both in Israel and the United States.

*American Zionist Federation sponsored two interreligious seminars in Israel: 34 Protestant and Catholic clergymen participated in tour of country and meetings with prominent religious, academic, and political leaders (January 11–20); 22 Christian clergymen and scholars came to study role of Christian
community in developing State of Israel (May 3-17).

Lubavitch Movement sent 22 young scholars as "emissaries to bolster morale of Jews residing in Israel in these difficult times" (January 14).

World Zionist Organization—American Section called meeting of 70 Jewish community leaders to activate programs recommended by Solidarity Conference held in Jerusalem (January 19).

American Jewish Committee Board of Governors held annual institute in Israel to demonstrate support for Israel's struggle for peace (February 12-22).

American Zionist Federation asked all Jewish groups to join in celebrations of Israel Independence Day on May 4 (March 22); North American Jewish Students Network sponsored contest for best anniversary poster on Israel (April 1).

Hadassah ran 17-day tour to Israel featuring dedications of new building for cancer and allied diseases and an institute of oncology at the Hadassah-Hebrew University Medical Center at Ein Kerem, Jerusalem (June 12-28).

Hebrew Union College-Jewish Institute of Religion invited volunteer students, scholars, clergy to participate in archaeological excavations at Tel Dan, Israel, during summer (June 19).

ORT Youth Fellowship sponsored summer work program for high-school students wishing to contribute services to Israel (June 27).

World Zionist Organization—American Section reported 1,000 Americans ranging in age from 13 to 60 would be participating in some 23 programs conducted in Israel by its department of education and culture (July 1).

Anti-Defamation League of B'nai B'rith made available 13 new programs on Israel and Middle East as part of "Date-line Israel" radio series used by numerous stations throughout United States (July 7).

Hadassah opened Youth Aliyah Day Center at Kiryat Menahem to serve 170 boys and girls in the 13-16 age groups as center for vocational training and general education (July 12).

National Conference of Synagogue Youth sent 140 teenagers to six-week summer seminar in Israel (July 21).

Hadassah premiered film, To a New Beat, featuring students who are cross-section of sabra generation at Hadassah schools in Israel (August 18).

American Zionist Youth Foundation reported that close to 4,000 high-school and college students participated during 1975-76 in various programs in Israel, including work on kibbutz, archaeological excavation, and university studies (September 1).

Jewish Theological Seminary of America opened Ramah day camp in Jerusalem for Israeli youngsters, patterned on the American camps and stressing values of traditional Judaism (September 1).

Jewish Welfare Board, in conjunction with American Zionist Federation, World Zionist Organization, and Israel Ministry of Education, sponsored three-week seminars in Israel for full-time Jewish community center professionals
from North America (September 1); announced participation of six American Jewish communal workers in one-year Sherut la-Merkazim program in Israeli community centers (November 20).

United Synagogue of America launched first agricultural settlement under auspices of Conservative movement in Negev (September 1); announced establishment of aliyah desk in United States and klita (absorption) desk at Center for Conservative Israel in Jerusalem (September 29).

Women's American ORT dedicated ORT School of Engineering, to be part of Hebrew University complex on Givat Ram (September 14).

Anti-Defamation League of B'nai B'rith held 63rd annual national commission meeting in two parts, one in New York City and one in Jerusalem (November 15-22).

American Jewish Congress Media Project announced establishment of annual Bayard Rustin scholarship to enable black college student from U.S. to spend one year at Hebrew University, Jerusalem (November 19).

American Jewish Committee conducted seminar in Israel for 13 young Jewish members of college and university faculties from nine states (December 22).

Education and Culture

As in former years, a large variety of educational and cultural programs bears witness to the concern and vigor of the many groups constituting American Jewry. In past years, agencies concerned about the quality of American Jewish education directed their attention to the needs of children and adolescents; now we see more concentrated efforts to develop career training and other programs for adults.

Young People Programs

Union of American Hebrew Congregations Department of Education conducted four-day meeting for members of Reform congregations interested in sponsoring day schools (February 22-25); introduced traveling course on "Art in Judaism," consisting of filmstrip with multimedia materials (May 3).

Agudath Israel of America youth division initiated mitzvot contest, "Taryag Mitzvos," to acquaint youngsters, ages seven to 17, with 613 Torah commandments (March 24).

Lubavitch Movement head proclaimed year of intensive activity to "foster and further Jewish Torah education in all parts of the world" (April 26).

World Zionist Organization—American Section conducted sixth annual Yediat Israel examination for 10,000 youths in Jewish and public high schools (May 14); announced Jerusalem would be major feature of annual examination in observance of tenth anniversary of reunification of city (October 14).

Agudath Israel of America opened 30 summer camps specializing in Torah education in U.S., Israel, and six other countries (June 15); youth department reported outreach program in 1975-76 school year involved 3,000 children in public schools and Talmud Torahs (July 2).
Union of Orthodox Jewish Congregations of America devoted 78th anniversary convention to review of role of Orthodox synagogue in Jewish education, with emphasis on updating or replacing the Talmud Torah (November 24–28).

American Jewish Committee released report based on three-year project, recommending major changes in Jewish education programs in United States (December 3).

**ADULT PROGRAMS**

American Jewish Committee's Academy of Jewish Studies without Walls announced plans for seminar in Israel, simplified courses in Judaica, and summer study program on American university campuses (February 17); introduced "Basic Studies Program" of ten no-credit courses (August 20).

Union of Orthodox Jewish Congregations moved into new geographic areas with program of adult retreats, conclaves, and conventions: Niagara Falls, Ontario (March 5–7); Norwich, Conn. (March 26–28); Vancouver, British Columbia (March 12–14); and St. Louis, Mo. (May 14–16).

Jewish Theological Seminary of America dedicated first residence hall for nonrabbinical students to accommodate over 400 men and women students in Seminary Judaica programs (May 23).

Hebrew Union College-Jewish Institute of Religion offered special summer courses for religious-school educators and others on Jewish identity through worship and prayer, Jewish history, and Bible (June 28–July 23).

Agudath Israel of America launched Torah home-study program to encourage adults to form small neighborhood groups for purpose of weekly study on any Jewish subject (July 26); at its 54th national convention, stressed importance of daily study of Torah for every adult Jew (November 28).

North American Jewish Students' Network sponsored conference on "Alternatives in Jewish Education" for 200 young adults currently working in the field (August 29–September 2).

Jewish Welfare Board granted 70 scholarships in professional programs leading to careers in Jewish community (November 8); conducted, with Association of Jewish Community Centers and Camps, pilot project to prepare professional leadership for executive positions in Jewish community centers (November 24).

American Zionist Federation called for more public information on adult Jewish education to acquaint community with "widespread network" of programs now in existence in United States (December 1).

**Programs On Holocaust**

Anti-Defamation League of B'nai B'rith conducted public discussion at which young West German intellectuals met with American Jewish counterparts in interchange on Holocaust and current attitudes of German people toward Jews (February 13); cosponsored with New Jersey Education Association pilot program introducing study of Holocaust as part of history and social-studies courses in New Jersey secondary schools.
(February 19); publicized Never to Forget: The Jews of the Holocaust, describing roots of German antisemitism, workings of Nazi death-machines, and moving personal experiences (May 14); announced publication of Auschwitz: Beginning of a New Era?, containing reflections on Holocaust by some of world’s leading thinkers (December 16).

Agudath Israel of America participated in planning CBS television show on children of Holocaust survivors (February 20).

Center for Holocaust Studies, a documentation center located in the Yeshiva of Flatbush in Brooklyn, sponsored radio and television programs commemorating Heroes and Martyrs Remembrance Day (April 27).

American Jewish Committee’s William E. Wiener Oral History Library completed study of 250 Holocaust survivors and their families (May 11).

Jewish Theological Seminary of America’s TV program Directions featured author Elie Wiesel in discussion with college-age students on their perceptions of the Holocaust (November 14).

**Bicentennial Programs**

Union of Orthodox Jewish Congregations declared Saturday, May 15, official Bicentennial Sabbath for American Orthodox Jewry (January 1).

Jewish Theological Seminary of America scheduled 14 of its weekly “Eternal Light” radio programs for dramatizations and documentaries celebrating noteworthy American Jews (January-March 14); devoted three “Directions” programs on ABC television to bicentennial theme of freedom (February-April 18).

Jewish Welfare Board sponsored National Conference on Jewish Cultural Arts, celebrating interchange of American and Jewish cultural influences (January 10-12); selected winners of Bicentennial Song Contest for Youth (April 1); devoted 32nd annual music festival to bicentennial celebration (March 16-April 14); Jewish Music Council arranged three concerts in New York area featuring 20th century liturgical music by American Jewish contemporary composers (April-May).

American Jewish Congress, in cooperation with New York City Bicentennial Corporation, declared May month of recognition of 200 years of Jewish life in United States (May 3).

YIVO Institute for Jewish Research conducted conference on “Contribution of East-European Jews to American Bicentennial” (May 9).

Women’s League for Conservative Judaism republished What the Liberty Bell Proclaimed, discussing role of American Jews in development of the United States (June 7).

Tarbuth Foundation for the Advancement of Hebrew Culture prepared exhibit of documents, rare books, pictures, and other memorabilia illustrating Jewish contribution to American life since 1654 (June 29).

American Jewish Committee sponsored Bicentennial Lecture Series on Jewish experience in America, with 11 leading scholars speaking on immigrant experience and Jewish contributions to
science, literature, the economy, and philosophic thought (October 1).

Commemorations, Publications, Performances

Workmen's Circle commemorated 60th anniversary of death of Sholem Aleichem with publication of volume of Yiddish poems about the folk writer (February 1).

American Zionist Federation sponsored opera Ashmedai, produced by New York City Opera on April 1 (March 30); presented original drama by Dore Schary to celebrate 28th Anniversary of State of Israel (May 4).

American Jewish Congress presented autobiographical film Nana, Mom, and Me, by Amalie R. Rothschild, as part of series "Exploration in the Arts" (April 7).

American Zionist Youth Foundation sponsored first New York City Jewish Youth Fair in Central Park (April 18).

Agudath Israel of America published 16-page catalogue listing 60 organization publications of interest to education, youth, and general Orthodox community (May 11).

Jewish Welfare Board Jewish Book Council presented annual national awards in fields of Jewish history, Jewish fiction, Holocaust, poetry, juvenile literature, Israel, Jewish thought, and translations of Jewish classics (May 23); issued Jewish Book Annual containing 800 works of Jewish interest published during 1975–1976 in America, Israel, and England (October 16); JWB Lecture Bureau issued three publications listing speakers, performing artists, and films of Jewish interest available to local communities (August 10); arranged for communities throughout U.S. and Canada to present 1976–77 version of Here is Israel, multimedia musical presentation featuring 15 Israelis (September 15).

Workmen's Circle announced participation in World Conference on Yiddish and Yiddish culture to be held in Jerusalem (August 23–26).

Jewish Theological Seminary of America announced establishment of Dr. Edward A. Crown Archives and Research Section of the Seminary library (September 1); published new edition of Pentateuch containing fragments in Aramaic from 13th- and 14th-century Yemenite manuscripts (October 28).

Tarbut Foundation announced seven series of Hebrew cultural programs for 1976–77 season, for use by TV, radio, newspapers, and in filmstrips (October 28).

American Jewish Committee's William E. Wiener Oral History Library recorded memoirs of eight leading Jewish personalities in Texas as pilot project to be replicated in other parts of country (December 4).

American Jewish Congress issued annual catalogue of 400 titles on a variety of topics of interest to Jewish reader (December 13).

Yeshiva University press published Sefer Ha-Mebaggish, a novel written in 1265 by Ibn Falaquera, Spanish Jewish poet, physician, and philosopher (December 20).
INTERFAITH RELATIONS

The candidacy of Jimmy Carter, a born-again Baptist, brought into the open an uneasiness felt by many Americans about a President of a “different” faith. Jewish groups, particularly those with interfaith experience, were cautiously optimistic and continued working toward greater mutual understanding among the various religious denominations.

American Jewish Committee honored Laurence Cardinal Shehan, former Archbishop of Baltimore, for encouraging Vatican Council II to adopt Declaration on Non-Christian Religions which absolves Jews of deicide charge (January 20); extended felicitations to John Cardinal Krol, Archbishop of Philadelphia, on convening International Eucharistic Congress (August 2); hailed decision of Episcopal Church to remove from revised Book of Common Prayer hymn offensive to Jews (September 21); charged National Council of Churches had compromised its “moral credibility” by refusing to remove from its governing board Valerian D. Trifa, bishop of the Rumanian Orthodox Church, accused of lying about his involvement in Nazi atrocities during World War II (October 11); heard leaders of Protestant Episcopal Church, Jesuits, and Evangelical Free Church join its director of interreligious affairs in urging presidential candidates to “repudiate appeals to religious bigotry” in election campaign (October 20); learned its Israel office joined Interfaith Committee for Lebanese War Victims in providing food, medical, and other assistance (October 25); revealed that an interreligious delegation of 14 American Christian and Jewish leaders had been denied admission to the Soviet Union, for third time in three years (October 28); heard its director of interreligious affairs and noted Baptist leader warn that right-wing Evangelical groups who campaigned for “Christ-centered” candidates were violating U.S. Constitution (December 3); joined with Catholic and Protestant leaders in denouncing movement headed by Rev. Sun Myung Moon for promoting “bigotry against Christians and Jews” (December 28).

American Zionist Federation Commission on Interreligious Affairs sponsored all-day conference on influence of Israel and Zionism on Christian-Jewish dialogue (February 10); arranged presentation of scroll and letters from Evangelical Christian leaders to Israel ambassador, expressing support for Israel and protesting UN resolution on Zionism (October 28).

Anti-Defamation League of B’nai B’rith announced publication of latest volume in Jewish Experience in History series, an anthology featuring writings of Jewish and Christian scholars and theologians from ancient to modern times (February 17); published essays by Catholic and Protestant theologians on “Jewish-Christian Relations: Looking to Twenty-First Century” in quarterly Face to Face (June 21); examined rituals of various faiths for clues to antisemitism in “Liturgy and Understanding,” theme of Face to Face issue (December 21).
JEWISH COMMUNITY RESPONDS TO ISSUES

NATIONAL SOCIAL AND POLITICAL ISSUES

Jewish community groups, in keeping with their orientations and institutional agendas, took positions on a wide variety of public issues.

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Church-State Relations

American Jewish Congress, as part of National Coalition for Public Education and Religious Liberty (PEARL), filed suit in federal court challenging constitutionality of assigning public-employed teachers to serve in religious schools (February 25); Agudath Israel of America defended practice as "constitutional and just" (February 26).

Anti-Defamation League of B’nai B’rith released survey on extent of religious practices in public schools, indicating majority of schools ignored principle of separation of Church and State (May 31).

Union of Orthodox Jewish Congregations president expressed dismay at New York City federal court ruling which voided law providing reimbursement to religious schools for costs of state-mandated testing and record keeping (June 28); American Jewish Committee announced support for publicly financed guidance and testing services for all school children, including those in parochial schools (June 30).

American Jewish Congress released annual “docket” of lawsuits dealing with government aid to sectarian schools, religious practices in public institutions, and similar issues (October 11).

Intergroup Relations

Anti-Defamation League of B’nai B’rith announced grant from New York Council for the Humanities for statewide audio-visual program to improve intergroup relations (April 7); issued “Ethnic Dimension in American History,” guide for social-studies teachers (July 26).

American Jewish Congress offered legal assistance to National Association for the Advancement of Colored People in its fight against Mississippi court decision penalizing NAACP for boycott against white-owned shops in 1966 (August 12); American Jewish Committee supplied more than $20,000 in gifts and loans toward NAACP-posted bond to contest Mississippi decision (September 24).

American Jewish Congress urged President Ford not to support measures that would limit courts’ ability to impose busing in racially segregated school districts (June 23); its media project reported Histadrut-sponsored tour of black trade unionists as one of several projects to encourage better understanding by blacks of Israel and Zionism (August 25).

Full Employment

American Jewish Congress marked birthday of Martin Luther King with call for adoption of federal full-employment legislation (January 15); pledged support for Humphrey-Hawkins Full Employment Bill (May 18).

American Jewish Committee Institute on Pluralism and Group Identity urged
creation of coalitions based on common interests, especially shared concern for guaranteed employment (January 22); called on federal government to take positive steps for full employment, including federal jobs for those unable to find work in private sector (March 15).

Jewish Labor Committee passed resolution calling for “full employment at a living wage” for all able to work (March 15).

Urban Concerns

American Jewish Congress charged New York City’s housing laws and regulations have resulted in steady deterioration of real estate, abandonment of buildings, shrinking tax base, and departure of middle-class and young families from city (January 21).

American Jewish Congress rallied opposition of members of Board of Higher Education to imposition of tuition fees at City University (May 20); urged Board of Regents to require New York State to support City University “dollar for dollar, student for student, as it now does State University” (September 17).

Metropolitan New York Coordinating Council on Jewish Poverty charged New York City Council Against Poverty with neglecting Jewish poor, the majority of whom are aged (June 9); conducted survey on price of kosher meat, disclosing that for High Holy Days observant Jews would be paying more than double the price of nonkosher meat for glatt kosher cuts (September 7). Synagogue Council of America devoted an issue of Aging to the problems of crime and the older victim (June 30).

American Jewish Congress urged City Human Resources Administration to restore funds to Ohel Sarah Day Care Center in Brooklyn, one of only seven glatt kosher child facilities in New York City (September 9).

Social-Welfare Concerns

American Jewish Congress called for New York State law that would do away with nursing-home abuses revealed in Moreland Commission report (March 19); conducted conference on health care in the 80’s (May 10); voiced conditional support for proposed state bill to provide subsidies for families caring for infirm relatives at home (September 29).

American Jewish Congress, American Jewish Committee, National Council of Jewish Women, United Hebrew Trades, Workmen’s Circle joined 100 other religious, civic, consumer, civil rights and labor organizations in suit to prevent administration from cutting $1.2 billion in food-stamp aid (June 3).

American Jewish Committee’s Institute on Pluralism and Group Identity cosponsored with White House’s Office of Public Liaison conference on mental health and ethnic differences (June 14).

Agudath Israel of America conducted programs to help elderly and sick confined to homes and hospitals celebrate Rosh Ha-shanah (September 29).

Jewish Welfare Board sponsored Consultation on Jewish Older Adults to consider needs of professional Center staff working with older adults (October 19–21).
**Abortion**

American Jewish Congress national biennial convention passed resolution opposing constitutional amendments and other attempts to "nullify" U.S. Supreme Court decision permitting abortion (April 3); opposed legislation before New York State Assembly requiring parental consent for abortions performed on women under 18 (June 3); expressed strong opposition to provision added to Labor-HEW appropriations bill barring use of funds for abortions (June 26); joined Union of American Hebrew Congregations and four other civic and religious groups in submitting to U.S. Supreme Court friend-of-the-court brief supporting suit of woman denied abortion in St. Louis municipal hospital (September 22).

Union of American Hebrew Congregations denounced "manipulation of votes" on abortion issue by President Ford and Governor Carter, charging them with undermining decision of U.S. Supreme Court (September 15).

**Religious Civil Rights**

Anti-Defamation League of B'nai B'rith intervened on behalf of candidates for national chiropractic examinations scheduled for Passover, arranging alternate dates for observant Jews (April 20).

Agudath Israel of America called on nation's hospitals to adopt a bill of rights for Jewish patients guaranteeing right of religious observance (May 6); received assurances from New York State Department of Mental Hygiene that arrangements would be made for patients who wish to observe religious practice in mental health institutions (October 8).

American Jewish Congress announced success in persuading American Board of Ophthalmology to reschedule certification examination, originally planned for a Saturday (May 14); urged New York State Senate to approve legislation to protect rights of religiously observant students at colleges and universities (May 24); hailed decision of State Court of Appeals holding New York's Sunday-closing law unconstitutional (June 17); called for all New York State Sunday Laws to be eliminated, since they enhance and reinforce the Sabbath of certain religions (October 26).

American Jewish Congress, Synagogue Council of America, ten other major national Jewish agencies, and 100 local community councils filed friend-of-the-court brief defending World Wide Church of God member who was dismissed from job for refusing to work on Saturday (July 20).

Agudath Israel of America urged New York State Council on the Handicapped to provide aid for handicapped studying in yeshivot (September 1).

**Elections**

Union of American Hebrew Congregations and Central Conference of American Rabbis sponsored consultation with presidential candidates in which views on Israel, Syrian and Soviet Jews, and domestic social issues were exchanged (January 21–22). American Jewish Committee and National Jewish Commission on Law and Public Affairs (COLPA) filed joint friend-of-the-court
brief with U.S. Supreme Court charging racial quota concept had been introduced in setting up voting districts in Williamsburgh section of Brooklyn (February 6).

National Jewish Community Relations Advisory Council issued election guidelines, reconfirmed in January 1976, urging that organizations and leaders in their official capacities refrain from endorsing candidates (February 19).

**Humane Concerns**

American Jewish Committee director of interreligious affairs declared before Senate Foreign Relations Committee that survival of human family depends on intensification of universal disarmament measures (January 21).

American Jewish Congress urged New York State Assembly to reject bill imposing penalties on employers who hire aliens not legally entitled to work in this country and urged more "humane and intelligent approach" (June 28).

American Jewish Committee representative, testifying before Congressional Subcommittee on Future Foreign Policy, urged President be given discretion to vary immigration policies for victims of genocide to avoid repetition of Holocaust (August 30). Jewish Theological Seminary of America's Professor Ismar Schorsch, before same committee, urged United States sign UN Convention outlawing genocide as "moral statement" (September 1).

American Jewish Committee urged Alabama Governor George C. Wallace to grant full pardon to last known survivor of "Scottsboro boys" (October 20).

Union of American Hebrew Congregations asked President-elect Carter to give "widest possible application" in granting Vietnam war pardons, to include draft resisters, deserters, and others (December 1); organized first National Conference on Gerontology dealing with needs of its retired older members (December 12).

**DISCRIMINATION AND ANTI-SEMITISM**

The year was relatively uneventful so far as antidiscrimination activities and anti-semitic manifestations of major consequence were concerned.

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**SCHOOLS AND ETHNIC QUOTAS**

Anti-Defamation League of B'nai B'rith hailed U.S. District Court decision finding City College Center for Biomedical Education committed racial discrimination in its admissions procedures (August 17); urged federal Office of Civil Rights to discontinue ethnic survey in six city school districts (June 28); called on Office of Civil Rights to change manner in which ethnic data is interpreted and utilized (December 23).

American Jewish Congress called on Department of Health, Education, and Welfare to destroy results of survey of public schools in five major cities requiring teachers and principals to identify themselves and pupils by race and
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ethnic origin (July 30); received assurances from Governor Carey of New York that state's affirmative-action program will not require employees to identify themselves by ethnic origin or sex (December 8).

EMPLOYMENT

Anti-Defamation League of B'nai B'rith signed agreement with New Jersey-based worldwide teacher recruitment agency stipulating agency would not "deny employment to Jewish Americans" and would place emphasis on assigning Jews where not presently employed (January 30).

Agudath Israel of America issued *Affirmative Action*, a brochure describing aspects of reverse discrimination which arise when affirmative-action programs are applied, particularly in regard to Orthodox Jews (June 22).

American Jewish Committee Philadelphia chapter hailed agreement between Pennsylvania Human Relations Commission and Provident Mutual Life Insurance Company to broaden involvement of Jews in management of company (July 20).

Anti-Defamation League of B'nai B'rith leader testified at U.S. Labor Department hearings that major problem with federal employment-opportunity programs is "failure to adhere to the basic constitutional mandate of equal protection under the law" (December 13).

SOCIAL DISCRIMINATION

American Jewish Committee released letter from U.S. Equal Employment Opportunity Commission chairman, which declares it violation of Civil Rights Act of 1964 for employer to sponsor membership of executive employees in private clubs with discriminatory practices (February 27); Anti-Defamation League of B'nai B'rith urged Attorney General-designate Griffin Bell to resign from clubs barring blacks and Jews from membership (December 21).

ANTISEMITISM

Anti-Defamation League of B'nai B'rith warned of possibility of former Nazi Stormtrooper Wolfgang Wick becoming president of Rotary International (March 9); National Jewish Community Relations Advisory Council recommended Jewish community groups contact local Rotaries to protest Wick's nomination by publicizing his background (March 15).

American Jewish Congress leader attributed former Vice President Spiro Agnew's television remarks derogating Israel and Jews to his "reported lucrative association with Arab business interests" (May 12); deplored mass media attention given to Agnew's statements (June 22); American Jewish Committee president charged they were "untrue" and "totally unworthy of a man who once held the second highest position in this country" (May 24); Anti-Defamation League of B'nai B'rith charged Spiro Agnew with using tax-exempt organization "Education for Democracy" to foster anti-Israel propaganda (July 27), alleged Agnew pleading "Arabs' 'right' to demand American business compliance" in boycott (December 10).

Anti-Defamation League of B'nai B'rith expressed dismay but "not
surprise" at Stokeley Carmichael's "parroting of anti-Jewish, anti-Israel propaganda" on television program (June 20); American Jewish Committee New York Chapter condemned Carmichael's statements as "biased and totally irresponsible;" American Jewish Congress assailed WABC-TV program "Like It Is" for inviting Carmichael, and then for failing to present another viewpoint in response to his "slanderous and inflammatory statements" (June 21).

Anti-Defamation League of B'nai B'rith announced federal court dismissed Liberty Lobby case against League and Mutual Broadcasting System, brought by Lobby when Mutual refused to renew distribution contract for Lobby's radio programs on being apprised by ADL of antisemitic content (August 27); called for congressional investigation of Ku Klux Klan and other extremist groups operating in the U.S. Marine Corps at Camp Pendleton, and elsewhere (December 20).

ISRAEL AND THE MIDDLE EAST

While American support for Israel, both governmental and popular, remained outwardly steadfast, some Jewish groups saw indications of a change in American Middle East policy during the final days of the Ford administration. Within the Jewish community there was a growing tendency to criticize Israel's internal policy and a demand for more openness in Israel-Diaspora exchanges.

* U.S. Middle-East Policy

National Jewish Community Relations Advisory Council advised constituents to urge senators to vote for aid to Israel without cuts and to support full funding during transitional budget period, July through September (February 11).

American Jewish Committee called on President Ford to cancel military sales to Egypt, urging instead stepped-up peace efforts and exploration of measures to curb arms race in Middle East (March 9); National Jewish Community Relations Advisory Council recommended Jewish community action to oppose U.S. sale of arms to Egypt (March 10); National Jewish Welfare Board convention adopted resolution urging blocking of sale of weapons to "countries in confrontation with Israel" (March 29); Union of Orthodox Jewish Congregations in America protested statements of UN Ambassador William Scranton which are seen as having "the United States abandon its posture of honest broker and respected mediator" and taking a position of "advocate for one side" (March 25); criticized statements of Senator Jacob Javits before Senate Foreign Relations Subcommittee, allegedly blaming Israelis rather than Arabs for intransigence (June 23).

Anti-Defamation League of B'nai B'rith adopted "Statement of Concern," charging Ford administration with "pressure on Israel for unilateral concessions to Arab demands" (June 1).
American Zionist Federation urged United States to call for direct negotiations in Middle East between "recognized and sovereign parties in the conflict" and to maintain policy of "official nonrecognition" of terrorist Palestine Liberation Organization (October 21); American Jewish Committee head called on incoming Carter administration to "prod Arabs toward a normalization of relations with Israel" (December 3).

American Zionist Federation called on United States government officially to recognize united Jerusalem as capital of Israel and urged transfer of American embassy to Jerusalem (October 21).

Israel-Diaspora Relations

Anti-Defamation League of B'nai B'rith issued background memorandum for American public on municipal elections in Israel-administered West Bank (April 9).

Union of Orthodox Jewish Congregations of America issued statement condemning organization Breira for public statements criticizing Israeli government and its actions on West Bank (May 17); its national convention debated right of Jews to settle occupied territory on West Bank (November 25).

Hadassah president condemned Jewish personalities who criticize certain Israeli policies publicly, pointing out that such criticism is used by anti-Israel factions to weaken support for Israel (May 23).

American Jewish Committee revealed results of two-year study of Israeli high-school curriculum, indicating students taught very little about American Jewish history or accomplishments (July 8).

American Jewish Congress 12th annual American-Israel Dialogue considered ways of strengthening Jewish life outside Israel, the role of diaspora Jews in Israeli policy-making, and means of encouraging aliyah (July 12); American Zionist Federation promised highest priority to activities on behalf of aliyah (October 21). Agudath Israel of America requested Israel's Minister of Education to transfer high-school students on exchange program in United States from non-Jewish to Jewish homes (September 13).

Union of American Hebrew Congregations president called continued fight to gain "full religious rights and recognition in Israel" for the Reform movement (December 6).

Union of Orthodox Jewish Congregations of America called on Israeli government to reform military draft administrative procedures to make Orthodox women aware of exemption rights (December 13).

United Nations and Other Anti-Israel Manifestations

American Zionist Federation sponsored conference for American feminist leaders on Zionism and social progress as response to 1975 International Women's Year Conference in Mexico and UN General Assembly resolution of November 10, 1975, equating Zionism with racism (January 15).

Union of American Hebrew Congregations, responding to growing concern about UN anti-Zionist resolution,
conducted teach-ins in 12 cities on Zionism, Judaism, the Palestinians, and related questions (January 25).

American Council for Judaism released statement deploring General Assembly anti-Zionist resolution and asserting that the "American Council for Judaism is anti-Zionist but not anti-Israel and cannot stand silent at efforts to sanctify Zionism by equating it with Judaism, leading to the false assumption that all Jews are Zionist" (January).

Rabbinical Council of America criticized Vatican for yielding to Arab pressures and refusing to grant Israel formal recognition, thus failing to repudiate UN resolution (January 25).

Anti-Defamation League of B'nai B'rith heard three eminent speakers call for change in American policy toward UN, pointing out that the 72 nations which voted for anti-Zionist resolution provide only 30 per cent of UN budget, while those which voted against it provide 60 per cent (February 7).

Union of American Hebrew Congregation and Central Conference of American Rabbis Joint Commission on Israel declared anti-Zionist resolutions were perverting UN into "instrument of international bigotry," but urged continued support for positive UN actions (April 2).

Anti-Defamation League of B'nai B'rith published refutation of Libyan Arab Republic statement alleging unanimous consent on resolutions adopted at Tripoli Islamic-Christian dialogue, pointing out Vatican had rejected resolutions 20 and 21 as being anti-Zionist and anti-Israel (April 28).

Anti-Defamation League of B'nai B'rith warned UNESCO was supporting plan for network of government-controlled news agencies in Latin America, thus strengthening forces of totalitarianism (May 20).

American Jewish Congress reported several black African countries thwarted Algerian-led attempt to link Zionism with racism in two resolutions before UNESCO (May 24).

Anti-Defamation League of B'nai B'rith charged Arabs are stepping up propaganda campaign in the United States to exploit understandable concerns about energy, the economy, and world peace (May 27).

American Jewish Committee congratulated World Confederation of Organizations of Teaching Profession on resolution calling for "immediate abrogation" of UN anti-Zionism resolution (August 16).

American Zionist Federation deplored attempts to politicize specialized UN agencies and urged United States to reject one-sided anti-Israel resolutions (October 21).

American Jewish Congress described United States vote in support of UN Security Council statement condemning West Bank settlements as "deplorable retreat" from earlier policy (November 17); American Zionist Federation expressed deep disappointment at administration's support of "Arab propaganda exercise" (November 22).
Anti-Defamation League of B'nai B'rith called General George S. Brown's remarks on Israel and American foreign policy "extremely disturbing," claiming such statements are "not within his jurisdiction to make" (October 19).

American Zionist Federation deplored continued withholding of recognized status for Magen David Adom by International League of Red Cross Societies (October 21).

American Jewish Congress published two studies on South Africa and its relations with Israel and black Africa, claiming Israel's role in commercial dealings and arms trade with South Africa to be greatly overstated by anti-Israel propagandists (November 9).

Palestinians

Union of American Hebrew Congregations initiated education and action campaign aimed at winning congressional support for aid to Israel and informing laymen about Zionism, the Palestinians, and the Palestine Liberation Organization (January 17).

American Jewish Congress called for eviction of PLO from New York City office building since it "claimed responsibility for acts of terrorism" and thus constituted threat to public safety (January 19); Anti-Defamation League of B'nai B'rith called on Department of Justice to take action against two members of PLO delegation for violating U.S. visitation restrictions (July 13); requested State Department to order PLO observer at United Nations to remain within 25-mile UN district or face deportation (October 14); American Jewish Congress deplored talks between representatives of Jewish groups and members of PLO (December 7).

Union of Orthodox Jewish Congregations convention condemned General Assembly call for establishment of Palestinian state as "grave threat to peace and stability in Middle East" (November 26).

Terrorism

National Jewish Community Relations Advisory Council's nine constituent groups denounced attempted bombings of UN and offices of foreign nations, declaring that even presence of "terrorist PLO" at UN Security Council did not justify violence in protest (January 19).

Anti-Defamation League of B'nai B'rith cabled Prime Minister of Israel its pride in rescue of "innocent victims of Palestinian hijackers" at Entebbe airport (July 4); United Synagogue group of 550 American young people arrived in Israel to join in celebration of 100 Israelis held hostage at Entebbe (July 6); American Zionist Federation in cable to Israeli government leaders applauded heroic rescue at Entebbe and assured them Americans everywhere "identify with this act of heroism and compassion" (July 8); Anti-Defamation League of B'nai B'rith reported Israel rescue mission at Entebbe was acclaimed by 49 of 50 newspapers having largest circulations in United States (July 28).

American Jewish Congress charged UN Secretary-General Kurt Waldheim made "shockingly partisan" statement on Israel's rescue operation in Uganda and asked for his resignation (July 7);
called on Ford administration and international civil aviation community to seal off all countries giving sanctuary or support to air hijackers (July 23); told Republican Platform Committee that U.S. could stop hijacking by suspending air service and curtailing military and economic assistance to any nation that condones or encourages terrorism in the skies (August 11).

American Jewish Committee condemned massacre at Istanbul airport, in which two Palestinian terrorists killed four passengers and wounded more than 30 (August 13); American Jewish Congress called on President Ford to break diplomatic relations with Libya for allegedly providing money and direction to Palestinian terrorists guilty of Istanbul hijacking (August 16); American Zionist Federation condemned countries which aid terrorism and urged forceful international action (October 21).

**Counteracting the Boycott**

Anti-Defamation League of B'nai B'rith hailed U.S. Department of Justice antitrust action against Bechtel, Inc. as "a major step" in struggle to impede Arab boycott operations against Israel and those who do business with it (January 16); reported Department of Commerce promise Israel would not be excluded from department-sponsored seminars on Middle East trade (January 29).

American Jewish Congress charged major U.S. corporations are "cravenly" surrendering to Arab boycott pressures and ignoring federal anti-boycott laws (February 5); American Jewish Committee charged Exxon Corporation and Bankers Trust Co. were among major corporations bowing to Arab boycott demands in violation of United States policy (February 6).

Anti-Defamation League of B’nai B'rith maintained “more than 200 U.S. corporations and 25 major commercial banks, many in alliance with Arab-American Chambers of Commerce, are waging economic war against Israel in collaboration with the Arabs” (March 11).

American Jewish Congress charged Department of Commerce with refusing to make public reports filed by American companies of requests to discriminate against American firms trading with Israel (March 22); Anti-Defamation League of B’nai B'rith reported Department of Commerce reversed policy and will make public names of American firms acquiescing to Arab boycott (April 27).

American Jewish Congress sponsored stockholder resolutions requiring corporate disclosure of dealing with Arab boycott at meetings of Bankers Trust and Chase Manhattan Bank (April 20), Irving Trust (April 21), Continental Illinois Corporation (April 26), Union Carbide and Panhandle Eastern (April 28), W.R. Grace Company (May 10), Northwest Industries, Universal Oil Products and Lykes Youngstown Corporation (May 11), Upjohn Company (May 18), Pullman Incorporated (May 19), Raytheon Company (May 26), and U.S. Filter Corporation (June 4).

American Jewish Committee published 24-page booklet warning American companies doing business in the Middle East of dangers of compliance with
Arab boycott (April 12); heard three specialists on Middle East economic affairs declare American economy would not be hurt if business took strong stand against Arab boycott (April 27); annual meeting devoted session to investigating effects of boycott (May 14).

American Jewish Congress said it had received written assurances that 22 of country's largest corporations would refuse to submit to boycott demands (March 16), reported Eastman Kodak Company "reaffirmed" opposition to boycott (April 13), and Ford Motor Company assured it would "continue doing business in Israel" (May 13).

Anti-Defamation League of B'nai B'rith reported General Mills and the Pillsbury Company issued statements supporting antiboycott legislation (April 15); announced growing resistance to Arab boycott demands, forcing Arabs to revise boycott rules (May 30); American Jewish Committee disclosed several Christian denominations advised American business corporations in which they own stock they would withdraw investments if firms submit to Arab boycott (June 1).

American Jewish Congress announced Pentagon is studying recommendations by 63 congressmen for barring government contracts to United States firms participating in Arab boycott (May 9); called for "effective legislation that will protest U.S. business from Arab pressure to discriminate against Israel and supporters of Israel" (June 10); Anti-Defamation League of B'nai B'rith called on Congress to recognize failure of voluntary antiboycott action and enact strong laws divorcing American business from international politics (June 10).

American Jewish Congress filed complaint with State Division of Human Rights against Morgan Guaranty Trust Company and Citibank N.A., asserting they enforce Arab boycott by processing discriminatory letters of credit (July 22); hailed National Association of Securities Dealers notification of members that compliance with Arab League boycott demands violates Association's rules of fair practice (July 26).

American Jewish Committee applauded administration's decision to withdraw governmental speakers from Maine university's Middle East American Business Conference when "it became clear that one purpose of conference was to encourage American businesses to comply with boycott of Israel" (August 3).

Anti-Defamation League of B'nai B'rith asked Republican Party Platform Committee to include planks rejecting reverse discrimination and Arab boycott (August 10); protested statement by member of President's Council on International Economic Policy referring to "harassment" of American companies "by certain New York interest groups" (August 26); applauded House International Relations Committee for voting 27-1 in favor of measure to bar compliance with boycott (August 31).

American Jewish Congress general counsel testified at N.Y. State Assembly Government Operations Committee hearing, recommending "full and unsparing" enforcement of measure to expose New York firms acceding to Arab
boycott demands (September 9); reported comparative study of 12 American ports found that fears “about loss of business and jobs resulting from diversion of Arab trade appear to be groundless” (September 14); denounced as “desperate effort to frighten American people” Mobil Oil Corporation advertisement opposing anti-Arab boycott legislative proposals (September 20).

American Jewish Committee urged President Ford to support “reasonable legislative proposal to counteract Arab boycott” (September 28); Hadassah called on President to “adhere to clear-cut and effective position opposing all boycotts” (September 29).

Anti-Defamation League of B’nai B’rith, American Jewish Congress charged some administration officials and Arab spokesmen were joining in attempt to defeat anti-Arab boycott amendments to Export Administration Act (September 28).

American Zionist Federation urged enactment of federal legislation to penalize compliance with Arab boycott (October 21).

American Jewish Committee was heartened by position taken by presidential candidates Ford and Carter “in opposition to Arab boycott of American businesses that trade with Israel or that deal with companies engaged in such trade” (October 7); announced publication of booklet on Arab boycott operations in United States (November 4).

American Jewish Congress urged N.Y. State banking superintendent to direct banks to stop processing letters of credit used in Arab boycott of Israel (November 4).

American Jewish Committee analysis of six state laws on boycott found such laws inadequate substitutes for comprehensive federal legislation (December 5).

American Jewish Congress reported Massachusetts governor’s executive order prohibiting businesses with state contracts from participating in Arab boycott (December 7); said 52 major U.S. corporations agreed to resist Arab boycott demands (December 9).

American Jewish Congress assailed Ford administration for “subverting” anti-boycott provisions of Tax Reform Act and accused Treasury Department of “giving instructions to American business on how to circumvent the law” (December 20).

Boycott and Discrimination

Anti-Defamation League of B’nai B’rith reported a division of American Bureau of Shipping charged with “discrimination against two American Jewish applicants for engineering posts in Arab countries” settled case with payment and offer of employment to complainants (May 18); announced Arab international trading company whose advertising agency placed help-wanted ad for “Arab-American” had, as result of complaints, revised employment practices (June 9).

American Jewish Committee charged Chemical Bank and parent Chemical
New York Corporation with unlawful discriminatory practices "in violation of New York State anti-boycott law" (October 15).

WORLD JEWRY

Arab Countries
American Jewish Congress assailed CBS-TV "Sixty Minutes" broadcast on Syrian Jews as "disservice to TV journalism" for its inaccuracy and distortion (March 22).

American Jewish Committee issued fact sheet on "Present Status of Syrian Jewry" which stressed urgency of working toward full restoration of human rights for Syrian Jews, including right to emigrate (May 3); issued Jews in Lebanon describing deteriorating condition as result of civil war of the 600-800 Jews who remained in country (May 26).

American Zionist Federation condemned continued abridgment of Jewish rights in some Arab lands and called on Syrian government to allow Jews to emigrate (October 21).

American Jewish Congress discounted Damascus reports alleging relaxation of treatment of Syrian Jews (December 30).

Soviet Union
American Jewish Committee's analysis of Helsinki declaration concluded its chief importance is recognition of "human rights as a central factor and measure of détente and of interstate relationships generally" (January 30).


Conference of Presidents of Major American Jewish Organizations chairman called on USSR to permit free flow of Soviet Jewish emigration and creation of new centers for training rabbis, educators, and teachers to assure religious and cultural survival of remaining Jews (February 17).

Hadassah president urged United States government to stand by commitment to Universal Declaration of Human Rights and Helsinki declaration (February 19).

National Interreligious Task Force on Soviet Jewry, responsible for participation in Brussels conference of Christian leaders from many parts of world, reported they called for free emigration and for human rights (February 20).

World Zionist Organization-American Section expressed hope that 25th Congress of Soviet Communist party meeting would "show greater sensitivity to needs and rights of Soviet Jews" (February 25).

National Jewish Community Relations Advisory Council announced sponsorship of Solidarity Month, April 4-May 2, as expression of support for Soviet Jews (March 8); American Zionist Federation, Jewish Labor Committee reported large contingents marched in
New York City on Solidarity Sunday (May 2).

American Jewish Congress (April 3), Agudath Israel of America condemned use of violence by Jewish group against Soviet authorities in New York as “transgression of Torah law” (May 13).

American Jewish Congress called on International Council on Museums to assure that “all qualified participants,” including Soviet Jews, be permitted to join in proceedings to be held in Leningrad and Moscow, May 1977 (June 25).

Jewish Labor Committee commemorated 24th anniversary of murder of Soviet Jewish poets and intellectuals with public readings in Yiddish and English (August 12).

Union of Orthodox Jewish Congregations of America called on all synagogues to invite recently arrived Soviet Jewish immigrants to High Holy Day services (September 7); Agudath Israel of America introduced recently arrived Russian Jewish families to traditional rituals and celebrations (October 29).

Union of American Hebrew Congregations criticized President Ford and Democratic presidential candidate Jimmy Carter for rejecting Jackson-Vanik amendment in favor of “quiet diplomacy,” asserting “there is nothing morally unworthy when we relate human rights to trade” (September 13).

National Interreligious Task Force on Soviet Jewry held two-day consultation of religious and civic leaders to examine whether Soviet Union is honoring Helsinki declaration commitments (November 29–30).

Union of Orthodox Jewish Congregations called upon world Jewish community to “welcome and service” Soviet Jews, wherever they choose to settle (December 8); American Jewish Committee recommended Soviet Jews arriving in Vienna with Israeli visas receive assistance even if they change destination (December 15).

Hadassah arranged letter-writing project for members with Russian “pen pals” (December 15).

LATIN AMERICA

Women’s American ORT delegation toured ORT’s vocational training operations in six Latin American countries, March 17-April 11 (April 11).

Agudath Israel of America executive president called for “Pan-American Union of Religious Jewry” to unite North and South American Jewish communities for action against assimilation and intermarriage (July 9); was encouraged by upswing in numbers of young Argentine Jews receiving education in yeshivot established by local Agudah groups (August 1).

Anti-Defamation League of B’nai B’rith testified before congressional subcommittee on “massive propaganda effort” launched in March 1975 to persuade Argentines that “Jews are a threat to the economic, social and political life of the country” (October 5); American Jewish Committee leaders met with Argentine statesmen who voiced strong opposition to recent antisemitic manifestations in their country and promised vigorous countermeasures (October 8); American Zionist Federation expressed
alarm at rising antisemitism in Latin America, particularly Argentina, and urged strong government counteraction (October 21).

Other Countries

American Sephardi Federation joined World Sephardi Federation delegation to Spain’s King Juan Carlos I to exchange greetings and urge establishment of diplomatic relations between Israel and his country (March 10); American Jewish Committee leaders discussed with King Juan Carlos and Queen Sophia relations between Israel and Spain, growth of democracy and religious liberty in Spain, and possible introduction of Jewish studies into Spanish educational system (June 3).

Anti-Defamation League of B’nai B’rith commended Swiss government for extradition of alleged Nazi war criminal to Netherlands to stand trial for wartime murder of several hundred Jews (December 23).

Geraldine Rosenfield
Jewish Communal Services: Programs and Finances

Many types of Jewish communal services are provided under organized Jewish sponsorship. While the primary aim is to serve Jewish communal needs, some of these services are traditionally made available to the general community. This is offset by the availability to Jews of services of the general community.

Jewish communal services are provided at the geographic point of need, but their financing may be secured from a wider area, nationally or internationally, except that local communities finance their own local programs.

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. It attempts to provide information for the period 1971–1976 to supplement earlier reports in this series.

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

The types of service provided encompass:

- Economic aid, mainly overseas: largely a function of government in the United States, but a major type of aid provided to Jews in Israel and in other countries through contributions by Jews in the United States and elsewhere.
- Migration aid: a global function involving movement between countries, mainly from the Soviet Union to Israel, but also to the United States and to other areas.
- 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 (in recent years, mainly from the Soviet Union), the relative difficulty of migration from specific stress areas, the economic and social viability or absorptive potential of the communities of resettlement, and the availability of resources and structure for absorption in these communities. Jewish family and vocational agencies in the United States are generally involved in the local resettlement process.
- Health: Jewish general and some specialized hospitals, and out-patient clinics in larger cities in the United States, including facilities for the chronically ill aged. Many Jews are also served in nonsectarian or non-Jewish hospitals. It also includes health facilities and health insurance in Israel and, to a lesser extent, in Europe.
- Welfare: primarily family counseling, child care, and care of the aged, some of them maintained on regional as well as local bases. Child care and aged care are also major activities in Israel and Europe.
- Youth and recreation: mainly Jewish centers, summer camps, Hillel units on
campuses and youth services provided by B'nai B'rith, and other college youth projects.

- 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. They are concerned with antisemitism, discrimination, Soviet immigration, peace in the Middle East, and Arab propaganda. Some national agencies also seek to provide aid to overseas communities with regard to civil rights.

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

- Jewish education: provided through congregational, communal, and independent schools, coordinating bureaus of Jewish education, specialized national agencies, yeshivot, 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 by specialized agencies (Jewish Vocational Services and Career Counseling Services of B'nai B'rith), offering 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 organizations designed to attain more effective clearance of activities among national and local agencies in each field of service.

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. Within each geographic group (local, national, overseas) specific program activities are identified.

Cohesion in the planning and financing of these services is provided by federations and welfare funds for local services; and by federations, together with national and overseas agencies, for nonlocal services.

Federations identify needs, plan for meeting them through budgeting available funds, and conduct annual fund-raising campaigns to provide necessary resources. After a review of programs and finances, each federation distributes its campaign proceeds to those local, national, and overseas beneficiary organizations which are generally accepted as broad Jewish responsibilities.

**JEWISH COMMUNAL SERVICES: INCOME AND COSTS**

Estimates of income and costs of Jewish communal services are made in this report for most, but not all, Jewish activities. Major exceptions, where data are not
available, are noted below. Income and costs approximate each other roughly, particularly for operating programs, as distinct from capital projects.

The aggregate value, or cost, of Jewish communal services has frequently been described as the Jewish "gross national philanthropic product." This sum is derived from the major sources of income: annual campaigns for contributions, service payments, and government funds. In recent years, the response to the Israel Emergency Fund (IEF) of United Jewish Appeal (UJA), and the high proportion of service payments by hospitals brought the annual total to $2.8 billion (see Table 1-A).

Since 1970 there have been major increases in service payments and government funds, with moderate changes in contributed income. When data for 1970 and 1971 are compared with data for 1974 and 1975, the following major changes are indicated:

• The peak fund-raising year was 1974. In that year, federations more than doubled the 1970 total of $300 million, but IEF contributions accounted for the major share of the increase in total federation campaign results of about $360 million above the 1970 level. (There were indications that 1975 results, about $475 million, would be almost 60 per cent higher than in 1970, while the consumer price index in that period had risen by about 42 per cent.)

• Grants by United Funds for local Jewish services rose by about $3 million from 1971 to 1975.

• Hospital and center income doubled between 1970 and 1975. Income for care of the aged rose by almost $35 million by 1974 (other than federation and United Fund allocations).

• Endowment funds raised some $29 million in 1975. Synagogue income in 1972 was $150 million and an additional $137 million for Jewish education.

While nonlocal agencies raised about $38 million more in 1974 than in 1970, much of this sum was earmarked for special and capital purposes (which are not usually included in annual federation campaigns). Noncontributed income, mainly government services, accounted for a rise of $46 million.

While there are gaps in some of the data (mainly for local capital-fund campaigns), the data summarized above indicate that income and costs of Jewish communal services rose from almost $1.5 billion in 1970 to about $2.8 billion in more recent years, exclusive of synagogue income in 1970.

Results of Jewish Federated Fund Raising

About $6.9 billion was raised by the central Jewish community organizations of the United States in their annual campaigns in the 38-year period, 1939 through 1976, with about $3.7 billion of this total raised in the ten-year period 1967–1976. The 38-year period coincides with the existence of UJA, which received almost $4 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, the period of the massive postwar DP problem and the effort related to the creation of the State of Israel, peak fund raising was reached: 1946 results more than doubled and moved forward to the 1948 peak of over $200 million, exceeded only in 1967 and thereafter.
• 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 $123 million in 1963, with results in 1959–64 within a narrower range of $123 to $129 million. Most of these year-to-year changes reflected the introduction of special efforts to supplement regular campaigns.
• 1965 results of $131 million and 1966 results of $136 million were the highest since 1957.

Since the six-day war in 1967, Jews in the United States, Canada, and other countries have recognized that the welfare, health, education, and related needs of immigrants in Israel required massive additional voluntary support for services, which the people of Israel could no longer help finance because of their other direct responsibilities.

The result was a historic outpouring of aid for the Emergency Fund of UJA in 1967, with $173 million obtained by the community federations and welfare funds in addition to the proceeds of the 1967 regular campaign. Together, welfare funds raised a record sum of $318 million in 1967. This record was exceeded each year since 1971, and a new peak was reached in 1974 ($660 million) in response to the challenge faced by Israel in meeting human needs after the Yom Kippur war. Jews abroad raised over $300 million at the time of the Yom Kippur war, and over $160 million in 1975 through the Keren Ha-yesod campaigns. The global totals were about $930 million for the Yom Kippur campaigns and about $640 million in 1975. The distinction between "regular" and IEF funds was increasingly blurred since 1974.

With minor exceptions, federation campaign income is used only for maintenance and operating needs. It excludes 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.

Systematic data on local capital fund raising are not available on an annual basis because of the long-term nature of these efforts. They are conducted largely apart

1*Jerusalem Post,* January 20, 1976.
2A group of about 42 cities reported endowment-fund assets of about $183 million in 1975. Their income and earnings in 1975 were about $29 million, of which about $18 million were distributed, one-half to federation beneficiaries.
from annual federation campaigns. There appears to have been a diminution of such efforts in the last decade.

The amounts raised by federations are augmented by funds provided by nonsectarian United Funds for local Jewish services. These grants totaled $23.4 million in 1970 and $26.5 million in 1975, mainly to federated agencies. Outside New York City, United Funds provided $23.6 million to federations in 1975. Most larger and intermediate-size cities received such support.

Independent Campaigns

Each federation determines for itself which agencies it will support through allocations. There are 11 nonlocal appeals which are included by three-quarters or more of all federated campaigns, and 13 additional appeals included by more than one-third of all federations. Other agencies receive less extensive inclusion. A beneficiary agency is expected to forego 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 after clearance with the federation on timing and other aspects of the campaign. Welfare funds do not normally allocate funds for capital needs of nonlocal agencies. In some cases, federations allocate for maintenance needs of agencies, while independent solicitations are conducted by the same agencies for capital needs not eligible for federation support. A number of federations have developed policy statements regarding supplementary appeals, which stress the primacy of federation campaigns and clearance procedures on approved appeals.

The major independent fund-raising efforts for overseas programs in 1975 were conducted by Hadassah, which raised $16.5 million in addition to amounts secured from federations in half the communities; Hebrew University, Technion, Weizmann Institute, and Tel Aviv, Haifa, and Negev Universities, which raised about $26 million mainly for capital and special funds; the America-Israel Cultural Foundation and National Committee for Labor Israel, which raised about $1.6 million and $3.5 million, respectively; the Jewish National Fund, ORT, and American Red Magen David, which did not appeal to welfare funds but in 1975 independently raised $5.4 million, $7.6 million, and $1.9 million, respectively.

The major independent fund-raising efforts for national programs in 1975 were by Brandeis University, which raised about $18 million in gifts and research grants without appealing to welfare funds; two hospitals, City of Hope and National Jewish Hospital, which together raised $18.7 million with only nominal support from welfare funds; Yeshiva University, including Einstein Medical College, which raised $5.2 million (in addition to $77 million in contracts, grants, and affiliation agreements); the Reform Jewish Appeal and the Jewish Theological Seminary-United Synagogue Appeal, which together raised about $16 million, mainly from membership sources; B'nai B'rith Youth Service Appeal, which raised $6.8 million, also
from membership sources, and the American Jewish Committee and the Anti-
Defamation League, which raised $4.7 million and $5.4 million, respectively, mainly
from campaigns in New York City and Chicago.

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

The amounts specific agencies raise independently depend on effectiveness of
campaign techniques, attractiveness of the nature of the appeal, effective organiza-
tion of supporting groups, and, particularly, the response evoked in New York City.

Restricted independent fund raising for local agencies (generally arranged by
agreement with federations) provides smaller sums for operating purposes.

**Distribution of Funds**

Jewish federation campaigns are conducted on a pledge basis with payments,
except for the smallest gifts, made in installments. Most campaigns are conducted
in the spring. About 30 per cent of cash collections on pledges for a given campaign
year are paid in succeeding years, except where acceleration of payments takes place
(as at the time of the Yom Kippur war), or when economic conditions affect cash
flow. An allowance for "shrinkage," averaging about 5 per cent, is usually made for
the difference between cash and pledges for the regular campaign; but experiences
vary substantially among communities for any given years.

Cost of administering federations, including fund raising, budgeting, planning,
and other central functions, averaged about 9 per cent of amounts raised annually
outside New York City for both the regular campaign and the IEF in 1973. In 1974,
with fund raising sharply increased, this percentage fell to below 6, but rose to 9
in 1975, when fund-raising totals were higher than for 1973 but below the 1974 level.
Partial reports indicated that in 1976 these costs were about 11 per cent, compared
with about 14 per cent in earlier years.

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

About 75 per cent of amounts budgeted by welfare funds for 1973 were applied
to overseas needs, 2 per cent to national agencies, and 23 per cent to local services.1

The UJA share (included in Overseas) had leveled off at 74 to 76 per cent from

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1Note 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. This is sometimes offset when
unrestricted endowment funds are utilized for operating purposes.
1971 through 1973. The UJA share in 1974 rose to 83 per cent, but fell to 72 per cent in 1975.

A major factor affecting the distribution of funds is the existence of Jewish hospitals in almost all large centers of Jewish population. This is reflected in larger shares of funds for local Jewish services and lower nonlocal shares in the very largest cities. Local services (other than refugee care) received for operating purposes from federation sources about $62 million in 1971, compared with $95 million in 1975. Income for Jewish local services from United Funds rose by about 14 per cent in 1971-1975, or three per cent annually. Jewish federation allocations rose by about 53 per cent in this period (about 10 per cent annually), but this mainly reflected increased allocations for Jewish education, centers, and family and child-care services: the need to provide total financing in cities where local Jewish services received no United Fund support, and the need to supplement United Fund grants.

There was little change in allocations for local capital purposes in 1971-75, ranging from $2.5 million to $4.3 million annually. Such funds are generally excluded from the annual maintenance campaigns. The figure of allocations for capital-fund purposes from federations relates to minor funds provided for these purposes in the annual campaigns, including mortgage costs.

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

There are important variations in local services included by federations even among cities of the same relative size in terms of Jewish population or campaign results. Federations do not receive United Fund support for Jewish education, for local community-relations, Hillel, or refugee-aid programs, and for most employment service programs.

In order to determine the relative support provided by federations to various local fields of service, it is necessary to take into account the contribution made by United Funds. Thus, from a total of some $62.7 million provided to fields eligible for United Fund support in 1975 in major cities outside New York City (hospitals, family, child care, centers, aged, and administration), total United Fund support of about $22.7 million should be deducted. The difference ($40 million) represents federation support for these fields on a combined basis. In addition, federation support of $29.4 million was provided for services receiving no United Fund support, enumerated above, as well as about $3.4 million for local capital funds.

Initial reports for the year 1976 indicate a moderate rise in levels, mainly for Jewish education and center services, with total local allocations rising less than 3 percentage points.

In making intercity 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 federations and welfare funds allocations committees. This involves study of agency programs and finances, utilization of factual reports and intercommunity statistical comparisons prepared by the Council of Jewish Federations and Welfare Funds (CJFWF) including budgeting recommendations by the Large City Budgeting Conference (LCBC).

When IEF funds for UJA are included in the totals budgeted in the peak year, 1974, nonlocal agencies received 82 per cent of these funds in cities with a Jewish population of over 40,000 (outside New York City). By contrast, cities with under 5,000 Jewish population budgeted about 93 per cent for nonlocal agencies, while intermediate cities were providing about 86 per cent. In other words, local services received from 18 per cent in the largest cities down to about 14 per cent in the smallest.

In 1975, with lesser funds, the total nonlocal share was reduced by about 10 percentage points, closer to the pre-1974 pattern, with a rise of about 2 points for local services and a drop of about 2 points for overseas services. Limited data indicated about the same percentage change in 1976.

OVERSEAS SERVICES

Aid to Israel and Other Overseas Areas

Aid to Israel by Jews in the United States is channeled through the United Jewish Appeal and other overseas agencies, and through the purchase of Israel Bonds. From 1948 through 1976, UJA provided about $2,784 million for the Jewish Agency for Israel (via the United Israel Appeal [UIA]), which included transmissions of $115 million to the Jewish National Fund, mainly between 1948 and 1952. From the inception of the present UJA in 1939 through 1947, the United Palestine Appeal (now UIA) received an additional $111 million. The Israel Education Fund received about $45 million from 1964 through 1976. The American Jewish Joint Distribution Committee (JDC) used UJA funds for its program in Israel (including mainly the JDC-Malben program and aid to yeshivot) to the extent of almost $250 million. 4 Hadassah raised over $300 million in this period. Sales of Israel Bonds in the United States were almost $2.9 billion since 1951.

United States government assistance and restitution payments from Germany are the other major external sources of aid to Israel. U.S. government economic aid to Israel up to mid-1975 was about $1,632 million: but this included $766 million in loans, of which $429 million was later repaid, and $866 million in grants and technical aid. Net aid through mid-1975 stood at $1,204 million. 5

4 This was included in total JDC receipts of about $820 million from 1948 through 1976. Total JDC receipts in the 62-year period, 1914 through 1976, were about $1.1 billion.
Military loans totaled $2,612 million (including $983 million in peak year 1974), of which $406 million was repaid, and $1,600 million in military grants in 1974 and in 1975 (none in prior years). There were also Export-Import Bank loans of $452 million, of which $397 million was repaid.

By the end of 1976 Israel's foreign currency reserves were reported at about $1,156 million. Offsetting liabilities had simultaneously increased, mainly because of global sales of Israel Bonds, trade deficits, and military purchases. Foreign debt was reported at $1,556 million at the end of 1967 and has since risen mainly because of economic and military loans, and sale of Israel Bonds. Foreign currency debts were reported at about $8.4 billion in June 1975, and rose to $10.7 billion by September 1976 (including private obligations, private monetary institutions, and governmental obligations).

Israel's earnings are largely in the form of exports of goods and services, supplemented by foreign investment and private transfer of funds. Commodity exports reached $1,723 million in 1974, compared with imports of $4,047 million (excluding ships and aircraft). In 1975 there was a moderate change: exports totaled $1,829 million, with imports at $4,065 million. Trade deficits were partially offset in 1974 by $1,739 million and in 1975 by $1,755 million in “unilateral transfers” consisting mainly of restitution and reparations, campaign proceeds in the U.S. and other countries, and personal transfers.

Philanthropic Programs for Israel

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

Major American Jewish philanthropic agencies had available for overseas purposes about $317 million in 1972 and $562 million in 1973. These totals included large advance payments for the 1974 UJA, which were received at the end of 1973. The total for 1974 was close to the 1973 level and rose moderately in 1975, reflecting mainly cash flow. In addition, U.S. government refugee projects ranged from $44 million in 1973 to $32 million in 1975, of which the greatest part was available for Israel purposes. Campaigns in other overseas countries also provided funds for programs in Israel.

Keren Ha-yesod transmissions to the Jewish Agency were about $229 million in 1973-74, $173.3 million in 1974-75, and $95 million for 1975-76 (exclusive of allocations to the World Zionist Organization). These are based on fiscal years

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8Bank of Israel, Recent Economic Developments, August 1976.
9Budgets of Jewish Agency for Israel.
ending March 31st. In calendar year 1976, cash collections were reported at $113 million.\(^{10}\)

In addition, *net* receipts from the global sale of Israel Bonds, after redemptions and conversions, totaled $171 million in 1967, contrasted with *net* receipts of $78 million in 1968, $63 million in 1969, and $136 million in 1970 after similar redemptions. *Net* receipts rose to $180 million in 1971, to $184 million in 1972, peaked at $359 million in 1973, and declined to $165 million in 1974.\(^{11}\)

Immigration, from the creation of the State of Israel in 1948 to the end of 1974, totaled about 1,550,000,\(^{12}\) while some 250,000 Jews migrated from Israel to other countries. Major immigration took place from 1948 through 1951, when some 687,000 Jews entered Israel. About 54,000 Jews immigrated in the next three years (1952–54), but there was a surge forward in the next three years (1955–57), with 165,000 Jewish immigrants. The pace slackened again in the next three years (1958–60), when some 75,000 Jews went to Israel, followed by another upsurge in the next four years (1961–64), when over 228,000 Jews migrated to Israel. From 1965 through 1968, immigration totaled over 81,000; it rose to about 259,000 from 1969 through 1974. The annual rate in 1972 and 1973 was about 56,000, but declined to 32,000 in 1974, and to 20,000 in 1975 and 1976.

The waves of immigration were related to conditions prevailing at particular times: the postwar migration of displaced persons; movements from Eastern Europe when local conditions in Poland, Hungary, and Rumania permitted and required emigration, and movements from North Africa resulting from political changes in Algeria, Tunisia, Morocco, Yemen, and Egypt. There was a substantial rise in immigration from the Soviet Union in 1971 which peaked in 1973 (at about 35,000), fell by about one-half in 1974, and reached about 8,500 in 1975, with indications of a further decline in 1976.

**Bond Sales for Israel**

Total sales of State of Israel Bonds for all issues, from their inception in May 1951 to the end of 1976 were $3,518 million, including $2,917 million in the United States. At the end of 1974 there were outstanding in the hands of the public $1,765 million, including $37 million Second Development Issue; $227 million Third Development Issue (floated March 1, 1964); $335 million Fourth Development Issue (floated September 15, 1967); $580 million Fifth Development Issue (floated March 1, 1971) $8 million Development Investment Issue (floated March 1, 1966); $104 million Second Development Investment Issue (floated August 1, 1968); $141 million Third Development Investment Issue (floated March 1, 1971); $184 million Fourth

\(^{10}\)**Jerusalem Post**, January 5, 1977.


Development Investment Issue (floated March 1, 1973), and $148 million Reconstruction and Development Issue (floated February 1, 1974).

During that 25-year period, about $276 million worth of Israel Bonds were received by UJA in allocations provided from payment of individual pledges. In 1976 alone, $30.7 million worth of Bonds were reported to have been received by UJA in payment of individual pledges to local welfare funds.

A substantial portion of the funds received by bondholders on redemption of their matured bonds was reinvested in Israel Bonds in 1963 and later years. Bond sales in the United States peaked at $417 million in 1973, in response to the critical needs of the Israel government at the time of the Yom Kippur war. (The response to welfare fund drives at that time was generally recorded as 1974 pledges.) Outside of the United States, 1973 sales amounted to $85 million, making a worldwide total of $502 million for the year. Sales in 1974 and 1975 were close to the levels for 1971 and 1972. In the U.S. sales in 1974 through 1976 ranged from $204 million to $260 million annually, including sales of notes.

Proceeds from bond sales are used by the government of Israel in its development budget for agriculture, industry, power, natural resources, export trade, railroads, highways, harbors, transportation, and communications.

**Reparation and Restitution Funds**

A major source of foreign currency for Israel was individual restitution payments from Germany: $2,786 million from 1955 through 1974 ($317 million in 1974 and $264 million in 1973).

**Overseas Agencies**

American Jewish financial support for needs in Israel and in other overseas areas is provided mainly through federation allocations to the United Jewish Appeal and to about ten other overseas agencies. UJA continued to receive the major share of overseas allocations by welfare funds. Other overseas agencies raised the major portion of their funds independently.

In 1971 UJA received about 76 per cent of total funds budgeted. This decreased to about 74 per cent in 1973, and rose to almost 83 per cent in 1974. There was a decrease to about 72 per cent in 1975 and a further decline of some 2 to 3 percentage points in 1976 (on the basis of partial reports).1

Total cash receipts in 1975 of all overseas agencies was over $350 million. (The

1These percentages are based on totals of funds budgeted. When UJA allocations are compared with gross amounts raised, the resulting percentages are about six points lower annually (e.g. for 1974, UJA received 83 per cent of amounts budgeted, equivalent to about 77 per cent of amounts raised).
peak year was 1973, when $562 million was received, including substantial advance payments for 1974.) The largest independent fund-raising activities were the campaign of Israel Education Fund of the UJA, which raised $3.1 million in 1974, compared with $5.6 million in 1973; the Hadassah campaign, which raised $16.5 million through activities of its members; the building and special fund drives of Hebrew University, Technion, and Tel Aviv University, which together raised $20 million; the drive of the National Committee for Labor Israel for welfare activities conducted by Histadrut in Israel, which raised $4.2 million; the Jewish National Fund campaign for "traditional income," which raised $5.7 million, and the Weizmann Institute drive, which raised $3.5 million.

United Jewish Appeal

The United Jewish Appeal is a partnership of the United Israel Appeal (UIA) and the American Jewish Joint Distribution Committee for joint fund raising. About 95 per cent of UJA income is received from federations. The remainder is secured in hundreds of small nonfederated communities where UJA enlists the cooperation of community leaders to take responsibility for conducting local campaigns for UJA, or joint appeals with UJA as the major beneficiary.

From its inception in 1939 through 1976, UJA received cash payments of about $4,050 million and distributed about $2,900 to UIA, $815 million to JDC, and about $108 million to the United Services for New Americans (USNA), the New York Association for New Americans (NYANA), and United HIAS Service (UHS). The peak campaign year was 1974 when UJA received $480 million in pledges for its regular campaign and Israel Emergency Fund, of which about $440 million was collected by the end of 1975. In 1975 UJA allocations were estimated at over $300 million, compared with the 1973 level of some $260 million.

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 by UIA (actually the Jewish Agency in Israel), JDC, and NYANA, which share in the UJA proceeds, and HIAS, which receives most of its income from sources other than UJA.

The current distribution of UJA funds is in accordance with a formula which has remained largely unchanged since 1951 and is effective through 1978. It is 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 amount above $55 million, UIA is to receive 87.5 per cent and JDC 12.5 per cent. For 1972-75, JDC was to receive 25 per cent of the amount over $55 million.

14Exclusive of Israel Education Fund, about $60 million.
UJA initiated its Israel Education Fund in September 1964. The objective is to conduct capital-fund campaigns to provide high-school buildings, teacher-training programs, student scholarships and related centers, equipment and facilities. This effort is separate from the annual UJA campaign. A total $57.1 million in pledges was received from 1965 until the end of 1975 of which $40.2 million had been received in cash. In 1976, there were additional receipts of $3.6 million.

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 in consultation with local welfare funds so that conflict with other solicitations efforts are avoided.

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

The government of Israel cooperates by providing land for construction, exempting the institution from governmental tax, providing funds toward the cost of maintenance, and agreeing not to make similar arrangements with other efforts without prior consultation with UJA and UIA.

**UJA CURRENT LOAN**

Bank loans have been a major factor in the financing of UJA and UIA. Unpaid balances were about $87.8 million at the end of March 1976. At that time, the UIA share of pledges to be paid through UJA was estimated at over $110 million.

**Jewish National Fund**

The Jewish National Fund (JNF), under the UJA agreement with UIA, JDC, and NYANA, is permitted to raise $1.8 million annually from "traditional collections" in the United States, after deduction of expenses not exceeding $300,000. Amounts raised above that level could result in an equivalent reduction in the UIA share of UJA funds. Total United States income of JNF, including traditional income, bequests, and other income, was about $5.4 million in 1974-75. 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 of the Jewish Agency for Israel, Inc. and the United Israel Appeal in 1966. The members of the board of trustees of the combined agency are drawn mainly from persons suggested for consideration by various communities, and others designated by the American Zionist organizations, which had been represented in the former UIA. Ten members
are elected at large. The board of trustees elects two-thirds of the board of directors, with the remaining one-third designated by the Jewish Agency-American Section, Inc.

The operating agency for services to immigrant and other programs in Israel is the Jewish Agency for Israel, Jerusalem. These services are provided in line with the specific allocations and instructions of 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 United Jewish Appeal, the latter being constituted by periodic agreements between UIA and the Joint Distribution Committee. The current agreement provides for UJA campaigns to be conducted during the five-year period 1973–78.

UIA conducts a program of stimulating interest in Israel through the use of films, literature, and direct contact with membership organizations and welfare funds.

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 use overseas.

**Jewish Agency for Israel, Jerusalem**

Sources of Jewish Agency (Jerusalem) income have been primarily UIA, Inc. earmarked grants from the United States; a share of Keren Ha-yesod campaigns in Jewish communities outside the United States; grants and loans by the Israel government for costs of agricultural settlement, and earmarked contributions for Youth Aliyah.

Before 1967, about 80 per cent of contribution income generally came from the United States; but the 1967 and 1973 crises faced by Israel resulted in a rise of the share of contributions by overseas Jewry. By 1974, United States Jewry was providing about two-thirds, and overseas Jewry about one-third, of the total funds raised for Jewish Agency programs.

Income of UIA from UJA was about $388 million in 1973–74 and declined to $259 million in 1974–75 and to $228 million in 1975–76. (It was $185 million in 1971–72.) This includes an annual income of about $3.5 million from the Israel Education Fund. In addition, there were receipts of $44 million from the United States government for refugee resettlement in 1973, $40 million in 1974, and $32 million in 1975.

Expenditures and programs in Israel by UIA are shown below:
### Expenditures and Allocations

(in millions of dollars)

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<tr>
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<th>Expenditures</th>
<th>Allocations</th>
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<tr>
<td></td>
<td>1972-73</td>
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<tr>
<td>Immigration &amp; Absorption</td>
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<td>(Israel and New York)</td>
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<td><strong>TOTAL</strong></td>
<td><strong>$209.4</strong></td>
<td><strong>$416.1</strong></td>
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^a In addition to the above expenditures by UIA, funds were provided by overseas Jewish communities for additional requirements of the Jewish Agency for Israel in the categories specified above.

^b Includes debt service and repayment: $30 million in 1973-74, $25 million in 1974-75, and $10 million in 1975-76.

**Immigration and Absorption** expenditures are for activities outside Israel to help immigrants move to the state: documentation, screening, counseling, transit centers, transportation, moving immigrants' belongings, and initial reception in Israel. The last involves financial aid, household furnishing, and special services for professionals. Initial housing is provided in hostels and absorption centers.

**Social Welfare** expenditures include relief payments, old-age assistance, sheltered workshops, and vocational projects to advance integration of immigrants.

**Health** expenditures are for health insurance and hospital care (in-patient and out-patient services) to immigrants in development towns and other areas of immigrant reception and resettlement.

**Agricultural Settlement** expenditures provide for absorption of immigrants into agriculture through construction of farm buildings in agricultural settlements and *moshavim* (cooperative farming) and aid to settlements moving toward self-support (water projects, livestock, tools, fruit and citrus plantations, aid for final consolidation of settlements, and related national and regional planning services).

**Housing** expenditures are for new housing, construction of additional rooms, rental subsidies and grants, and housing in agricultural settlements for immigrants.

**Youth Care and Training** expenditures include maintenance of youth in Youth Aliyah institutions (agricultural, educational, medical, and special treatment), operation of youth centers and youth clubs, and related services.

**Higher Education** expenditures include aid to eight institutions of higher learning for operations and for capital purposes: Hebrew University, Technion, Weizmann
Institute, Tel Aviv University, Bar Ilan University, Haifa University, Haifa Medical School, and Ben Gurion University. UIA allocations of $60 million in 1975–76 were augmented by Jewish Agency allocations. In the peak year, 1973–74, UIA aid was $90 million.

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

**Reorganized Jewish Agency for Israel**

The Jewish Agency for Israel was reconstituted in 1970. The main governing body is the Assembly which meets annually. It consists of 300 members, of whom 50 per cent are designated by the World Zionist Organization, 30 per cent by UIA, and 20 per cent by the Jewish communities in 25 other countries. The fifth Assembly met in June 1977 in Jerusalem. The Assembly elects from among its members officers and the board of governors, which meets about three times a year and is empowered to act between Assembly sessions. The board elects the executive, which consists of 42 members representing the same 50–30–20 proportion as the Assembly.

Programs of the Jewish Agency, aided by UIA, are of the type that may be carried on by tax-exempt organizations. UIA is autonomous, contracts with the Jewish Agency for work done on its behalf in Israel, and maintains control of funds transmitted for specific functions.

**American Jewish Joint Distribution Committee**

JDC is an American Jewish agency that conducts a global program of aid to Jews, directly through its own staff overseas and through cooperation with indigenous Jewish organizations.

It assisted about 265,000 persons in 1975. Of these, 120,000 were in Israel (some 40,000 receiving aid from Malben, 47,500 in ORT schools, and about 24,000 in yeshivot); 73,000 in Western Europe; 16,000 in Eastern Europe; 34,000 in Moslem areas, and about 22,000 in other areas. This is exclusive of about 165,000 in Eastern Europe aided by less formally organized "relief-in-transit" programs.

In 1975 disbursements were $31.3 million and receipts $32.9 million, including about $3.9 million in overseas income, intergovernmental funds, and earmarked funds for its gerontological institute.

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: $6.7 million, or about one-quarter of the 1975 total. An additional $1 million was provided for aid to yeshivot and other traditional institutions in Israel. In 1974 Malben aid went to care of the aged in institutions and in their own homes, with medical and psychiatric services. Malben accounts for the greatest portion of the total of about $240 million spent by JDC in Israel between 1950 and 1975.
Among North African Jews receiving JDC aid in 1975, the largest number—some 10,000—lived in Morocco. There were also about 20,500 in Iran and Tunisia. In that year it appropriated $3.9 million for work in Moslem areas. JDC assistance is channeled through such agencies as OSE in the health field; Alliance Israélite Universelle, Ozar Hatorah, and Lubavitcher schools in the educational fields, and ORT for vocational training.

JDC programs also operated in European countries, with most of the costs concentrated in Rumania, Italy, France, and Austria. A large proportion of Tunisian, Algerian, and Moroccan refugees in France were aided by JDC as well as by federated agencies of the Fonds Social Juif Unifié, which secured JDC aid.

**ORT and Vocational Education**

Vocational training overseas is provided through ORT facilities, which operate in Western Europe, Moslem countries, and Israel. Vocational education in Israel is also conducted as part of the program of Histadrut, Hadassah, Youth Aliyah, and Technion, and by the Israel government and municipalities.

Global expenditures of the World ORT Union were at an annual level of about $40 million in 1975, with $45 million budgeted for 1976. Over half of global funds are budgeted for Israel and over one-quarter for France. Total ORT trainees in 1975 were 70,800, of which 47,500 were in Israel, 6,200 in France, 6,700 in Italy, and 2,300 in Moslem countries.

American Jewish support of the ORT program is channeled in two ways: through a JDC grant to ORT ($3.4 million in 1975 and $3.6 million for 1976) derived from JDC participation in UJA and from membership contribution of ORT in the United States. Women's American ORT raised about $4.5 million in 1973–74, and $6 million in 1975. The agreement between ORT and JDC permits ORT to recruit members at annual dues not to exceed $25, except where there is mutual agreement with specific federations for a higher level.

**Migration Services**

HIAS provides a worldwide service to enable Jews to migrate to countries where they can make economic and social adjustment. In 1975 HIAS assisted 7,783 Jewish immigrants (5,439 to enter the United States; 5,250 of them were Soviet Jews, as against 1,900 in 1973), compared with 6,486 in 1974.

A large proportion of Jewish immigrants to the United States remain in New York City, where the New York Association for New Americans (NYANA) provides services to help in their resettlement and absorption. Therefore, the financing of the NYANA program is considered a national responsibility, reflected in the fact that the agency is a direct beneficiary of National UJA. Of those who settled in New York City, 2,592 received aid from NYANA in 1975. The UJA grant to NYANA was $0.9 million in 1973, rose to $2.3 million in 1974, and to $4.4 million in 1975.
Hadassah

The largest overseas agency income, other than UJA's, was that of Hadassah, which received $27 million in 1974–75. Its major projects are for medical services and Youth Aliyah. Construction costs of the new Hadassah-Hebrew University Medical Center, the general hospital on Mt. Scopus, and a cancer unit totaled almost $56 million by mid-1975 (inclusive of deficits of about $4.7 million) toward which over $5.3 million had been supplied by the U.S. Agency for International Development. Medical services in Israel are also provided by the Kupat Holim of Histadrut and other "sick funds," government departments, and JDC's Malben program of JDC.  

The Youth Aliyah program for the maintenance and training of immigrant youth (in the earliest years the orphaned, who are now mainly with families in Israel) and other youth activities are conducted by the Jewish Agency (Jerusalem) at a cost of about $8.7 million in 1973–74, and $12.6 million in 1974–75. Hadassah transmitted to Youth Aliyah about $4.2 million in 1973–74 and $3.3 million 1974–75 for operating and building costs. Other women's groups in the United States and overseas provide smaller, supplementary funds. The number of children cared for was some 12,700 in 1973–74, and 15,000 in 1974–75.

Higher Education in Israel

Enrollment in 1974–75 at seven institutions of higher education in Israel totaled 53,100, compared with 48,942 in 1972–73. Weizmann Institute, Hebrew University, Technion, and Bar Ilan, Ben Gurion, and Tel Aviv universities had receipts in America of about $30 million in 1974 ($38 million in 1973), mainly in contributions. In addition, these institutions received grants from UIA, a beneficiary of UJA funds. Hebrew University and Technion had received from federations for maintenance about $800,000 annually until 1974, when these funds began to be channeled to UJA.


Most of the institutions had marked enrollment increases in recent years. 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, and industrial sciences, as well as a technical high school. Enrollment in 1974–75 was 15,500. Technion and

Hospital beds in Israel (public, voluntary, and private, but not for the mentally retarded) totaled 23,077 and provided about 8.3 million days of care in 1974. Hadassah had about 700 beds and bassinets, and provided about 250,000 days of care.

Hebrew University reported receipts for only half a year in 1974, so that this total is understated by several millions of dollars.

Weizmann Institute (with enrollments of 8,550 and 550, respectively) emphasized engineering and the physical sciences.

Bar Ilan University, founded in 1955 with the support of the Mizrachi Organization of America, evolved as an independent institution. In 1974–75 it had a student enrollment of some 7,000 in natural sciences, social sciences, and humanities.

Tel Aviv University, originally affiliated with the municipality, was reorganized as an independent institution and, beginning in 1964, sought public financial support for capital needs. It had an enrollment in 1974–75 of about 12,900 students in the humanities, social sciences, natural sciences, law, and medicine.

Haifa University, which began its program in 1964–65, had a student body of 4,850 in 1974–75. Ben Gurion University, in the Negev, opened in 1965 and had an enrollment of 3,750 in 1974–75.

Religious and Cultural Programs in Israel

There were about 24,000 students in 300 yeshivot receiving support from the government of Israel in 1975. The yeshivot are called "traditional institutions" because their roots are in the traditional religious life in Eastern Europe. Many of these schools and some of their students received JDC support as well. Although a good number of these institutions have no age limit, most students are between 14 and 17 years old.

JDC's allocations to yeshivot are about $1 million annually. Some of these, and others, receive support from the Federated Council of Israel Institutions ($330,000 raised in 1975), but a great number also seek funds separately in the United States through collectors (meshulokhim) and through mail appeals. Altogether, annual expenditures were reported at £38 million in 1972–73.18

Cultural programs in Israel are supported in the United States through the America-Israel Cultural Foundation ($1.8 million in 1974–75), which includes in its appeal some 30 Israeli institutions, mainly in the fields of music, theater, dance, and art. In addition to funds for maintenance, AICF also seeks building funds. Recent major capital projects were for new structures to house the Israel Museum and the Tel Aviv Museum.

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 and Pioneer Women have traditionally raised most of their funds through membership activities; National Committee for Labor Israel has raised funds independently in the largest communities where its membership is

18Ibid.
centered, while seeking federation allocations in smaller and medium-sized communities. American Friends of the Hebrew University and American Technion Society have concentrated their independent appeals on their building and special funds.

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

Fourteen other than UJA overseas agencies had receipts of over $60 million in 1975.

The Labor Zionist effort in the United States is channeled 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 concentrate 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 worldwide news service reporting events 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 and with regard to peace in the Middle East: National Conference on Soviet Jewry, American Jewish Committee, American Jewish Congress, B'nai Brith, Jewish War Veterans, and Jewish Labor Committee.

NATIONAL SERVICES—UNITED STATES

National Jewish agencies deal with the continuing needs of American Jews in the protection of civil rights, health, education (religious and secular), youth services, and culture. 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.

Since some agencies operate in more than one field of service, 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, federation review of agency
programs in the process of budgeting funds, and planning and sometimes operating local services.

The Council of Jewish Federations and Welfare Funds serves local central community organizations by aid in strengthening their fund raising, budgeting, planning and coordination of services, and public relations. It provides specialized consultation in such areas 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. Currently, the major emphasis continues to be on improvement of domestic group relations, but substantial efforts are also undertaken with regard to the status of Soviet Jewry, peace in the Middle East, and Arab boycott and propaganda activities.

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; 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 involving the use of mass media (radio, TV, films, press, magazines), as well as specialized programs (interfaith and intercultural education, business and industry, labor, veterans, youth, and minority groups). Both agencies maintain networks of regional offices as two-way channels for the coordination 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; 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 Jewish 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, and the three congregational associations, and for 100 local and regional community relations councils.

The National Conference on Soviet Jewry was reorganized in June 1971 as an autonomous body, consisting of national agencies and representatives of local welfare funds and community relations councils, to deal with programs affecting
the status of Soviet Jewry within the USSR and problems affecting migration possibilities. The Conference utilizes the resources of the NJCRAC for local implementation of programs.

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

The six national operating agencies and NJCRAC received $19.2 million in 1974, compared with $21.4 million in 1975.

CJFWF organized an advisory Committee on Community Relations on the Middle East, which provided $576,000 in 1974 and 1975 for a series of projects involving major national community relations agencies, channeled mainly through the NJCRAC. Similar projects for 1976 totaled about $344,000, accounting for almost all the funds which welfare funds had made available for the special projects.

Health

Living conditions of Jews arriving in the United States at the close of the 19th 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 a specialized arthritis hospital). They were established in Denver and Southern California on the theory 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 of Jews and advances in TB therapy in recent years led to a shift of emphasis by the TB hospitals to include research and treatment of diseases: heart, cancer, and asthma in adults. However, TB still continued to represent a major share of days care provided for all ailments.

Almost all fund raising by these agencies is conducted independently. Income from federations amounts to less than one per cent of the institutions' total income.

The Albert Einstein College of Medicine and Hospital, under the sponsorship of Yeshiva University of New York City, opened in 1955. Its receipts in 1974 were $82.5 million, and $90.9 million in 1975. Its student enrollment in 1974–75 was 552. An agreement between Bronx Municipal Hospital Center and the hospital of Yeshiva University involves operations of both, and the availability of their teaching facilities to the Einstein Medical School.

Two of the institutions (City of Hope near Los Angeles and National Jewish Hospital in Denver) had a combined income of $37.2 million in 1975.
Service Agencies

Basic services to individuals are provided by local agencies, financed in large measure by federations and (in some fields) by United Funds. These local agencies need to know of 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. They serve as coordinating and consultative bodies in their respective fields.

The National Jewish Welfare Board (JWB) is the largest of these agencies. In 1975 it received $2.9 million out of a total $4.2 million for the five agencies. Besides 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. Its financial plan is related to the size 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 United Funds), JWB continues to look to federations for support of both 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 professional organization of Jewish school administrators (National Council of Jewish Education).

Other national service agencies are the National Association of Jewish Vocational Services (formerly Jewish Occupational Council), which serves local JVS agencies and national agencies concerned with Jewish occupational adjustment; the National Conference of Jewish Communal Service, a forum for the exchange of experiences 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 their efforts to foster intergroup cooperation and relations with corresponding Christian bodies, as well as in their relations with governmental agencies.

NCRAC also provides service to 100 affiliated local community relations agencies.

Jewish Culture

The National Foundation for Jewish Culture (NFJC) was established in 1960 as an autonomous operation. An associated Council of Jewish Cultural Agencies consisting of 16 participating organizations was active in earlier years. Specific Foundation activities are a program of awards to scholars for research, earmarked grants to existing cultural agencies for high-priority projects, furnishing information in the field of Jewish culture and on Jewish cultural agencies.
A Joint Cultural Appeal (JCA) was organized in 1972 for nine cultural agencies. Its budgets were approved by the Large City Budgeting Conference. NFJC serves as JCA's administrative arm.

Financed with German reparations funds, the Memorial Foundation for Jewish Culture allocated $170,725 for activities in the United States in 1974–75. These included scholarship and fellowship grants, aid to yeshivot, and grants to agencies, mainly for research (AAJE, Congress for Jewish Culture, Synagogue Council, United Synagogue, Jewish Labor Committee, Hebrew Union College, YIVO, and others).

Besides a number of small agencies dealing exclusively with specific aspects of Jewish cultural endeavors, some agencies which concentrate their efforts in other fields (e.g., American Jewish Committee, Jewish Welfare Board) also conduct major programs in the area of Jewish culture.

Sixteen agencies had a total income of $61.7 million in 1975: Brandeis University accounted for $30.6 million; B'nai B'rith Youth Service Appeal for $11.4 million; Yeshiva University programs (other than medical and religious) for $12.8 million, and the Zionist Organization of America for $2.9 million. The remaining 12 agencies received a total of $4 million.

Three of the cultural agencies are institutions of higher learning: Brandeis University, Dropsie University, and Herzliah-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 a theological seminary.

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

CJFWF undertook a major national population study which resulted in the issuance of a series of summary reports.

The Jewish Publication Society specializes in publishing 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.

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19National Foundation for Jewish Culture, American Academy for Jewish Research, American Jewish Historical Society, Conference on Jewish Social Studies, Congress for Jewish Culture, Histadruth Ivrit of America, Jewish Publication Society, Leo Baeck Institute, and YIVO Institute for Jewish Research.

20These include: demographic highlights, intermarriage, the Jewish aging, Jewish community services, Jewish identity, methodology, mobility, and national and regional population counts.
Reference yearbooks are published in a number of fields; the *American Jewish Year Book* (published jointly by the American Jewish Committee and Jewish Publication Society) contains specialized articles on major developments in the United States and other countries, and statistics and directories; the *Yearbook of Jewish Social Service* (published by CJFWF); and the *JWB Yearbook* (now superseded by a series of research reports). CJFWF also publishes a periodic summary of major program and financial developments in all fields of Jewish communal service (*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 Youth Service Appeal (Hillel Foundations, B'nai B'rith Youth Organization and B'nai B'rith Career and Counseling Services) and the Jewish Chautauqua Society emphasize youth activities. BBYSA agencies conduct local operations, coordinated on regional and national levels.

**Religious Agencies**

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 the 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.

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

The Hebrew Union College-Jewish Institute of Religion prepares religious functionaries for Reform Judaism; the Jewish Theological Seminary for Conservative Judaism; and Yeshiva University and several smaller institutions for Orthodox Judaism.

Most Orthodox *yeshivot* are located in New York City. Major *yeshivot* in other cities are: Hebrew Theological College in Chicago; Rabbinical College of Telshe in Cleveland; Ner Israel Rabbinical College in Baltimore, and the Chachmei Lublin Seminary in Detroit. The Reconstructionist Rabbinical College in Philadelphia was established in 1968.

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

Thirteen national religious agencies received a total of $33 million in 1975, compared with $23.5 million in 1970.

LOCAL SERVICES

Central communal sources (Jewish federations and United Funds) provided about $122 million for local Jewish services in 1975, compared with $85 million in 1971.\(^{21}\) The rise in 1975 was some 7 per cent, close to the rise in the price level.

Jewish federations supplied about $62 million in 1971 and $96 million in 1975 to local Jewish services in the fields of 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 services.

Nonsectarian United Funds provided an additional estimated $26 million in 1975, generally through Jewish federations, but in some cases directly to Jewish service agencies.\(^{22}\) Of this sum, $11 million was received in 14 large cities with over 70 per cent of the Jewish population.

United Funds 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 fields comes from Jewish federations, particularly for health and care of the aged services. Federations have, in addition, exclusive responsibility for sectarian activities in the areas of refugee care, Jewish education, and community relations.

Outside New York City, agencies eligible for United Fund support received $17.3 million more in 1975 than in 1971; United Funds provided $2.5 million of this increase, with the major portion ($14.8 million) provided by federations. Other services not supported by United Funds had increased allocations of $14.5 million in this period, mainly for Jewish education and local refugee aid.

The budgets of agencies in different fields of service vary widely, as does the proportion of these budgets provided by Jewish federations and United Funds. This is reflected below in data for 1975 (except for Jewish education, centers, and vocational services for previous years).

\(^{21}\)In terms of the 1975 price level, the 1971 total of $85 million was equivalent to $113 million. The balance of the rise of $9 million occurred over a five-year period.

\(^{22}\)Includes Greater New York Fund and NYC United Hospital Fund.
Field of Service | Reported Receipts (in millions)* | Provided by Jewish Federations and United Funds (in millions)* | Per Cent
---|---|---|---
Hospitals | $1,474.0 | $11.5 | 0.8
Jewish Education (1972)* | 150.0 | 12.9 | 8.6
Aged Homes* | 188.0 | 7.8 | 4.1
Centers, Youth Services (1973) | 82.3 | 29.2 | 35.5
Child Care | 33.0 | 4.3 | 13.0
Family Service | 28.0 | 20.3 | 72.5

*These data are largely on a receipts rather than allocations basis, including minor non-federated United Fund-supported agencies, but reflect some minor gaps in reporting and variations in fiscal periods. Hence, there are small variations with data with other bases found elsewhere in this report.


Exclusive of noninstitutional services to the aged, which are included in Table 4.

Available 1974 and 1975 data for 117 communities show how central communal funds (federation and United Fund income) were distributed among various fields of local service (see Table 5). Federations provided roughly 75 per cent and United Funds 25 per cent of central communal funds received by local agencies in these communities, but the totals include many fields of service and agencies receiving no United Fund support.

Even in fields where United Funds allocations were available there was a steady shift to major federation support. This was accentuated in 1975, when federations provided $84 million (including New York City), compared with $25 million from United Funds, for services eligible for such support. Federations provided another $37 million to services not eligible for United Fund support.

By contrast, federation support for all local services rose from $62 million in 1971, to $96 million in 1975, while United Fund support rose more moderately, from $23 million to $26 million. In terms of price-level changes, the value of United Fund support actually dropped.

Rises of 10 to 12 per cent in 1975 over 1974 in central community grants occurred in the fields of Jewish education, recreation, care of the aged, and vocational services. Hospital grants fell by 6 per cent.

The major sources of funds, other than central funds, for local service agencies are payments for service by users and public tax funds. Income from these sources has risen more than community funds.

An analysis of allocations for local services by 112 communities (outside New York City) over a 5-year span (1971–75) indicated significant changes.

Both United Fund and federation grants rose: the former by 11 per cent, the latter by 70 per cent. The federation share of allocations rose from about 66 per cent to 75 per cent during this period.
The sharpest rises in allocations since 1971 were for refugee care (466 per cent), Jewish education and community relations (68 per cent), homes for the aged (61 per cent), centers and employment services (48 per cent), family and child care (38 per cent).

A similar analysis for a full decade, 1966-75, indicates that United Fund grants rose by 38 per cent and federation grants by 172 per cent. The sharpest rises were for refugee care (515 per cent); Jewish education, care of the aged, local community relations and centers (about 150 to 200 per cent); family and child care services (85 per cent), and employment services (123 per cent). Allocations for hospitals fell by 20 per cent.

Health

Most local Jewish hospitals are in the largest centers of Jewish population. Fifteen of the 16 cities with more than 40,000 Jewish population in the United States and Canada have local Jewish hospitals; in the 15,000 to 40,000 population group, 8 out 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 1975 averaged about 10 per cent of total combined allocations (federations plus United Funds) in the group of cities with population over 40,000 (excluding New York City)—a decline from 15 per cent in 1971. In the 15,000 to 40,000 population group, the percentage in this period fell from 6 to 3.

In 1975 the American Hospital Association reported 21,621 beds in 47 general and special hospitals under Jewish sponsorship. Federations and United Funds in that year provided for local Jewish hospitals in the United States $11.8 million, which was 12 per cent of federation allocations for all local services, and 10 per cent of combined federation and United Fund grants. The hospitals' share of total federation and fund-raising receipts in 1975 was about 2.5 per cent, but less than 1 per cent of combined federation and United Fund allocations.

Although central grants from federations have been rising, "third party" payments for service (Blue Cross, tax support) have borne the major share of increases in recent years. In 1975 payments to 48 hospitals for service (individual patient fees and Blue Cross insurance) and tax support rose to about $1,362 million, or 92 per cent of operating receipts. Governmental payments (mainly Medicare, Medicaid, and public assistance programs) accounted for about $733 million of total service payments.

A total of 6.7 million days' care was provided by 47 local (general and special) Jewish hospitals in the United States in 1975.

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33The exception is Washington, D.C.
Family and Child Care

Family service agencies provide personal and family counseling, family-life education, psychiatric services, and limited economic aid. Some agencies also make available homemaker services in cases of illness of parents or care to aged in their own homes, and group treatment where 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 of the cities with a Jewish population of more than 5,000. As in health programs, most services are provided on a local level, although there are several regional programs.

In 1974, 57 family agencies (with professional staff of over 700) reported a total of about 82,490 cases on their rolls, of which some 31 per cent involved aged persons. A total of about 24,600 persons were reported to have attended sessions devoted to Jewish family life evaluation.

In 1974, too, 7,614 children were under care in child care agencies in seven large cities for which data were available. Most of them were tended in their own homes, and 2,153 in foster homes. There were several hundred children under care in smaller communities.

Central communal allocations by federations and United Funds for family and child care services rose by 7 per cent in 1975. (This was in line with the rise of 37.7 per cent between 1971 and 1975). These allocations accounted for about 73 per cent of total receipts of family agencies for the year. They constituted 13 per cent of the receipts of child care agencies, with about 70 per cent provided by public tax funds.

Refugees

Services to refugees in communities are financed locally, although they are frequently considered as extensions of an overseas problem, particularly with the rise of Russian Jewish immigration in recent years. Postwar immigration to the United States began in volume late in 1946, reached its peak in 1949, and declined until the Russian immigration began to rise in 1974. Refugee costs accounted for less than 2 per cent in 1971, but rose to almost 7 per cent in 1975.

Because 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 United Jewish Appeal ($2.3 million in 1974, $4.4 million in 1975 and $5.9 million in 1976). HIAS seeks to encourage resettlement in other communities where there are prospects for adjustment and self-support.

When immigrants arrive in these cities, economic aid and counseling is provided through local refugee programs, generally administered by Jewish family agencies.

Aid was provided in 1975 to 5,250 Russian Jewish refugees by family agencies and NYANA. Aid by NYANA was given in 1975 to about 2,600 Jews, of whom 90 per cent were Russian Jews.
Centers, Camps, Youth Services

According to the National Jewish Welfare Board, there were, in 1975, about 300 Jewish community centers and branches with a membership of some 900,000. In recent years, about 30 per cent of members were under 15 years of age, 19 per cent were between 15 and 24, while over half were at least 25 years old (including about 10 per cent over 65).

Estimated total community center and affiliated camp expenditures in 1975 were approximately $97 million, compared with $48.9 million in 1969. Costs have recently been rising at an annual rate of 9 to 10 per cent. Federation and United Fund allocations to centers, camps, and other youth services rose by 10 per cent in 1975, and 48 per cent in the five-year period 1971–75 (a rise of 148 per cent since 1966).

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 slightly in recent years; it rose from 60 per cent of center receipts in 1960 to 63 per cent in 1975. Central community support from federations and United Funds provided the balance of finances.

Care of the Aged

There was a bed complement of 19,000 beds in 1974 in 95 homes for the aged. Of these, 63 homes reported 97 per cent bed utilization. They cared for 15,403 residents in 1974. Average per capita cost was $33.68 in 1974, compared with $21.54 in 1970, with costs higher in New York state than elsewhere. In 1975 federations and United Funds provided 4 per cent of receipts; 89 per cent were secured from payments for service, including public funds. About 64 per cent came from governmental sources, exclusive of OASDI (Old-Age and Survivors Disability Insurance) funds paid by clients.

Since 1960, housing projects for the elderly have grown in 30 cities, with 11,500 older tenants, by 1974. Most were sponsored by federations and/or homes for the aged.

Aggregate federation and United Fund allocations to homes for the aged and for services provided to the noncustodial aged, including aid by family, center, and other agencies, and in housing projects for the elderly rose by 12 per cent in 1975. They rose by about 61 per cent between 1971 and 1975 (by 178 per cent since 1966), increasing as the proportion of aged in the population continued to grow and as additional services were given.

About 66 per cent of the residents in homes for the aged in 1974 were over 80 years of age; almost 85 per cent were over 75. The median age of residents was 83 in 1974, compared with 75 in housing projects for the elderly.

The impact of Medicare and Medicaid on homes for the aged was reflected in reports from 65 homes in 1974, which showed that they had received a total of $83.7 million from Medicaid and $1.9 million from Medicare, or 60 per cent of total
receipts. The impact of Medicaid has varied greatly from state to state, and even within a given state, because of variations in levels of aid.

Receipts of 80 homes in 1975 were estimated at about $188 million. Payments for service accounted for $168 million, mainly in public funds. Federation and United Fund support was estimated at $4 million. (At least 16 homes received no support from either central communal source in 1974.)

**Jewish Education**

There was an estimated enrollment of about 400,000 students in 1975. Of these, 30 per cent were attending one-day-a-week schools; 45 per cent two-to-five-day-a-week schools, and 25 per cent were in all-day schools. About 92 per cent of them were in schools under congregational auspices. Communal and independent schools accounted for 7 per cent of enrollment. Of this total, about 80,000 were in day schools, which, in recent years, have grown more rapidly than other types of schools, particularly in New York City, where schools under Orthodox auspices accounted for almost half of the enrollment. By contrast, enrollment outside New York City was 77 per cent in schools under Reform auspices, and 68 per cent under Conservative auspices.

Data collected in the National Jewish Population Study (unpublished) indicated enrollment of about 480,000 in 1970. Data from AAJJE indicated enrollment of about 450,000 a year later. Although enrollment since 1966 has steadily declined, the average number of pupil hours has steadily increased.

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 and staffing, and the pivotal role played by bar mitzvah preparation in Jewish education. Variations in scales of tuition fees are frequently related to variations in inclusion of Jewish education in congregational membership dues. The extent of these variations in congregational dues, tuition scales, allowances toward tuition in congregational dues, and the inseparability of congregational and educational costs have restricted the availability of segregated data on financing Jewish education under congregational auspices.

In 1975 Jewish federations provided $18.5 million for Jewish education. The total budgets of the supported agencies were not reported for that year. Data are not available on the shares of funds provided through congregations with over 90 per cent of enrollment under such auspices. Allocations to local Jewish schools and to bureaus of Jewish education, reported by Jewish federations, rose by 11 per cent

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25 The only available data are for 1972 (Filer Commission Report) when congregational tuition fees for Jewish education were reported at about $105 million toward costs of about $150 million. The balance was provided through other congregational income and from welfare funds.
in 1975. There has been a gradual, steady increase in allocations to Jewish education each year; they were 68 per cent higher in 1975 than in 1970, and almost 200 per cent higher than in 1966. Payments by parents, either directly or through congregational membership fees provided the major source of income for primary education.

However, federations provided substantial shares of income for post-bar mitzvah education, teacher training, and coordination and common service functions performed by bureaus of Jewish education.

Federation grants in 1975 of $17 million for Jewish education outside New York City were 25 per cent of total local allocations from federation sources. United Funds 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. Local activities financed by federations received about $3.1 million in 1975, about 18 per cent more than in 1974 (outside New York City, which is served mainly by national agencies), a rise of 68 per cent since 1971 (185 per cent since 1966).

In some areas, local and regional community relations programs are financed by national agencies (mainly 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 in guiding Jewish youth and others in the selection of trades and professions. Jewish vocational agencies or departments of Jewish family services operate mainly in the larger cities. Federations and United Funds provided about $4.4 million in 1975 (including New York City). Substantial supplementary income was received in recent years from government sources and service payments. A complementary program is provided by a network of vocational service bureaus, financed by the B'nai B'rith Youth Service Appeal, at a cost of about $0.7 million in 1975.

Local allocations for vocational programs increased by 12 per cent in 1975 outside New York City. The rise since 1971 was 49 per cent, and 123 per cent since 1966.

Changes in Financing Since 1966

The major changes in federation and United Fund support of local Jewish services in the ten-year period 1966–75 are briefly noted: only health costs fell, by $1.5 million. The major rises were for:

- recreation services, about $17.2 million;
- Jewish education, about $11.1 million;
- family and child care services, about $8.3 million;
- care of the aged, about $6.4 million;
- local community relations, almost $2 million;
- employment and vocational service, about $1.8 million.

Of total rises of about $49.9 million since 1966, United Funds provided about $6.3 million, while the balance of $42.6 million was provided by federations.

About two-thirds of the rises ($32 million) were in fields generally eligible for United Fund support. The rise in United Fund support ($6.3 million) in these fields was augmented by federations for the difference ($25.7 million); and the balance of the federation rise in support ($24.2 million) went to fields which received federation support exclusively, mainly Jewish education.

With a rise in the price level, about 65 per cent in 1969-75, the constant value of the dollar support provided to hospitals and refugee care decreased sharply, while the increases in the other fields of service would need to be deflated for change in the price level. As a result, the rise in local allocations of 117 per cent during this decade would be closer to a rise of 30 per cent after adjustment for changes in the price level.

S.P. Goldberg

TABLE 1. AMOUNTS RAISED IN CENTRAL JEWISH COMMUNITY CAMPAIGNS 1939–1976

(Estimates in Millions of Dollars)

<table>
<thead>
<tr>
<th>Year</th>
<th>Amount</th>
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<tbody>
<tr>
<td>1939 through 1971</td>
<td>$4,533*</td>
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<tr>
<td>1972</td>
<td>375</td>
</tr>
<tr>
<td>1973</td>
<td>380</td>
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<td>1974</td>
<td>660</td>
</tr>
<tr>
<td>1975</td>
<td>475</td>
</tr>
<tr>
<td>1976</td>
<td>460</td>
</tr>
<tr>
<td>Total, 1939–1976</td>
<td>$6,883</td>
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</table>

TABLE 1-A. ESTIMATED ANNUAL LEVEL OF INCOME 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 (1976)</td>
<td>$460</td>
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<tr>
<td>2. Grants by United Funds (1975)</td>
<td>$27</td>
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<tr>
<td>3. Other Contributions to National and Overseas Agencies</td>
<td>$144</td>
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<tr>
<td>(including capital funds) (1974)</td>
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<tr>
<td>4. Other Income of National and Overseas Agencies</td>
<td>$166</td>
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<tr>
<td>(excluding 1 and 2) (1974)</td>
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<tr>
<td>5. Hospital Income (excluding 1 and 2) (1975)</td>
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</tr>
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<td>7. Child Care Income (excluding 1 and 2) (1974)</td>
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</tr>
<tr>
<td>8. Jewish Vocational Service (excluding 1 and 2) (1973)</td>
<td>$15</td>
</tr>
<tr>
<td>10. Center, Camp, Youth Services Income</td>
<td>$61</td>
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<tr>
<td>(excluding 1 and 2)</td>
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<tr>
<td>11. Jewish Education Income (excluding 1) (1972)</td>
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<td>12. Synagogue Income (excluding costs of Jewish Education)</td>
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<td>13. Endowment Funds (1975)</td>
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<td></td>
<td><strong>$2,807</strong></td>
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</table>

*a* JWB reports on Budgetary Trends, 1976.


*c* Excludes some convalescent homes.

*d* This sum includes operating funds, restricted funds and capital funds.

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TABLE 2. STATE OF ISRAEL BONDS, 1951-1976  
(In Thousands of Dollars)

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<tr>
<th>Year</th>
<th>Total Cash Sales</th>
<th>Sales in U.S.</th>
<th>Sales Abroad</th>
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<td>1951 through 1971*a</td>
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<td>$1,587,866</td>
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<td>1972</td>
<td>270,404</td>
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<td>1973</td>
<td>502,073</td>
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<td>1974</td>
<td>265,477</td>
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<tr>
<td>1975</td>
<td>277,311</td>
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<tr>
<td>1976</td>
<td>311,410</td>
<td>260,318</td>
<td>51,092</td>
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<tr>
<td>Total (Exclusive of Redemptions)</td>
<td><strong>$3,517,981</strong></td>
<td><strong>$2,917,064</strong></td>
<td><strong>$600,917</strong></td>
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*a* For annual details, see AMERICAN JEWISH YEAR BOOK, Vol. 72 (1971), p. 216.

*b* Includes sales of five-year and other Israel notes: $28.3 million in 1975 and $69.4 million in 1976, which may include some sales abroad.
### TABLE 3. DISTRIBUTION TO BENEFICIARIES OF FUNDS RAISED

*( Estimates in Thousands of Dollars)*

<table>
<thead>
<tr>
<th>TOTAL AMOUNT BUDGETED TO BENEFICIARIES&lt;sup&gt;b,c&lt;/sup&gt;</th>
<th>1975</th>
<th>1974</th>
<th>Total</th>
<th>1973</th>
<th>1972</th>
<th>1971</th>
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<tr>
<td>Overseas Agencies</td>
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<td>83.3</td>
<td>74.7</td>
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<td>240,562</td>
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<tr>
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<td>Other Overseas</td>
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<td>Local Refugee Care&lt;sup&gt;d&lt;/sup&gt;</td>
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<td>Service Agencies</td>
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<td>Local Capital Needs</td>
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</tbody>
</table>

<sup>a</sup> 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.

<sup>b</sup> Based on 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 are due to rounding. United Fund support is excluded from this table, but included in Tables 5, 6.

<sup>c</sup> 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.

<sup>d</sup> Includes small undistributed amounts in "total" and "other cities" columns.

<sup>e</sup> NYANA is included in UJA totals: ($0.6 million in 1972; $0.9 million in 1973; $2.3 million in 1974; $4.4 million in 1975).

<sup>f</sup> Less than .05 of one per cent.
### Jewish Communal Services / 207  
**(Including Israel Emergency Fund)**  
*by Jewish Federations*

(Estimates in Thousands of Dollars)

<table>
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<td>$80,457</td>
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<td>—</td>
<td>—</td>
<td>—</td>
<td>3,433</td>
<td>3,919</td>
<td>3,079</td>
<td>2,552</td>
<td>2,467</td>
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</tr>
<tr>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>1.1</td>
<td>0.9</td>
<td>1.2</td>
<td>1.1</td>
<td>1.1</td>
<td></td>
</tr>
</tbody>
</table>

* 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 the 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): HIAS and National Jewish Welfare Board. Data for New York UJA are based on estimates of distribution of annual campaign proceeds, regardless of year in which cash is received.

† Based on data published in CJFWF Budget Digests.
### TABLE 3-A. DISTRIBUTION TO FIELDS OF SERVICE OF FUNDS RAISED

<table>
<thead>
<tr>
<th>Total Amount Budgeted(^c)</th>
<th>Under 5,000(^b)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1975</strong></td>
<td><strong>1974</strong></td>
</tr>
<tr>
<td>Total</td>
<td><strong>$318,144,070</strong></td>
</tr>
<tr>
<td>Per Cent</td>
<td>100.0</td>
</tr>
<tr>
<td>Overseas Agencies</td>
<td><strong>236,065,322</strong></td>
</tr>
<tr>
<td>Per Cent</td>
<td>74.2</td>
</tr>
<tr>
<td>United Jewish Appeal</td>
<td><strong>233,778,226</strong></td>
</tr>
<tr>
<td>Per Cent</td>
<td>73.5</td>
</tr>
<tr>
<td>Other Overseas</td>
<td><strong>2,287,096</strong></td>
</tr>
<tr>
<td>Per Cent</td>
<td>0.7</td>
</tr>
<tr>
<td>Local Refugee Care</td>
<td><strong>4,861,058</strong></td>
</tr>
<tr>
<td>Per Cent</td>
<td>1.5</td>
</tr>
<tr>
<td>National Agencies</td>
<td><strong>7,025,315</strong></td>
</tr>
<tr>
<td>Per Cent</td>
<td>2.2</td>
</tr>
<tr>
<td>Community Relations</td>
<td><strong>3,915,273</strong></td>
</tr>
<tr>
<td>Per Cent</td>
<td>1.2</td>
</tr>
<tr>
<td>Health and Welfare</td>
<td><strong>22,384</strong></td>
</tr>
<tr>
<td>Per Cent</td>
<td>d</td>
</tr>
<tr>
<td>Cultural</td>
<td><strong>1,359,315</strong></td>
</tr>
<tr>
<td>Per Cent</td>
<td>0.4</td>
</tr>
<tr>
<td>Religious</td>
<td><strong>274,331</strong></td>
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<tr>
<td>Per Cent</td>
<td>0.1</td>
</tr>
<tr>
<td>Service Agencies</td>
<td><strong>1,454,012</strong></td>
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<tr>
<td>Per Cent</td>
<td>0.5</td>
</tr>
<tr>
<td>Local Operating Needs</td>
<td><strong>66,755,840</strong></td>
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<tr>
<td>Per Cent</td>
<td>21.0</td>
</tr>
<tr>
<td>Local Capital Needs</td>
<td><strong>3,433,369</strong></td>
</tr>
<tr>
<td>Per Cent</td>
<td>1.1</td>
</tr>
</tbody>
</table>

\(a\) The difference between total budgeted for beneficiaries and gross budgeted for all purposes represents "shrinkage" allowance for nonpayment of pledges, campaign and administrative expenses, and contingency or other reserves. The difference between what a community may budget for all purposes (its gross budget) and totals raised may also reflect the extent to which the budgeted amounts may include funds on hand from previous campaigns (reserves, etc.). Minor differences in amounts and percentages are due to rounding.

\(b\) Jewish population.

\(c\) Includes small undistributed amounts ($3,166 in 1975 and $4,107 in 1974).

\(d\) Less than 0.05 of one per cent.
(INCLUSIVE OF ISRAEL EMERGENCY FUND) BY JEWISH FEDERATIONS³

<table>
<thead>
<tr>
<th></th>
<th>5,000–15,000⁶</th>
<th>15,000–40,000⁶</th>
<th>40,000 and Over⁶</th>
</tr>
</thead>
<tbody>
<tr>
<td>$48,570,018</td>
<td>$64,603,638</td>
<td>$64,117,233</td>
<td>$89,631,095</td>
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<tr>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
</tr>
<tr>
<td>38,323,224</td>
<td>54,701,315</td>
<td>49,024,505</td>
<td>75,532,104</td>
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<tr>
<td>78.9</td>
<td>84.7</td>
<td>76.5</td>
<td>84.2</td>
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<tr>
<td>38,009,544</td>
<td>54,364,343</td>
<td>48,460,026</td>
<td>74,956,593</td>
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<tr>
<td>78.3</td>
<td>84.2</td>
<td>75.6</td>
<td>83.6</td>
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<tr>
<td>313,680</td>
<td>336,972</td>
<td>564,479</td>
<td>575,511</td>
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<td>0.6</td>
<td>0.5</td>
<td>0.9</td>
<td>0.6</td>
</tr>
<tr>
<td>372,985</td>
<td>235,783</td>
<td>605,997</td>
<td>414,266</td>
</tr>
<tr>
<td>0.8</td>
<td>0.4</td>
<td>0.9</td>
<td>0.5</td>
</tr>
<tr>
<td>950,442</td>
<td>1,060,538</td>
<td>1,357,889</td>
<td>1,445,571</td>
</tr>
<tr>
<td>2.0</td>
<td>1.6</td>
<td>2.1</td>
<td>1.6</td>
</tr>
<tr>
<td>478,689</td>
<td>567,111</td>
<td>725,383</td>
<td>830,778</td>
</tr>
<tr>
<td>1.0</td>
<td>0.8</td>
<td>1.1</td>
<td>0.9</td>
</tr>
<tr>
<td>3,661</td>
<td>3,644</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>d</td>
<td>d</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>180,976</td>
<td>194,933</td>
<td>285,640</td>
<td>287,433</td>
</tr>
<tr>
<td>0.4</td>
<td>0.3</td>
<td>0.4</td>
<td>0.3</td>
</tr>
<tr>
<td>96,165</td>
<td>101,287</td>
<td>53,515</td>
<td>47,132</td>
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<tr>
<td>0.2</td>
<td>0.2</td>
<td>0.1</td>
<td>0.1</td>
</tr>
<tr>
<td>190,951</td>
<td>193,563</td>
<td>293,351</td>
<td>280,228</td>
</tr>
<tr>
<td>0.4</td>
<td>0.3</td>
<td>0.5</td>
<td>0.3</td>
</tr>
<tr>
<td>8,444,117</td>
<td>8,040,181</td>
<td>11,999,143</td>
<td>10,806,864</td>
</tr>
<tr>
<td>17.4</td>
<td>12.4</td>
<td>18.7</td>
<td>12.1</td>
</tr>
<tr>
<td>476,625</td>
<td>563,423</td>
<td>1,129,572</td>
<td>1,432,114</td>
</tr>
<tr>
<td>0.9</td>
<td>0.9</td>
<td>1.8</td>
<td>1.6</td>
</tr>
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</table>
**TABLE 4. ESTIMATED DISTRIBUTION OF FEDERATION AND UNITED WAY**

*(In Millions of Dollars)*

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Centers, Camps, Youth Services</td>
<td>$24.5</td>
<td>$27.4</td>
<td>$29.2</td>
<td>$32.6</td>
<td>$35.8</td>
</tr>
<tr>
<td>Family and Children's Services</td>
<td>18.9</td>
<td>20.2</td>
<td>21.2</td>
<td>23.2</td>
<td>24.6</td>
</tr>
<tr>
<td>Hospitals and Health</td>
<td>12.1</td>
<td>12.3</td>
<td>12.1</td>
<td>12.5</td>
<td>11.8</td>
</tr>
<tr>
<td>Aged</td>
<td>7.7</td>
<td>8.7</td>
<td>9.5</td>
<td>10.8</td>
<td>12.0</td>
</tr>
<tr>
<td><strong>SUB-TOTAL</strong></td>
<td>$63.2</td>
<td>$68.6</td>
<td>$72.0</td>
<td>$79.1</td>
<td>$84.2</td>
</tr>
</tbody>
</table>

Less: Provided by United Way (exclusive of Administration)

- 22.4
- 23.1
- 23.3
- 24.2
- 25.3

Provided by Federations

- 40.8
- 45.5
- 48.7
- 54.9
- 58.9

United Way to Federations for Local Administration

- 0.9
- 0.8
- 0.6
- 0.9
- 0.9

**Fields Receiving Only Federation Support**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Employment Services (incl. Free Loans)</td>
<td>$3.1</td>
<td>$3.4</td>
<td>$3.7</td>
<td>$4.1</td>
<td>$4.4</td>
</tr>
<tr>
<td>Jewish Education</td>
<td>11.1</td>
<td>12.9</td>
<td>14.6</td>
<td>16.7</td>
<td>18.5</td>
</tr>
<tr>
<td>Refugee Aid</td>
<td>0.8a</td>
<td>0.8</td>
<td>1.3</td>
<td>3.2</td>
<td>4.7a</td>
</tr>
<tr>
<td>Community Relations</td>
<td>1.9b</td>
<td>2.2</td>
<td>2.4</td>
<td>2.7</td>
<td>3.1b</td>
</tr>
<tr>
<td>Local Capital</td>
<td>2.5c</td>
<td>2.5</td>
<td>3.1</td>
<td>3.9</td>
<td>3.4c</td>
</tr>
<tr>
<td>Other</td>
<td>2.1</td>
<td>2.1</td>
<td>2.6</td>
<td>2.7</td>
<td>2.9</td>
</tr>
<tr>
<td><strong>SUB-TOTAL</strong></td>
<td>$21.5</td>
<td>$23.9</td>
<td>$27.7</td>
<td>$33.3</td>
<td>$37.0</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>$85.6</td>
<td>$93.3</td>
<td>$100.3</td>
<td>$113.3</td>
<td>$122.1</td>
</tr>
</tbody>
</table>

Provided by Federations

- $62.3
- $69.4
- $76.4
- $88.2
- $95.9

Provided by United Way

- 23.3
- 23.9
- 23.9
- 25.1
- 26.2

**TOTAL**

- $85.6
- $93.3
- $100.3
- $113.3
- $122.1

---

*a Funds provided annually by NYANA, financed by UJA: $0.6 million in 1971 and 1972, $0.9 million in 1973, $2.3 million in 1974, and $4.4 million in 1975.

*b Provided mainly by national agencies.

*c Most capital campaigns are excluded because they are conducted apart from annual campaigns; United Way in nonfederated cities are also excluded.

*d Includes in NYC grants by Greater NY Fund and United Hospital Fund to federated agencies.

*e Data for other cities in this table are understated from $1-$3 million annually, compared with total estimates in Table 3 because functional distributions are not available in all smaller cities.

*f Includes Hillel and other college youth programs.

*(In Millions of Dollars)*

<table>
<thead>
<tr>
<th></th>
<th>New York City</th>
<th>Other Cities</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Amount</strong></td>
<td>$5.7</td>
<td>$6.2</td>
</tr>
<tr>
<td><strong>Percent</strong></td>
<td>5.5</td>
<td>5.8</td>
</tr>
<tr>
<td><strong>Change</strong></td>
<td>5.1</td>
<td>5.3</td>
</tr>
<tr>
<td><strong>New York</strong></td>
<td>1.5</td>
<td>1.5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$17.8</td>
<td>$18.8</td>
</tr>
<tr>
<td><strong>Amount</strong></td>
<td>2.2</td>
<td>2.4</td>
</tr>
<tr>
<td><strong>Percent</strong></td>
<td>15.6</td>
<td>16.4</td>
</tr>
<tr>
<td><strong>Change</strong></td>
<td>0.3</td>
<td>0.3</td>
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<tr>
<td><strong>Other Cities</strong></td>
<td>$0.9</td>
<td>$0.9</td>
</tr>
<tr>
<td><strong>Amount</strong></td>
<td>1.1</td>
<td>1.1</td>
</tr>
<tr>
<td><strong>Percent</strong></td>
<td>a</td>
<td>a</td>
</tr>
<tr>
<td><strong>Change</strong></td>
<td>b</td>
<td>b</td>
</tr>
<tr>
<td><strong>Other Cities</strong></td>
<td>c</td>
<td>c</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1.2</td>
<td>1.1</td>
</tr>
<tr>
<td><strong>Amount</strong></td>
<td>$3.2</td>
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</tr>
<tr>
<td><strong>Percent</strong></td>
<td>$21.3</td>
<td>$22.2</td>
</tr>
<tr>
<td><strong>Change</strong></td>
<td>$18.8</td>
<td>$19.5</td>
</tr>
<tr>
<td><strong>New York</strong></td>
<td>2.5</td>
<td>2.7</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$21.3</td>
<td>$22.2</td>
</tr>
</tbody>
</table>
### TABLE 5. DISTRIBUTION OF FEDERATION ALLOCATIONS\(^a\) INCLUDING UNITED

*(Excludes New York City)*

<table>
<thead>
<tr>
<th>Health (^a)</th>
<th>$7,003,702</th>
<th>8.3%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family and Child Services</td>
<td>16,784,464</td>
<td>19.9%</td>
</tr>
<tr>
<td>Centers, Camps, Youth Services</td>
<td>25,422,161</td>
<td>30.1%</td>
</tr>
<tr>
<td>Aged Care</td>
<td>9,118,624</td>
<td>10.8%</td>
</tr>
<tr>
<td>Employment &amp; Guidance</td>
<td>2,905,597</td>
<td>3.4%</td>
</tr>
<tr>
<td>Jewish Education</td>
<td>15,330,115</td>
<td>18.2%</td>
</tr>
<tr>
<td>Refugee Care</td>
<td>3,193,845</td>
<td>3.8%</td>
</tr>
<tr>
<td>Community Relations</td>
<td>2,712,463</td>
<td>3.2%</td>
</tr>
<tr>
<td>Other</td>
<td>1,297,474</td>
<td>1.5%</td>
</tr>
<tr>
<td>United Way to Federation for Local Admin. (^b)</td>
<td>595,375</td>
<td>0.7%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$84,363,820</strong></td>
<td><strong>100.0%</strong></td>
</tr>
</tbody>
</table>

**Sources of Income**

| Federations | $61,872,581 | 73.3% |
| United Way | $22,491,239 | 26.7% |

\(^a\) Revised data for hospitals; not comparable with basis used in ten year trend tables.

\(^b\) Includes United Way allocations for administration of local services which are part of total administrative and fund-raising costs ($29,010,662 in 1974 and $31,557,166 in 1975) reported for these 117 communities. 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 nonlocal programs.
WAY FUNDS FOR LOCAL SERVICES IN 117 COMMUNITIES, 1974, 1975
(Excludes New York City)

<table>
<thead>
<tr>
<th>Amount</th>
<th>1975</th>
<th>Per Cent of Total</th>
<th>Per Cent of Total Federation Allocation</th>
<th>Per Cent Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>$ 6,558,463</td>
<td>7.1</td>
<td></td>
<td></td>
<td>- 6.4</td>
</tr>
<tr>
<td>17,903,865</td>
<td>19.3</td>
<td></td>
<td></td>
<td>+ 6.7</td>
</tr>
<tr>
<td>28,004,285</td>
<td>30.2</td>
<td></td>
<td></td>
<td>+ 10.2</td>
</tr>
<tr>
<td>10,241,819</td>
<td>11.0</td>
<td></td>
<td></td>
<td>+ 12.3</td>
</tr>
<tr>
<td>3,242,713</td>
<td>3.5</td>
<td></td>
<td></td>
<td>+ 11.6</td>
</tr>
<tr>
<td>17,046,413</td>
<td>18.4</td>
<td></td>
<td></td>
<td>+ 11.2</td>
</tr>
<tr>
<td>4,726,652</td>
<td>5.1</td>
<td></td>
<td></td>
<td>+ 48.0</td>
</tr>
<tr>
<td>3,145,941</td>
<td>3.4</td>
<td></td>
<td></td>
<td>+ 17.8</td>
</tr>
<tr>
<td>1,384,501</td>
<td>1.5</td>
<td></td>
<td></td>
<td>+ 6.7</td>
</tr>
<tr>
<td>$572,895</td>
<td>0.6</td>
<td></td>
<td></td>
<td>- 3.8</td>
</tr>
<tr>
<td>$92,827,547</td>
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<td></td>
<td></td>
<td>+ 10.0</td>
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<tr>
<td>$69,512,676</td>
<td>74.9</td>
<td></td>
<td></td>
<td>+ 12.3</td>
</tr>
<tr>
<td>$23,314,871</td>
<td>25.1</td>
<td></td>
<td></td>
<td>+ 3.7</td>
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</table>
### TABLE 5-A. DISTRIBUTION OF FEDERATION ALLOCATIONS including UNITED

<table>
<thead>
<tr>
<th>Source of Income</th>
<th>1974 Total (117)</th>
<th>1975 Total (117)</th>
<th>Under 5,000* (44) 1974</th>
<th>Under 5,000* (44) 1975</th>
</tr>
</thead>
<tbody>
<tr>
<td>Health</td>
<td>$7,003,702</td>
<td>$6,558,463</td>
<td>$440</td>
<td>$475</td>
</tr>
<tr>
<td>Family &amp; Child Services</td>
<td>16,784,464</td>
<td>17,903,865</td>
<td>276,039</td>
<td>309,558</td>
</tr>
<tr>
<td>Centers, Camps, Youth Services</td>
<td>25,422,161</td>
<td>28,004,285</td>
<td>1,535,638</td>
<td>1,744,096</td>
</tr>
<tr>
<td>Aged Care</td>
<td>9,118,624</td>
<td>10,241,819</td>
<td>224,641</td>
<td>239,381</td>
</tr>
<tr>
<td>Employment and Guidance</td>
<td>2,905,597</td>
<td>3,242,713</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jewish Education</td>
<td>15,330,115</td>
<td>17,046,413</td>
<td>595,174</td>
<td>664,019</td>
</tr>
<tr>
<td>Refugee Care</td>
<td>3,193,845</td>
<td>4,726,652</td>
<td>44,488</td>
<td>37,329</td>
</tr>
<tr>
<td>Community Relations</td>
<td>2,712,463</td>
<td>3,145,941</td>
<td>56,758</td>
<td>65,233</td>
</tr>
<tr>
<td>Other</td>
<td>1,297,474</td>
<td>1,384,501</td>
<td>55,608</td>
<td>54,010</td>
</tr>
<tr>
<td>United Way to Federation For Local Administration</td>
<td>595,375</td>
<td>572,895</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
<td><strong>$84,363,820</strong></td>
<td><strong>$92,827,547</strong></td>
<td><strong>$2,788,786</strong></td>
<td><strong>$3,114,101</strong></td>
</tr>
</tbody>
</table>

**Sources of Income:**
- **Federations**: $61,872,581 (1974) $69,512,676 (1975) $2,250,332 (Under 5,000) $2,528,705

*This table includes United Way allocations for administration of local services, which are a part of administrative and fund-raising costs ($29,010,662 in 1974 and $31,557,166 in 1975) reported for these 117 communities. 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 nonlocal programs.

<table>
<thead>
<tr>
<th>Source of Income</th>
<th>1974 Total Administrative and Fund Raising Costs</th>
<th>1975 Total Administrative and Fund Raising Costs</th>
</tr>
</thead>
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<tr>
<td>Under 5,000</td>
<td>$29,010,662</td>
<td>$31,557,166</td>
</tr>
<tr>
<td>5,000 – 14,999</td>
<td>1,755,539</td>
<td>1,849,361</td>
</tr>
<tr>
<td>15,000 – 39,999</td>
<td>3,829,033</td>
<td>4,470,243</td>
</tr>
<tr>
<td>40,000 and Over</td>
<td>6,122,790</td>
<td>6,996,891</td>
</tr>
<tr>
<td>10,000 and Over</td>
<td>17,303,300</td>
<td>18,240,671</td>
</tr>
</tbody>
</table>
WAY FUNDS, FOR LOCAL SERVICES IN 117 COMMUNITIES, 1974, 1975

<table>
<thead>
<tr>
<th></th>
<th>5,000-14,999* (33)</th>
<th>15,000-39,999* (27)</th>
<th>40,000 and Over* (13)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$ 36,613</td>
<td>$ 35,600</td>
<td>$ 632,637</td>
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<tr>
<td></td>
<td>1,991,247</td>
<td>2,132,381</td>
<td>2,904,048</td>
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<tr>
<td></td>
<td>4,416,023</td>
<td>4,707,507</td>
<td>5,988,894</td>
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<tr>
<td></td>
<td>1,183,256</td>
<td>1,464,740</td>
<td>1,494,329</td>
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<tr>
<td></td>
<td>47,023</td>
<td>35,900</td>
<td>410,748</td>
</tr>
<tr>
<td></td>
<td>1,856,959</td>
<td>2,023,635</td>
<td>3,056,361</td>
</tr>
<tr>
<td></td>
<td>215,610</td>
<td>345,063</td>
<td>416,413</td>
</tr>
<tr>
<td></td>
<td>207,458</td>
<td>237,322</td>
<td>573,529</td>
</tr>
<tr>
<td></td>
<td>99,768</td>
<td>144,248</td>
<td>238,448</td>
</tr>
<tr>
<td></td>
<td>43,634</td>
<td>25,097</td>
<td>266,143</td>
</tr>
<tr>
<td></td>
<td>$10,975,591</td>
<td>$11,151,493</td>
<td>$15,981,550</td>
</tr>
<tr>
<td></td>
<td>285,598</td>
<td>280,305</td>
<td>$55,495,893</td>
</tr>
<tr>
<td></td>
<td>$7,103,508</td>
<td>$8,045,015</td>
<td>$11,132,493</td>
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<tr>
<td></td>
<td>43,634</td>
<td>25,097</td>
<td>266,143</td>
</tr>
<tr>
<td></td>
<td>$10,975,591</td>
<td>$11,151,493</td>
<td>$15,981,550</td>
</tr>
<tr>
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<td>285,598</td>
<td>280,305</td>
<td>$55,495,893</td>
</tr>
<tr>
<td></td>
<td>$7,103,508</td>
<td>$8,045,015</td>
<td>$11,132,493</td>
</tr>
<tr>
<td></td>
<td>43,634</td>
<td>25,097</td>
<td>266,143</td>
</tr>
<tr>
<td></td>
<td>$10,975,591</td>
<td>$11,151,493</td>
<td>$15,981,550</td>
</tr>
<tr>
<td></td>
<td>285,598</td>
<td>280,305</td>
<td>$55,495,893</td>
</tr>
<tr>
<td></td>
<td>(117) Total</td>
<td>(44) Under 5,000b</td>
<td>(33) 5,000-14,999b</td>
</tr>
<tr>
<td>--------------------------</td>
<td>-------------</td>
<td>-------------------</td>
<td>--------------------</td>
</tr>
<tr>
<td>Health</td>
<td>8.3</td>
<td>7.1</td>
<td>c</td>
</tr>
<tr>
<td>Family and Child</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Services</td>
<td>19.9</td>
<td>19.3</td>
<td>9.9</td>
</tr>
<tr>
<td>Centers, Camps,</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Youth Services</td>
<td>30.1</td>
<td>30.2</td>
<td>55.1</td>
</tr>
<tr>
<td>Aged Care</td>
<td>10.8</td>
<td>11.0</td>
<td>8.1</td>
</tr>
<tr>
<td>Employment and Guidance</td>
<td>3.4</td>
<td>3.5</td>
<td>c</td>
</tr>
<tr>
<td>Jewish Educationd</td>
<td>18.2</td>
<td>18.4</td>
<td>21.3</td>
</tr>
<tr>
<td></td>
<td>(24.8)</td>
<td>(24.5)</td>
<td>(26.4)</td>
</tr>
<tr>
<td>Refugee Care</td>
<td>3.8</td>
<td>5.1</td>
<td>1.6</td>
</tr>
<tr>
<td>Community Relations</td>
<td>3.2</td>
<td>3.4</td>
<td>2.0</td>
</tr>
<tr>
<td>Other</td>
<td>1.5</td>
<td>1.5</td>
<td>2.0</td>
</tr>
<tr>
<td>United Way to Federation for Local Administration</td>
<td>0.7</td>
<td>0.6</td>
<td>—</td>
</tr>
<tr>
<td></td>
<td>100.0</td>
<td>100.0</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Sources of Income:

- Federation: 73.3, 74.9, 80.7, 81.2, 70.3, 72.1, 69.7, 70.6, 74.6, 76.3

---

* See Table 5-A.
* Jewish population.
* Less than 0.05 of one per cent. For all other footnotes, see Table 5-A.
* Figures within parentheses are percentages of Jewish education allocations to total Federation allocations.
* Slight difference due to rounding.
<table>
<thead>
<tr>
<th>Field</th>
<th>1971 Amount</th>
<th>Per Cent</th>
<th>1975 Amount</th>
<th>Per Cent</th>
<th>Index of Change 1971, 1975</th>
</tr>
</thead>
<tbody>
<tr>
<td>Health</td>
<td>$6,981,965</td>
<td>11.3</td>
<td>$6,558,113</td>
<td>7.1</td>
<td>93.9</td>
</tr>
<tr>
<td>Family and Child Services</td>
<td>12,989,909</td>
<td>21.1</td>
<td>17,886,340</td>
<td>19.3</td>
<td>137.7</td>
</tr>
<tr>
<td>Centers, Camps, Youth Services</td>
<td>18,820,112</td>
<td>30.5</td>
<td>27,839,241</td>
<td>30.1</td>
<td>147.9</td>
</tr>
<tr>
<td>Aged Care</td>
<td>6,343,354</td>
<td>10.3</td>
<td>10,240,819</td>
<td>11.1</td>
<td>161.4</td>
</tr>
<tr>
<td>Employment and Guidance</td>
<td>2,173,536</td>
<td>3.5</td>
<td>3,242,713</td>
<td>3.5</td>
<td>149.2</td>
</tr>
<tr>
<td>Jewish Education</td>
<td>10,146,506</td>
<td>16.5</td>
<td>17,024,070</td>
<td>18.4</td>
<td>167.8</td>
</tr>
<tr>
<td>Refugee Care</td>
<td>835,300</td>
<td>1.4</td>
<td>4,726,652</td>
<td>5.1</td>
<td>565.9</td>
</tr>
<tr>
<td>Community Relations</td>
<td>1,888,471</td>
<td>3.1</td>
<td>3,145,441</td>
<td>3.4</td>
<td>166.6</td>
</tr>
<tr>
<td>Other</td>
<td>833,863</td>
<td>1.3</td>
<td>1,378,660</td>
<td>1.5</td>
<td>165.3</td>
</tr>
<tr>
<td>United Way to Federation for Local Administration</td>
<td>605,214</td>
<td>1.0</td>
<td>572,895</td>
<td>0.5</td>
<td>94.7</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>$61,618,230</strong></td>
<td><strong>100.0</strong></td>
<td><strong>$92,614,944</strong></td>
<td><strong>100.0</strong></td>
<td><strong>150.3</strong></td>
</tr>
</tbody>
</table>

**Sources of Income:**
- **Federations** $40,789,053 66.2 $69,335,954 74.9 170.0
- **United Way** 20,829,177 33.8 23,278,990 25.1 111.8

*Includes both Federations and United Way; excludes New York City.

b See Table 5, footnote 8.

c Includes Hillel, college youth programs.

d Figures within parenthesis are percentages of Jewish Education allocations to total Federation allocations.

e Administrative costs of Federations are not segregated between local and nonlocal programs.
### TABLE 6-A. DISTRIBUTION OF FEDERATION ALLOCATIONS

<table>
<thead>
<tr>
<th>Field</th>
<th>1971</th>
<th>1975</th>
<th>Under 5,000b(40)</th>
<th>1971</th>
<th>1975</th>
</tr>
</thead>
<tbody>
<tr>
<td>Health</td>
<td>$6,981,965</td>
<td>$6,558,113</td>
<td>$175</td>
<td>$125</td>
<td></td>
</tr>
<tr>
<td>Family and Child Services</td>
<td>12,989,909</td>
<td>17,886,340</td>
<td>195,909</td>
<td>297,413</td>
<td></td>
</tr>
<tr>
<td>Centers, Camps, Youth Services</td>
<td>18,820,112</td>
<td>27,839,241</td>
<td>1,164,099</td>
<td>1,618,127</td>
<td></td>
</tr>
<tr>
<td>Aged Care</td>
<td>6,343,354</td>
<td>10,240,819</td>
<td>136,531</td>
<td>238,381</td>
<td></td>
</tr>
<tr>
<td>Employment and Guidance</td>
<td>2,173,536</td>
<td>3,242,713</td>
<td>—</td>
<td>—</td>
<td></td>
</tr>
<tr>
<td>Jewish Education</td>
<td>10,146,506</td>
<td>17,024,070</td>
<td>324,664</td>
<td>663,869</td>
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</tr>
<tr>
<td>Refugee Care</td>
<td>835,300</td>
<td>4,726,652</td>
<td>—</td>
<td>37,329</td>
<td></td>
</tr>
<tr>
<td>Community Relations</td>
<td>1,888,471</td>
<td>3,145,441</td>
<td>50,153</td>
<td>64,733</td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td>833,863</td>
<td>1,378,660</td>
<td>28,754</td>
<td>48,169</td>
<td></td>
</tr>
<tr>
<td>United Way to Federation for</td>
<td>605,214</td>
<td>572,895</td>
<td>—</td>
<td>—</td>
<td></td>
</tr>
<tr>
<td>Local Administration</td>
<td>61,618,230</td>
<td>92,614,944</td>
<td>$1,900,285</td>
<td>$2,968,146</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$61,618,230</td>
<td>$92,614,944</td>
<td>$1,900,285</td>
<td>$2,968,146</td>
<td></td>
</tr>
<tr>
<td>Sources of Income:</td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Federations</td>
<td>$40,789,053</td>
<td>$69,335,954</td>
<td>$1,413,097</td>
<td>$2,418,631</td>
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</tr>
<tr>
<td>United Way</td>
<td>20,829,177</td>
<td>23,278,990</td>
<td>487,188</td>
<td>549,515</td>
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</tr>
</tbody>
</table>

---

*Includes both Federation and United Way support; excludes New York City.

*bJewish population.

*cSee Table 5, footnote b.

*dIncludes Hillel and college youth programs.

*eAdministrative costs of Federations are not segregated between local and nonlocal programs. The total United Fund participation in these costs represents about four per cent of total administrative costs for these cities.
FOR LOCAL SERVICES IN 112 COMMUNITIES, 1971, 1975

<table>
<thead>
<tr>
<th></th>
<th>5,000–15,000&lt;sup&gt;b(32)&lt;/sup&gt;</th>
<th>15,000–40,000&lt;sup&gt;b(27)&lt;/sup&gt;</th>
<th>40,000 and Over&lt;sup&gt;b(13)&lt;/sup&gt;</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1971</td>
<td>1975</td>
<td>1971</td>
</tr>
<tr>
<td>$</td>
<td>$</td>
<td>$</td>
<td>$</td>
</tr>
<tr>
<td>10,400</td>
<td>$ 10,400</td>
<td>664,202</td>
<td>6,307,188</td>
</tr>
<tr>
<td>1,482,950</td>
<td>2,127,001</td>
<td>2,114,833</td>
<td>9,196,217</td>
</tr>
<tr>
<td>3,229,054</td>
<td>4,668,432</td>
<td>4,333,047</td>
<td>10,093,912</td>
</tr>
<tr>
<td>797,770</td>
<td>1,464,740</td>
<td>1,006,877</td>
<td>4,402,176</td>
</tr>
<tr>
<td>41,205</td>
<td>35,900</td>
<td>301,867</td>
<td>1,830,464</td>
</tr>
<tr>
<td>1,057,504</td>
<td>2,001,442</td>
<td>1,737,513</td>
<td>7,026,825</td>
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<tr>
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<td>345,063</td>
<td>120,831</td>
<td>668,026</td>
</tr>
<tr>
<td>145,312</td>
<td>237,322</td>
<td>359,965</td>
<td>1,333,041</td>
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<td>85,182</td>
<td>144,248</td>
<td>110,954</td>
<td>608,973</td>
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<tr>
<td>86,870</td>
<td>25,097</td>
<td>235,329</td>
<td>267,493</td>
</tr>
<tr>
<td>$6,982,690</td>
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<td>$10,985,418</td>
<td>$17,495,709</td>
</tr>
<tr>
<td>$4,283,888</td>
<td>$7,978,367</td>
<td>$6,756,777</td>
<td>$12,349,417</td>
</tr>
<tr>
<td>2,698,802</td>
<td>3,106,478</td>
<td>4,228,641</td>
<td>5,146,292</td>
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### TABLE 6-B. PERCENTAGE DISTRIBUTION OF FEDERATION ALLOCATIONS for Local Services in 112 Communities, 1971, 1975

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<th>(32)</th>
<th>(27)</th>
<th>(13)</th>
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<tr>
<td></td>
<td>Total</td>
<td>Under 5,000</td>
<td>5,000–15,000</td>
<td>15,000–40,000</td>
<td>40,000 and Over</td>
</tr>
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<td>11.3</td>
<td>7.1</td>
<td>c</td>
<td>c</td>
<td>0.1</td>
</tr>
<tr>
<td>Family and Child Services</td>
<td>21.1</td>
<td>19.3</td>
<td>10.3</td>
<td>10.0</td>
<td>21.2</td>
</tr>
<tr>
<td>Centers, Camps, Youth Servicesd</td>
<td>30.5</td>
<td>30.1</td>
<td>61.3</td>
<td>54.5</td>
<td>46.2</td>
</tr>
<tr>
<td>Aged Care</td>
<td>10.3</td>
<td>11.1</td>
<td>7.2</td>
<td>8.0</td>
<td>11.4</td>
</tr>
<tr>
<td>Employment and Guidance</td>
<td>3.5</td>
<td>3.5</td>
<td>—</td>
<td>—</td>
<td>0.6</td>
</tr>
<tr>
<td>Jewish Education</td>
<td>16.5</td>
<td>18.4</td>
<td>17.1</td>
<td>22.4</td>
<td>15.1</td>
</tr>
<tr>
<td>Refugee Care</td>
<td>1.4</td>
<td>5.1</td>
<td>—</td>
<td>1.3</td>
<td>0.7</td>
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<td>Community Relations</td>
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<td>2.2</td>
<td>2.1</td>
</tr>
<tr>
<td>Other</td>
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<td>1.5</td>
<td>1.5</td>
<td>1.6</td>
<td>1.2</td>
</tr>
<tr>
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<td>—</td>
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<th></th>
<th></th>
<th></th>
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<td>81.5</td>
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</tr>
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<td>United Way</td>
<td>33.8</td>
<td>25.1</td>
<td>25.6</td>
<td>18.5</td>
<td>38.6</td>
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</tbody>
</table>

---

*a* See Table 6A, footnote a  
*b* Jewish population  
*c* Less than .05 of one per cent  
*d* Includes Hillel and college youth programs  
*e* See similar note Table 6-A  
*f* Slight difference due to rounding
### TABLE 6-C. DISTRIBUTION OF FEDERATION ALLOCATIONS\(^a\) FOR LOCAL SERVICES IN 102 COMMUNITIES; 1966, 1975

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<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Health (^b)</td>
<td>$7,562,447</td>
<td>18.2%</td>
<td>$6,021,663</td>
<td>6.7%</td>
<td>79.6%</td>
</tr>
<tr>
<td>Family and Child Services</td>
<td>9,570,310</td>
<td>23.0%</td>
<td>17,709,709</td>
<td>19.6%</td>
<td>185.0%</td>
</tr>
<tr>
<td>Centers, Camps, Youth</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Health (^b)</td>
<td>10,922,384</td>
<td>26.3%</td>
<td>27,097,782</td>
<td>30.0%</td>
<td>248.1%</td>
</tr>
<tr>
<td>Aged Care</td>
<td>3,608,792</td>
<td>8.7%</td>
<td>10,037,515</td>
<td>11.1%</td>
<td>278.1%</td>
</tr>
<tr>
<td>Employment and Guidance</td>
<td>1,450,403</td>
<td>3.5%</td>
<td>3,241,713</td>
<td>3.5%</td>
<td>223.5%</td>
</tr>
<tr>
<td>Jewish Education(^d)</td>
<td>5,564,937</td>
<td>13.4%</td>
<td>16,620,324</td>
<td>18.4%</td>
<td>298.7%</td>
</tr>
<tr>
<td>Refugee Care</td>
<td>763,911</td>
<td>1.8%</td>
<td>4,700,552</td>
<td>5.2%</td>
<td>615.3%</td>
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<td>537,798</td>
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<td>1,345,689</td>
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<td>United Way to Federations for Local Administration(^e)</td>
<td>496,006</td>
<td>1.2%</td>
<td>556,895</td>
<td>0.6%</td>
<td>112.3%</td>
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<tr>
<td>TOTAL</td>
<td>$41,571,125</td>
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<td>$90,448,121</td>
<td>100.0%</td>
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Sources of Income:

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<th>1966 Per Cent</th>
<th>1975 Amount</th>
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<td>United Way</td>
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<td>40.3%</td>
<td>23,092,579</td>
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\(^a\) Includes both Federations and United Way; excludes New York City.

\(^b\) See Table 5, footnote \(^a\).

\(^c\) Includes Hillel, college youth programs.

\(^d\) Figures within parenthesis are percentages of Jewish Education allocations to total Federation allocations.

\(^e\) Administrative costs of Federations are not segregated between local and nonlocal programs.
Selections From the Literature of Jewish Public Affairs, 1975–76

QUESTIONS OF ISRAEL'S SECURITY and the Arab-Israeli conflict continued to be uppermost in the minds of Jews, a fact which is reflected in the literature of Jewish public affairs. There was, too, the adoption in the General Assembly in November 1975 of the notorious resolution equating Zionism with racism, which aroused all of world Jewry. American Jews continued to be cognizant of the vital role of the United States in the Middle East. They maintained their strong political effort, particularly during the presidential election campaign, to sustain a high level of American support for Israel, which they feared might be eroding at a time when 1977 promised to be a difficult year diplomatically, no matter who won the presidency.

Beyond expressions of concern about Israel's security, the literature of Jewish public affairs, 1975–1976, contained numerous books and articles about Israel itself, Jewish history, community organization, external relations, and public personalities. A survey of the literature must therefore be limited to representative works.

ARAB-ISRAELI CONFLICT

Since the Yom Kippur war it has become clear that American foreign policy may well be the crucial element in determining the outcome of negotiations for a Middle East settlement. Although the United States has generally been supportive of Israel's interests, there was considerable disquiet among friends of Israel that U.S. policy in fact may be undermining Israel's security. In "The Abandonment of Israel," Norman Podhoretz articulates his concern about a possible shift in United States policy that would gradually open up Israel to pressure to "make unilateral concessions in the face of a deadly enemy, and in exchange only for promises of compensatory American support," as was done in Vietnam. According to Podhoretz, the need for Israeli concessions without a quid pro quo from the Arabs, which derived from an erroneous analysis of the situation, reflects Henry Kissinger's view.

Kissinger's role in Middle East affairs became an issue in itself. Matti Golan is particularly critical of him in The Secret Conversations of Henry Kissinger: Step-by-Step Diplomacy in the Middle East, a book that was originally suppressed by Israeli

*Full bibliographical notations of the books and articles mentioned here will be found in a separate section at the end of this essay.
censorship and then rewritten. While Golan's account is weakened by lack of documentation, he manages to make a case for the view that Kissinger was disingenuous at best in his dealings with the Israelis, perhaps deliberately misleading them as part of his negotiating technique. Right at the beginning of the Yom Kippur war, he asserts, it was "Kissinger's cynical manipulation of Israel's arms needs" that delayed the resupply operation. Later he misled Ambassador Simcha Dinitz about his trip to Moscow, which resulted in the cease-fire agreement. As for Kissinger's conduct during the shuttle diplomacy, "The record of the discussion reveals a pattern of deception and broken promises that would have made even Kissinger's heroes, Metternich and Castlereagh, blush."

Gil Carl AlRoy is similarly censorious of Kissinger's actions, but tries to place them in a broader framework in *The Kissinger Experience: American Policy in the Middle East*. Essentially, AlRoy believes that Kissinger's policy was disastrous because it failed to take into account the unremitting hostility and ultimate destructive aims of the Arabs. No diplomatic maneuvering can resolve that aspect of the problem, certainly not by "seeking American hegemony and peace in the area by wooing the Arabs with Israeli-held territory."

A much more favorable assessment of Kissinger and his policies is found in *Henry Kissinger: The Anguish of Power*, by John Stoessinger. In general, Stoessinger finds a satisfactory explanation for any questionable action by Kissinger. He has no doubt that "Kissinger has always been committed to the survival of the Jewish state, that despite "his basically secular nature, Kissinger's concern for Israel's survival has been a genuine and deep emotion," and that he was convinced his policies were helping Israel, even if the Israelis did not see it that way. In discussing the arduous disengagement negotiations, Stoessinger conveys the impression that the Israelis were eventually persuaded, rather than forced, to make concessions—a crucial disagreement with accounts from the anti-Kissinger camp.

One option for foreign policy makers that had a number of adherents within the foreign policy establishment is presented by George Ball in *Diplomacy for A Crowded World: An American Foreign Policy*. Ball criticizes Kissinger for trying to force the Soviet Union out of the Middle East. In his view, the Soviets should participate in a settlement, even though he perceptively identifies good reasons for trying to do exactly the opposite. He advocates, in effect, the imposition of a settlement by the United States and the Soviet Union. A radically different kind of suggestion regarding the conflict is advanced by Robert Tucker in "Israel and the United States: From Dependence to Nuclear Weapons," arguing that the introduction of a nuclear deterrent into the area would lessen Israel's dependence on the United States, a "relationship that is ultimately in the interests of neither state."

The Yom Kippur war now received more reflective attention than immediately after the hostilities, but mainly on the military level. Chaim Herzog's *The War of Atonement: October, 1973* is a detailed presentation of strategy and tactics. But it is weak in political analysis and contains only a short section evaluating the military issues. There are numerous criticisms of the Israeli Armed Forces, the behavior of
individual military leaders and political decision makers, and the conduct of the war generally. The common belief that generals always base their strategy on the experiences of the last war is reinforced by Herzog's comments on the aftermath of the 1967 war: "The Israelis . . . swept under the carpet all the shortcomings that had been revealed in the war . . . ; consecrating mentally the military concepts that had emerged from the six days of war, they prepared for the next war as if it were to be the seventh day." Herzog makes some telling points concerning the confusion about the purpose of the Bar-Lev line, stressing the significance of the illegal siting of surface-to-air missiles by the Egyptians after the cease-fire in August 1970. As for the outbreak of war, he cites two major Israeli errors in judgment: 1) intelligence evaluation and command and ministerial evaluation of enemy intent, and 2) the assumption that Israel could hold the lines against overwhelming manpower disadvantages. But Herzog also emphasizes the positive aspects of Israel's performance, which resulted in "an outstanding Jewish victory."

An excellent and sophisticated analysis of Israel's military history is The Israeli Army, by Edward Luttwak and Dan Horowitz. Throughout the book, the authors point to the Army's unique social and organizational features, without which its flexible operational doctrine would be impossible. Thus the 1973 war can be understood as part of an evolving process, wherein the character of Israeli society, as reflected in its citizens army, provided the means to overcome Arab superiority in manpower and technology.

Several recent works deal with various aspects of the Arab-Israeli conflict. The main thesis of Gil Carl AlRoy's Behind the Middle East Conflict: The Real Impasse Between Arab and Jew is that the Arabs would never become reconciled to the idea of a Jewish state in the Middle East, and that any purported moderation on their part is simply a tactic designed to deceive the West. The special problem of the Palestinians is exhaustively treated by Michael Curtis et al in The Palestinians: People, History, Politics. This collection of essays is full of facts that are usually overlooked in political debate. As Curtis puts it in the Introduction, " clearly the PLO, by its unrepresentative and undemocratic nature and by its intransigent, destructive attitude toward Israel, cannot be seen as the body likely to help bring peace to the Middle East." That argument is underscored by Serge Groussard’s The Blood of Israel: The Massacre of the Israeli Athletes, which details the tragic events at the 1972 Olympics. Had not the authorities made several mistakes, he maintains, at least some of the hostages could have been saved.

Several serious academic books appeared recently. Neville J. Mandel, in The Arabs and Zionism Before World War I, claims that the Arabs had been aware of, and largely opposed, Zionist aims and activities before 1914. Thus he attempts to refute the assertion that the Arabs discovered the challenge of Zionism only after the Balfour Declaration.

In "Palestine Before the Zionists," a historical analysis of 19th-century Palestine, David Landes concludes that "when Arabs insist that Israel can never be accepted in the area so long as it is Western, they are calling in effect for its suicide. "
He notes the deep roots of the Palestinian Arab rejection of Israel's legitimacy, which, he expects, will change "only in obedience to unavoidable reality." Michael Curtis and Susan Gitelson edited a collection of articles on *Israel in the Third World*, pointing to "the possibilities and limitation of a small or middle-range power engaged in a persistent regional conflict to interact normally with other developing countries and share with them the benefits of its development experiences." The important question of *Soviet Policy Toward the Middle East Since 1970* is intelligently discussed by Robert O. Freedman, who shows that events have thwarted the Russians' goal of a strong Soviet presence and a reciprocal American weakness in the region.

With all the recent talk about the prospects for genuine Arab acceptance of Israel, two current works must give pause. *Arabs and Israelis: A Dialogue*, by Saul Friedländer and Mahmoud Hussein, is a novel attempt to encourage rational examination of the conflict by an Israeli professor and two Egyptian Marxists using a single pseudonym. The results are not encouraging because the Arab author fails to move beyond familiar positions, and the Israeli's articulation lacks vigor. Hussein still sees the issue as territory and believes that Israel mistrusts the "Arab world and can conceive of no other peace than one imposed by force." A more authoritative voice is Thomas Kiernan, who in *Arafat: The Man and the Myth* underlines the PLO leader's opposition to any notion of Israeli statehood. Arafat's concept of Jews is reflected in his constant referral to the notorious *Protocols of the Elders of Zion*. According to Kiernan, Arafat promotes himself and his movement by duping gullible people and convincing them that what is phantom is really substance. Unfortunately, the author's discussion of the politics of the last decade is rather weak.

Albert Memmi, in *Jews and Arabs*, provides new insights into the history of Arab-Jewish relations that cast doubt on the alleged benevolence of the treatment of the Jews in Arab-controlled lands over the centuries. He also refutes Arab contentions denying the basis for Jewish nationhood. In *The Arab-Israeli Conflict*, John N. Moore suggests the use of an international legal perspective in analyzing this and other problems underlying the Arab-Israeli conflict. This excellent three-volume collection of readings and documents on the principal legal aspects of the conflict contains several essays questioning the very legal basis of Israeli statehood. The primary documents collected in volume three are invaluable as a reference tool.

**UN AND ZIONISM RESOLUTION**

Although many observers were shocked when, in November 1975, the UN General Assembly passed the notorious resolution equating Zionism with racism, others saw the vote as simply another element of what William Korey calls "The Arab Grand Design in the UN," a concerted and well-organized campaign by the Arabs and their
allies “to transform Israel into a pariah state.” Actions in the specialized agencies provided a framework for an attempt to oust Israel from the UN or at least to suspend it from the General Assembly, even though the first is politically impossible and the second illegal. When it became clear that those efforts would not succeed, the Arabs substituted the racism resolution.

Earl Raab sees the resolution in a broader context in “The Two Anti-Zionisms”—as a revival of antidemocratic extremism, with the Soviet Union not far in the background. The target, he asserts, “is not Israel but a world-wide imperialism which oppresses the have-not nations, and which is represented by the free capitalist nations led by the United States.” The anti-Zionism drive uses antisemitism as a tool against world Jewry. But it is also “a carry-all antisemitism which is the cutting edge of a clever ideological offensive against the United States.” Clearly, the use of the UN as a forum for such actions has a corrupting effect on the UN itself, as Harris Schoenberg demonstrates in “The Debasement of the U.N.” The Arabs, he states, “have turned the U.N. into a lawless institution,” a body that “proclaims standards only to undermine them and that professes benevolence while condoning barbarism.”

The connection between Zionism and racism was carried a step further during the 1976 General Assembly session in a resolution condemning Israel’s ties with South Africa. But, as Moshe Decter shows in “Black Africa: Nations in Glass Houses,” many of the nations which automatically voted for the resolution have themselves extensive trade ties with the apartheid regime. These are known “despite a determined and systematic effort . . . to suppress . . . the numerous and growing relationships among them.”

The frustrating but essential role of Israel’s ambassador to the United Nations is described by former Ambassador Yosef Tekoah in In the Face of the Nations, which amply documents the UN’s moral bankruptcy.

ISRAEL’S INTERNAL CONDITION

Continuing interest in the beginnings of Zionism encourages researchers to look for its roots in the cultural and social reality of the last part of the 19th century. In The Origins of Zionism, David Vital does an admirable job of bringing to life the conditions and events so crucial to later developments. He asserts that the rise of Zionism was the direct result of the weakening of traditional religious authority by the Enlightenment. Zionists proposed “to step into the consequent semi-vacuum and seize such national leadership as the invertebrate structure of world Jewry permitted.” Despite the tortuous ideological debates over the years, the movement held together because “the social reality was always stronger than the debates about it, [because] the Jews of [Eastern Europe] could not wait for relief, and for ever greater numbers of them the
misery of their immediate condition outweighed both the force of inertia and the force of religious teaching."

A somewhat different view of Zionist history is presented by the late Yaacov Herzog in A People That Dwells Alone, a collection of his speeches and writings. He sees the centrality of the spiritual conception in Zionism: "The rise of Israel is an index of the supremacy of the spiritual factor in human history."

The Modern History of Israel, by Noah Lucas, is a reasonably successful account of the origins of modern Zionism, the building of the yishuv, and the first 20 years of statehood. It is, however, marred by many statements sharply critical of Israel's post-1967 policies that simply do not follow from the analysis, but rather seem to reflect some strong biases. Yet, generally, his detached and somewhat iconoclastic view of Israel's history enhances our understanding of such developments as the rise of anti-Zionism among Arabs in the 1920s; the dispute between the Irgun and the mainstream leadership; the Zionists' theoretical approach to the idea of population transfers, and the contrast between Sharett's and Ben-Gurion's world views. Unfortunately, Lucas is less well grounded in post-1956 events. For example, he states that Israel was unable to accept binationalism because, "The elimination of the Palestinian identity was a corollary of the Zionist rationale by which the relationship of the state to western Jewry was sustained." Or, he believes "Israel squandered its historical legitimacy" by raising the question of border adjustments after the 1967 war. Clearly, he feels that only total withdrawal could have rewarded Israel with the political fruits of its military victory.

A more balanced treatment of the subject is Howard M. Sachar's A History of Israel: From the Rise of Zionism to Our Time, which discusses such topics as early Zionism, Great Power rivalry in the area, immigration and nation-building, and the conduct of the state's affairs.

Saul Bellow penetratingly examines contemporary Israeli society in To Jerusalem and Back: A Personal Account. This charming journal contains dozens of vignettes offering new insight into the way Israelis think. The serious discussions he reports deal with Israel's overriding problem: "What you do know is that there is one fact of Jewish life unchanged by the creation of a Jewish state: you cannot take your right to live for granted."

An interesting analysis of Israeli politics since the 1967 war is contained in Israel Divided: Ideological Politics in the Jewish State, by Rael Jean Isaac. It contrasts two radically opposed nonparty movements representing authentic trends within Zionism: the Land of Israel movement, which asserts sovereignty over all of Eretz Yisrael, and the peace movement, which sees the "basic task of Zionism as reaching agreement with the Arabs." In the author's view, such analysis is essential for an understanding of Israeli policy since 1967 and of the future development of the political structure.

Two articles contribute to an understanding of the role of religion in Israel. Charles S. Liebman, in "Religion and Political Integration in Israel," sees religion as playing a central role in political integration. Bearing this in mind, he explains
that “the political elite favour the modernization and reform of religion and its more overt accommodation to the elite's perception of reality.” Zvi Yaron's study, “Religion in Israel,” presents an overview of the subject. He concentrates on the dispute over religion, its history and contemporary manifestations. With respect to the religious parties, he observes that “there has been increasing doubt, even among members of the religious parties, whether, in the long run, politicization is conducive to strengthening religious faith.”

**JEWISH COMMUNITY ORGANIZATION: CONTEMPORARY AND HISTORICAL**

The study of Jewish community organization has made rapid advances in recent years. In *Community and Polity: The Organizational Dynamics of American Jewry*, Daniel J. Elazar applies a structural-functional framework to the American Jewish community, which he treats as a polity, very much as one would any other political system. He presents a detailed analysis of the Jewish and non-Jewish environments within which the community operates, the governing institutions and organizations, the decision-making process, and the manner in which the community carries out its functions.

Elazar contends that the present generation of Jews confronts a new set of problems, different from those of its predecessors and brought about by the historical and technological developments of the 20th century. There have been changes within the community, too, especially during the past few years: synagogues have been on the decline and federations have been strengthened “as the all-embracing agents of Jewish communal life,” a fundamental departure from past patterns and experience.

According to Elazar the “community is governed by . . . ‘a trusteeship of givers and doers,’ in which decision makers, who are generally self-selected on the basis of their willingness to participate, control communal life in all its facets.” He advocates a more representative structure, with elections of federation representatives conducted through synagogues, as one way of achieving it. This would improve the political capabilities of the federations, especially if “made on a proper federal basis, in the spirit of Jewish institutions, not through a centralization of power.”

“Elazar believes that the existing linkage of national Jewish bodies is ‘the greatest organizational problem in American Jewish life.’”

A discussion of a specific functional aspect of the community is found in Graenum Berger's *Innovative by Tradition: Articles on Jewish Communal Life*. The author urges that traditional and authentic Jewish values and goals be emphasized in the training of community workers and the delivery of services. Professional competence without Jewish commitment, he holds, is not enough to meet the needs of the community.
Some interesting theses about fundraising in the community are advanced by Milton Goldin in *Why They Give: American Jews and Their Philanthropies*. He identifies different styles of giving associated with Jews from three areas of origin: Spain, Germany, and Eastern Europe. Goldin views the role of philanthropy in Jewish life as unique, a response to crisis that enables Jews to find fulfillment "not only by seeking to preserve each other but by seeking to preserve Judaism."

Other specialized works are *Synagogue Life*, by Samuel C. Heilman, a sociological study of a modern Orthodox synagogue, and *Fraud, Corruption, and Holiness: The Controversy over the Supervision of Jewish Dietary Practice in New York City*, by Harold P. Gastwirt, an exposé that reflects the difficulties of Jewish communal development in the pluralistic American society.

Jewish communal organization in parts of Eastern Europe is the subject of *Struggle for Survival*, by Moshe Ussoskin. He writes about the Jewish Credit Cooperatives in the Rumanian-Russian area between 1910 and 1950.

An interesting episode in American Jewish community history is described by Peter Romanofsky in "'... To Rid Ourselves of the Burden ...': New York Jewish Charities and the Origins of the Industrial Removal Office, 1890–1901." The German Jews, who dominated community life of that day, he tells us, had many fears about the impact of the hordes of Eastern European Jewish immigrants. They therefore used the Industrial Removal Office to encourage over 100,000 immigrants to settle outside of New York, and "strove to 'normalize' the occupational range" of the immigrants.

The fate of an abandoned Jewish community in the contemporary period is chronicled by Yonah Ginsberg in *Jews in a Changing Neighborhood: The Study of Mattapan*, a suburb of Boston. After a rapid change in ethnic and racial composition that took place in the late 1960s and early 1970s, this once flourishing Jewish neighborhood experienced a destabilizing crime wave. Unsafe schools helped produce a 75 per cent decline in the Jewish population within four years. Jews who were left behind suffered from a lack of institutions and services, a situation that encouraged further departures.

*History: Remembered, Recovered, Invented*, by Bernard Lewis, is a stimulating excursion into Jewish history. A good part of the book is devoted to Jewish historiography. Lewis argues that the disappointing quality of Jewish historical writing in the Middle Ages is to be attributed "not just to neglect but to positive rejection." The real beginning of Jewish historiography came during the Renaissance. Lewis also comments on the significance of Masada, an example of the penetration of new material into the popular consciousness from which it had disappeared. He finds similarities with the modern Iranian memory of Cyrus. Both were forgotten, but "both have been recovered, reinterpreted, and given a new role in the modern history of their respective nations."

*The Role of Religion in Modern Jewish History* is examined in a series of essays edited by Jacob Katz. The focus is on the challenges of modern, rational, secular philosophies. In their essays, Katz and Marvin Fox emphasize the retention of
religious ideas, although perhaps in a new form. Other writers concentrate on the role of local cultures in determining the Jewish response. The underlying premise is that the historical role of Jewish religion has changed profoundly.

JEWISH PHILOSOPHICAL AND POLITICAL THOUGHT

*The Jewish Philosophers*, edited by Steven T. Katz, is a solid overview of the major Jewish philosophers (see AJYB, 1977 [Vol. 77], p. 212). In a departure from the usual approach to this subject, Katz includes material on Jewish thinkers from the post-World War II period. Another recent work, *Moses Mendelssohn: Selections From His Writings*, edited by Eva Jospe, contains an introductory biographical essay on Mendelssohn, which presents his early analysis of the challenge of reconciling Judaism with modern life. The problem of the concrete application of authentic Jewish principles is addressed by Lester S. Eckman in *The History of the Mussar Movement: 1840–1945* (ibid., p. 216). It is a scholarly treatise on the teachings of Reb Israel Salanter and his followers, who preached behavior for Jews under the very trying conditions of Jewish life in Eastern Europe. At a different level, Gerald Blidstein combines a concern for ethical behavior with an emphasis on halakhic sources in *Honor Thy Father and Mother*. It is a thorough, painstaking study of the implications of one commandment and the developing view of the meaning of that ethical imperative over many centuries. Blidstein also analyzes legal decisions that have a bearing on family relationships.

One of the famous dicta of the Jewish legal tradition is that "the law of the state is the law." In "Dina D'Malkhuta Dina: Solely a Diaspora Concept," Leo Landman discusses the meaning and applicability of this concept. He investigated the basis for the dictum and found that it was never meant to apply to the laws of foreign powers ruling over Eretz Yisrael. "The Jews never granted legitimacy to any conqueror of the Holy Land. They certainly did not consider establishing a principle that the law of such a state is the legitimate law."

Interest in the early Rabbinic period is also evident in the recent literature. Jacob Neusner focuses on Rabbi Yokhanan ben Zakkai in *First Century Judaism in Crisis*. It was a century of significant conflicts and developments, which, in certain ways, resembled our own. Solomon Zeitlin’s work on the early Christian period is collected in Volume 3 of *Studies in the Early History of Judaism: Judaism and Christianity* (ibid., p. 198). In a new introduction Zeitlin, too, points to similarities with the present era. He explores the various interpretations of Jewish identity during the Second Temple Period.

A provocative work on the Jewish confrontation with modernity is John Cuddihy’s *The Ordeal of Civility: Freud, Marx, Levi-Strauss, and the Jewish Struggle with Modernity*. Cuddihy interprets the post-emancipation experience as a cultural collision between Jewishness and Protestant behavior and expressive norms.
(civility). In his view, the teachings of secular Jews like Freud and Marx were aimed at changing the Jews in a way to make them more acceptable to non-Jews. He applies his hypotheses to recent experiences in the United States.

Among other works in the general area of Jewish thought are *Contemporary Jewish Philosophies*, by William E. Kaufman; *Studies in Jewish Thought*, by David S. Shapiro, and *Jewish Influences on European Thought*, by Charles C. Lehrmann.

**RELIGIOUS IDEOLOGIES**

The idea of *mitzvah* is central to Orthodox Judaism. Abraham Chill, in *The Mitzvot: The Commandments and Their Rationale*, engages in the time-honored practice of explaining and analyzing the 613 commandments. He gives the legal dimension and rationale for each commandment, as well as selections from traditional commentaries. In a more practical vein, Nathan A. Barack's *The Jewish Way to Life* presents explanations for the requirements and practices of traditional Judaism, and straightforward answers to common questions.

Conservative Judaism is subjected to a searching ideological critique by Lawrence Kaplan in "The Dilemma of Conservative Judaism." Kaplan identifies a “crisis of confidence” within the movement, resulting from continuing conflict between the forces of tradition and change. He finds Conservative responsa frequently “characterized by a certain looseness of thought” because the “halakhic process was stretched beyond recognition in order to provide the desired result.” Kaplan distinguishes diverging right and left wings of the movement, which, he believes, may eventually bring about a split.

The publication of two books is indicative of the continuing preoccupation with mysticism in Judaism, at a time of growing general interest in mystical experiences. In *Fragments of a Future Scroll: Hassidism for the Aquarian Age*, Zalman Schachter relates the Hasidism of the Baal Shem Tov to the kabbalistic tradition in a way that should appeal to the contemporary mystic without sacrificing intellectual integrity. A complementary work is *The Kabbalah: Law and Mysticism in the Jewish Tradition*, by Alexander Safran. This scholarly study uses insights derived from secular disciplines to emphasize the link between mysticism and Jewish law. Safran sees the Kabbalah as an integral element of historical Judaism, as part of the unity between God and Israel.

Kabbalah is also one of the main themes of *On Jews and Judaism in Crisis: Selected Essays*, by Gershom Scholem. He analyzes the persistence of the mystical tradition and its implications for Judaism in the modern secular age. Scholem also gives considerable emphasis to the effect of the German intellectual experience on the development of modern Jewish thought, with particular stress on the challenge of modernization. Finally, essays on personalities such as S.Y. Agnon and Martin Buber provide valuable and original insights.

The relationship between religious imperatives and ethical behavior is the subject
of *Modern Jewish Ethics: Theory and Practice*, edited by Marvin Fox. This stimulating collection of essays raises some pressing questions of modern ethics and attempts to provide the answers. Among the subjects covered are philosophy and ethics, contemporary meanings of "neighbor," the connection between Jewish law and ethics, and ethical challenges of Jewish statehood. In one essay, Meir Pa'īl, who deals with ethical principles in military action in the context of some of the unusual situations Israel faces, such as terrorism, concludes that the challenge to the Jewishness of Israel is the state's ability to "remain just and moral inwardly and outwardly especially when we are tempted to use force and act unjustly."

In *Martin Buber: Prophet of Religious Secularism*, Donald J. Moore discusses Buber's philosophy of religion, emphasizing the connection between man's relationship with God and his relationship with his fellow man. Neither is valid without the other. Moore, a Catholic who has been heavily influenced by Buber's ideas, also deals with institutionalized religion. While Buber affirmed the centrality of religion in human life, he was fearful about certain aspects of organized religion.

Solomon B. Freehof's *Contemporary Reform Responsa*, a collection of views on a wide range of subjects, indicates growing interest in halakhic questions within the Reform movement. Another valuable group of essays, this time from an Orthodox perspective, is found in *Religious Zionism: An Anthology*, edited by Joseph Tirosh. An unusual, but not very successful, attempt to analyze the Zionist phenomenon is *A Psychohistory of Zionism*, by Jay Y. Gonen.

**ISSUES AND POLICIES IN JEWISH PUBLIC AFFAIRS**

In *Judaism in America: From Curiosity to Third Faith*, Joseph Blau identifies what he believes are the key factors influencing Jewish life. He asserts that the tradition never was monolithic; that while various branches of Judaism share certain common symbols, the relative weight placed on each element varies. And, he continues, "the divergent interpretations placed upon these symbols are precisely what has enabled Judaism to survive the repeated shocks of Jewish history within world history." The key to understanding American Judaism "as an emergent variety lies in the concept of voluntarism," that one is a Jew by choice. He further explains how the strong influence of the American cultural and religious environment on American Judaism resulted in its Americanization. Another feature of American Judaism, according to Blau, is the movement to enhance the role of women, an issue that has been quite prominent in the last two years.

Jewish women are discussed in three recent books: *The Jewish Woman in America: Two Female Immigrant Generations, 1820–1929*, by Rudolf Glanz; *Judaism and the New Woman*, by Sally Priesand, and *The Jewish Woman in America*, by Charlotte Baum, Paula Hyman, and Sonya Michel. Glanz has written a serious
historical work emphasizing the independent role Jewish immigrant women frequently played in culture, politics, and labor. By exercising supervisory power and giving direction to her children, the author maintains, the Jewish mother "wrote a truly meritorious page in Jewish family history." Sally Priesand, herself a rabbi, examines changing attitudes of the religious tradition toward women. Her sober comments on traditional positions are useful, and her speculation about the future of women in Judaism is provocative. *The Jewish Woman in America* tries to counteract the demeaning stereotypes of the Jewish mother and the Jewish princess. A description of the position of Jewish women in Europe is followed by a discussion of the many positive aspects of Jewish feminism in the new world.

A worthwhile collection of essays on the subject is *The Jewish Woman: New Perspectives*, edited by Elizabeth Koltun. Among the topics discussed are the Jewish woman's spiritual quest, rituals and the life cycle, women in Jewish law, and the Jewish woman in modern society. The essential message of the book is expressed by Paula Hyman: "The conflict between the objective reality of women's lives, self-concept, and education and their position within the Jewish tradition is a most significant one for all of Judaism." Leonard Swidler deals with a related historical subject in *Women in Judaism: The Status of Women in Formative Judaism*. A controversial contemporary issue is explored by Priscilla and William Proctor in *Women in the Pulpit: Is God an Equal Opportunity Employer?*.

A feminist wrestling with the Jewish tradition is Blu Greenberg, who has produced a thoughtful piece on "Abortion: A Challenge to Halakhah." She makes it quite clear that she reluctantly favors legalized abortion and challenges the "Orthodox community to broaden its interpretation of the halakhah concerning abortion, rather than maintaining the unqualified negative stance that it has taken."

In politics there were several major issues, not the least of which was the presidential campaign. Milton Himmelfarb, in "Carter and the Jews," explains why so many Jews were skeptical about Carter during the primaries. The reasons were that he was not the kind of candidate who would appeal to people with the socioeconomic and cultural profile of most Jews; that his evangelical Protestantism raised fears among Jews of fundamentalist antisemitism or of conversion attempts. Himmelfarb finds these worries unwarranted and concludes that "Carter need not worry very much about his Jewish vote."

One of the key domestic-policy issues for Jews was the affirmative-action programs of the federal government. Nathan Glazer's *Affirmative Discrimination: Ethnic Inequality and Public Policy* is the first full-length treatment of the subject. His thesis is simple: reverse discrimination or preferential treatment is illegal and probably also unconstitutional. He convincingly cites sections of the relevant laws to prove his point. The Constitution, he notes, requires equal treatment for people as individuals, not as group members.

Civil liberties and the religion clauses of the First Amendment, questions of utmost importance for the Jews, are examined in two recent works: *God, Caesar, and the Constitution: The Court as Referee of Church-State Confrontation*, by Leo

Political attitudes of Jewish academicians, among others, are analyzed by Everett C. Ladd and Seymour Martin Lipset in *The Divided Academy: Professors and Politics*.

Two recent studies deal with Jewish law. Bernard Jackson attempts to place Jewish law in a broad perspective in *Essays in Jewish and Comparative Legal History*. Menachem Elon edited *The Principles of Jewish Law*, a comprehensive work on civil, criminal, and family law, and a major contribution in the field.

In foreign relations much interest was focused on United States trade policy toward the Soviet Union in light of Soviet policy on Jewish emigration. William Korey tells "The Story of the Jackson Amendment, 1973–1975." The amendment, he says, "was the first piece of American legislation to draw its inspiration from the Universal Declaration of Human Rights . . . and marked the first time in history that trade benefits would be used as a weapon by one state to compel other powers to ease their emigration practices." Korey's account is particularly valuable as an illustration of the complexity of the relationship between the White House and Congress, especially where the administration "perceived the legislative effort as a direct challenge and threat to its policy of détente."

Another foreign-policy issue, one indirectly related to the Middle East conflict, is the proper American policy toward OPEC. Oded Remba's sober analysis in "Arab Oil Power, Western Responses, and Israel's Future" shows that the fundamental energy issues have little to do with Arab-Israeli relations; that, above all, "the issue centers on demands of nearly 100 developing nations for a new international economic order."

A matter of some legal interest is raised by Bernard Maislin in *Jewish Law in American Tribunals*, showing how judges have used Jewish law in a number of cases involving Jews. In Maislin's view, "if American courts became more familiar with . . . Jewish law . . . the pursuit of justice . . . would be abetted by an extraordinary legal reservoir."

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**EXTERNAL RELATIONS**

Antisemitism as a major problem is analyzed in historical context by Salo W. Baron in "Changing Patterns of Antisemitism: A Survey." Christian teachings provide only one part of what Baron demonstrates to be a very complex answer to the question why so many people have held negative attitudes toward Jews. It all boils down to "dislike of the unlike," but includes such conditions as imperial clashes, religious intolerance, national homogeneity, racism, capitalistic-socialistic confrontations, modern imperialism, and colonialism. While the rationales for the rise of antisemitism may have varied in each age, Baron contends that a core element, "the refusal
to assimilate to the culture of the majority of nations, remained the primary cause for resentment.”

J.N. Sevenster traces *The Roots of Pagan Anti-Semitism in the Ancient World* to race, social status, strangeness, and politics. He concludes from an examination of Greek and Latin writers that over two millenia ago the strangeness of the Jews and his religion had given rise to antagonistic attitudes within the society.

Similarly, in *The Roots of Anti-Semitism*, Ernest Abel sees the beginning of anti-Jewish prejudice in the first contact of the Jews with the Greeks, which produced a clash between the political, religious, and social values of the two cultures. The two main types of antisemitism during the period from 300 B.C.E. to 500 C.E., Abel holds, were the reaction to that clash and the confrontation between the Jews and Christianity. The result of the latter was that “the Jew became a despicable citizen who had to be isolated so that he might not contaminate the rest of society.”

Perhaps the most vicious form of antisemitism has been the racial variety, the basis for which is convincingly destroyed by Raphael Patai and Jennifer Wing in *The Myth of the Jewish Race*. Their main thesis is that Jews do not constitute a separate race, rather that they come to resemble the inhabitants of the lands in which they have been living over long periods of time through intermarriage, proselytism, cross-breeding, forced conversions, pogroms, and other factors. In discussing psychological differences between Jews and non-Jews, the authors attribute superior performance by Jews in intelligence tests to historical factors and contemporary influences: “While there is undoubtedly a general Jewish inclination to intellectual activity, the special direction this activity takes depends on the intellectual preferences of the non-Jewish environment in which the Jews lives.”

A troubling development in the United States in recent years has been black antisemitism. Nicholas Polos gives its history in “Black Anti-Semitism in Twentieth Century America: Historical Myth or Reality?” He finds that although there is antisemitism among blacks, “the term ‘Black anti-Semitism’ cannot be considered historically valid.” The rise of Black Power has caused friction, but the historical coalition between Jews and blacks can be maintained. Says Polos: “As both groups struggle for an equal share of the opportunity which American offers, they should see themselves not as antagonists, but as allies in a humanitarian struggle.”

The persistence of antisemitism in various forms forces a constant search for a solution to the problem. In *A Short History of Anti-Semitism*, Vamberto Morais holds that the solution must be universal in character. It requires education and a greater willingness “to transcend all national, ethnic, divisive labels and to give one’s loyalty to the one thing that has not become too narrow: to mankind as a whole.”

A solution to the problem is offered in *The Story of the Jewish Defense League* by Meir Kahane, the League’s founder, who expounds his radical ideas about Jewish life and the response to the non-Jewish world. Much of Kahane’s venom is directed against such internal enemies as the Jewish establishment and the government of Israel, for whom “Soviet and Iraqi Jews are not as important as good relations with Richard Nixon.”
Among works illuminating the subject of antisemitism is a fine piece of scholarship on a neglected topic, *Anti-Semitic Stereotypes Without Jews: Images of the Jews in England, 1290–1700*, by Bernard Glassman. The author shows that antisemitic attitudes and prejudices of the religious establishment, the court, and the intelligentsia were also significant after the expulsion of the Jews. “Anti-Semitic sentiments in a society almost devoid of actual Jews,” he holds, “reflected deep-seated irrational responses to the Jewish people, rooted in the teachings of the church and exploited by men who needed an outlet for their religious, social, and economic frustrations.”

Modern-day Christianity is indicted for historical sins in *The Crucifixion of the Jews* by Franklin H. Littell, whose main theme is the failure of Christians to understand properly the Jewish experience. Two major historical events provide the basis for his arguments: the Holocaust and the state of Israel. He assigns guilt for the Nazi horrors to the Christians, even those who only watched silently from a distance. He is equally critical of Christians who oppose “the right of the Jewish people to self-identity and self-determination.” Another non-Jew who argues for an enlightened Christian attitude is Paul J. Kirsch. In *We Christians and Jews* he declares that “Christians must take anti-Semitism very seriously as a specifically Christian sin,” and therefore must revise their entire approach toward Jews. Further material on the subject is found in Malcolm Hay’s *Thy Brother’s Blood: The Roots of Christian Anti-Semitism*.

Walter Jacob views the Christian-Jewish relationship imaginatively in *Christianity Through Jewish Eyes: The Quest for Common Ground*. He analyzes various Jewish attitudes in the last 200 years, with emphasis on such major thinkers as Leo Baeck, Martin Buber, and Hermann Cohen. A less intellectual but still valuable example of contemporary rapprochement is *Dialogue: In Search of Jewish-Christian Understanding*, by John S. Spong and Jack D. Spiro, two clergymen in Richmond, Va. It is a transcript of their enlightened views as presented in the local media.

**THE HOLOCAUST**

Hitler’s obsession with the Jewish question is one of the major themes of *The War Against the Jews: 1939–1945*, by Lucy S. Dawidowicz. She claims, in fact, that “anti-Semitism was the core of Hitler’s system of beliefs and the central motivation for his policies.” John Toland, in *Adolf Hitler*, speculates that his hatred of the Jews may have been a reaction against the Jewish physician Dr. Bloch, who had treated his mother for terminal cancer. Whatever the reason, Hitler was obsessed with Jews until his dying day. In his political testament he expressed pride “for having accomplished his mission of extermination.”

Mrs. Dawidowicz recognizes Hitler’s importance, but notes the willingness of the people to cooperate, which was influenced by Germany’s unusually virulent history
of antisemitism. "National Socialism," she holds, "was the consummation toward which the omnifarious anti-Semitic movements had striven for 150 years." The Jewish response to Nazism is another important element in the book. Jewish experience, Mrs. Dawidowicz argues, simply did not prepare people for the radically different situation they then faced. "The officials of the Judenrate were coerced by German terror to submit and comply. To say that they 'cooperated' or 'collaborated' is semantic confusion and historical misrepresentation."

A useful companion volume, edited by Lucy Dawidowicz, is A Holocaust Reader, a selection of documents including official records and private papers from both German and Jewish sources. The techniques used by the Nazis to delegitimize the German Jewish community between 1933 and 1939 are of particular interest.

Antisemitic movements in other European countries made the Jews more vulnerable to the Nazi onslaught, as Bela Vago recounts in The Shadow of the Swastika: The Rise of Fascism and Anti-Semitism in the Danube Basin, 1936-1939. It largely is a detailed analysis of the situation in Rumania, Hungary, and Czechoslovakia, supported by recently released British Foreign Office documents. Vago argues that the British policy of appeasement had a direct, harmful effect on democratic opposition forces in those countries. "In Eastern Europe extreme nationalism and the extreme right were inseparably fused with anti-Semitism." The British (and French) chose to support right-wing antidemocratic forces rather than liberals or Socialists to "take the wind out of the sails of the extreme right." But in so doing they gave their "seal of approval automatically to the official anti-Semitic trend."

The fate of those who survived the Nazi terror is the subject of two recent works: The Survivor: An Anatomy of Life in the Death Camps, by Terrence Des Pres, and New Lives: Survivors of the Holocaust Living in America, by Dorothy Rabinowitz. The latter is based on interviews that vividly recall the excesses of the camps. The former relies on written records and pays tribute to those who, despite their experiences, managed to retain some semblance of humanity. Des Pres sees the very act of surviving as a heroic act of resistance.

The supreme act of Jewish resistance during the War was the Warsaw Ghetto uprising in 1943. Dan Kurzman presents a clear daily account of the battle, which "symbolically ended 2,000 years of Jewish submission," in The Bravest Battle: The 28 Days of the Warsaw Ghetto Uprising. Ber Mark's Uprising in the Warsaw Ghetto, which is similar in approach, is most valuable for its presentation of documents that illuminate the contemporary conditions and the anguish of the trapped Jews. He depicts the uprising from a specifically Jewish perspective: "Like the Biblical bush, the spirit they embodied burned with their bullet-riddles corpses, but was not consumed."

The tenth volume of Yad Vashem Studies on the European-Jewish Catastrophe and Resistance, edited by Livia Rothkirchen, contains research papers on various topics related to the Holocaust, among others the Jewish councils in the Netherlands and Hungary, the leadership of German Jewry under Nazi rule, and the treatment of the Holocaust in German textbooks. It also includes British documents on the
illegal immigration to Palestine, 1939–1940, and a selected bibliography on Judenrätze under Nazi rule. Another recent study is *A Million Jews to Save: Check to the Final Solution*, by André Biss.

How Adolf Eichmann was abducted and brought from Argentina to Israel is the subject of *The House on Garibaldi Street: The Account of the Capture of Adolf Eichmann*, by Isser Harel.

**AMERICAN JEWRY**

America's bicentennial celebrations gave rise to numerous works on the history and place of the Jews in the United States. A helpful over-all evaluation is Henry Feingold's "The Condition of American Jewry in Historical Perspective: A Bicentennial Assessment." Although cognizant of the subtle threat of a benevolent society, Feingold is guardedly optimistic about the future of the community. In a specifically political assessment, "The Jewish Contribution to American Politics," Feingold presents a balanced analysis of the history of Jewish efforts to influence American policy, especially foreign policy. Disagreeing with those who portray American Jews as highly influential, he believes that "the Jewish impact on American domestic and foreign policy . is peripheral." In a comprehensive review of American Jewish history, *Zion in America: The Jewish Experience From Colonial Times to the Present*, Feingold stresses the uniqueness of American Jewry "within the framework of American ethnic history and world Jewish history."

The bicentennial stimulated interest particularly in the American Revolution. Jacob Marcus edited a special issue of *American Jewish Archives* devoted to "Jews and the American Revolution: A Bicentennial Documentary." The primary material consists mainly of letters written by, or to, some of the country's 2,500 Jews between 1775 and 1790. In his introduction, Marcus views the adoption of the Constitution as "one of the most important events in the entire history of Diaspora Jewry," for it made American Jews "the modern world's first free Jewry."

A detailed study of the period is *Unrecognized Patriots: The Jews in the American Revolution*, by Samuel Rezneck. The author maintains that although some of the Jews remained Loyalists, most of them supported the Revolution. The Jews, Rezneck states, "played a notable and quite complex role." Many bore arms, but the most significant contribution of the Jews was to the financial and economic aspects of the war. The Revolution advanced the equality of the Jews and their integration into American life. "They earned their place in America by their actions and conduct." A great deal of very interesting material on the 1761–1845 period may be found in *Beginnings: Early American Judaica*, edited by Abraham Karp.

The history of Jewish religion in America also received attention. Marshall Sklare analyzes the development of the different trends within American Judaism in "Jewish Religion and Ethnicity at the Bicentennial." His main thesis is that shared ethnic
identification helped keep the community together, despite splits between the three major branches of Judaism. At this time, however, the cohesive impact of ethnicity may well be decreasing, so that we now face the "question of how long the ethnic mortar can continue to bind." On related matters, Jacob Neusner edited an excellent two-volume anthology, Understanding American Judaism: Toward the Description of a Modern Religion. It includes a number of thoughtful essays on the rabbi and the synagogue, and the various movements and ideologies. Leon Jick's The Americanization of the Synagogue, 1820-1870 is a historical survey showing that the laity took the lead in the evolution of synagogue practices, and that the rabbinate followed. The impetus for change was social rather than religious, a desire for acculturation and respectability.

A fine addition to the social and cultural history of American Jews is Irving Howe's World of Our Fathers, a masterful account of the Eastern European immigrants on the Lower East Side. Although a major emphasis of the book is on the Yiddish language and culture, it is a moving and lively account of all aspects of immigrant life at the turn of the century. Howe stresses the role of what might be called secularized messianism in shaping the immigrants' approach to life in America, particularly to politics. This and almost every other fresh impulse in Jewish life, Howe holds, testified to the intensity of their desire to achieve a normal life: "It was a wish to break out of a humiliating passivity, and, by joining ranks with other peoples in a world of order and rationality, to assume an active historical role." The Jews eventually did attain a measure of normality, but not without paying a high price. Said Howe, "American society, by its very nature, simply made it all but impossible for the culture of Yiddish to survive." A collection of short essays, Golden Door to America: The Jewish Immigrant Experience, edited by Abraham Karp, includes material from the colonial period onward.

Two new books deal with the history of Zionism in the United States: American Zionism from Herzl to the Holocaust, by Melvin I. Urofsky, and American Jews and the Zionist Idea, by Naomi W. Cohen. Urofsky examines the leaders and philosophy of the movement within the context of the larger American society. He sees World War I as a great turning point that forced American Jews to reassess the Zionist cause. The 1914-1921 period of Brandeis's leadership receives particular attention, as Urofsky shows that "Zionism in America has not been limited to a narrow Jewish experience, but has been part of and reflective of larger trends in the over-all society."

Naomi Cohen's perspective is similar, emphasizing that American Zionism "has been the product of the American environment no less than of the Jewish heritage." Her book is not as thorough as Urofsky's, but covers a longer period, up to 1967.
Canada

In *The Governance of the Jewish Community of Montreal*, Harold M. Waller describes the evolving relationship between the long-dominant Canadian Jewish Congress and the local welfare federation. One of the two major factors affecting the politics of this "complex and well-organized" community is the growing ascendancy of the federation, which exhibits typically American characteristics, in contrast to the more authentically Canadian Congress. The centralizing influence of the federation means that it is "now in a position to shape virtually all of the key decisions." The other outstanding factor is the rise of Quebec nationalism and the policies of the Quebec government. An exclusivist nationalism threatens the pluralist system. "The mainly English speaking Montreal community," Waller states, "is trying to adjust to *le fait français*, but continues to operate on pluralist assumptions. At some point the inconsistency between the theory and the reality may simply loom too large to go unnoticed any further."

A sociological analysis of one segment of the Montreal community, *Life in a Religious Community: The Lubavitcher Chassidim in Montreal*, by William Shaffir, reveals some of the problems encountered in maintaining social control in a situation that makes the Hasidim a triple minority: as Hasidim, as Jews, and as Anglophones.

France

Napoleon's early interest in Judaism and the Jewish people, and his later attitudes and policies toward the Jews, is the subject of Franz Kobler's *Napoleon and the Jews*. He discusses Napoleon's drive for Jewish emancipation in the West, his Near East expedition during which he issued the proclamation of April 1799 attempting to restore Palestine to the Jews, and the convocation of the Sanhedrin. Although Napoleon the Emperor was to reverse his pro-Jewish policies, his proclamation is regarded as the impetus for the ultimate realization of the Zionist idea.

The virulence of antisemitism in France in the World War II period is described by Zosa Szajkowski in *Jews and French Foreign Legion*, which is in part based on personal experience. The Vichy government forced many Jewish refugees into the Legion, where they suffered severe hardships, or sent them to North Africa to miserable "work camps."

Germany

The Jews of Imperial Germany were almost obsessed with the attempt to achieve complete integration into German society, while retaining their separate Jewish identity. Two recent books illuminate important aspects of this struggle during the decades immediately preceding World War I: *Christians and Jews in Germany:*
Religion, Politics, and Ideology in the Second Reich, 1870–1914, by Uriel Tal, and Fatherland or Promised Land: The Dilemma of the German Jew, 1893–1914, by Jehuda Reinharz. Tal looks at the reactions of non-Jews to the Jewish efforts and how these affected Christian-Jewish relations. The Jews, who originally identified with liberal political elements, found that liberalism "became an ally of the regime and advocated spiritual and national uniformity through state intervention and political pressure." Consequently, the Jews began to find much in common with Christian conservatives, although their place in the Christian state was always uncertain.

Reinharz, who deals with the same period, concentrates on the activities of two major German Jewish organizations, which he contrasts: the Centralverein deutscher Staatsbürger jüdischen Glaubens (Central Union of German Citizens of the Jewish Faith), a liberal defense organization, and the Zionistische Vereinigung (Zionist Association of Germany). Both had to cope with the meaning of two competing concepts, Deutschtum and Judentum. The primary loyalty of members of the Centralverein was to Deutschtum, a view that was questioned by the Zionistische Vereinigung (Z.V.). Between 1910 and 1914 the "radicalization" of the Zionists became a threat to the establishment C.V. because they exposed the inconsistencies in the liberal belief that Jews could retain "their loyalty to the Jewish religion, but only insofar as it did not interfere with adherence to Deutschtum.

Richard S. Levy also covers the same period in The Downfall of the Anti-Semitic Political Parties in Imperial Germany. He argues that although these parties were prominent, theirs "is a history of failure" because they achieved none of their declared objectives by 1914. He further asserts that, "to establish a presupposed link between anti-Semitism in the empire of Bismarck and the Reich of Hitler, the most significant fact of the earlier phenomenon, its failure, has been ignored or denied." Yet these parties legitimized political antisemitism as a national issue, thereby paving the way for the National Socialists, who used a more radical approach. Unfortunately, the Jewish defense organizations failed to perceive the differences between the earlier parties and the Nazis. In fact, "the defeat of the parliamentary anti-Semites in the imperial era inspired an unlimited confidence in the opponents of anti-Semitism during the Weimar period."

The inability of the defense organizations to cope with the changed situation was compounded by what Sidney Bolkosky calls The Distorted Image: Jewish Perceptions of Germans and Germany, 1918–1935. Bolkosky demonstrates that, as in Imperial Germany, Jews also aligned themselves with conservative forces in the Weimar Republic. They deluded themselves into thinking that they were assimilated and full-fledged citizens, whose rights would be safe once the Nazi aberration had passed.
Great Britain

The Jewish immigrant experience in London's East End is the subject of William Fishman's *Jewish Radicals: From Czarist Stetl to London Ghetto*. Fishman recounts the trials of immigrants in the 1880–1914 period. He explains how political radicalism developed among the Jews, who launched "a social movement of extraordinary dynamism, whose impact was to extend well beyond the frontiers of London's East End." Much of the book deals with the amazing story of Rudolf Rocker, a German non-Jewish immigrant, who became an anarchist leader of the Jews and "who for sixty years devoted his life to the Jewish working class and to Yiddish language and literature," in part as editor of a Jewish newspaper.

India

Calcutta's Jewish community is sensitively treated by one of its leaders, Ezekiel Musleah, in *On the Banks of the Ganga: The Sojourn of Jews in Calcutta*. He describes all aspects of religious and social life and discusses the difficulty of maintaining Jewish identity as a tiny minority. He deplores the fact that emigration now seems to be the major trend in the community.

Soviet Union

A felicitous combination is found in the reissue of S.M. Dubnow's *History of the Jews in Russia and Poland From the Earliest Times to the Present Day*. Leon Shapiro wrote a new introduction to the volume, as well as an essay on Dubnow and an outline of Soviet Jewish history from 1912 to 1974. The outline is a well-documented, brief discussion of the major events including information on specialized aspects of Jewish life, with special emphasis on contemporary developments like religious observance and the politics of emigration.

A critical aspect of the current fight for the emigration of Soviet Jews is illuminated by Telford Taylor in *Courts of Terror: Soviet Criminal Justice and Jewish Emigration*. Taylor and other American attorneys intervened with Soviet authorities on behalf of a number of Jewish activists, who had been convicted of alleged criminal acts in the course of their efforts to go to Israel. Taylor and his associates tell their story in this little book, consisting mainly of documents and correspondence, which attempt to show that the Soviets did not abide by their own constitution and criminal codes. Says Taylor: "This book may be regarded as an account of the prostitution of Soviet justice to serve State ends."

An overview of the Jewish problem, but one offering little that is new, is *The Jews in Russia*, by Gérard Israel. A more scholarly study with some relevance to the Jewish situation is *Antireligious Propaganda in the Soviet Union: A Study of Mass Persuasion*, by David E. Powell.
Israeli leaders continue to be among the most discussed Jewish public figures. Golda Meir's *My Life* recounts the story of Jewish life since the turn of the century. In her characteristic low-key manner, she tells of extraordinary and inspirational experiences. At an early stage she decided, at the expense of her family life, to devote herself to her people's cause. The account of the hardships of her early days in Palestine has a particularly strong impact. Despite the thirst that many readers might have for inside information about her premiership, she divulges few secrets. However, she does explain her feelings and actions in the last day or two before the Arabs attacked in 1973, and expresses remorse for failing to act decisively: "I should have listened to the warnings of my heart and ordered a call-up. . . . I shall live with that terrible knowledge for the rest of my life."

Former Defense Minister Moshe Dayan rather laconically gives his version of the events in *Story of My Life*. Much of the first part of the book is an objective history of Israel rather than an expression of personal involvement. But many of his explanations of political developments are unsatisfactory or too superficial. Dayan's discussion of the Yom Kippur war is somewhat self-serving. A crucial point, the debate over mobilization, is not adequately discussed, except for the claim that "apart from mobilizing reservists, we had done all that could have been done." But the lack of warning, much greater than anticipated enemy efficiency, and enemy-held initiative combined to set back the Israeli forces at the outset. "There was," Dayan comments, "a false evaluation of developments at all levels . . . even the government levels." As for the military operations, he asserts, among other things, that the late Chief of Staff General David Elazar was too optimistic and launched a premature offensive that proved disastrous, and that the troops on Suez could have been rescued on the first night of the war. About United States support, the need for which determined Prime Minister Meir's rejection of the idea of a preemptive air strike against Syria, Dayan is quite bitter: "My silent reflection was that the United States would really rather support the Arabs."

In contrast to Dayan, Foreign Minister Yigal Allon's *My Father's House* is written in a nonpolitical vein. Much of the story is told from the perspective of his father, whom he describes in loving terms: "His attachment to the land, his diligence and the tales of his bravery made a profound impression on the local population."

An interesting addition to the vast literature on Zionism is Amos Elon's biography of *Herzl*. The author concentrates on Jewish aspects of Herzl's life in an attempt to explain how this thoroughly assimilated Viennese journalist became so totally consumed with a passion for the Jewish people. Despite the tragedy of his personal life, Herzl drove himself with incredible tenacity and stubbornness to ever greater lengths in order to mold a movement. The details of the Zionist Congresses and the famous Uganda debate are well told. Herzl saw Uganda as a way-station and was astonished at the negative reaction of his fellow Zionists. Elon aptly points to the
many ironies in Herzl's fascinating career: he was an aristocrat who became a "populist arouser of masses," and a pessimist who "helped to mold Eastern European Israeli pioneers into a movement of incurable optimists." But the "supreme irony of Herzl's Zionism" the author asserts, "was its role as midwife of Palestinian-Arab nationalism."

Two recent memoirs contribute to our understanding of Zionism in the United States. In the Arena, by Emanuel Neumann, is the story of a man thoroughly involved in, and dedicated to, Zionist organizations and politics for many decades, usually behind the scenes, where he operated most effectively.

Louis Lipsky's Memoirs in Profile were published posthumously. Most interesting are Lipsky's pithy comments about Zionist colleagues. His observation that Nahum Goldmann "spent a great deal of his time in living out his youth" is typical of his sharp pen. An early 19th-century leader is the subject of Louis Ruchames's "Mordecai Manuel Noah and Early American Zionism." He is described as "the foremost American-Jewish leader" of his day and "the most prominent Jewish exemplar of Zionism . . . in the United States." American Zionist history is further enriched by the publication of the Letters of Louis D. Brandeis: Volume IV, 1916–1921: Mr. Justice Brandeis, edited by Melvin I. Urofsky and David Levy.

Several recent studies deal with other prominent American Jews. Lewis Feuer pays tribute to an extraordinary scholar in "Recollections of Harry Austryn Wolfson." Abram L. Sachar has written about his relationship with Brandeis University in A Host at Last. Finally, We Are Your Sons: The Legacy of Ethel and Julius Rosenberg is a moving personal account by Robert and Michael Meeropol of their parents' travail.

The importance of Jewish public affairs continues to grow and is now recognized as a vital aspect of the Jewish community. In a time when conventional approaches to problems no longer seem to be adequate, there are indications of increasing sophistication in the analysis of, and attempts to solve, Jewish public-policy problems.

Harold M. Waller
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PERIODICAL PUBLICATIONS


